

supply a remedy for him, by improvement or abatement, we give them fair warning that the House will act with a good deal of unanimous decision next session."

We hope indeed that the House will at its next session take very decisive action in reference to Gen. Laard. It is but due to the people of Canada that the House demand his immediate removal. Englishmen and others will always be readily welcomed here by Canadians, but no stranger will be comfortable here who looks on Canadians as in any respect inferior to other people.

#### THE SITUATION IN CHINA.

Things are far from a settled condition in China and popular feeling in that empire may at any time prove too strong for the government. The present very strained situation in China is, we claim, largely due to British jealousy of French assertion of rights. China never looks upon any class of foreigners with any other feeling but jealousy. When, therefore, foreign nations act against each others' interests in relation with China, they but strengthen Chinese hostility towards themselves collectively and individually. To give our readers an idea of the state of feeling in China towards foreigners, we now place before them a late despatch of the N. Y. Herald correspondent at Hong Kong.

The correspondent says: "I have just returned from Canton. Affairs there are in a very critical condition. The populace is greatly excited over the result of the Logan trial. Communication between the English quarter and the city is entirely cut off. Numerous placards are posted on the walls of the viceroys' palace daily, and are torn down by the police. They proclaim that should the French fleet threaten an attack, the mob first of all will kill all foreigners and destroy their property. The mob is ripe for rebellion. Mandarins of the highest rank are insulted and spat upon while going through the city. Troops are being drawn from the outlying forts to guard the palace of the viceroys. The foreign quarter is safe, being under the cover of six gun boats, including the United States steamer Palos. The Junata was expected in a few days from last Saturday. The viceroys' interpreter called on me at the residence of Mr. Charles Seymour, the American consul at Canton, bringing an invitation to an audience at the palace on Tuesday afternoon. I was subsequently requested not to come as the viceroys could not guarantee my safety in the journey through the city. Much uneasiness is felt by foreigners elsewhere. Even in Hong Kong precautions have been adopted. Arms for volunteers have been deposited in two banks. The night patrols have been increased."

If there had been no interference with France the latter nation would, while asserting its own rights in Annam and elsewhere, have also upheld the interests of all European states in the Chinese empire proper. But Britain, it seems, cannot permit any state, especially France, to assert its just rights abroad without intervening in a manner to bring discredit on itself and to inflict injury on the interests of civilization.

#### PROTESTANTISM IN ITALY.

Protestantism seems after all to take no hold on the Italian people. Through a non-Catholic source it is learned that from some statistics which have recently appeared concerning Protestant communions in Italy, it appears that the Waldensian Church has now 15,537 members; evangelists, eighteen; ordained clergy, sixty-nine, of whom thirty-eight are ordained preachers for Italy, exercising the functions of their office in forty-one churches and thirty-six under-parochial churches or chapels. The year's expenditures amounted to 117,041 francs. The theological school at Florence was attended by seven students.

The Waldenses are, it must be remembered, a very old sect. They do not indeed seem for their age and opportunities to make any decided advance. A Protestant writer, however, claims that the figures for 1883 show that in every respect as against 1881 there was a very encouraging progress, the work in all the five districts of the evangelization field having been quite successful. Of the Protestant communions in Italy, by far the most promising, he declares, is the Waldensian Church; its firm ecclesiastical order, its moral earnestness, and its adherence to the confession of the Reformation, qualify it before all others for the difficult work of evangelization in Italy.

If the Waldensian sect be indeed the most promising of Protestant communions in Italy, Catholicity in that country has evidently little to

fear. We cannot, we must confess, see much in the Waldensian ecclesiastical constitution conducive to order or moral earnestness. As to its adherence to the confession of the Reformation, we must confess total ignorance in regard thereof, for in our limited reading of history we have never met with any such confession. Confessions we have indeed heard of, but never of one generally accepted by reformers. The Waldensian here-y in any case dates from a period long anterior to the reformation. Its adherents from the beginning professed poverty in the very same sense as community of goods is to-day advocated by socialists and others. They also denied the authority of the Pope, the doctrine of purgatory, that of the invocation of the saints and claimed for all members of the Church the right to preach. They have now been in existence for nearly seven hundred years, and do not as yet number quite sixteen thousand. Theirs is indeed a withered and lifeless religion, a system sure to be cut down and cast into the fire.

#### THE SCHOOL QUESTION.

##### IV.

Having dwelt at such length on the laws on education in Quebec and in the North-West, let us now proceed to an investigation of the school law of Ontario as it at present stands. The present school system of this Province has for founder the late Dr. Ryerson, who, with indubitable talent, combined an arrogant, autocratic and unbending spirit deeply imbued with hostility to Catholicism. How this man was ever permitted to assume or exercise the despotic sway he so long enjoyed in educational matters in Ontario, were at the present time incomprehensible did we not bear in mind that Dr. Ryerson knew well how to manipulate the elements of bigotry always at command, especially in his day, in Ontario. Constituting himself a sort of no-Popey athlete, he kept the air filled with rumors of war on the public schools. He could discern menace where none was meant, and in the face of supposititious peril indulged himself in loud and unnecessary threats that served his purpose, that of retaining, as long as it could be retained, complete ascendancy over the school system of Ontario. Some idea of the intolerant spirit of the Ryersonian system, as devised and controlled by the late Chief Superintendent himself, may be formed from the words of an able writer in a pamphlet on the school law published in 1858 and addressed to the governor-general himself. Mr. Dallas, the author, thus expresses himself in relation to the system introduced by Dr. Ryerson:

Seven years' experience of the working of the Common School Act of 1850, and its Amendments, exhibits a continuous series of protestations and remonstrances, repeated year after year, by religious bodies and by individuals, without having received any other notice than contempt, nor any other reply than insolence from the officer who presides over the school department in this section of the Province, a circumstance which is ascribable to the fact that he is, by law, responsible neither to Parliament nor public opinion. My own case furnishes an example of the manner in which objections and their objections have been treated. At one time, when I drew attention to the inconsistency of clergymen officiating in a purely secular system from which religious instruction is discarded, I was said to be "a protégé of the Bishop," and that I "evidently intended to secure the monopoly of this year's electioneering business to an exclusively secular basis. I was called a 'sceptic writer,' and said 'to be sceptical as to the Christian religion itself.' And when I showed, from an exposition of the principle, operation and practical results of the school system, that it was imported from Massachusetts and was designed for a Republican and Unitarian community, and proved from official statistics that it had failed there and was a failure also here, the only reply was, that 'the professed facts of this pamphlet are fictitious, so far as they apply to our schools, and so far as they relate to myself personally and to the Normal School.' I have cited my own case here, not as exceptional, but as a specimen of the uniform treatment which others have received who, like myself, have not felt disposed to submit to a species of school despotism, which begins by violating the sacred right of conscience, and ends in the lucrative emoluments enjoyed by the chief functionary whom the law has invested with arbitrary and absolute power.

Prior to the introduction of the law of 1850, Catholic and Protestant schools in Upper Canada were on a perfectly equal footing—they were supported by rate bill, aided by an annual grant from the provincial revenue, on condition that each county should raise by local taxation an amount equal to its share of the grant. These schools, whether Protestant or Catholic, being on equal footing, enjoyed in just proportions the protection, privileges, and financial aid of the legislature. The harmony which then prevailed, was the natural result of spontaneous agencies adapted to the wants, necessities and desires of a mixed population. This was the old Canadian system; there was nothing puritanical in its aims or character. General in its purposes, it aimed at the universal education of the children of the Province. In the ordinary and natural course of events it would have all the development it required. "But," says Mr. Dallas, "the year 1850 witnessed the introduction of the New England non-religious element, the non-political office of Chief Superintendent, independent of Board of School Trustees, elected by household (male and female) suffrage, and compulsory local taxation on property for the support of free schools; accompanied by polemical essays, setting forth the moral and scholastic virtues and achievements of the New Englanders, as surpassing anything recorded in the annals of either ancient or modern times. Then commenced those feuds and heart-burnings by which the last seven years have been signalized, and thence the defects, the inconsistencies, the perversion of facts and concealment of results. Of the Massachusetts system, Mr. Dallas says:

In 1837 the Massachusetts Board of Education was formed. Following the example of France, an agent was dispatched to Germany to get the information required for the organization of a system of Common Schools for the State. Unlike the observant Cousin or the profound and philosophical Guizot, Horace Mann could not perceive that the opposite and antagonistic elements of society are of divine ordination, and intended for a specific and good purpose. It did not appear to him that legislation should conform to the wants and necessities of a people professing different religious creeds. And to this is to be imputed the wrong shape which the Common School system of Massachusetts assumed. What he adopted from the Prussian Law, was the universality of education; government aid; local assessments; and compulsory attendance. He rejected the parental character of the teacher, claimed for the State the right to assume that character; and, as a necessary consequence, the teacher became, thereby, a secular and mechanical State machine; religious instruction was discarded; the influence of the clergy was proscribed; and opposition was created on the part of all who were compelled to pay for the support of schools to which, for conscientious reasons, they could not consent to send their children. Mr. Mann either misunderstood, or assumed to misunderstand, that cardinal principle of the Pestalozzian and Prussian system, that united religious teaching is the rule, and separate religious teaching the exception; for he represented in his reports and writings that the Prussian Common Schools were non-sectarian; taking the exception for the rule, and misleading those who relied on him as an authority; as well as causing fatal mistakes to copyists who were not sufficiently conversant with the subject. The Massachusetts Normal Schools being only Day Schools, as the students do not board in them, there is an absence of anything approaching to a training discipline. There are no State inspectors. The result is that, between the incompetency, jealousy and personal objects of the local authorities, and the vagrant character of the teachers, the complaints of school sections are endless and incapable of redress.

Such is the nature and character of the system which, begotten of narrowness and prejudice, nurtured in puritanical bigotry and hatred, was three and thirty years ago foisted on the people of Upper Canada to the great injury specially of Catholics. This system presupposes the effacement of parental rights in the training of children, and therefore materially, nay, essentially, differs from the systems prevalent in Europe at the time of its inauguration. This point is very clearly elucidated by Mr. Dallas. His statements concerning education in Europe are not now, unfortunately, so applicable as at the time he wrote. He nevertheless clearly sets forth the difference between the Christian and unchristian systems, that we give his words:

"In order to be able to appreciate properly the distinction between what is termed training by European educators, and what it is supposed to mean by American School authorities, it is necessary to state that the distinction itself consists in the admission, on the one hand, and denial, on the other, of the parental character of the teacher. It will be observed, in the evidence here appended, that wherever the teacher is invested with the attributes and functions of the parent, and is assumed as a parental substitute, the precautions and vigilance exercised in selecting suitable persons, and preparing them for that important office is a necessary consequence in all cases; and for this also, it follows, that wherever this idea of a parental substitute exists, there we find the obligation on the part of the teacher to impart to children the religious faith, creeds and doctrines of their parents; and, moreover, another collateral consequence is the co-operation for the pastor, as the religious superior of both the parent and teacher. I wish it to be specially noted, in pursuing the extracts which follow, that the prominence given to the religious element in the elementary schools of Europe is an inseparable feature of the acknowledgment that the teacher is a substitute for the parent. In contrast with this I am desirous that it should be carefully noted that on this side of the Atlantic only, whether in the United States or in Canada West, where the State has assumed the educational duties of the parent, the teacher is a functionary of the State; a secular agent only, in the work of education, for the reason, as it is assumed, that the State itself is a secular power. And, as a necessary consequence, it follows that creeds and catechisms are proscribed, religious instruction is declared to belong to the parent at home, and with

which the teacher has nothing to do in the school. And correspondingly, the natural relation between the teacher and the pastor is violated, by a legal proscription; the latter is not recognized in the school room, and would dare to interfere there with at his peril, because all clergymen are said to be sectarians, in consequence of all forms of religion being sectarian, neither of which are recognized by the State.

Herein lies the reason, why, on one side of the Atlantic, the teacher is required to be a religious and well educated man; prepared by years of discipline for his vocation; is selected by the most competent authorities; after having passed repeated examinations; and is afterwards subjected to constant Government inspection; and why also, the schools are denominational, and to the clergy of each denomination is entrusted the management of their own schools."

Dr. Ryerson pretended that his was based on the best systems existing in continental Europe. But herein he was guilty of the grossest perversion of fact. He examined these systems with the fixed determination of finding in them whatever he could akin to the Puritanical system of New England and dis-regarding the rest. The French government in 1833 adopted the German system upon the recommendation of two such eminent authorities as M. Victor Cousin and M. Guizot. The former was sent to Germany to make a thorough study of the subject. He did so, and on his return submitted an honest statement of his observations, which resulted in the passage of the education law of 1833. M. Dallas exposes this fact in telling language:

In 1831 says he, M. Victor Cousin was deputed by the French Government to examine the system of education existing in the several German States, and in the same year he presented an elaborate report, explanatory of the parental character of the German teachers; the system of training pursued for the purpose of forming that character; the participation of the clergy in the work of education; the denominational character of the Common and Normal Schools; the exceptional provision for separate religious instruction in localities where the population was not sufficient to support more than one school; the rules for the granting of government aid and relating to local assessments, and general inspection; and concluded with a strong recommendation for its adoption in France, declaring the Prussian School Law, as a whole, "the most comprehensive and perfect legislation on the subject of primary instruction" of which he had any knowledge. The following year a measure, framed on the basis of the Prussian Law, was introduced to the Chamber of Deputies by M. Guizot, and in 1833, after having had all its details minutely discussed, it received the legislative sanction. In the words of M. Guizot:

"The teacher is summoned upon by the parent to share his authority; this authority he must exercise with the same vigilance and almost with the same affection. Not only is the health of the children committed to him, but the cultivation of their affections and intelligence depends almost entirely on him. \* \* \* You must be aware, that in confiding a child to your care, every family expects that you will send him back an honest citizen, the country, that he will be made a good citizen. You know that virtue does not always follow in the train of knowledge, and that the lessons received by children might be counteracted by the influence of the parents. Let the teacher, therefore, bestow his first care on the cultivation of the moral qualities of his pupils. He must unceasingly endeavor to propagate and establish those imperishable principles of morality and reason, without which universal order is in danger; and to sow in the hearts of the young those seeds of virtue and honor, which age, riper years, and the passions, will never destroy. \* \* \* The intercourse between the teacher and parents can not fail of being frequent. Over this kindness must preside; were a teacher not to possess the respect and sympathy of the parents, his authority over their children would be compromised, and the fruit of his lessons lost; he cannot, therefore, be too careful and prudent in regard to these connections. \* \* \* Nothing, besides, is more desirable than a perfect understanding between the minister of religion and the teacher; both are in possession of moral authority; both can agree in exercising over the children committed to their care, in several ways, a common influence."

We have heard it stated that it was the purpose of the late Hon. George Brown, had he remained in office in 1858, to have despatched the late Hon. Thomas D'Arcy McGee to Europe to study the various systems of the continent and report on the adaptability of the best amongst them to Canada. Had Mr. McGee been so sent, we should not to-day be suffering from the present one-sided and ineffective system, against which the best men of all classes are now protesting. The truth is that this system was first devised to maim and finally kill Catholicism in Upper Canada. And it must be admitted that with a people less devoted to religion than ours it must have worked the results intended by its authors.

Dr. Ryerson, at the time of and immediately after the introduction of the new system, promised great things from the moral standpoint to the people of Upper Canada from the new system. He predicted a diminution of crime and a rapid and steady growth of good citizenship. In fact, with the state substituted for divine and parental authority, vice was to be swept from the land. But as early as 1858, the writer already cited was able to dispel the illusions created by these ill-founded statements.

Mr. Dallas, then speaking of Common Schools and juvenile criminals, said:

"At page 31 of the last Annual Report, is an amusing example of the way in which the Chief Superintendent tries to

get over two stubborn facts. One, the non-attendance of numbers of children in the Common Schools. The other, the increase of juvenile criminals. He says, in reply to the first, that the disinclination of parents to send their children to these schools is no valid objection to the school system. And in reply to the second, that if crime has increased it cannot be assumed that the schools are the cause, since it cannot be shown that young criminals have been regular attendants in them.

Now, it has never been pretended that the schools produced young criminals. The accusation is that they do not prevent crime. There is a wide difference between a negative and a positive accusation, and it cannot be supposed that the Chief Superintendent made an unintentional mistake. One of his favorite themes has been the tendency of free schools and universal education to prevent crime. I find in his first Report for 1845-6, the following:

"There are, therefore, nearly 92,911 children of school age attending no school whatever; a statement too startling and alarming to require any reflection from me, and sufficient to account for much of the crime that swells our criminal calendar, and entails vast expenses, besides numberless other evils upon the country."

Also the "Addresses on Free Schools," contained in the Report for 1852, are emphatic on the efficacy of schools to prevent crime. Yet we have the Chief Superintendent ignoring, in his Report for 1856, one of his most favorite doctrines. Why this want of candor? What is to be gained, in the long run, by evasion? Nothing. The accusation still comes up, that the present school system does not prevent juvenile depravity and vagrancy. This was the purport of Judge Hagarty's charge to the Grand Jury on the 8th March of last year. The learned Judge did not say, nor even insinuate, that the schools produced crime. It is, therefore, a most disingenuous proceeding for the Chief Superintendent to try and pervert Judge Hagarty's periphrastic and unequivocal words. He does not in the face of facts to the contrary, assert now what he propounded, as above, in 1845-6, and 1852, and on many occasions since. The fruits of the system are the reverse of what were predicted. Juvenile crime keeps pace with the progress and duration of the secular school system, and the Chief Superintendent drags to look at the fruits of his own handiwork; and, to avoid the disagreeable ordeal, he affects to mistake the nature of the charge against it."

The Ryersonian system has now been in operation for more than thirty years. What has it done, may we ask, towards the diminution of crime? Has crime diminished in proportion as the system extended its ramifications? Is there not ample evidence at hand that crime of the darkest and deadliest character has obtained a real foothold in this Province? Not indeed directly, by means of the public school system, but because of the absence of sound religious systems of education.

Dealing with this very same point, the late Archbishop of Cincinnati, more than twenty years ago wrote: "The cause of education must ever enlist the sympathies and excite the lively solicitude of every order of the clergy as well as of the parents and friends of youth."

"It was the proud boast of the citizens of this State, who labored more than any other to obtain legislation to establish and endow the common schools, that when they were once in successful operation, the criminal statutes would be a dead letter! There would be no more offences against morality, law, or order. Never was any man more implicitly believed. Never were heavier pecuniary sacrifices imposed by the legislature or submitted to by the people, than in the vain attempt to realize this Utopia. The system has had a fair trial for considerably more than a quarter of a century, in this, and in other States of the Union. But what is the result? Are crimes diminished? Are they committed, especially in their most aggravated form, only or mainly, by the uneducated? The answer to this question is returned to us from the Senate Chamber, the hotel dining-room, the streets of Washington, the offices of state and county treasuries, the counters and desks of banks, the jail and the jury room of Hawesville, Ky. Education without religion is not at all a basis as that Catholics may profit by them without the sacrifice of faith. Their religion, the work of God, the religion that conquered Paganism, and Islam, and barbarism, must not be reviled as an apostasy, while sects that sanction divorce, and deny the lesser punishment of the wicked, and the future Gospel truths the most essential, and books that teach open and shameful immorality, receive the suffrages of the confidence and admiration of the pupils."

Can we Canadians learn nothing from our neighbors. Do we not see that they are suffering from moral and social evils which the public schools, instead of arresting, merely aggravate? There is not in Canada a more earnest admirer of republican institutions than the writer, nor one, we would fain believe, who more sincerely wishes well to the American people and government. But no man gifted with any observation can deny that with the steady growth of the evils that now afflict American society, the nation must perish. Save the children and you will save the nation, is the sentiment we can commend to our neighbors, and which, if we desire to save ourselves, we must likewise put to practice.

Judge Tenney, the husband of the daughter of Orastes A. Brownson, died recently, in Newark, N. J. He was a convert.

#### DIOCESE OF KINGSTON.

##### The Bishop's Departure for Rome— Farewell Address—Large Purse To Carry With Him.

From The Whig, Oct. 8.

Yesterday morning His Lordship Bishop Cleary held a confirmation service at Loughboro, giving the apostolic rite to 35 children. Father McWilliams was highly complimented upon the prompt and understanding answers of the candidates. In the evening at the Rosary Service the Bishop addressed the people, explaining the nature of the rosary and also of the pastoral he was about to leave behind him for the study of the people. He took an affectionate farewell of the congregation, and announced that he had named Monsignor Farrelly, of Belleville, administrator of the diocese in his absence, and had also made him Vicar that his power should not only be exercised in the Bishop's absence, but would also temporarily be prolonged in case of death or resignation. The benediction of the Blessed Sacrament was administered by Father Kelly, Bishop's Secretary, assisted by Fathers McWilliams and Spratt.

THE DEPARTURE OF HIS LORDSHIP. His Lordship will leave Kingston tomorrow by the afternoon boat for Cape Vincent and go direct to New York, from which port he will sail Wednesday. His Private Secretary, the Rev. Father Kelly, will accompany him. Many of the clergy and laity will assemble to see the Bishop off, including Monsignor Farrelly, of Belleville, the chancellor of the diocese, Father Twomey, will transact general affairs, and consult the administrator in important matters. Bishop Cleary arrived in Kingston in April, 1881, and though allowed three years to visit the parishes and confirm and inspect, has already completed his tour. Besides nearly expending the diocesan funds, issuing several important pastoral letters, carrying through his first synod, and forming throughout the parishes the useful confraternity of the Holy Family. He has not been an idle time.

#### THE QUYON BAZAAR.

The Bazaar held in the Quyon village on behalf of the R. C. Church there was quite a success. We have been informed that about \$3000 was realized. The voting on the cane amounted to \$1123.35 the figures for the three candidates standing thus: McAdam \$807.95, Davis \$172.55, O'Donnell \$141.85. At the drawing on Thursday night the 27th, inst., the organ fell to the lot of a young man named Armstrong living in the township of Aldfield, who for about two hours that evening withstood the blandishments of two fascinating young ladies to buy a 50 cent ticket. At last he was persuaded to buy and behold the organ fell to his lot.

Of the three cows, one fell to the lot of Rev. Father McCarthy of Plantagenet, the other two to residents of the Quyon village—Mrs. Wm. McLean, and Michael Gavan. The cooking stove was drawn by a young woman from Redfrew, and the cutter by a boy in Redfrew.

The rifle fell to the lot of Michael Smith of Fitzroy. A. M. Macfarlane of Buckingham won the gold watch, and John McLean of Ouslog got a nice set of parlor furniture. Mr. McAdam got the meerscham pipe, Kirwan's hall where the drawing took place was crowded the whole evening, intense interest being manifested in the proceedings.—Pontiac Advance.

#### CONFIRMATION.

His Lordship the Bishop of Ottawa administered confirmation on Sunday last to twenty-five young ladies of the Convent of Notre Dame du Sacre Cœur, Rideau St., Ottawa. The ceremony was more than usually impressive. His Lordship addressed the children in terms of happy persuasiveness.

We are indeed happy to learn that the attendance at this institution is greater this year than ever before. The number of boarders is one hundred, while the total number of young ladies following the various courses is about two hundred and fifty. This is indeed ample evidence of the esteem in which this splendid Catholic educational establishment is held by the public at large.

#### ST. PETER'S CATHEDRAL.

Now that our grand cathedral is approaching completion an effort is being made to purchase a new organ which will be in keeping with the magnificence of the structure. The Children of Mary attached to the Convent of the Sacred Heart in this city have taken upon themselves the task of specially aiding to raise the necessary funds for this purpose. On the evening of Monday next they have made arrangements to give a grand concert in Victoria Hall. This will be no ordinary entertainment, some of the best talent of Toronto, Hamilton, and London having promised assistance. We earnestly hope our people will attend in large numbers, and show their appreciation of the labors of those good ladies who are sacrificing so much of their time and attention for the purpose of adorning a sacred edifice of which in a short space of time the people of London will feel justly proud.

#### Uptergrove.

F. J. Gillespie, Esq., is agent for the CATHOLIC RECORD in Uptergrove. Our subscribers in this section may pay their accounts to that gentleman.

"The Spiritual Betrothal of St. Catherine with the Infant Jesus," is the name of 910 of the Detroit Art Loan, and is the gift of Pope Leo XIII. This rare old picture is accompanied by the following words, "The Holy Father sends, with his blessing, a beautiful painting for your Exhibition."

The Catholic Examiner of Brooklyn appears in eight-page form and is now issued weekly. It is one of our most welcome exchanges, and we hope a good measure of prosperity will attend the new venture.

L. S.—The birthplace of St. Patrick has been the subject of dispute amongst the most learned men, and has not yet been settled. Bishop Moran, one of the greatest living Irish antiquarians, thinks St. Patrick was an Irishman, not only by adoption, but by birth.

NEW BOOKS.—The Life of MARTIN LUTHER, by Rev. Wm. B. Ewald, 12 mo., 412 pp., Price, free mail, 20 cents. SHORT MEDITATIONS to aid pious souls in the recitation of the HOLY ROSARY, 24 mo., 328 pp., 41 pp., bound, free mail, 50 cents. THE FUTURE OF THE CATHOLIC, 32 pp., 10c. New York.

A \$115.00 Organ for \$49.75.

This was the unparalleled offer made by Hon. Daniel F. Beatty, the great Organ Manufacturer, in our paper a short time since. He has instructed us to re-insert it and thus give those who failed to accept former offers another opportunity. We think this Organ needs no further recommendation. See advertisement in this issue.