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MONTREAL, WEDNESDAY, JANUARY 9, 1889.

THE POPE.

The Visible Representative of the Divine Personality of the Church.

THE DUTY OWED BY TRUE CATHOLICS TO THE SOVEREIGN PONTIFF.

The question of the liberty and independ-ence of the Sovereign Pontifits one of moment to the Catholics of every nation, for to the faithful of every land the Boly Father stands in loco parentis, and to him they are bound by ties as, strong-nay, stronger even-than these which units them to their own prelacy. It is on this account that to the Catholics of Ireland, as well as to the Catholics of all ether countries, the assaults which are being made by the revolutionary and infidel politicians of Italy are of serious importance and of deep interest, and it is, therefore, right that some consideration should be given to the position which the Sovereign Pontifi occupies towards us, as well as to the relative duty which we, in common with all other Catholics, owe him.

The Church has a personality of her own which, in an interior sense, is the august personality of her Divine Founder and Master, but it is necessary that this sublime personality should be visibly represented on earth in order that the world may be able to realize in visible and tangible action that which she is in the supernatural and invisible order. As Dr. Brownson,

THE GREAT AMERICAN CATHOLIC PHILOSOPHER,

has well said : "Being external as well as in has well satu : Deing external as well as in ternal, visible as well as invisible, body as well as soul, without the Pope the Church would and could have no visible centre of unity. The Church, regarded as the visible Christian order, would not be an organism, would be only a collection of members without a body, without any bond of corporal unity, and the truth which lives in the Ghurch, and the authority which derives from the indwelling Christ, the Holy Ghost, or the Spirit of Truth, would have no visible organ through which it could teach and govern the

Church as one body." This is the true Catholic doctrine. It is as impossible to imagine the Church, in any true sense, existing without the Pope as to supsense, existing without the rope as to sup-pose that any man can remain a Oatholio while he denies the supremacy and authority of the Holy Father. All Oatholics believe and know that the Church had its origin in the hands of our Saviour, and further, that to it he left the drive of safesnaving the immediate it He left the duty of safeguarding the immu-table iaws of morality and justice. So long as the conflict between right and wrong endures-and it will last until the world ceases to exist-so long as the old and, on earth, unending contest continues between man's spiritual interests and material temptations, so long will it be necessary that there be amongst men one being whose prerogative it shall be to point out the way for those who have been born into and who are content to remain within the true Church-who realize that God, in His infinite mercy and leving care for His children, has left them one to whom they may safely look fer guidance in every difficulty, in every danger, and in every trial.

the rightful freedom of the peoples. They have sustained and vindicated both. They have carefully defined the limits of both They have set the immortal seal of their august approval upon the assertion of the principles of national and democratic freedom, just as they have, equally wisely, recognized that, in some cases, the union and fusion of nations and races and the prevalence of aristooratic theories of government may be equally beneficial to the communities concerned. The Popes leave their children as absolute freedom in this respect as they leave them in the conduct of the ordinary affairs of their daily life; but in the one case, as in the other, they in-sist that the freedom must be exercised sub-ject to the divine and natural law of justice, and without injury to the persons or rightful possessions of others, and always bearing in

mind the divine precept that we are to de anto our neighbor as we would that he should do unto us.

Now, these things being so, we come to the question of the

DUTY OWER BY TRUE CATHOLICS TO THE SOVEREIGN PONTIFF.

and how his Uatholic children in every land can help him. Ws, at all ovents, know that resistance to the Vicar of Christ, speaking and acting us the Head of the Church, can never, under any circumstances, be lawful. There no possible contingency which would render any such resistance anything but unlawful and un-Catholic. The men who assail or decry the words or actions of the Sovereign Pontiff in his capacity as supreme ruler of the Church ipso facto deny his position as Viesr of Jesus Christ, deny the divine origin and Inspiration of the Church, and do that which is as un Catholic as it is sinfal.

In this connection we have further to recollect that our present Holy Father, as well as his predecessors, has repeatedly laid down the proposition that the territorial independence of the Holy See is essential to the maintenance of the dignity and freedom of the successors of St. Peter, that it is essential to the interests of the Universal Church, and that the present position of the Sovereign Pontiff, his residence surrounded by Piedmontese bayonsts, his clergy subjected to iniquitous legislation, is incompatible with these things, as it is opposed to all right and ustice. The united hierarchies of the world, neluding our own, which has ever, through all centuries, clang with inviolable fidelity to the See of St. Peter, have endorsed and reiterated this solemn declaration. There is no room for doubt as to the Oatholic doctrine upon this point; the only question is as to how far Catholics throughout the world can discharge the daty which such a doctrine unquestionably imposes on them. It is folly to suppose that mere wordy lamentation or ex-postulation suffices to discharge this duty. We speak now not merely to our own country. men, but to our

FRIENDS AND READERS IN OTHER LANDS

apparent success which is of usually short du ration, dazzles the superficial and some of them attribute his success to his religious indifference. Hereio we see how he mileads many and occasions their eternal ruin. Let our young men avoid such deceiving guides, but, let them not be content to stand shabbily in the background in free America, where pluck, talent and energy must ever win richest rewards,

A PATRIOT PRIEST FROM FAR DONEGAL.

An Interview with Father McFadden.

Father MoFadden, the priest of Gweedore,

is now on his way back to Ireland, after a very successful series of meetings in and about London and in Lancashire. Father McFadden is a typical Celt, and he has been welcomed with enthusiasm by typical English audiences wherever he has spoken. Father McFadden has found during his stay here, what but three years ago would have seemed incredible to an Irishman, that the fact of having been in gaol in the cause of Ireland is a passport to the sympathies of an English audience. Father McFadden has been interviewed by a correspondent of the Pall Mall Guzette, with the following results :--

ALL ABOUT CONGESTED GWREDORE,

"So you want to know," said Father Mc-Fadden, "all about the parish of Gwcedore, of which I am the priest? In the far northwestern corner of Ireland Imagine seventyfour square miles of bog, and mountain land rising in the highest points 2,400 ft. above the sea level, and dipping down to the seaconst. Fight upon this land 964 Catholic families and some ten Protestants. Of these 964 families, there are only eight rated on a voluation of more than 14 a year. Unly eight, therefore, of the whole 964 have votes for the Board of Guardiane; that may give you some idea of the poverty of the parish. The avorage ront paid by each head of a family is about 30s. a year, the average holding about two to three acres of arable land and about twelve acres of mountain and bog, with rights of turbary. Before the franchise was revized there was not one of all the tenants who had a vote for a Parliamentary election. Now, thanks to the last Reform Bill, there are 800 Parliamentary voters in my parish. They are, in the words of Mr. Justice O'Hagan, an honest, industrious and veracions people, who ske out a livelihood as best they can by supplementing the scanty pro-duce of an unkindly soil by the sarnings of their young men, who go as migratory laborors in Scotland and the north of England, and by the wages of their children who go out to service sometimes as young as eight years of age. The youngsters may be seen in Dorry market-

place on fair-days waiting to be hired by the only be paid by contributions from abroad. farmers of the fat lands, almost as if they The net result of it all is that the law has were cattle waiting for the purchaser. My been brought into contempt, for the injustice flock live simply enough, chiefly on potatoes of the law has come home to the people to and Indian meal, with an occasional egg. such an extent as never before, and their sense Their fowls are the chief source from which they derive their little luxuries and necessaries of life. There are very few cows ; it is a sheep grazing country. There are very few goats, and for the most part milk is scarce."

penses in taking the rents into the Land Court by clarging each tenant 12s. 6d. You can form some idea of the intense poverty of my flock when I tell you I have only received the money from 150 of them, while 270 have not yet been able to pay it. They would pay me before they would pay anyone else, and they simply cannot do it."

HOW THE GOOD PRIEST FEEDS HIS PROPLE. "I suppose great sums of money must be distributed by the Poor Law in order to keep your people alive?" "Great sums of money, sir ?" said Father

McFadden. "Would you believe it that for the last eight years in the Union of Dun-fanaghy, which includes three thousand families of the poorest description, in Gweedore, its poorest part, there has not been £5 per annum distributed in Poor Law relief? The reason for that is that the Board of Guardiana is entirely elected and controlled by the landlords. There is not a man in my parish who has sufficient ratable qualification to sit upon the Board of Guardians, hence we have had periods of distress the whole of the starving population has to be maintained by obaritable relief."

"But who distributes that relief?"

"I do," said Father McFadden.

"And where do you got the money from ?" "I get the money from all parts of the civilized world; I appeal for the distressed cottiers of Gweedore, and the money comes rolling in from Ireland, and England, and Scotland, and France, and America, and Australia, and in fact from all parts of the world.

"And how much have you raised for them within the last eight years ?"

"Not a penny less than £8,000, all of which has gone in order to keep these people alive for the benefit of the landlords. The simple fact is that if it had not been for the charity of the sympathizers, the landlords would not have been able to get their rente ; and so far from regarding me as their enomy. they ought to regard me as the very man who stood befween them and destruction. £1,000 a year have I distributed to these people That is an average of a pound a head for each of the families in my parish, and as they had to pay 30s. each, it is 75 per cent. of the reat that has been paid them-paid away to keep

body and soul together." "Do you mean to tell me that the landlords continue to collect rent from a population that has absolutely to be fed by charity to keep it out of the grave ?"

"It is no other thing that they do," said he "and the money is taken out of the people by threats of evictions and ejectments, and ter-rorism-terrorism which culminated in sonding me to goal merely for a speech which new Separate School Bill was passed by I made, urging the people to combine together to resist the exaction of a rent which could the Parliament of Canada in spite of all of the injustice of the law has been aggravated by the unfairness of its adminstration, the highhanded manner in which the law, bad as it is, has been strained in order to crush the people."

SEPARATE SCHOOLS.

Are the Amendments to the Separate Schools Law Unjust to Protestants ?

(From the Hamilton Ont., Times.)

For reason best known to itself the Hamilton Spectator is republishing the articles on the Separate Schools question by which it vainly endeavored to secure the defeat of Col. Gibson at the last Ontario election. If our contemporary has any other motivo than " pure cussedness," its design must be to drive all the Ustholics of Hamilton out of the Tory party, and then to appeal to the Protestant majority to support the Tory parts as the Protestant party. This is rather ungrateful conduct towards the Catholics Tories who have stuck to their party through thick and thin, but the motto of the Tory heads just now is that the National Polloy must be preeerved at all hazards, and Catholic Tories probably remember Napoleon's remarks when the dead and ounded were falling about him : "One " cannot make an onviet Modenald would just as lief ride the Pro-testant horse as the N. P. mule, provided

office for himself is the goal. We confess that we do not like the subject. We think Protestants and Oatholics ought, as Catholics, to divide on political grounds without regard to their respective religions. We think it a pity that all the Catholics should be forced to attach themselves to one political party, for religious prejudio is easily awakened, and the very fact that all Catholics are on one alde will be enough to make many Protestants take their places on the other side, even if by so doing they help to fasten upon themselves and their countrymen a vicious fiscal policy and a burdensome public debt. Dealing with such a subject as this, in the way ltdess, the Spectator can do a great deal of mischief, through it really has no case. The Separate Schools are not a creation of the Reform party, and the party cannot get rid of them if it would. Mr. Mowat has said

publicly within the last few years : " I have no responsibility for the existence of Separate Schools, and none for any part of the law relating to them as it stood at the time of passing the B. N. A. Act. I should slways have preferred to see the children of Protestants and Roman Catholics educated in Public Schools; but the contest which for many means the late Honorable George Brown waged with great vigor, and with the aid of both Reformers and Conservatives, to bring about that happy state of things, was unsuccessful; and in 1863 a

opposition." Mr. Meredith, leader of the Opposition, said in his last published address to his constituents : " The maintenance of the Separate al anotam of the Deceler to our Roman Catholic fellow-citizans under "the Constitution. Some may regrat that "the necessity for its introduction existed, " but it is nevertheless the duty of the Gov-'ernment honestly to administer it, and " make it as efficient as possible, to the end that it may properly perform the functions " for which it is designed,"

PRICE. -- FIVE CENTS

to ascertain that all who had given the notice were supporting the Separate Schools; and after ascertaining these facts he had to make upon the roll the necessary entries with refernce to all entitled to exemption. The clerk's duty was thus a tedious one, and probably was never performed without mistakes. He

might by mistake enter Protestante as sup-porters of Separate Schools; he might leave some Separate School supporters to be treated au supporting Public Schools; and some of the notices he received might on various grounds be wrong. But the law made ne provision for correcting errors, whether of the clerk or in the notices. This was contrary to the analogy of all other cases; and the defect was corrected as far as seemed practicable by two Acts-one passed in 1877 and the other in 1879, under the advice of the ate Minister of Education, the Honorable Mr. Crooks. These Acts substituted the As-sessor for the Clork, and gave the right of appeal to the Court of Revision and County Judge."

Surely the amondmont, which provided means for the correction of errors, was neces-eary. Mr. Crooks said in the House, in explaining the purpose of the enactment :

"There has been no change in the principle on which Separate Schools are based, namely, the permission or option which she based, initity, Catholic has to become a supporter of a Sepa-rate School or not. His being a Catholic is merely prima facie ovidence on which the asesseor could place his name among the supporters of the S-parate School, but he cannot do so if the Roman Cathollo ratepayer instructs him to the contrary ; and in that case, not being a supporter of a Separate School, to would be lible to Public School rates and entitled to ceed his children to the Public School. The law permits each Roman Cathollo ratepayer his individual option in supporting the Separate School, and provides the proper machinery for having this to estiled that he must pay a school rate for one or the other,"

These extracts make it clear that the amendments to the Separate School law, of which the Spectator makes daily compleint, involve no injustice to Protestants, but rather provide a cure for lujastice presible under the law of 1863. Bot our contemporary is wont to complain that Roman Catholics, who prefer to support the Public Schools, ars put under a

disability. Mr. Mowat said on this point : "One pretended objection which the no-Popery journals make is that the change is against the interest and wishes of the Roman Catholic laity, and particularly of Roman Catholic parents. If this is so some of these Roman Catholics might be expected to tell us so by private communication, if not by a public memorial * * * I have occasionally heard of a Roman Catholic expressing his regret that there were Separate Schools; but from what I have heard from Roman Catholic parents and other laymen, I should say that, where these schools are established

AS DE. BROWNSON HAS DECLARED,

and here let us say that we deliberately select for quotation the words of one who was not a priest, one who was only a learned and Oatholic layman, and who was, further, a loyal clifzen of the great American Republic, one who was devoted to the sustainment of its democratic and popular system of govern-ment, but who wrote : "The very conception of the Church as the visible continuation or representation of the Incarnation on earth, necessarily implies the Pope as the visible representation of the Divine porsonality of the Church, the visible centre and focus of her authority, from which all radiates through the whole body, imparting light and life to all the members in the visible order, corresponding to the light and life of the invisible." For these reasons, as well as for others, the absolute freedom and the maintenance and enforcement of the authority of the Sovereign Pontiff are essential to the life and verity of Catholic faith, doctrine, and morals.

We are, of course, aware how very often ignorant er malicious men have sought to misrepresent Catholic belief upon this point. Their misrepresentations have at divers periods taken different forms. Sometimes they have whispered in the cars of regal and imperial tyrants, and incited these despots to anger and persecution against those whom they falsely pretended to think could not be loyal subjects to a local ruler in things wordly and secular, because in things divine, supernatural and apportaining to the conscience they paid loyalty to the Vicar of Jesus Ohrist. Again they have, in other lands, riotonsly and blatantly stirred up the ignorant and unthinking masses to revolt against the Sovereign Pontiff, on the false plea that he was hostile to the national liberties and the material interests of the people. The first of these things has been attempted, within ro-

cent years, in Germany ; the second is still being done in Italy. Some of the men who have thus acted may have sinned in ignorance, or in the blinding madness of a great fanaticism, but they spoke falsehoods each and all of them, falsehoods which

ASATAN COINED FOR THEIR LIPS TO SPEAK.

Itilia a tremendous untruth to assert that the Church or the Pontiff has ever encouraged disloyalty on the part of Catholics, in ascular matter and our part of Ostnouce, in secular matter and our secular rulers. It is true that, over and Gover sgain, the Sovereign Pontific have aided oppressed and persouted Ostholic peoples to defend their religious freedom. They clady halved gladly helped our own forefathers, sent Italian gold and Spaniah swords to aid them. Thursdoing dialoysity a transfer of the second seco

as well, when we say that, knowing what the anthoritative teaching of the Pontiff and the Church on this point is, it is our bounden and most solemn duty to manfully resolve to exert ourselves to the utmost limits of our power to secure the speedy and splendid vindication of that teaching. There is nothing impossible in this. After all, as we said but recently, Catholics are stronger than the Freemasons and the Atheists, if we will but join hands in the work before us. What a noble sight it would be to witness the Catholics of Germany, of France, of Spain, of Ireland, of America,

demanding the restoration of Papal independence. In this way, truly, Ireland would again take her place among the nations, while a great step would have been taken towards the securing of European peace. There is nothing impossible in this. If the Oatholic manhood of the Continent, bearing arms as they do, were only earnest in sustaining such a work as this, one week would find missives from every Christian power on Signor Crispi's table, warning him and his master to depart without delay from the Eternal Olty. This is the duty of the heur for the Cathelio peoples; Irishmen will be no laggards in discharging their share of it.

GLADSTONE ON WASHINGTON.

The following is an extract from a letter of the Right Hon. W. E. Gladstone, M.P. :

When I first read in detail the life of Washington, I was profoundly impressed with the moral elevation and greatness of his charac-ter, and I tound myself at a loss to name among the statesmen of any age or country, many-possibly any-who could be his rival. In saying this I mean no disparagement to the class of politicians-the men of my own craft and cloth-whom, in my own land and own experience, I have found no less worthy than other men of love and admiration. could name among them those who seem to me to come near even to him. But I will shut out the last half century from the comparison, and I will say that if, among all the pedestals supplied by history for public charnoters of extraordinary nobility and purity,] saw one higher than all the rest, and if I were required at a moment's notice to name the fittest accupant of .it, I think my choice, of any time during the last forty-five years, would have lighted, upon Washington.

BOYS, LOOK UPWARD.

We wish to see more of Catholic young men we wish to see more of Casholic young men get into the spheres of useful life. There has always been a kind of timidity about our young men and a kind of modest humility or rather humbleness about their parents that have kept em in prosaic drudgery and made them the "hewers of wood and drawers of water" for these more "cheaky" and less deserving. Near-ly all our Oatholic young men have tact and many of them have natural ability, so the only element in which they are deficient is ambition. Let more of them look to the law, to journalism to medicine and to the many special spheres con-nected with the rapidly increasing commerce of our great country. We want more learned lay. men in this country. If you will, we want more prominent Oatholics. Not prominent because of their success in politics, but men of genuine re-spectability. The "political Oatholic" has never been a credit to the Church, but as nevely here Puttaining dialocates metric are in the seldom intelligenties of the discovery of the seldom intelligenties of the seldom intelligen

THE LANDLORD'S IMPROVEMENTS.

"This is your flock, Father McFadden. What about the landlords who shear your sheep ?

"That is a long story, which dates back from the year 1838, when the Hills bought up some six estates of smaller landlords, and set shout their so-called improvements. The first and most important improvement, from the landlord s point of view, was appropriation of 12,000 acres of mountain land over which the peasants had had grazing rights from time immemorial, and in 1854 Scotch shepherds were brought, in to rent the mountains of the improving landlord. The second great improvement was the doubling of the rent all round. In 1854 the agricultural rent yielded £500 a year, including rent of a small estate purchased subsequently; in 1884 the agent admitted that it had been increased to £1,100. The third improvement was the squaring of the holdings; they had formerly been held in rundale ; they were consolidated and each tenant was compelled to build a house on his new holding; therefore, instead of being grouped altogether as of old, the new houses are straggled along either side of a long road. The change entailed great expense udon the tenants. Fourthly, he built a hotel, a barracks, and several othe houses, from which he receives a substantial return in rent and profit."

"How far has the Land Act benefited your people ?"

"It has not benefited them anything approaching to what would have been the case f the Healy clause had been given full effect to. The average rent of the land, as the tenants received it from their landlords before they reclaimed the bog and cultivated the hills, was about 11d, an acre. Every penny beyond the original 11d. represents value created by tenants' own improvements."

HOW THE LAND ACT HAS WORKED. "What reductions have there been since von went to Gweedore ?'

"That was in 1873; in 1871 I succeeded in getting 121 per cent, for two years ; in 1884 we went into the Land Court, and the first Commission reduced the rent 36 per cent., but there was such an outery against this on the part of the landlords that the Commission was reconstituted (in other words, packed in the landlords' interest) and the second batch of tenants only received 28 per cent. reduction. We succeeded, however, in getting back grazing rights over 9,000 acres of moun-tain which had been taken from us thirty years before, but landlord Hill lodged 194 appeals out of 272 cases ; that discouraged the tenants, and frightened them from going into the Court. Other landlords did very much the same," 42.

"What did you de ?"

A SLOOMY OUTLOOK. "Now," said our representative, "what about the future ?"

"The immediate future," said Father McFadden, " is very dark ; the crop of potatces this year has not been one-quarter of what it was last year, and lust year the people were in such dire straits that the money which I naid in discharge of the arrears has not yet been fully paid tack to me; 150 families have not been able to repay me for the money I handed over to the landlord. No law, no coerceive adminstration, could bring greater pressure to bear upon these people than that which is exercised by my influence, but 150 families can pay nothing even to me. The partial failure of the potatoe crop has brought my flock once more within measurable distance of starvation. The Poor Law, which Mr. Balfour says will suffice for their relief, is particularly a dead letter, and what is to be done ! As for the Ashbourne Act, the prospect of its extension tends to keep rent up; landlords think that they will be able to sell on the old rack rental, so they refuse to reduce their rents even when they admit they are to high ; tenants anable to pay the reduced rent fall into arrears ; twelve months' arrears enable them to be processed, and then they are at the mercy of the landlord, and can be compelled to purchase almost on the landlord's terms. Bargains thus made under duress will not be regarded as binding, nor would it be possible for the tenants to pay the instalments of purchase money calculated on a rack-rent

basis." "I should mention," said Father McFadden in departing, "that the situation is aggra-vated by the denial of turbary rights on the Island of Innisbofin. The court decided that tenants were to have their rights of turbary as heretofore; the landlord contends that their rights cease when they fall into arrears with their rent; the tenants contend that without turf that they cannot live, and at the present moment their turf is denied them. Pickets of police take the names and threaten with proseontion every man who outs a sod of turf. The situation, therefore, is strained, and I am affaid we shall have trouble."

NEW YEAR'S RESOLUTIONS.

This is the season for good resolutions, when men-and women, too-burn over a new leaf with the new year. It is the custom, and a good custom it is, even though few keep the re-solutions in all their integrity. The mere fact that a person resolves to do better and live better for the coming year shows that "the better for the coming year shows that "the email, still voice of conscience" has not lost its power and eloquence. The death of the old year and the birth of the new afford food for wholesome thought, and give a good basis on which to build the best of good resolutions. Some moralist has said that hell is paved with

"I found it necessary to undertake a gene-isil defence of the tenants' interests; and I succeeded in bringing the bulk of the Com-missioners down from Dublin to hear the spheric the landlord was only 12s, the better for same from Bulk of the spheric for the the landlord was only 12s, the better for same Providence that inspires the good resolutions. Some moralist nas said that a spheric with the spheric spheric for source of the spheric sph

Both sides thus agree that the Separate Schools are in Ontario to stay. Both sides in the Legislature agreed to the passage of all the amendments to the law, about which the Spectator now works itself into hysterics. On this latter point let us quote from Mr. Mowat : "Those who desired the amendments knew "that they had to satisfy the five Protestant members of the Government, as well as the sixth member who is a Roman Catholic, ' that the amendments were reasonable ; and and we had further to satisfy ourselves, as also they well knew, that the Protestants In the Assembly and throughout the Province would regard the amendments as 'reasonable and proper. * * We had 'no threat, and no promise, from any guarter, to affect our judgment or our action. "The educational matters were first considered by the Minister of Education, and were afterwards by him brough before the Council, and whatever was thereupon done was so done "because on consideration and inquiry " it seemed right, and such as the Protestend sentiment of the country would concur in. "opposed in the House or in the country at " the time. * * * * The single fact that "most of the enactments now objected to were passed many years ago, and were "never objected to until now, must make "plain to most men that the present cry is a

pretence and without any justification. The Spectator finds fault with the amendments passed in 1877 and 1879, by which the to note who were, and who were not, prima facie, supporters of Separate Schools. The ollowing is part of the law of 1863 :

Every person paying rates, whether as pro-prietor or tenant, who by himself or his agent, on or before the first day of March in any year, gives to the olerk of the municipality notice in writing that he is a Roman Catholic, and supporter of a Separate School situated in the said municipality, or in a municipality If they whose lives are in accordance with the contiguous thereto, shall be exempted from higher law are not free, happy and fearless men the payment of all rates imposed for the support of Common Schools and Common School libraries, or for the purchase of land or erection of baildings for Common School purposes within the city, town, incorporated village or section in which he resides, for the current year, and every subsequent year thereafter while he continues a supporter of a Separate School, and such notice shall not be required

their wish is to have them as efficient as possible, and to have whatever legislation is peaded to make them so."

In concluding his remarks on this branch of the subject Mr. Mowat said : "It appears that mistakes are sometimes

made by an assessor by marking a Protestant as a supporter of Separate School, but it is a fact to be noted that all assessors whose mistakes of this kind have come to light were Protestants. Assessors make other mistakes, but all their mistakes can be corrected; while the clerk, in whose hands the matter lay before our amendments, was liable to make like mistakes, and when he made them there was no provision for their correction.

We must apologize to readers of the Times ior threshing out so much old straw, but the evident determination of the Spectator to keep the Separate School question before the public, and its apparent adoption of the motto that "a lie well stuck to is as good as the truth," make our reference to the subject necessary. The Tory organ, either independectly or under somebody's instruction, is bent upon mischief, and is willing to have some of its political friends counted among the victims of its incendiary policy.

RELATION OF RELIGION TO HEALTH.

No man or people can excel, or even he nor-mal, without the thought of his or its Maker. The more constantly we have Him sufficiently ^c sentiment of the country would cencur in. ^c That we were correct in our interpretation ^c of this sentiment is manifest from the faciles is the standard, the higher will be our rank in the ^c of this sentiment is manifest from the faciles is the standard of the amendments having been ence to this standard can in no way be attained, expect by frequent recourse, so to speak, to headquarters. The family that, in truth and nearchusreers. The family that, in truth and sincerity, daily kneel about their hearthstone before the Supreme, and study His words, will not be likely to go far astray from His require-ments. The household that habitually before thoughts eating, without pretenes, turn their above, are simply performing a beneficial, as well as the most appropriate and natural, action. Our food and drink sustains our lives, assessor, lastead of the blerk, was empowered and give us the energy to be and to do whatever we are and affect. They make us, as we we may say. For what, then, is it more natural for us to give thanks to the Giver of all than for them ?

There exists a feeling among many that too strict an adherence to the forms of religion terds sorice an addressee to the forms of religion terds, to make us stiff, solemn and priggish. These people, if the truth is told, are not over friendly to those whom they style, as a term of repreachs "pious." Surely this feeling must be a mistake. higher law are not free, happy and fearless men-and woman, who can be? A happiness and a manner of living and thinking that shrinks from being habitually laid before the Almighty. we may rest assured, are not in the best sense health. True religion is not a killiov, but make joy, nor can there be too much of it.-Hall's. Journal of Health.

"Why, Mrs. Hashhovse, you surprise me ; School, and such notice shart not be touting of to be renewed annually. Mr. Mowat says the practical working of this section in the Act of 1863 was this: "After the assessment rolls had been re-vised and corrected for all other purposes, the elerk, in order, to make out the roll for the nollactors, had to examine out the roll for the notices received from Roman Catholics; Vou stimulat in a special direction. "You will really out that in a special direction." An yes, I the notices received from Roman Catholics; Vou stimulation for is an Bor wine you have chosen for is an Bor never saw wine on your table before. . Is it