

all, and therefore was alone the true one, since it alone fitted man for his duties here and his destiny hereafter. He then in a logical manner proceeded to prove these propositions showing (1) that it was the interest of society that man should be educated. (2) That it was the interest of the Church that her children should be properly educated, and (3) That the Church has ever in the past taken, as she takes at present, the deepest interest in the subject. After proving each of these propositions by arguments derived from reason, theology and history, he next proceeded to answer the popular arguments urged against religious training and the influence of the Church on learning, and concluded by giving some valuable hints to parents and children on the value of home culture, on the necessity of attention to the laws of health, on the dangers of wicked literature and the value of Catholic books and journals, and on the duty of parents to co-operate with teachers and pastors in promoting the advancement of Catholic schools with a view of securing not only the intellectual culture, but the moral and religious training of their children. At the close a collection was taken in aid of the school.

THE SCHOOL QUESTION.

Before closing our argument and stating in detail that which justice, right reason and public interest demand of reform in the school system of Ontario, we may again be permitted to refer to the system prevailing in Quebec, where the rights of the minority are fully protected, and religious training made the groundwork of public instruction. From consideration of the strength of the Quebec system, a strength derived from its firm maintenance of just claims and equal rights, the weakness of our much vaunted, but feebly and loosely constructed system of education in Ontario will readily and fully appear. In a late report of the Hon. Gedeon Ouimet, superintendent of education for Quebec, the main points of the admirable system possessed and enjoyed by our fellow citizens of Quebec are very briefly but clearly set forth:

"I have spoken of school commissioners and trustees. This dualism is the corollary of the dualism of the religions and nationalities which divide the country. The State equally protects French and English and in consequence both beliefs. In fact the State unites itself to both creeds, in matters of education, and it does not authorize a school to be atheistical; but if it requires it to be Christian in order to grant it aid, it does not demand that it should belong to any particular creed. Full liberty is given in this respect and this is the reason why perfect harmony reigns amongst our people.

"These two bodies, commissioners and trustees, represent the people. They employ whom they wish, govern according to law, etc. Thus no religious or national conflicts.

"We have no advice to give, still less have we lessons to read to the foreigner, but we may be permitted to congratulate ourselves upon having been so well able to apply to our country the great principle of freedom of teaching.

"School inspectors, numbering 36, are obliged twice a year to visit each school and to forward to the Department of Public Instruction a detailed statement of their labours.

"Finally, to assist the Superintendent in the work of management, a Council is given him composed of men highly recommended and offering by their honorable position and their well-known capacities, all desirable guarantees, appointed by the Government and chosen from the different parts of the Province. It is sufficient for me to state that of this Council, composed of 17 Catholics and 8 Protestants, the bishops of the Province are *de jure* members, each of them representing his diocese, which is for him a school district whose moral and intellectual direction he superintends. The general Council is divided into committees: Catholic and Protestant; the first composed of 17 members and the second of 8, these latter being authorized by law to add 5 associate members to the number.

"In our Province, we must acknowledge, Church and State have always fraternally worked hand in hand in all important questions relating to education; both have a mission in which they cannot falter without causing the greatest disorders in our social system.

"The Church has always been the great educator of the human race. In the most remote ages, we find the priesthood entrusted with the glorious prerogative of preserving the precious deposits of tradition and learning and of diffusing the light of wisdom of which it was the time-honored guardian.

"The Church has always laboured to make citizens useful to society and to their country.

"The duty of the State in the education of the people is also of great importance, for from the intellectual culture of individuals depends the happiness and prosperity of nations.

"The State is greatly interested in encouraging a healthy and moral education, for it is the first to benefit by the enlightenment and virtues which it may have developed.

"A people which would strictly carry out the principles of truth, of goodness and beauty would be the first people in the world. It would present the spectacle of an incomparable civilization in which everything would flourish at once, letters, sciences, arts, industries, governed by the harmonious union of religion and patriotism.

"Thus, my Lords and gentlemen, there are two great interests which meet together on the same ground, religious instruction and social interest; but between the two there must be no conflict, only emulation. The Church requires Christians, the State requires citizens. As between these two qualities there exists intimate and strong relation, as the sincere Christian is always a good citizen, so should Church and State unite their efforts to obtain the realization of that sublime work: the elevation of mankind.

"Such is the ideal of a true system of national education; the Church freely

exercising its civilizing influence and its sovereign action upon the heart, the character and the intelligence; the State, on its side, labouring to multiply the centres of intellectual activity by the generous and equitable distribution of its funds, by rewards granted to real merit, by the care it takes in selecting those to whom it confides the management of its youth, by its constant tendency to raise the intellectual and moral level of growing generations. It is this fruitful union of Church and State, in the work of education, which gives to a nation the surest guarantees of prosperity in the present and of safety in the future.

"My Lords and gentlemen, this theoretical ideal of perfect education, of which I sometimes dream when I ponder upon the responsibilities of the office I hold from God and from my country, has not yet been attained in practice. But, let us hope that, thanks to the elements we possess and with the help of Providence, our system will produce, if not perfect men, for none exist on this earth, at least excellent Christians and blameless citizens.

"Of the spirit animating the statesmen of both political parties in Quebec on the subject of education, we need say but little. Towards the close of the last year the present Premier of the Province addressed the superintendent of public instruction the following remarkable letter:

Quebec, 23rd December, 1882.
HON. GEDEON OUMET,
Superintendent of Public Instruction,
Quebec.

Dear Sir,
I have the honor to acknowledge the receipt of your letter of the 4th November last, (No. 1532-82) containing a resolution of the Catholic Committee of the Council of Public Instruction, which, owing to certain recent facts, expresses a strong desire that, hereafter, no bill relating to education will be presented to the legislature, until it has first been submitted to this Committee to enable it to express its opinion.

As you are aware, the Government, in asking the Quebec Legislature to establish a Council of Public Instruction, wished to secure for itself in the members composing it, enlightened and competent assistants, whose wisdom would secure it from all danger of error, in a matter so important and so delicate as education.

"It is my firm intention to carry out the object of the law and to benefit by the valuable suggestions which the members of council may give me. I especially appreciate those coming from their Lordships the Bishops; I know they will always be the result of their experience and of their labor, as I am convinced they will be dictated by the same zeal and devotedness as they have always shown in the cause of education.

"It is the desire of the population of every creed in the Province of Quebec that religion should form the basis of education, and so long as I occupy the position which I now have the honor to fill, I will always oppose any legislation which may endanger our religious instruction.

"Besides, there is nothing to apprehend on that score, but I speak as I do to show once for all, to the members of the Council of Public Instruction, especially when we may have to legislate on the subject that I will always be ready to receive their sage advice and derive as much benefit as possible therefrom in every matter in which religion occupies the most prominent position.

"I have the honor to be, Sir,
"Your obedient servant,
"(Signed), J. A. MOUTSSEAU."

Of the reform leader, Mr. Mercier's, views on this all important subject the writer has no reason to think they have undergone any change since his noble advocacy of Catholic educational rights in New Brunswick ten years ago on the floor of the Canadian Commons.

The very composition of the Council of Public Instruction for Quebec affords the surest guarantee of the maintenance of the present system, its steady development and the promotion by the best means available of education in the true sense of that now much-misunderstood and much-abused term.

The following is the official list of the members of that body:

CATHOLIC COMMITTEE.
L'Honorable Gedeon Ouimet, Superintendent, Chairman.
His Grace the Arch-bishop of Quebec
His Lordship the Bishop of Montreal
do do Three-Rivers
do do Ottawa
do do St. Hyacinthe
do do Sherbrooke
do do Rimouski
do do Chicoutimi
do do Cythera Vic.

Ap. Pontiac
Sir F. J. Belleau
Hon. P. J. O. Chauveau
Hon. Thos. Ryan
Hon. Justice A. B. Routhier
Hon. Justice L. A. Jette
Jos. G. Bosse, Q. C.
P. S. Murphy, Esq.
Dr. Chs. F. Paichaud
Dr. Louis Giar, Recording-Secretary.

PROTESTANT COMMITTEE.
Honorable Gedeon Ouimet, Superintendent

The Right Rev. James Williams, D. D., Bishop of Quebec, Chairman
The Right Rev. Wm. B. Bond, D. D., LL.D., Bishop of Montreal
Venerable Arch-deacon Leach, M.A., D.C.L., LL.D., Vice-Chancellor of McGill College

Rev. John Cook, D.D., Principal of Morin College
Principal Dawson, C.M.G., LL.D., F.R.S., McGill College

Hon. Justice Day, LL.D., D.C.L., Chancellor of McGill University
Hon. James Ferrier, Senator, M.L.C.
Honorable George Irvine, Q. C.
R. W. Heneker, Esq., D.O.L.

Associate Members:
Rev. George D. Mathews, D.D.
Honorable W. W. Lynch, B.C.L.
Honorable L. Ruggles Church, Q.C., M.D.

Dr. Cameron, M. P. P.
E. J. Hemming, Esq.

Every class of citizens and every shade

of public opinion, is, as may at a glance be seen, ably represented in the Council.

So zealously guarded are the rights of the minority in Quebec that while Mr. Ouimet, the Superintendent, who is a Catholic, may take part in the deliberations of the Protestant Committee, he cannot vote therein. One can see at a glance how the hands of the government are strengthened by the deliberations of such a Council. Its existence does not interfere with the responsibility of the administration of the day to Parliament or to the people. But its assistance to the ministry enables it to do its duty so fully by all classes of the people in the great matter of education, that no matter what the mutations of political parties, the people's interest in that regard suffer no loss.

From official statements we take figures showing the amount of assistance given out of the Provincial Treasury in aid of exclusively Protestant institutions in Lower Canada:

Name of the Institution.	No. of Pupils.	Grant for 1875 or 1876.
McGill College.....	2189	\$1300 49
Contingencies.....	271	60
Bishop's College.....	100	979 18
Total.....	2560	\$2339 67

Name of the Institution.	No. of Pupils.	Grant for 1875 or 1876.
High School, Montreal.....	244	\$1185 00
High School, Quebec.....	113	1285 00
Morin.....	88	309 18
St. Jean.....	183	405 00
St. Francois.....	85	587 06
Total.....	610	\$2566 24

Name of the Institution.	No. of Pupils.	Grant for 1875 or 1876.
Lachine.....	156	\$184 19
Total.....	156	\$184 19

Name of the Institution.	No. of Pupils.	Grant for 1875 or 1876.
31 Academies.....	\$2610 93	\$3556 31
19 Model Schools.....	2226 29	2242 19

In 1880-1 the total amount voted for four colleges, twenty academies, and thirty-one model schools in Quebec, all Protestant, was \$16,050, and in 1881-2 the amount so voted was \$15,550. In Ontario, neither our colleges, nor institutions of higher education for young ladies, receive one farthing of government support. Yet Ontario is belauded as the land of equality. We may, we know, be told that Quebec in an educational sense is inferior to Ontario. This we emphatically deny. As far as elementary schools are concerned, the people of Quebec have, indeed, had great difficulty in bringing them to a high standard of usefulness. The severity of the climate, the sparseness of the population, their division in respect of language and religion, have all had much to do with the inferiority of elementary schools in many parts of Quebec. But even in the matter of elementary schools, Quebec has of late made gigantic strides, while in regard of higher education that Province has assuredly no competitor either among the provinces of Canada or the states of the neighboring union. Take for instance the legislature of Quebec, composed of gentlemen for the most part educated in that Province, and which of our Provincial legislatures will compare with it in point of culture or of debating talent. Take the Quebec delegation to the House of Commons, and which delegation in the Federal Parliament can claim to rank with it in respect of the qualities of dignity and usefulness that should characterize legislators.

"Had we in Ontario some such system of education as that prevailing in Quebec, we should not have at times to hang our very heads for shame that representatives of the people from Ontario should sometimes demean themselves and disgrace their constituents by act and by speech unworthy their high position.

The fact is that our educational system can now be compared with that of our sister province. When we shall have placed on our statute books laws on the subject of education based on the principles of justice, of recognition of equal rights for all subjects of the same sovereign, and in furtherance of that freedom of conscience at the basis of the educational system of Quebec, then can we of Ontario with some appearance of fairness point out the shortcomings of our neighbors. Meantime our own system demands immediate attention. It stands in absolute need of reformation and renovation. That man will be a true statesman who the first devises and introduces legislation looking to this desirable and necessary end.

THE SPEAKERSHIP OF THE SENATE.
The Hon. William Miller, Q.C., of Halifax, Nova Scotia, has been appointed Speaker of the Senate of Canada, vice the Hon. D. L. Macpherson, resigned. Mr. Miller was born at Antigonish, N. S., on the 12th of February, 1835, was educated at the Grammar School, St. Andrews, and at the Antigonish Academy. He studied law and was called to the Nova Scotia Bar in May, 1860. He was created a Queen's Counsel in 1872. He sat in the Legislative Assembly of Nova Scotia from the general election of 1863 until confederation, when he was called to the Senate of Canada. The hon. gentleman is a Catholic.

Mr. Miller is the sixth Speaker of the Senate. The first was the Hon. Joseph E. Cauchon, from November, 1867, to July, 1872; the second, the Hon. P. J. O. Chauveau, from February, 1873, to January, 1874; the third, the Hon. David Christie, from January, 1874, to October, 1878; the fourth, the Hon. R. D. Wilmot, from November, 1878, to February, 1880; the fifth, the Hon. D. L. Macpherson, from February, 1880, to October, 1883.

PERSONAL.

On Sunday last His Lordship the Bishop of Ottawa celebrated the ninth anniversary of his episcopal consecration. We beg to tender His Lordship our hearty congratulations on the splendid celebration of this festival, and our sincere wishes that he may see many happy returns of the day.

His Lordship has during his administration endeared himself to all, by his zeal, urbanity and other noble qualities of head and of heart.

THE SCHOOL QUESTION.

We still continue to elaborate our argument on the school question. There is a radical change required to place Catholics on a footing of equality with their non-Catholic fellow-citizens. We would indeed feel happy to see even the beginning of justice done us. If a movement in that direction be not soon made, Catholics will be bound to take a stand at once vigorous and united in assertion of their just rights. Our argument will, we expect, be concluded in our next issue.

DIOCESE OF LONDON.

Dedication of a Splendid Church in Kinkora.

On Tuesday last His Lordship Bishop Walsh, accompanied by the Rev. Father Coffey, left London for Stratford, and on the following day proceeded to Kinkora, about twelve miles distant, where on Sunday took place the imposing ceremony of blessing a magnificent new church edifice, which, in the solidity of its construction, the beauty of its finish and the splendor of its architectural design, is second to none in this Dominion. The site of the new church is both commanding and convenient. Not only the village of Kinkora, but the whole township of Ellice and adjoining county may point out with just pride to this magnificent monument of Christian faith and self-sacrifice. From the tapering summit of its lofty and massive, but symmetrical spire shines out the celestial sign and inviting symbol of man's redemption. The great country of Perth, to give expression to its high regard for the zeal and devotedness of which the church of Kinkora is the noble produce, was fully represented at the imposing ceremony of Sunday. There were ladies and gentlemen from distant towns and townships, all feeling the heartiest interest in the celebration of the day, whose memory will forever remain etched in the hearts of the faithful priest and people of Kinkora. Some few months ago a worthy gentleman of Stratford wrote the Herald newspaper of that town a description of the then incomplete church of Kinkora, which will serve to convey to our readers an idea of the magnificent edifice blessed on Sunday last.

In 1873 the Rev. Father O'Neill first laid before his people the design of building a new church. The old church was rather small, and the time was opportune for its enlargement. He appealed to the people and they generously responded to the call. Through circumstances the most adverse, as far as the hauling of material was concerned, they persevered until all the material was laid on the ground. The character of last winter is well known, and all the material had to be hauled a considerable distance. The first stone was laid on Aug. 21st, 1881, and the foundation was completed that season. On the 25th of last June the corner-stone was laid, with imposing ceremonies, by His Lordship Bishop Walsh, of London, assisted by the Rev. E. B. Kilroy, D. D., the Rev. Dean Murphy, and our own good pastor, the Rev. Father O'Neill. His Lordship preached a very earnest and convincing sermon, in which he placed before the people the various reasons why they should erect a suitable temple for divine worship and the reward which they might expect. The Rev. Dr. Kilroy also delivered an oration, pointing out the manner in which some of the most magnificent churches of the Old World were built by people in less opulent circumstances, and leaving all impressed with the goodness of the work in which they were engaged.

The contractors were Mr. Chas. Szaizel of Stratford, for mason work; Mr. C. H. Crae of Goderich, for carpenter work; and Brown Bros. of Brantford, for the slating. Mr. John McElen of Toronto, was clerk of works, a position which he ably and faithfully filled.

The church is of the Gothic order, and was designed by Mr. Connolly, of Toronto. The building fronts the west with tower and sacristy on gospel side. It stands on a solid granite foundation with Gothic cut plinth. The length of the church is 91 feet 6, by 50 clear, with chancel 22 feet long and sacristy 16 by 32, in the clear. The walls are built of pure sulphur-colored white brick and custom dressing, with pressed brick string courses, showing a very bold relief. The mouldings, pinnacles mouldings, and carvings are wrought in Ohio stone. The walls are 22 feet high. The height of it pure is 150 feet. The aisles will have an ambulatory roof, full Gothic pitch, all covered with best blue Canadian slate, and never-fading green tile, ornamental work, ridge finished with beautiful iron crestwork. The door and window frames are lancet except the transepts which are circular. There is a number of clerestory windows which will give an abundance of light, and add beauty to the building. In the centre of the front there is a rose window 13 feet 6 in diameter. There is a flying arch on epistle side, supporting two octagon pinnacles. Near the top of the gable there is a niche to receive the statue of St. Patrick, covered by cut stone canopy. The interior of the walls are vaulted with pressed brick. The roof is supported by arches sprung off large pillars, finished with beautiful base band mouldings and mas-

sive caps. The chancel roof is supported by wall shafts resting on heavy corbels inserted in the walls. The interior is about finished and the church will likely be about paid for when fit to open. The church is a massive structure and will in all probability last for ages.

The ceremony commenced precisely at 10.30 a.m. His Lordship, robed in cope and mitre, assisted by Rev. Dean Murphy, Rev. Dr. Kilroy, and Fathers Brennan and Coffey, proceeded in solemn procession to the main entrance of the church, where he intoned the Asperges. Then, following the order of the ritual, the bishop, with the attendant clergymen, acolytes, and people, beginning at the right, slowly and impressively blessed, amid the solemn chants of the Church, the walls of the church on the outside. Re-entering the church at the main entrance, the bishop likewise blessed the walls in the inside and also the altar, upon which the Holy Sacrifice is to be offered. The ceremony of the blessing concluded His Lordship, briefly but earnestly, addressed the people. He commended the noble spirit of self-sacrifice shown by the people of the mission. His Lordship spoke in his happiest strain. That mission was to him very dear, for it had been, he might say, founded by his friend and colleague in the episcopacy, the late venerated Dr. Crinon, of Hamilton. He had even himself experienced at their hands hearty co-operation in all his purposes and designs.

They were, indeed, true children of St. Patrick. They had come to this land with no other heritage but the faith, and with their strong arms had hewn down the forests, and now their broad fields smiled in plenty and prosperity. They had done not only their share in building up the material wealth of this great country, but had carried the light of the Gospel to its remotest confines. Here they had reared a temple to the Most High that would forever attest the strength and depth of their faith; a temple wherein they and their children, and children's children might assemble in prayer, and praise, and thanksgiving. This, was indeed, a day of joy to him, as their chief pastor. Since his arrival in the diocese of London \$700,000 had been expended in building or repairing churches. They and their holy and zealous pastor had done their share to beautify his diocese, and promote the interest of religion. That day would indeed be for them one of everlasting remembrance. His Lordship concluded urging them to keep inviolate the temples of the Holy Ghost, their immortal souls. It was only in doing so they could really please God and secure the happiness of heaven.

High Mass then commenced, Very Rev. Dean Murphy officiating. His Lordship was attended at the throne by Rev. Dr. Kilroy, and Father Brennan. The musical portion of the service was rendered in a surpassingly fine style by the Stratford choir, assisted by Mr. Dromgole, of London. Of the worthy celebration of the Mass we may mention that he has officiated upon every solemn occasion in connection with the Church of Kinkora, for nearly twenty years past.

At the last Gospel, His Lordship the bishop addressed a few words of thanks to all present for their kind attendance, particularly instancing the Stratford choir. He also returned hearty thanks to the generous people of Logan and of Stratford who had by their contributions assisted the good priest and people of Kinkora to build their church.

The Rev. Dr. Kilroy then delivered the sermon of the day. He took for his text: "Often have my enemies attacked me from my youth, often have they attacked me, but they could not prevail against me. They have struck on my head, but an evil, they have lengthened their iniquities: But the Lord in his justice, hath broken the heads of sinners." Psalm. cxviii. The Rev. Doctor began by expressing his hearty satisfaction to be with the good people of Kinkora that day. It was indeed, as His Lordship affirmed a day of joy and pleasure, as well as of thanksgiving for them all. Theirs was a great mass church edifice, one that would remain to give lasting expression to their zeal for the faith of their noble ancestry. Their forefathers had sacrificed all for God and Holy Church, and they themselves had had much to endure in the planting of the Cross in this new world. The Church had indeed to maintain a bitter struggle in this world. The whole history of mankind for the four thousand years before the coming of the Redeemer has been well summed up in the words: "All for Christ, Christ for man, man for God." The coming of the Man God and the purpose of His coming had been to them on that day sung in words of solemn and significant meaning. *Qui propter nos homines, et propter nostram salutem, descendit de celis, et incarnatus est de Spiritu Sancto, et Maria Virgine: et natus est.* The Church has been commissioned by its Divine Founder to teach all nations. That commission it had ever sought to carry out, battling for this purpose against the perversity of princes, and the prejudices of peoples. The struggle had gone on for eighteen hundred years and would go on till the end of time. The Rev. doctor then in eloquent terms touched on the history of the Church in Europe, dwelling specially on its vicissitudes and troubles in Great Britain, Ireland and France. Coming nearer home he cited the fact that in the United States before the war of independence, the total number of Catholics was 25,000, of whom there were 16,000 in the state of Maryland alone, and the whole number of priests was but 35 or 30. Seventy-four years ago there were in the United States but seventy priests and 150,000 Catholic people. It is only seventy-five years since a Catholic to hold office in New York was obliged to deny all obedience to ecclesiastical authority. This was in the great state of New York seventy-five years ago. In Massachusetts till a period of almost sixty years ago Catholics were excluded from office. In Virginia the reign of intolerance continued till 1830, in North Carolina till 1836, in New Jersey till 1844, and it yet prevails in New Hampshire. In 1790 the Catholics were but 1 in 110 of the population, to-day they are one in six. Eighty years ago in that great republic there were but two bishops, fifty priests, two colleges, and two female academies, and only thirty thousand Catholics. There was no newspaper or periodical of any kind under Catholic control or inspiration. Now there are in that country 13 archbishops, 59 bishops, nearly 7,000

priests, 6,241 churches, 1,180 chapels, and 1768 stations, besides 81 colleges, 579 academies, 2,491 parochial schools, 275 asylums, 185 hospitals, 44 religious orders of females, and 27 religious orders of men. Coming to British America, the statistics were equally satisfactory. A hundred years ago there was in British North America, but one bishop, and a scattered population of about eighty thousand souls. To-day there are 4 archbishops, 26 bishops, 2080 priests, 1393 churches, 432 chapels and stations, 61 colleges and seminaries, 186 academies, 3,496 parochial schools, 51 asylums, and 43 hospitals, with a Catholic population of 2,225,000. In testimony of the marvelous growth of religion on this continent, Dr. Kilroy recited the fact that he himself had been taught catechism by the first priest ever ordained in the United States, the Very Rev. Theodore Basin.

The growth of the churches in Ontario had been in all respects very wonderful. In 1842 there assembled in his episcopal city, at the call of the late Bishop Power, a conference of the clergy of the diocese of Toronto. There were present from Western Ontario, Rev. P. O'Dwyer, London and St. Thomas; Rev. Michael MacDonnell, Madestown; and Rochester; Rev. Thomas Gibney, Stratford; Goderich, Waterloo and Peter Schneider, Goderich, Waterloo and Wilmot. In what now constitutes the diocese of London there were then but seven priests. Now there are sixty-six.

In the Province of Ontario west of Kingston there are now four dioceses, where formerly there was but one. During the administration of our present beloved chief pastor the number of priests and of churches had increased. The diocese of London, multiplied three fold. Dr. Kilroy made a touching allusion to the memory of the late Father Schneider, and terminated his magnificent discourse by a powerful peroration.

Outside St. Peter's Church, Rome, he said, stands an obelisk dating from Augustus and Tiberius, but now surmounted by a cross. This obelisk is adorned by an inscription bearing the words, Christ conquers, Christ triumphs, Christ reigns. Christ conquers us by his grace, Christ triumphs over us by our correspondence with that grace, and Christ reigns within us by our sanctification through his grace. The discourse was one of the very finest it has ever been our lot to hear and was listened to with wrapt attention till its very close.

The offertory on the occasion amounted to \$1100. We beg to tender Father O'Neill and the people of Kinkora our hearty congratulations on their splendid day. It was in all regards a great day for Catholicity in Western Ontario. Before leaving the following act was signed by the bishop and clergy present:

"The twenty-eighth day of October in the year of Our Lord, one thousand eight hundred and eighty-three, Sunday, feast of S.S. Simon and Jude Apostles was solemnly blessed by the Rt. Rev. Dr. Walsh Bishop of London the church of St. Patrick at Kinkora, in the township of Ellice, county of Perth and province of Ontario, Canada, in the presence of a numerous clergy and an immense concourse of the faithful from the adjoining missions. Have signed as present the Right Rev. John Walsh D. D., Bishop of London, who before and after Mass addressed the congregation in terms of commendation, exhortation, and good counsel, the Very Rev. Dean Murphy, P. P. of Irishtown, who officiated as celebrant of the Solemn High Mass, the Rev. E. B. Kilroy, D. D., P. P. of Stratford, who preached the sermon of the day, the Rev. Philip Brennan, P. P. of St. Marys, and the Rev. John Coffey, Editor of the Catholic Record, London. Has also signed the Rev. John O'Neill, P. P. of Kinkora, who with his faithful people has raised in the church of St. Patrick, a noble monument of zeal, devotedness and piety. Here also deserves special mention the name of Joseph Connolly, Esq., Toronto, architect of the church of St. Patrick.

JOHN WALSH, Bp. of London.
JAMES MURPHY, Dean.
E. B. KILROY, D. D.
P. BRENNAN.
JOHN O'NEILL.
JNO. COFFEY.

CONFIRMATION AT MOUNT CARMEL.
As stated in our last issue, His Lordship the Bishop of London administered, on the 22nd inst., the solemn rite of confirmation at Mount Carmel. The number of children confirmed was one hundred and ten, not eighty, as previously stated. The children were prepared with the utmost care by the worthy pastor, Father Kelly, and his zealous assistant, Father Gahan. Besides addressing the children on the nature of confirmation and the obligations its reception entails, His Lordship, briefly dwelt on the temporal affairs of the parish, commending the spirit of generosity already shown by the people of Mount Carmel, and placing before them the question of building a new church or of repairing the old one. His Lordship said he would not force any particular course on them, but would refer the matter to their consideration, reserving, of course, to himself the right of pronouncing judgment on any final action they might recommend. The feeling seems to prevail in favor of the erection of a new church. Father Kelly has in charge, besides that of Mount Carmel, churches in Zurich and McGillivray. He has, throughout his mission, flourishing Catholic schools, which eloquently attest his zeal for the little ones of Christ.

OMISSION.

In an article on Sunday schools, which we, with pleasure, some time ago published, an accidental omission was made of the following sentence: "The foregoing is a synopsis of the plan adopted in the parish of Ashfield, under the guardianship of Father Beausarg, where it has been attended with no small measure of success." The system of Sunday schools propounded by our correspondent, is an admirable one, and all our readers will be glad to know that it works so well in Ashfield.