COMMON SCHOOLS.

PROTESTANT TESTIMONY TO THE NEED OF SEPARATE SCHOOLS.

A Lesson for Ontario Cranks-The Problem of Education-The Only sphere of its Solution is the Church.

Professor Eliot of Harvard, recently Professor Paiot of Harvard, recently wrote to the Christian Register, of Boston:—"I am persuaded that it is a grave error to 'secularize' the public schools; first, because education would be thereby first because caucation would be thereby degraded and sterilized; secondly, because the attempt is too unnatural to succeed; and thirdly, because this policy neceed; and thirdly, because this policy necer can make the public school the school of the whole population. What is the alternative? It seems to me that the public school should act toward the the public sensor should not toward the different religious just as the State does; that is, it should co-operate with and assist them all. The proper limits of this note proclude my giving a description of the various means of carrying its adding into officet. Suffice it to say this policy into effect. Suffice it to say this poncy into enect. Suited it to say that there are no insuperable obstacles to its execution on a large scale, as might perhaps be inferred from the fact that it has long been the issuecessful policy of several European nations which are divided between the Catholic and the Protestant Church.

DR. BOARDMAN'S SERMON AT PHILADELPHIA. After enlarging on the point, " Christ the Centre of Gravity," from which he deducted two courses of thought, "the true method of study and the true end of study." Dr. Boardman proceeded in advocacy of "each regions denomination providing day schools of its own." The lecturer then dwelton the gravity of the problem of education; declared that the only sphere of its solution is the Church. He advocated "the establishment every where of a system of parochiai lay schools. Dr. Boardman was listened to with deep interest.

The Asiatic Quarterly Review prints The Asiatic Quarterly Review pints an elaborate and interesting article by Sir George Redwood on the part of the great Anglo-Indian empire known as the Manatta country of the Decean. He shows with telling force how the English in India constantly confuse the material in India constantly coming the India constantly of a country with its happiness and how they age forcing upon the Hudu peasantry, who, if not "prosperous," are at least happy, when not oppressed, the noxious notion that money is the highest possible good. Sir George Redwood declares that they have needlessly exaggerated the evil above alluded to by "the malign influences of the fastidiously godless system of electmosynary checation enforced by them on the

In the same review is an article by Gen. McMaton on "The Effects of Civili-zation on the Burmese," in which he says (speaking as an Englishman): "Our theistic Branminism, than agnostic and secular education."

FROM THE "BALTIST WESTERN RECORDER." It seems impossible for the nineteenth century, freedom, civilization, "culture," any and ad of them, to drive out the Paritan spirit from New England. As Baptists, of course, we never have been able to get up an admiration for the Puritans whoused to whip Quakers, burn poor old women who were not able to work any longer, and cut off the ears of Baptists. Their fundamental principle was the determination to control other people's consciences rather than simply

to worship God according to their own. Their descendants have declared, and we have been glad to believe them, that they disapproved the deeds of their forefathers, only pleading in extenuation the lack of the light of the nineteenth cen-tury in those dark days. But the Boston Evangelical Altiance, now in the closing years of this grand, cultured, freedom-loving century, has proved itself not one whit in advance of its much-apologized-

Instead of being glad that the Catholics show such devotion to principle instead of saying nothing, though it was no more their concern where a Catholic father sent his children than it was of the Catholics where Baptists sent theirs, the "Evangelical Alliance" of Boston have been very angry and have denounced the parochial schools. If the boot were on the other foot they would see instantly the outrageousness of their conduct. Suppose every Baptist father in Massachusetts should send his son to Brown Brown, and declaring such conduct an attack upon the public school system?

Did we rule this world, it is probable Catholic parents would never have any children at all. But so long as God sees best to give them children, it is the right to have those children trained in what their parents believe.

late of Merrickville, who succeeds the late Father Donchue in the pastorate of St. John's Church, Perth, took place last her first law. Again, the mother and late Father Donchue in the same house and in the same apartments, and this gives her stands.

Stands.

Stands.

Moscow is said to have had at one Did you ever hear the agonizing cry of the condemned criminal for mercy? Trace."—Atlanta Constitution.

example to his people and earnestly de- with hands. voted to their welfare. Father Duffus also addressed the congregation, assuring them that whilst this new preferment had come to him unsought and unexpected, he regarded it as the appointment of Providence made known to him through the call of his Superior, and proto promote the the interest of religion in this important portion of the Lord's vineyard. He paid an eloquent and feel ing tribute to the interest of religion in this important portion of the Lord's bring them up in the knowledge and fear day by day and call you blessed. vineyard. He paid an eloquent and feel ing tribute to the memory of the great and good pastors who had labored faithfully in planting and perpetuating the Faith in this venerable parish, and sincerely thanked the people of Perth for the warm welcome they had given him. and which was a consolation to him in the sorrow he experienced in severing the fond ties which had bound him to his Merrickville flock. The ceremony was then brought to a close by the blessing the Archbishop invoked on the newly appointed pastor and the congregation

DUTIES OF PARENTS.

committed to his charge.

A Practical Sermon on an Important Subject by Cardinal Gibbons.

His Eminence Cardinal Gibbons preached a notable and very practical ser-mon at high mass in the Baltimore cathedral the other Sunday on the duty of parents. The church was crowded, many non-Catholics and strangers occupying seats. The text was from the gospel according to St. Matthew, ii., 13-18. concerning the angelic warning, the dight into Egypt and the massacre of the Innocents. His Eminence said in part: Four characters are presented in the gospel for this day—those of Herod, the eruel murderer of little children; Rachel. weeping for her children, and Joseph and Mary, with the young child Jesus, fle-eing into Egypt. Herod is not dead, for his prototype is found in every parent who is negligent of the religious educa-tion of the children, and in those who are pharisaical in character. While Herod of old slew the children's bodies and became the instrument of God to save their souls, such now, too often, destroy their children's souls by neglect. and bring up their children without mith, without Christian example and agnostic policy. in which religion forms experience, without Christian principles no part of the curriculum, has replaced a and discipline, without morals, and with system based on religion, which has produced such admirable results. The con-childhood which would save them from indifferent to the amenities of social and refusing to be comforted as they life, "And here," remarked the Engliament the spiritual death of their offlish journal, "we have the testimony of spring. Such children, raised to live one of our most eminent and experienced, without God in the world, are described administrators in India who practically by the apostle where he says many wask says; "Better tanatic Islam, better pan- without God in the world, whose enemy seeks their death, whose god is their apetite, and whose unbridled passions lead them to destruction. How many modern Rachels, or mothers, there are who indirectly comive at their own children's downall when they encourage them to indulge in excesses. The responsibility of parents is only second to that of the clergy. You, fathers and mothers, are appointed the guardians of the home. You are called there to be as

ANGELS OF LIGHT

and of salvation. I feel it to be my duty to admonish you, especially mothers, in regard to the important duty that devolves on you to educate your children homie.

No one has a greater appreciation than I of our schools as a means of religious education; no one has a greater sense than I have of the noble character of those who in our schools devote their lives to educating the Catholic children; yet I say the best of all education must be given in the home, and the first, the best and most successful and influential of all teachers is our mother. What would we do without our mother? There, at our mother's knee, our education begins. The little child is like wax, and is influenced by the earliest impressions far more than is generally realized, for they are capable of perceiving and receiving truth, though their minds may not yet have reached the period capable of analyzing a subject. For various reasons, the mother is required to be the first instructor of her child. Nature ordains it to be so-unless we suppose modern dangers and nursery inventions prevent. University, and the Catholic priests should hold a mass meeting denouncing the Baptists for sending their sons to usually, other things being equal, that child is the most robust and vigorous physically which is nourished by the mother; so, also, the child is spiritually and morally most vigorous who receives the first religious instruction from its and the duty of Catholics, as of Baptists, mother. The child's success depends to have the confidence and law it bears much on the confidence and love it bears to its teacher. She loves her mother, believes and trusts her mother, more than she does even the Pope; she is her child's The Induction of Rev. Father Duffus, her teacher; the mother's word became

ed the most tender portion of the Lord's fail to do so it becomes irksome and hard. I do not mean that you merely

week in the presence of a large congreation of the crizens of all denominations. Archbishop Cleary, presided at the installation. After the solemn protession of sadd made by the new pastor, His Grace of the cermony and detailed the respective duties of priess and people. Whilst deeply deploring the great loss the Archbishop Cleary, in particular, have snstained in the functions of the training they received in the training they received in the family of the training they received in the family of the family together and have a short family prayer at night—I most, the great works of art, or the sance of the family prayer at night—I most, the great works of art, or the sance of the family prayer at night—I most, the great works of art, or the sance of the family prayer at night—I most, the great works of art, or the sance of the family prayer at night—I most, the great works of art, or the sance of the family prayer at night—I most, the great works of art, or the sance of the most, the great works of art, or the sance of the most, the great works of the population to many the chief had been be asanctuary of gentlences and love; of temperance and sobility; let it be free from boister. That was prayer.

In the shipwrecked mariner looking wist fully to those on shore for rescue? That was prayer.

The publican prayed when he cried, "God be mereiful to me a sinner." St. Peter prayed when he said, "Jord, save, would gather their family together and have a short family prayer at night—I would gather their family prayer at night—I work of promised that where two or three are looking wist fully to those on shore for rescue? That was prayer.

The publican prayed when he cried, was prayer.

The bublican prayed when he said, "God be mereiful to me a sinner." St. Peter's nat the hands of their blessed untimely death of Father O'Donohue, he most, the great works of art, or the said sobilety; let it be the sanctuary of the chirches and love; of temperance and love; of temperance and love; of temperance and sobilety; let it be t he that day introduced to them, would prove himself in Perth, as he haddone in every mission where he had labored, to be a faithful shepherd, a kind—father an experience of the model in that cathedral is the work of the mothers gathered together in His name there he a faithful shepherd, a kind—father an experience of the model is not made to that temple above, which is not made you to consider what I say in the name will be in the midst of them. I implore you to consider what I say in the name of the church; I ask it in the name of Remember, mothers, to you is confid- your country; I ask it in the name of your own salvation, that you give vineyard. If you discharge your duties sound education to your children at well, then the labor of God's ministers becomes easy and pleasant but if you The apostle says if one neglects his own household let him be considered an infidel. a forgiving spirit. Prayer, we know, has Bring the m up correctly, and then will



HON, JAMES MCSHANE.

Honoranne James McShane, the new ; tion in October, 1886, was again returne Mayor of Montreal, was born in St. for Montreal centre. In the City Hall loseph street, Montreal, in 1834. He is the has been chairman of the City Hall the son of the late James McShane and j and market departments, and his labors Ellen Quinn, who came to Canada from on the police, road and finance commitcusive cattle dealer, packer and has always been foremost in all good exporter, and lived in this city for over works, being indefatigable in doing good 30 years. The son was educated by the whether in St. Patrick's society or as an Daniel Mahoney and also at Mon-Circetor of St. Bridget's ayylum, and disdiscol such admirable results. The consequence is that the Barman, unable to
bear the strain of purely intellectual
of modern heresies, and it is not to be
teaching, becomes a skeptic in matters
of reflicion; arrogant, overhearing and
in our day momning for their children
in our day momning to their children
in business enterprises has found time to is well and favorably known and general
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of the first and exercise of the first of the first of the numerous churches built and described in proceeding the first of the fid a good turn when he could' made orm the white haired boy with all who wanted a friend and earned for him the well merited and well intentioned sonriquel of the People's Jimmy," He was rsi elected to the Legislature in 1878 as as representative of Montreal West. As was re-elected in 1881 and, at the elec-

Armagh. His rather was an ex- tees are well known. As an Irishman be in business enterprises has found time to i is well and favorably known and generaldevote much attention to municipal; is beloved. He is a man of the widest affairs and for some twenty years repre views in this respect and knows no sented his native ward in the city count, nationality or creed in his public dealings. 46. A sketch or his career states that "from | Fair play will be meted out by him to he first he was popular with the mas-fall. But though thus unprejudiced no man are and the cheerininess with which the is a more staunch or devoted champion of the Irish people than he, and of this he has given abundant proof. His election to the mayoralty of Montreal by such a large majority from the united vote of all creeds, nationalities and parties, is a triumph which falls to the lot of few men. That Mr. McShane will prove a good mayor there is little doubt.

NOTED BELLS.

Notre Dame, Montreal-Some Russlan Bells-The Great Moscow Bell.

The largest bell in America is that of Notre Dame Cathedral Montreal, which hangs in the south tower. It is six teet high, eight feet, seven inches in diameter. and weighs twenty-four thousand seven hundred and eighty pounds. It is ornamented with images of the Blesser Virgin and St. John the Baptist, together with the emblems of Agriculture, Com-merce and Industry. It was east in Lon-don, and bears this inscription in Latin: 'I was cast in the year of the Christian era 1847, the two hundred and second since the foundation of Montreal, the first of l'ius the Ninth's pontificate, and the tenth of the reign of Victoria, Queen of England. I am the gift of the merchants, the farmers, and the mechanics of Ville-Marie." In the opposite tower or vine-matte. In the opposite tower hangs a chime of ten bells, the smallest weighing eight hundred and ninety-seven pounds, the largest six thousand and eleven, total twenty-one thousand six hundred and ninety-six pounds.

Most large bells are old bells. Although England has so many bells and chimes that it has been called "The Ringing Island," and Belgium's bells have caused her to be named "the classic land or beils," yet Russia, perhaps, exceeds all other nations in its fondness for bells, having an immense number of them, and many very large ones. The "King of Bells," the largest one in the world, is in Moscow. It was cast filst in 1651, and re-cast in 1734. It remained in the pit where it was cast until 1836, when N cholas I caused it to be raised and placed strong crying it; it may be with tears upon a stone pedestal near the tower of and groanings which cannot be uttered. Ivan in the Kremlin, where it now

large bells, and as many as five thousand of all sizes. In the Ivan tower alone there are now thirty-four, one of which, in the preaching Jesus through Mary; and first story above the chapel, weighs more Mary herself he preached with all her than sixty tons; it swings freely, is easily graces and glories, as 'Mary Mother. rung, and if one smites it with the palm of the hand it responds in a wonderfully clear and startling manner. Two others are of solid silver, with very soft, pure

It has been consecrated as a chapel, the door being an aperture six teet high by seven wide at the base, made by the piece, weighing eleven tons, which broke and fell out during the lire of 1737, when water came in contact with the heated metal. This bell is twenty-one feet high, hundred and thirty-two thousand pounds or something over two hundred tons. This devotion to Mary was a likely some authorities give the waishes. hundred and forty-four thousand pounds. or 220 tons. It has bas-reliefs of the Emperor and Empress, the Saviour, the Virgin Mary, and the Evangelists. Another bell, about half as large, required twenty-four men to ring it, and this was done by pulling the clapper.—From "Beils," by E. H. Goss, in New England Magazine for January.

Do you ask what is prayer? It is the voice of the needy calling to Him who alone can relieve them. It is the cry of the sinful to Him who alone can pardon them. It is not cloquence but earnestness. It is not fine words nor flowing periods, but it is a deep sense of our guilt urging us to approach the Saviour, to seek pardon, help and salvation with

Did you ever hear a man that was starving beg for bread? That was prayer.

were plain and simple; they could not indeed be more so; but in each it was real prayer, because it came from the heart, and therefore was heard and graci-ously answered by Him to whom it was addressed. But the publican went down to his house justified. Peter was upheld from sinking by the sustaining arm of Jesus. Blind Bartimaeus was restored to sight. Stephen fell asleep in a calm and a lorgiving spirit. Prayer, we know, has caused the sun to stand still in the heavens, it has parted the sea, opened the prison doors, healed the sick and raised the dead to life again. No sooner is the spirit of grace and supplication given from on high, than the stubborn soul is melted, the brozen heart is bound up, the sinner changed into the humble saint, and offending man, restored to the saint, and offending man restored to the lost image of his God.

May all who read this resolve to begin the day with prayer, for it is the golden key that unlocks heaven, to pour down blessings upon us, and end the day with prayer, for it is the same golden key that locks us up under heaven's protec tion at night.

A Molancholly Scene.

A pathetic picture of the Irish famine of 1847 is contained in this mouth's Century Magazine. It is especially timely just now when distress and suffering are on every side, because it tells what one Irish gentlewoman did for the relief of the Irish peasantry. Although we are not yet afflicted with a famine which is of such enormous proportions as that of '47, and although we have not a pestilence to increase its horrors, reports from Ireland still contain very serious news. The ladies, on whose letters the article in the Century is founded, opened a store in their kitchen, at which meal vas sold under market price. Their house was not simply an impromptu shop. It became also an hospital for the sick, and a school of cookery for the starving, who did not know how to cook the "yallow male" which was sent over in war ships from America. They re-mained among their own people during the whole of that horrible period; and it must have been horrible when, as we are told, it was necessary for these ladies to mave the shutters drawn when they sat down to their own niggardly meal, in order that they might not see the ranks of wolfish eyes glaring in at the table.

Ireland's Devotion to the Blessed Virgin

The following quotation from a sermon of the gitted Father Burke. O. P., shows how our Lady has always been loved and honored in Catholic Ireland :
"One great feature in St. Patrick's

amiliar name in the land. In the far west of Ireland, where the traditions of our holy faith are still preserved eashrined in the purest or our grand old Celtic language, the sweet name of the Mother of God is heard in the prayers and songe of the people, in their daily familiar conv. rse, in the supplications of the poor not under the title of 'Our Lady,' or of the 'Blessed Virgin,' but by the still more endearing name of 'Mary Mother.' And so it was that St. Patrick sent his Catholic loctrines home to the hearts of the people. He preached Jesus Christ under the name by which He is still known and glored in that far western land; 'the Virgin's Son,' thus admirably illustrating the mystery of the incarnation, and The example of virginal purity and maternal love he made the type of the Irish maiden and mother; and so well did they learn their high lessons, that they have been for ages the admiration of the world and their afflicted country. The devotion o Mary sunk deep into the heart of the Nation. So well had they already learned to love and appreciate her, that in a ew years after their conversion to the mith, when they would express their love and admiration for the first great Irish battle for the faith."

Prayers for the Dead.

Judas Machabeus sent twelve thousand drachmas of silver to Jerusalem to have prayers said for the soldlers who fell in battle. The reason he gave for doing so was that it was a good and wholesome thought to pray for the dead, that they may be loosed from their sins." The souls of those dead soldiers must have been in some place where prayers could add them, or else the prayers would be useless. But prayers are not needed for those who are in heaven, and they are of no use to those in hell. Therefore, there must be some other place besides heaven and hell, where prayers are of use to souls departed, and that place is called purgatory. Our Divine Lordseys in St. Matt. v. 26, "Amen I say to thee, thou shalt not go out from thence (the prison) till thou repay the last farthing." This prison is purgatory, for if it were hell there could be no release from it. "Out of he!! there is no redemption."—United Canada. have been in some place where prayers could

"We made a run on the bank yester-day," writes an editor, "and we are \$10 Did you ever hear a man that was day," writes an earth, arailroad bank, starving beg for bread? That was prayer, better off to-day. It was a railroad bank, and we beat the town marshal in a foot porter. "Call him a victim of the day," writes an earth, arailroad bank, starving beg for bread? That was prayer, and we beat the town marshal in a foot parallel," replied the editor. Ex

THE IRISH PARTY.

NO SETTLEMENT YET ARRIVED AT

Rumored Visit of Mr. Parnell and Mr O'Brien to America-Dillon to Sural render Himself.

In the lobbies of Parliament the rumor has been revived that the settlements? has been revived that the settlements supposed to have been made with regard to the split in the Irish party leave Mr. McCarthy in the chair, Messrs. Parnell and O'Brien going to America for the purpose of raising funds.

The Standard says: "We believe the Liberal leaders have promised the

Healyites a home rule scheme that will empower the Irish Parliament to control the police and deal with the land ques tion, if it is still unsettled. Both sections of the Irish party will agree to this and Mr. Parnell will retire and go to America. It is stated that Sir William Vernon Harcourt did not take part in these nego-

Harcourt did not take part in these negatianions and that he entirely disapproves
of the scheme. It is also stated that the
surrender on the land question is the result of a Radical 'cave'."

The Times says:—"It is reported that
a settlement between Mr. Parnell and
Mr. O'Brien will be effected in America,
and that Mr. Dillon will surrender himsulf to the police on the understanding. and that Mr. Dillon will surrender himself to the police on the understanding that he shall be nominated to the Irish lendership at the next session, Mr. McCarthy remaining for the present the leader of the re-united party."

The Dublin Freeman's Journal announces that Messrs. McCarthy and Sexton will now submit to their collapses the result of the Boulogue con-

leagues the result of the Boulogue conference. The McCarthyites, the Journal adds, are anxious for a settlement of the matters in dispute, and are contident in the wisdom and patriotism of Messrs. Dillon and O'Brien. Seven times within seven weeks Irish meetings have pro-nounced for Mr. Parnell, and the people hope for a reunited Ireland, amidst Irish Nationalist ranks and amidst Irish national rejoicing and British coercion despondency, to re-enter the fight for Ireland.

The Express says Mr. Gladstone has congratulated Mr. Balfour on the success of his efforts to relieve distress in western reland.

An anti-Parnell meeting was held in Kilrush yesterday. A fight between the anti-Parnellites and a number of Parnellittes was one of its features. Dr. White, a priest, was the orator of the day, and expressed the opinion that Dillon and O'Brien would soon get rid of l'arnell.

Justin McCarthy, speaking on the Irish question, said that if the minority would not yield the majority might as well disband. He was prepared, he said, to accept any settlement making for peace and union, the prospects for an agreement being reached were so few. The Imperial Parliament must settle the land question before or concurrent with the home rule question or never settle it at all. The Irish were quite competent to re-organize the constabulary as a civil

torce. The Standard interprets Parnell's speech at Ennis to meanthat Dillon and O'Brien have consented to unite with him in extorting guarantees from the Gladstonians. The Healyites, it says, will be compelled to acquiesce or be noted down.

The Times says :-It would be interesting to know whether Parnell's atterances were merely a bluff. It will be strange if Ennis should prove a second time to be the theatre of a deliverance that is historic in the fortunes of Parnell."

The Bridal or Nuptial Mass. it has always been the wish of the

Church that at the solemnization of holy matrimony Mass should, if possible, be offered in behalf of the newly mar ied couple, in order that Almighty God may bless their umon and favor them with a happy offspring. A special service is set apart in the Missal for this end, called in Latin Missa pro Sponso et Sponse"-i.e., Mass for the bridegroom and bride-and the Mass itself is considered among the privileged, for it may be celebrated on days of greater rite (Bouvry, Ezposito Rubricarum, ii, 601). At a Mass of this kind a few ceremonies may be seen which are peculiar to it alone. As far as the Pater Noster, it differs in nothing from an ordinary Mass. but when the priest has come to that part of the service immediately before the Liberanos, he stands at the epistle corner of the aitar and, having turned toward the bride and bridegroom who are kneeling in front of him, reads over them two prayers upon the nature and solemnity of their union. This being done, the bridal party retire to their places, and the Mass goes on as usual until the time of the last blessing. Here the priest turns around to the party again and reads over them the following prayers— "The God of Abraham, the God of Isaac and the God of Jacob be with you, may He shower his blessings upon you that you may behold your children's children unto the third and fourth generation; and may you enjoy afterward eternal unending life through the help of our Lord Jesus Christ who, with the Father and Holy Ghost liveth and reigneth God, world without end. Amen." After this the priest is directed to admonish the newly married pair of the mutual faith and love they owe each other and of the obligation they are under to remain con-tinent upon those occasions that the Church has set apart for special prayer and lasting. They are finally exhorted to live in the fear of God. The priest then sprinkles them with holy water, and Mass concludes as usual.

"Here's an item about a man who was killed on a railroad track," said the re-porter. "Call him a victim of the deadly.