## NOVEMBER 16, 1889.

of Manitobs, I feel sure, are not prepared for any such course in the matter of public school education." He might it asserts everywhere and always that have added that the French Government, by excluding religion, have also gone conster to the most eacred convictions of the people, as is evidenced by the fact that where the religious schools have not been positively suppressed by the strong arm of the law, they are filled with pupil', while the Godless schools of the Government, side by side with the religious schools, have their benches almost empty.

The doctor correctly considers the object of education, as furnished by the State, to be to make good citizens, having a proper respect for law, so that a strong and prosperous state may be built up. This can be attained only by instructing the rising generation "in those steadfast principles which will before they give their consent to the promote the public welfare." To make good citizens, the school must make good men. Learning divorced from morals may have no other result than to which the youth of this Province is to be give us more skilful swindlers or more expert thieves. This reminds us of a terse expression of the "Iron Duke of Wellington" which contains the same idea. The Duke said : "Education without religion makes men clever devils."

The Doctor then points out that moral teaching, to be effective in the highest degree, or in any degree near to the highest, must lean on religion and be enforced by religious considerations. He then declares that if Oatholic separate schools can only be got rid of through the entire secularization of the public system, much as he desires to see them disappear, he would not consent to purchase this end at such a cost. He then proposes a minimum of religious teach. ing in the schools which might be agreed upon by all denominations, leaving outside Agnostics and Jews, as the only persons who might raise objection to this, inasmuch as they are few in number, and on the other hand with a conscience clause they could be excused from attend ance on the religious exercises, and they would thus have no just cause of com plaint.

This programme cannot be acceptable to Catholics, and the very reason which the doctor rdvarces in its favor is a valid reason why Catholics should insist upon the retention of Catholic schools with Catholic teaching. He says :

'The statistics of the several Christian bodier, the amount of money contributed within the Province for religious purposed shows the keen and general interest Well. the inhabitants take in the matter. Well, the schools are theirs, sustained by their money. Surely they have the uncontes inclusion of the second second

Instead of inferring from this, as the doctor doce, that a mere modicum of Christianity should be taught, we insist that wherever Cathol'cs are sufficiently numerous to sustain truly Catholic schools, they have a perfect right to them. The matter of religious education pertains to parents, and not to the Stats. Every liberty and every facility ought, therefore, to be granted to parents to institute religious schools, especially if they are them edges that the only reason for introducing a shadowy Christianity is because the different denominations cannot agree upon anything more desirable. As far as Catholics are concerned, we are quite agreed as to what is needed, and we only ask that we shall be at liberty to have our schools teach what we know to be necessary. We are frequently told that home and the church are the places where religion should be taught. Besides the answer which Dr. King gives to this theory, we may add that religion is too important to be placed in the background. Temp. tations which allure youth from the path of morality and faith are numerous during life, and even with all the teachings of virtue and doctrine which may be inculcated during school hours, the religious impression left upon pupils will not be too strong. Add to this that many parents are not capable of giving religious instruction at home, and those who are capable are so occupied with worldly affairs that they have not time to devote to the proper religious education of their children. Why then should they be prevented from engaging teachers who will attend to this duty in their stead? It would indeed be much more reasonable to say that parents may teach arithmetic at home, or history, or geography, than to say they should teach religion, and

punged. The Doctor mays : "The people He denies, inderd, the right of the Church to regulate education, but he says "that Church has hold of a great truth when section should be religious, that instruction in the fundamental principles of morality should go hand in hand with instruction in reading and arithmetic. As a Protestant I am unwilling that it should be left to it to be the only witness to this important truth-important alike to the State and to the Church, and that the Protestant churches through their abandonment of it should be to that extent placed at a disadvantage in the corflict, whether with sceptical thought or with depraved conduct. In the interest of Protestantism, therefore, as well as of the public well being, I would venture to

ask those whom my words can reach, or my opinion can inflaence, to think twice bauishment of the bible and religious exercises, and the fundamental truths of the Caristian religion from the schools in taught."

Hitherto the Catholic Church has been left practically alone in fighting the battle of Freedom of Religious Education. We may venture to hope that now that Protestants are beginning to appreciste that the Catholic Church has been in the right, there will be more consideration shown towards her by Protest. ants in Ontario, as well as Manitoba, and that opposition to parental rights may cease, or at least that our Protestant fellow citizens will acknowledge that what we feel to be our rights, founded upon strong religious conviction, shall not be interfered with.

THE CATHOLIC CONGRESS.

Editorial Correspondence of the CATHOLIC RECORD

Baltimore, Md., Nov. 9.b, 1889.

We arrived in Rochester Wednesday evening, and were heartly welcomed and meet hospitably entertained by His Lord. ship Bishop McQuade. Ali Thursday was spent in visiting the beautifully freecoed churches, the well-appointed parochial schools, crowded with children, and the extensive and artistically planned cemstery of Rochester. Bishop McQuade has taken particular interest in the educational ablishments and progress of his diccese. It is realiy a matter of wonder that, besides paying enormous taxes for the support of the public or common schools, the Ostholics of Rochester and of other American cities and towns are able to erect school houses capable of accommodating from eight to eighteen hundred children of both sexe and procure the services of well trained and conscientions teachers entirely devoted to their work. As in Canada the teacher in the cities are either Sisters of Charity or Sister of Mercy or Sisters of St. Joseph; in some places only are the Christian Brothers employed. In the schools of all the young people remain until they have mastered the 5th and 6th readers, with an extensive course of algebra and geometry, when, if they wish to become teachers or embrace the professions, they enter some college or present them-selves for examination before the Government Boards, and are invariably admitted with honors to the Collegiate Institutes, which rank, it is eaid, as high as those of Ontario

We left Rochester for Baltimore on Friday evening, and reached here this morning, with lowering skies and a down pour of rain that will not allow us to to be gamment gives able to sustain them, and if the selves able to sustain them, and if the Government give State ald to schools at end, do therwite a penalty would be the d. otherwite a penalty would be the d. d. d. was the Holy Socifice of the d. this; beide he was appended piter when he said this; beide he was appended piter when he said this; beide he was appended piter when he said this; beide he was appended piter when he said this; beide he was appended piter when he said this; beide he was appended piter when he said this; beide he was appended piter when he said this; beide he was appended piter when he said this; beide he was appended piter when he said this; beide he was appended piter wh ing-and they are coming from every direction and crowding the hotels and the pastoral residences. Cardinal Gibbons issued a pastoral Cardinal Gibbons issued a pastoral letter last week enjoining upon all the priests and religious of the city to keep open house, and if the priests who arrive, and are strange to the city, feel any hest tation or delicacy in treepassing on their hospitality they must go out on the high-ways and press them to the bacquet and free loddings. We are about to celebrate to morrow the centennial, or hundredth anniversary of the establishment of a distinct Ameri an Hierarchy in the United States. The Bull of consecration of the first Bishop of the United States was issued by Pope Pius VI. on the 10.h November, 1789 Before that date all priests and churches in America were dependent on Quebec. At that date 30,000 Catholics were scattered all over this vast continent-to day their number is from nine to ten million. It is thought that at the next census in 1895 the Catholic population of the Republic will touch some figure over twelve million. There are now in the known United States 7,853 churches, 2 Cardinals 14 Archbisheps, 73 Bishops and 8,250 prieste. Besides these evidences of prosperous growth there are 1480 chapels, 199 orphan asylums. 32 theological seminaries, 125 colleges, 549 academies for young ladies, 2,799 parochial schools and 597,-196 echolars Dr. John Carroll was first Bishop and a was the Catholic Columbus with a Catholic crew who salled away out for lineal descendant of the Carrolls of Early, one of whom, Anthony O'Carroll, de-fended successfully the stronghold of months upon an unknown sea where sup had never sailed before. It was to Nenagh, County Tipperary, against the combined forces of Ireton aud Oliver Cromwell. He was born in Maryland, at spread the Catholic faith that the sub-lime risk was run It was the hymn to the Blessed Mother with which captain make this a pretext for excluding it from the school. We cannot close this article without making references to a testimony which Dr. King renders to the Catholic Church the Church takes in religious education.

He joined the Order of Jesuits in 1753, and was ordained to the priesthood in 1759. Returning to his native place in 1774 he resided with his mother at Rock Creek, resided with his mother at Rock Creek, Md, and with j misdicilon from the Vicar-General, Rev. John Lowis, he carried on mission work and visited Acquia Creek, but resided in his mother's house, where a large room was blessed and used as a chapel. But the numbers of adherents soon increased and St. John's church was built, with Dr. Carroll as paster. During the Rayoutionary war as pastor. During the Revolutionary was he was sent with Beujamin Fracklin to Canada to induce the French Canadians to at least remain neutral during the American struggle for independences

But the French Canadians, who are now accused of disloyalty by the fanatics and calumniators—the Wilds and Hunters and

calumniators-the Wilds and Hanters and the Mail and the Orange Sentinel-resolutely refused to enter into any com-pact with the Revolutionists. On June the 9th, 1784, Pope Pius VI. appointed Dr. Carroll Prefect Apostolic, and the Nuncio at Paris, calling upon Benjamin Franklin, Ualted States Ambas sador, notified bim that Dr. Car-roll would very probably be made Bishop of Baltimore, which prediction was verified on the 10th November, 1789 He ded in 1815, at the age of eighty.

He died in 1815, at the age of eighty, laden with fruit, full of merits and ripe or Heaven. Cardinal Gibbons is the illustrious name and figure which now occupies the place of Archbishop Carroll. m Carroll to Gibbons the archdiocese From Carroll to Gibbons the srchdiocese of Baltimore presents a brilliant line of prelates. Foar of them, arebbishops Carroll, Neale, Eccleston and Gibbons, have been natives of Maryland. Arch-bishop Spalding was a native of Kentucky. Three of the Archbishops were converts from Protestantism, viz, Most Rev. James Whitfield, born in Liverpool; Most Rev. Sampal Eccleston horn in James Whitfield, born in Liverpool; Most Rev. Samuel Eccleston, born in Kent Co., Md, and Most Rev. Roose-velt Bayley, born in New York, 1814 Archblehop Francis Patrick Kenrick, born in Dablin, Describer 3, 1797, was perhaps for learning, piety and ability the most illustrious of all in this remarkable succession of great prelates. As a linguist and polemist Archbishop Kenrick had few equals, and his works on theology are considered of the very highest order and authority, and certainly the ablest ever produced on the continent of America.

Associated Press Despatch. ELOQUENT OFENING ADDRE3S OF THE LAY MEETING BY HON. D.

DOUGHERTY, Baltimore, Md., November 11 .- Daniel Dougherty, in his speech to day opening the Catholic Congress, said : Catholics have ellently submitted to wrongs and injustics in manifold chapes, and from time immemorial. A way back in colonial years Catholics at ffered the direst crueltics. years Catholics at firred the direct crucities. The only religious martyrs who ever stained our fair land with life blood were Catholics, spurned with ruspicion, disfranchised, persecuted for opinion's sake, hunted as criminals and pun ished with death by infamous laws. We have form time to time hear elsa. We have from time to time been sian-We have from time to time bed states, We have been proscribed at the ballot b.x; though the rank and fife of the zrmy and navy are largely of our cread, the chap-lains are fewer than the fingers of one hand. It is said that Oatholic Indians have Protestant teachers. Churches have been burned, convents have been pillaged and libraries destroyed, ave, and libraries destroyed, sye, political well (the poet). Pege and a hundred others parties in the past have rought to deprive us of our political rights, and we are ishinents which were so horribly eruel, branded as tools of a toreign potentate and unworthy to erjoy the name of Americans. The time has come when we, triffed the imagination of a swage." The Catholic laity of the United States, can vindicate ourseives not by have words heatd retories nor definant exceed grant works on the subtro of a swage. The catholic laity of the United states, can vindicate ourseives not by have words heatd retories nor definant exceed grant works on literature and harsh words, heated retorts, nor defiant threats, but calmly yet firmly. We are pre eminently Americans. We claim there son, and that was sufficient. There were threats, but calmly yet firmly. We are pre eminently Americans. We claim there pre eminenily Americans. We claim there would be no America; that the continent would be to day unknown had it not been for Catholics and the Catholic Church. That that liberty which is toe essence of all liberty, freedom to worship God, was first established in America by Catholics and Cath-olics alone. It were missis -liber to the torture of forof, he was the Mass. Catholic nations revolutionary the shall this, believe the ware shall this, believe the war of the rescue of our revolutionary fathers in the war against the greatest of Protestant powers—a Citholic was among the singers of the Declaration of Father Muhony (Prout) as being in earn-Independence—the name of Archbishop est in a softing he wrote or estid "Weily and artful the Jesuit can insinuate himself ranklin in the mission to Canada. relious as has been the growth of population Catholics have outstripped all ; from 10 000 they have become 10,000 000 ; from a despised people they are a mighty power. In every avenue of industry and intellect they are the peers of their fellow men The shadow of an imposing event begins to move. The people of the begins to move. The people of th United States- aye, of the hemisphereare preparing to celebrate the 400:h auniversary of the discovery of America. We especially rejuice in this re America. We especially reflect in the re-solve; that tremendons event, with rever ence, I may say, the second creation, the finding of a new world and the vast results that have flowed to humanity, all can be traced directly to the Oatholic Church, and the Catholic Church alone. Protestantism was unwhen America was discovered. It was a Catholic who conceived mighty thought. It was when foot-sore and down hearted, at the porch of a monastery, hope dawned on him. It was a monk who first encourhim. It was a monk who first encour aged him. It was a Cardinal who inter ceded with the sovereigns of Spain It was a Catholic King it was a Catholic King who mised out the ships, and a Catholic Queen who offered her jowels as a pledge. It was the Catholic Columbus with a who fitted

over a hundred years the only, Christian worship on the continent which a Catholic named America. Why, the broad seal of the Catholic Church is stamped forever on the four corners of the continent. Therefore, let us in mind, heart and soul rejoics at the triumph of our country, and giory in our creed-the one gives us constitutional freedom on earth and the other, if faithful to its eachings, ensures an eternity in Heaven

FATHER FLANNERY AND MR. ARMSTRONG.

SIB-As I am leaving home for Balti-more and may be absent two weeks at least, I will try to find time to dispose of some of Mr. Armstrong'e arguments be fore my departure. In your issue of September 27th that gentleman states, in September 27th that geotleman states, in proof of the Jesuits' very had record, that : "Father Garnet, Provincelal of the Order, was an accomplice in the Ganpowder Plot, and was executed at Tyburn with Piot, and was executed at Fyourn with several others in the following year." The ouly proof advanced in this conten-tion is that Father Garnet heard of the Piot in the sacred tribunal of penancethat is, in confession-and because he re faced to reveal the secrete confided to him In confession, therefore he was an accom plice and deserved a year's imprisonment with occasional application of the rack, the thumb-screw and the "Scavenger's daughter," and was fiasly hanged, drawn and quartered. Is a lawyer who obtains a full confes-

don from his client guilty of murder? Is he an accomplice if he does not reveal ecrets confided to him in his official apacity ? The man who eave so-the man who maintains that a priest is bound to reveal what is told him in confeston-that man is wold of principle-he is a vil-lain and a tyrent. No civilized government would or could, this day, advocate such dishonorable and inhuman legislation Father Garnet suffered death for a great principle that is acknowledged and upheld to-day in every Christiau State, therefore his record is not bad, but glorious. Father Odcorne, his companion in prison, was executed a month previously. The prison, was executed a month previously. What was his record? The crime, as the court of King James had it, of neither "approving nor condemning the plot," therefore for having approved of it.

But what was the record of Father Garnet, junior mephew of the martyr of the same name? He was put to death simply for being a Jesuit. His life was offered to him if he subscribed a certain oath, and the Earl of Exeter added : "You Data, and the Even of Every acted : "100 may even use ments! reservation." "'Life and liberty are of fittle importance to me,' replied the soldier of Christ, and he chose death before dishonor." (A Wilmot page 49). Father Oglivie, another Jesuit, native of Scotland, was executed in Gias-gow for the crime of "saying Mass and carrying the Blassel Sucrament to bis Catholic fellow countrymen in danger of death." (Ib. page 50) Those great heroes of Carlatian faith These great merces of the secon by sud honor are held up to secon by anch mer as Mr. Armstrong. The bloody deada of these cruel times are evoked to do the blgot's work now, as they statisted bigotry's cravicy for baccetabled two bundred years ago. Cretisers Joly (Vol. 11, page 252) says: "That it is impossible to reconstrate and of the carses of tortuning and death which the Jesuits suffered under the rule of Elizabeth : Fathers Cor thes have a block the rule of E.E. and f. Fathers C.F. a pillaged neius, Walpole, Bosgrave, Fileck, South political Well (the poet), Pege and a hundred others to deprive perished under the newly invented pun-d we are ishments which were so hurthly cruel,

What would Macauley or that other great man, Armstrong, do in such a case 7 Bellarmine is made to sav: "Corlstians may not tolerate an infidel or heretic king if he endeavors to draw his subjects to his hercay or infidel-ity." But it is the province of the Sovereign Pontiff (Pope) to decide whather the king draws them to hercey or not. It is therefore for the Pontiff to deter-mine whether the king must be deposed or not The Huguenots ac ed upon this priodple in France, and for nigh fifty years made war upon their king and country in order to place a Protestant king upon the throne of France. The Orangemen in Ireland, and I believe in Canada, make oath that they will be loyal to the Queen as long as What would Macauley or that other great

and I believe in Canada, make oath that they will be loyal to the Queen as long as she remains a Protestant and upholds Protestant ascendancy in Ireland. The moment she exercises her right of free will and conscience and ceases to be a Protestant every Orangeman at home or abroad is bound by his oath to be a rebel. During the spitation preceding the disestabilish-ment of the Church in Ireland monster demonstrations were held all over Uister, at which several leading Orangemen and at which several leading Orangemen and Protestant ministers spoke in language not to be misunderstood. They threat ened open reballion, and deciared in some places that if Protestant ascendancy were not upheld in Ireland they would line the ditches with rifles and "kick the Queen's

crown into the Boyne." Why should Bellarmine and the Jeani's over his shoulders be condemned for maintaining a doctrine that is sworn to by every living Orangeman able to make a

every living Orangeman able to make a speech or shoulder a musket? The Orangemen are only patriots and God fearing men when they openly up-hold and practice such doctrines, but for Jesuits to maintain the same teachings Whew ! It is teaching "Immorality, per-jury and assassivation."

Oa last Monday's issue of the Toronto Empire the public is treated to a patriotic and very eloquent address by Rev. Printhe very enduest endress by Rev. Frin-cipal Grant, of Kingston University, before the Montreal Caledonian Society, in which two Jesuit Fathers, Lallement and Bret et if, are placed in the first rank of Generative methods and the first rank of Canada's greatest and best men :

'Therefore, it would not do for them to be Scotchmen only. They were only one, and not even the first. That place belongs to our French Canadian fellow citizens. (Loud applause). They first won Canada from the forest and the savage and they have saucified the soil by the tears and blood, the devotion and hereism of ten blood, the devotion and hercium of ten generations. Their Valhalia is crowded with the figures of kaightly nen and saintly women, of mattyrs faithful to the death, and of explorers dauntless as they who sailed in quest of the Golden Fierce. In the presence of Cartier and Champisip, of Maissoneuve and Doulsce, of La Sulls and Verandrave of Lalleant of La Salle and Verandraye, of Lallemant, Brehæ if, of Montcalm and Levis, they stood with uncovered besds. That race is still full of the old vitality. All Carada honors judges like Dorion, poets like Frechette, orators like Chapleau and Laurier patriots of the stamp of Joly, and writers like Chauveau and the Abbe Casgrain. These add new instre to the old glories As long as the race produces such representative men as these the extension of Canada will only give it room for new triumphs. On us and on them alike is one sacred obligation. We must be more than Frenchmen; more than Scotchmen. We must be Canadians."

I fear I shall not have leisure had I the inclination to follow the other absurd arguments advaced by Mr. Armstrong, arguments advaced by Mr. Armstrong, It's always an easy task, though not an honorable one, to flivg dirt and bedaub a basutifal mancion, for instances, but very difficult and quite too vexing to restore It to its original basedy afterwards. It was the motro of the French Infidels, Voltaire & Co, "Mentez mentez, fortement il en restera toujours quelque chose" (E gish : "Lie, lie, telt big iles; some of them will stick ") M: Armstrong is not pleased with my unpretentions ballad, "The Davil's Thirteen." I am really sorry he can find neither rhyme nor reason in it. There's not much resson in ballads any time. But tor much reason in ballads any time. But if he cannot find rhyme in it he much have the ears of a mule animal that brays "too loudly and too discordently for anything." W. FLANNERY, P. P. St. Thomas, Nov. 5th, 1889.

it. The Protestant Council meet to morrow to discuss the question, and, judging from the tone of the discussion lately, my conditions will be accepted. As God is my witness, I make the most fervent vows that peace may reign every-where, not only among Catholics, but smong Protestants also, and that all may unite in proclaiming the advent of civil and religious peace, and express satisfac-tion at the law made to settle this imper-tant question. There is no doubt but this is the feeling of the great majority, and as is the feeling of the great majority, and as regards the agitation which has been raired and which it spoers still ex-ists in certain quarters I have nothing to say. I continue mmy role of of pacificator, making no charge against those who may think differently. Hav-ing rendered justice to the religious approximes I make any problem to disturb authorities, I must say nothing to disturb the unce of this great day. We believe the perce of this great day. We believe we did right. If others think otherwise, we did right. If others think otherwise, let them take the reponsibility of their acts. History will relate in its pages, when passion has calmed down, who were right and who were wrong. However, above us all stands a most impartial Judge, before whom all imust appear-Catholics and Protestants, French and English. He will judge us all with more equity than men meas sometimes have done. He may sometimes have done. He said he considered this the most

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important document he had signed in his lif. and he wished expressly that bi two sons should sign it as witnesses. It was signed by the two young men, and also by the Members of the Cabinet also by the Members of present, the Mayor of Montreal, the priests, the members of the Legislature nd by the majority of those present in the room, as well as by Mr. Mercier and Father Turgeon, as representing the Pope.

A THOUGHT FOR NOVEMBER.

At the time when our Blessed Lord walked upon earth there was in Jerusa lem a certain pool, where the sick and those fillicted with bodily diseases were wont to congregate. At certain times an angel of the Lord came down and stirred the waters, and the sick man who went first into the pool after the visit of the angel was healed of his infirmity. When Jesus came there He found a man so infirm that he could not, in least degree, assist himself, and he had been waiting day after day for eight-andbeen waiting day after day for eight. and thirty years, while others who were stronger than he, or who had friends to help them, went down before him and were hested. Our Lord asked him why he had not availed himself of the bless ing which God at times had given to the waters, and he answered in words that are full of deepest and most mournful pathos: "Lord, I have no man who, when the water has been stirred, will cast me into the pool."

In those few words what a story is compressed of the tedious passing of weary years! He had come there a youth, with hope in his heart that he would soon be cured of his infirmity, and many a long year seemed to spread be-fore him in which he might enjoy his re-covered health. But the years passed by, and those who were boys along with him grew to be men, and many a change ng with had passed upon the faces that he knew many a sunrise did he see in hope, and many an evening closed in the disap-pointment of the hope deferred that maketh the beart sick; and his hopes were dying out and his hair was growing gray, when, after nearly forty years, Jesus came and cured him.

What a sorrow!ul story ! Eight and. thirty years of waiting, the certain remedy before his eyes, and none to help him to avail himself of its cflicacy! Friends he may have had-one friend he surely had, when his mother held him in her arms. But his mother was dead, and time and the chance and change of life had dispersed his early friends; after the manner of the world, in the day of his distress they had forsaken him. In that weary march of lonely years what want of human feeling that.

and artfut the sesure can mended Jesuit may into every company A disguised Jesuit may be our next neighbor, without our suspecting be our next neighbor, without our si him He bides his time before he po his prey." It Mr. Armstrong i such an old woman as to believe all this I nity his mental callbre. The Jesuits live in com-munity, that is to say, "at least three who are priests with at least two laymen to act as men servants, cooks, etc. If a Jesuit leaves his home it is in order to at Jesuit leaves nis nome it is in order to at tend the sick or the dying. He wears a clerical dress, and lives as a priset of the Catholic Church in the village or town, where he is known to all, and as a rule respected and loved by everybody. No one ever heard of a Jesuit Father disgracing his ministry, or insinuating himself into the good s of any Christian family to bing and dishonor and rain upon either hus band or wife. Can so much be said of all others? Whose record, then, is the most to be admired—the most to be envied? There is an attempt at argume ever, in Mr. Armstrong's quotation from Bellarmine and Suarez, two Jesuit Fathers, which he copies from Macauley, viz., Suarcz says: "It is not intrinsically wrong to use equivocation, even in making oath; whence it is not always perjury." To understand this let us take for instance the example of St. Athanasius fleeing in a row boat from his enemies, determined to assessinate him. After rounding the bend of a river and disappearing for a while, he returns, and on his way back he meets his ensures in parauit. They hall him,

his enemies in pursuit. They hall him, and inquire if Athanasius is far distant.

## THE FINAL ACT.

The Jesuit Estates Act was enacted on 12th July and payment was made on Wednesday last, 5th November, at Montreal, just while the Ottawa Orangeman were condemning the matter in most un measured language, and celebrating the gunpowder plot. Mr. Mercier said, before signing the deed, it was a compromise made in the name of several important parties: (1) The Pope, re-presenting the Catholic Church : (2) the Jesuit Fathers, both ancient and present : (3) the Province of Quebec. A cession is made of all rights which the Church could claim, of all the rights which the ancient Jesuits could claim, and of all the rights which the newly-incorporated of the Jesuits in 1887 might to this estate, laim Province of Quebec pays \$400,000. If the real value of the estate be compared with his sum the amount becomes insignificant. Moreover, if we take into consideration the fact that we are purchasing peace at the fact that we are purchasing peace at this price and causing a disappearance of difficulties between civil and religious authorities; that we are brqueathing to our children a legrey of peace which will enable them to proclaim on high that men were found in these days sufficiently imbued with religious and national sentiments to settle this important and difficult question—if all these things are taken into consideration, we are certainly entitled to credit for hav ing worked for the general good. This distribution is simply on account, for \$60,-000 more will shortly be given to the Pro testants. I say \$60,000, because the statute mentions that amount, but I believe there is an error which will have to be corrected, for according 'o the last concase (1881) they appear to be entitled to \$64,000 and a few hun-

story such as this. But pause before one bitter thought forms itself in your minds, before one word of condemnation rushes to your indignant lips. Stay a

There is a certain place in the Church of God-a place which you have not seen with the eye of flesh, but which faith teaches you exists as really as the places you have walked in and that you know with the familiar knowledge of everyday experience. It is a land over which hangs a cloud of silent sorrow, of uncomplaining agony, that is voiceless in the intensity of its resignation. Acd in that silent land of pain lies many a friend of yours whom your heart can not forget\_friends whom you knew once; whose faces, whose smiles, whose voice vere familiar to you in days gone by who were members, it may be, of the same household : who knelt with you at the same altar ; who worked and prayed and smilled, and were bound to you by every the which the kindly charities of nature and of grace can forge. They diel, and they are in Pargatory. Stricken are they by no mere earthly malady, but by an sgony for which earth has no image nor any name. Consumed are they by no mere earthly fever, but by the fever of a fire that searches their very soul. And you pass by-you, their friends, fire -and you have at your disposal the bealing flood of the Precious Blood of Jesus! You pass by-headless or forgetful or indifferent. it matters little which : or indimerent, it matters httle which ; you pass by and give no help ! You leave the sufferers there, looking up with pain-stricken, wistful eyes to the heaven above, and saying, "O God, we have no filend who when the healing Blood of Thy Divine Son is ready in the Holy Mass to extin-guish the flames of our torment, will use it Condemn if you will, in for our relief !" what sharp terms indignation may suggest, the heartleseness of the citizens of Jeru. salem, but do not omit to compare it with your own when, either through carelessness or forgetfulness, you neglect to do your part-the part of friendship, the part of charity-to assist the suffering