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THE CATHOLIC SHIELD.

A MONTHLY CHRONICLE AND GENERAL REVIEW.

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PUBLISHER'S NOTICE.

The following gentlemen are authorized to receive subscriptions for the CATHOLIC SHIELD:—

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TO OUR SUBSCRIBERS.

In the initial Number of the CATHOLIC SHIELD we requested all persons receiving copies of the paper through the post, and not wishing to become subscribers, to notify us in the usual way. Since then we have been advised of not more than ten refusals. We now request all those who have regularly taken the paper from the Post Office—subscribers of their own free will—to remit to us without delay the small amount of their annual subscription fee. As this is our 6th issue, we consider that we are asking nothing but what is fairly due.

Owing to the engagement of our columns this month by the Obituary of the late Father Duhamel, we are obliged to omit our usual notices of Current Events and other matter.

IN MEMORIAM.

The late Reverend Joseph Francis Lawrence Duhamel.

Died, on the 24th September, in the 27th year of his age and the 4th of his priesthood, regretted and mourned by all, after a lingering illness, borne with exemplary patience and resignation, the Reverend Joseph Francis Lawrence Duhamel, son of Lawrence Duhamel and Adélaïde Gravelle, and nephew of His Lordship the Bishop of Ottawa. Born in this City, July 30th, 1855, educated at the College and Seminary of Ottawa, he received ordination at the hands of his venerable uncle on the 8th of December, 1877. Appointed Secretary to His Lordship the Bishop, and Chaplain of the St. Joseph's Orphan Asylum, the St. Charles Refuge, and the Union St. Joseph, and Director of the Choir of the Basilica, he discharged the onerous duties of these offices with great success, besides exercising the ministry as an Assistant Parish Priest. Having lived a holy life, he died a beautiful death. The funeral took place on Tuesday, September 27, a large concourse of priests and people participating. In the Basilica, which was heavily draped with mourning pendants, a Solemn Requiem Mass was celebrated by the Right Reverend Bishop Duhamel, assisted by Very Reverend Vicar General Routhier, Very Reverend J. H. Tabaret, D.D., President of the College of Ottawa, Reverend C. A. Marois, Secretary to His Grace the Archbishop of Quebec, Reverend C. J. Smith, O. M. I., and Reverend P. Belanger of St. André Avelin. In the sanctuary were the following Reverend gentlemen from the Diocese of Montreal: Harel Chancellor; Belanger, Rigaud; Brien, Chaplain of the Convent of Mercy; and Charlebois, Director of the College Bourget. Of the Diocese of Ottawa: O'Connell, Richmond; Bourassa, Montebello; Collins, Mount St. Patrick; Michel, Buckingham; Faure, D. D., Pembroke; Lavin, Pakenham; Rougier, Renfrew; Coffey, Almonte; Chaine, P. nrior; Brunet, Portage-du-Fort; Marion, Douglas; Gay, Wright; McCarthy, Wakefield; Agnel, Aylmer; Champagne, Templeton; Charbonnier, Angers; Dusserre-Talmon, Gloucester; Philippe, St. Joseph; Phillion, St. Albert; Caron, Clarence; Foley, Vankleek-Hill; Bérubé, L'Original; Towner, St. Eugène; Rochon, Papineau-ville; Guay, Ripon; Bouillon, Campeau, Cadigan, Molloy, Chatillon, and Gourline,

the Basilica; Casey, St. Patrick's Orphan Asylum; and Croteau and Dacier, St. Jean-Baptiste. From the College of Ottawa, Pallier, Mangin, Gaudet, Froc, Balland, Bennett, Barrett, Harrois, Nolin, Vaillancourt, Charles-Duhaut, Guillet, and Provost. The Brothers of the Christian Schools, all the Seminarians of the Diocese, and the Brothers of the Oblate Scholasticate were also present. In the nave of the Church the different Charitable, National, and Religious Societies, and the Students of the College occupied places. The choir, a union of the several parish choirs, was directed by Father Chaborel of St. Joseph's Church. In the interval between the Mass and the *Absoute*, the Reverend J. J. Fillâtre, Professor of Moral Philosophy at the College, delivered an eloquent funeral oration in French. He was followed by Reverend M. J. Whelan of St. Patrick's, in English:—

Being made perfect in a short space he fulfilled a long time: for his soul pleased God: therefore, he hastened to bring him out of the midst of iniquities—*Wisdom*, IV—13, 14.

MY LORD, AND DEAR BROTHERS.—A third time within the short space of twelve months, the sad toll of the funeral bell has voiced o'er the city our grief and mourning by the open grave of one of the Lord's anointed. One after another, at intervals too brief, three parish churches have put on their weeds, and bitterly wept their lamentations for a departed pastor. Brethren, woefully indeed have we been afflicted. Hardly had we recovered from the dreadful shock of the 19th of January last,* when watchful eyes detected the grim angel of death again lurking in the sanctuary, with chilling and blighting glance fixed upon the youngest and purest life ministering at the altar. We saw with alarm the color begin to fade from our dear brother priest, and his strength to wane. In vain we warned him of the impending danger. Sustained by his great zeal, and stimulated by an ardent charity for souls, he felt no physical decline; and he toiled on through the day, and made vigil at night, as he thought duty required. Then came the day—a sudden and painful surprise to him—when nature, exhausted by this too constant strain, sighed plaintively for repose; and the fevered brow and hectic flush told that skillful treatment was required. Alas! too late. Despite all that medical skill could do,—despite the careful, tender nursing of the Sister of Charity, life's ebb sank lower and lower, as the hours fled. A fond father, a loving mother saw it—saw their only son, their pride, in the early summer of his life, sink into the grave. A sister dear saw it through her bitter tears—saw the joy of her life slowly fade away. And, my Lord, who can tell your emotions, the intensity of your dolours, as you sat by that bed-side, hoping against hope, every symptom warning you to prepare to take a last adieu of your loved and loving kinsman, and gentle, faithful and devoted priest? What fervent supplications, from the priest at the altar of Adorable Sacrifice, and from all the people, went up, in union with the earnest prayers of this Christian family, to the throne of the Author of life, "in whom we live, and move, and have our being!" We prayed, as did Our Lord Himself in the garden, on the night of His agony: "Father, if it be possible, let this chalice pass from me. Nevertheless, not as I will, but as thou wilt." It was the will of God

that the bitter chalice should remain. The youthful victim cheerfully offered up the sacrifice of his life,—giving a few sweet moments to the members of his family, and all the rest to God. With a faith and fervor admirable to behold, he received the last sacraments for the spiritual strength and comfort of his soul, and then calmly awaited the appointed time. He had fought the good fight; he had fulfilled the law. Expecting death, he hoped for his reward, saying with Tobias: "And now, O Lord, do with me according to thy will, and command my spirit to be received in peace: for it is better for me to die than to live." And, as he prayed, came the peaceful end. "Thus did this man die, leaving not only to young men, but also to the whole nation, the memory of his death for an example of virtue and fortitude." (2 Mach, VI, 31.) "Being made perfect in a short space he fulfilled a long time: for his soul pleased God: therefore he hastened to bring him out of the midst of iniquities."

One of the greatest of the English poets has said, that "the evil which men do lives after them, while the good is oft interred with their bones." It is unfortunately too true, that an example of evil often produces a more general and lasting impression than an example of good,—such is the frailty of poor human nature. Unlike the world, the Church never fails to perpetuate the memory of the just, of her saints, as an example of virtue and fortitude. It is her fond care, that the good which they do *shall live* after them, that it may produce fruit a hundred fold in other souls. To this end, she celebrates with becoming rites the festivals of those of her children whom she has declared Blessed forever in Heaven; and provides, that after the death of her faithful servants, their virtues and their good works be fittingly commemorated. Mine is the duty, on this mournful occasion, to review the life of this holy minister of God, whose mortal remains are lying before us, waiting to be deposited in the tomb;—to recite his virtues, not as a vain eulogium of the dead, but as a bright example for the living. To do this effectively will require no exercise of art, no word-painting on my part. The rare qualities of his heart, those graces which adorned his soul and made it beautiful in the eyes of God and of men, his many good works, simply told—to many of you they are as familiar as to me—will speak their own speech, and produce their own effect.

I go back in memory over sixteen years, to the time—how I love to recall it now!—when he and I were schoolfellows at old St. Joseph's. He brought to the College talents of no mean order, a kind, cheerful disposition, and an aptitude for study, with a rare piety, respect for authority, and the habit of ready obedience—the fruits of Christian culture at home. In the study-hall and class-room he was the attentive and docile pupil; on the play-ground, the hearty, happy boy; in the chapel, the most regular visitor and the most devout. These qualities soon endeared him to teachers and companions alike. I see present here to-day more than one of his former preceptors and class-mates. They will say with me, that none was more submissive than he to his superiors, and none more tolerant of his companions' faults, save only when tolerance had ceased to be a virtue. Devotion to the Mother of God was the main channel of his piety. He loved to decorate her altar, to sing her praises and recite her office with the Sodality of the Immaculate Conception, of which he was always a faithful member and for several terms the active President. More than once I heard him say, that he desired to die on a festival of Our Lady; and

* The sudden death of Very Rev. Vic. Gen. O'Connor

that if called to the priesthood, he hoped to enter that exalted state on the feast of the Immaculate Conception. Both prayers have been answered. On the 8th of December, four years ago, in this Cathedral, then resounding with great joy, he was made a Priest forever; and on Saturday last, feast of Our Lady of Mercy, he died happy. Devotion to Mary is always a sure sign of a pure life, and virginal purity was the virtue most dear to him. He could not endure the slightest indelicate allusion. I remember well one incident of his chivalrous defence of assailed chastity. A group of students, most of them older than he, and some holding positions of honor in the Sodality, were gathered around a new arrival, a youth of captivating manners, just introduced. The conversation at first ran on College topics, but soon a chance remark was turned into a lewd joke by the new-comer. The blush of injured modesty mantled every cheek, but those who by their age and position should have promptly repented this insult to virtue, were silent through human respect. Not so young Duhamel. The fire of just indignation flashed from his eye, as he declared that no child of Mary could tolerate such language or associate with such a companion. The rebuke was a salutary one. It cured the offender, and edified and rallied the weak and wavering.

Having successfully prosecuted the College curriculum, Joseph Duhamel, alone of his class, assumed the cassock as his portion and entered the Diocesan Seminary. His desire to consecrate himself to the altar was not of new or sudden growth. It was already strongly grounded in his soul on the day of his first communion, and fostered by his parents, developed by his spiritual directors, he was a Levite in spirit long before he became one by formal adoption. In the Seminary, the same virtues distinguished him but in a more eminent degree. The same modesty, but more marked; the same obedience, but more humble; the same charity, but with a greater self-sacrifice. He devoted himself to the study of Theology and the Sacred Scriptures with even more vigor and success. He studied the Rubrics, the Ceremonies, and the Liturgy of the Church with a real love; and if the great festivals of the year have been of late celebrated in this Basilica with ceremonies of a grandeur and solemnity striking to the beholder, to him, as the first to introduce them, is all credit and honor due.

I now come to the long desired day of his ordination. But, my Brethren, I dare not linger to contemplate the happy scene. It was in this sanctuary, before this altar. How short the time since then! How changed the scene to-day!

Immediately, he began the exercise of the ministry in this parish—you know with what zeal and what fruit. How he gathered poor souls to the confessional, where he excelled in patience and kindness—where he was truly the dispenser of mercy, a minister of love. What consolation he brought to the sick-bed! What comfort and hope to the dying! How he loved to be amongst little children, and with what care he instructed them! The orphan smiled as he approached, and the aged poor welcomed him with benedictions. To both he was the agent of providential protection. And so, my Brethren, as you know him, like unto his Divine Master, he went about doing good.

Here, my Lord, may I be permitted to refer, for a moment, to his well-known attachment and loyalty to your own person and office? It is true, that the ties of blood are strong, and that he loved you with all the love of a kinsman. But knowing him as I have known

him since early youth, and having noted his steady submission to authority and willing obedience to his superiors in every department, I unhesitatingly say, here over his corpse, as I sincerely believe, that if you had come from abroad to preside over this Diocese,—come as a stranger, unknown and unheard of, to us and to him, Joseph Duhamel, Priest, would have given you the same respect and the same honor, and served you with the same fidelity and will. Your loss, my Lord, is most severe, and your clergy, knowing it, most heartily sympathize with you to-day.

Such, my Brethren, was the life of this holy Priest of God. May we not say of him, in the words of an ancient poet:

This youth, the blissful vision of a day,
Was just shown on earth and snatch'd away!

May we not truly apply to him these words of Holy Writ: "Being made perfect in a short space he fulfilled a long time: for his soul pleased God: therefore, he hastened to bring him out of the midst of iniquities." He is gone, and we weep. It is well, for we have suffered a great loss. But we are not sorrowful, even as others who have no hope; for "the souls of the just are in the hands of God." (Wisdom, III—1) "This corruptible must put on incorruption, and this mortal must put on immortality." (Cor. XV—53.) Let us then pray: rather than weep. "Eternal rest give unto him, O Lord, and let perpetual light shine upon him!" be our daily prayer; for we owe him much. Has he not left "not only to young men, but also to the whole nation, the memory of his death for an example of virtue and fortitude?" And, as we pray, "and this mortal hath put on immortality, then shall come to pass the saying that is written: *Death shall be swallowed up in victory. O grave, where is thy victory! O death, where is thy sting!*" (1 Cor. XV, 54, 55)

After the *Libera* and *Absoute*, the funeral cortege was formed, and proceeded to the Notre-Dame Cemetery, where His Lordship recited the final prayers, and the mortal remains of the lamented dead were laid beneath the sod.

REQUIESCAT IN PACE!

THE MONOPOLY OF THE ONTARIO SCHOOL SYSTEM.

There never was a greater monopoly in this Province than its present existing Public and High School System. The Catholics of Ontario number nearly three hundred thousand, and yet they have no voice whatever in the Educational Government of the country. Truly by the *generosity* of our Protestant friends and our own apathy, we are made the hewers of wood and drawers of water in Educational matters. Between the north polar circle of the Honorable the Minister of Education and the tropic of a High School Trustee, the Catholic in this Province dare not launch his timid bark. And why? Simply because Catholics allow such a state of things. There is no room for a Catholic in the Educational Government of this Province. No, but there is ample room for Catholic money in the treasury of Ontario to maintain a system of Separate School Inspection, administered by men who care as much for

the welfare and progress of Separate Schools as they do for the growth and development of the man in the moon. Why the Catholics of this Province have tamely submitted so long to such a *farceical* system of Separate School Inspection, we cannot comprehend. We can easily understand how Catholics are excluded from the Educational Department; how that lieutenant to the Honorable Adam Crooks cannot chance to be a Catholic—nay more that even one member of the Central Committee could not happen to be a Catholic; but that *Protestant High School Inspectors*, in whose eyes Separate Schools find no favor, should be permitted to enter our Separate Schools and *report them from time to time* seems indeed incredible. Now, we ask the Catholic teachers engaged in the Separate Schools of Ontario the question: Does the inspection administered in their respective schools by *Protestant High School Inspectors* promote the interests of these Schools? The answer will be without doubt in the negative. But mark you, the High School Inspectors are not supposed to inspect Separate Schools: their duty is wholly bound up in the word *report*. That is, they make a pedestrian tour around the Separate School building; interview the teachers concerning their salaries, certificates and number of classes; examine the Daily Register; fire a few High School questions at a class of little boys or girls of seven, eight, or nine years of age; and then bow themselves out. That is the end. No; we forgot; they *report* at the Department. Yes, they *report*; but through what process of churning these *reports* go ere they appear in the annual Report of the Minister of Education we do not know; but this we do know, that the Annual Report of the Minister of Education, so far as it relates to the Separate Schools of Ontario, is a delusion and a snare, calculated to mislead the public, calculated to injure Separate Schools, calculated to show up the liberality of Protestants in School matters, where no such liberality exists. But we may be accused of making rash statements. Well, let us see. According to the report of the Minister of Education for 1877, the number of Separate Schools in the Province was 185. In the Annual Report for 1878 the number of Separate Schools is put down as 177 showing the report goes on to say a decrease of nine. Now there is not only a false discrepancy here but the reports of the number of Separate Schools for these two years are false on their very face. True, some attempt was made we believe at the time of the issuing of the Annual Report for 1878 to rectify or explain away the bungled mistake; but the impression left upon the public by the press commenting on the report was that Separate Schools were on the decline, and that they were losing favor even in the eyes of their Catholic supporters. Again the report for 1878 goes on to say, "that of 789 teachers of the Roman Catholic Church 456 are employed in the Public Schools of Ontario." Now we claim this is entirely misleading, and misleading too for a purpose. It is a well known fact that there exists

in Ontario, especially in rural districts, a very large number of schools, nominally designated Public Schools, but virtually Separate Schools, almost wholly supported by Catholic rate-payers, with a Catholic Board of Trustees. In these Schools Catholic teachers find employment, and in the Annual Report such Schools are denominated Public Schools; and thus the liberality of Protestant School Boards, in engaging so many Catholic teachers in such *Public Schools as these*, is spread abroad. Now we challenge the Minister of Education or his subalterns in office to point out to us a single prominent position held by a Catholic as Headmaster in either the High or Public Schools of this Province. It is painful, for us to throw out this challenge; but we have a duty to perform, and we intend to write after this form till we have fully exposed *that monopoly, the School System of Ontario*.

—:o:—

PARENTAL RIGHTS IN EDUCATION.

No other right is so sacred, so holy to Catholic parents, as the right to educate their children after the manner of their own heart; and this is a right which no state nor set of men can wrest from them. Not only is the education of children by parents a right, but it is a sacred and binding duty as well. So Dr. Wayland in his *Moral Philosophy* writes: "The duty of parents is to educate their children in such manner as they believe will be most for their future happiness both temporal and eternal. With his duty in this respect no one has a right to interfere. While he exercises his parental duties within their prescribed limits, he is by the law of God, exempt from interference both from individuals and from society." So far Dr. Wayland. Now, let us hear what Herbert Spencer, in the chapter on National Education, has to say upon this point. We feel sure that our Protestant friends, who are such ardent admirers and warm supporters of a Public School System of Education administered by the state, will not refuse to pay heed to the opinion of so eminent a Protestant writer on Educational subjects, as Herbert Spencer. He thus writes: "In the same way that our definition of state duty forbids the state to administer religion or charity, so likewise does it forbid the state to administer education. Inasmuch as the taking away by Government of more of a man's property than is needful for maintaining his rights is an infringement, and therefore a reversal of the government's function towards him, and inasmuch as the taking away of his property to educate his own or other people's children is not needful for the maintaining of his rights, the taking away of his property is wrong." Mr. Spencer then goes on to prove his proposition, and refute objections brought against it by various classes of objectors thus: "The reasoning which is held to establish the right to intellectual food, will equally well

establish the right to material food; nay will do more—will prove that children should be altogether cared for by the Government. For if the benefit, importance or necessity of education be assigned as a sufficient reason why Government should educate, then may the benefit, importance or necessity of food, clothing, shelter and warmth be assigned as a sufficient reason why government should administer them also. So that the alleged right cannot be established without annulling all parental authority whatever."

The right of the parent in relation to his child is then prior to that of the state. How, we ask, can the state impart education in its triune form, the moral, the intellectual, and the physical, when, properly speaking, the state has no religion? Can morality be taught without religion? It certainly cannot. But first, let us ask, what is this state or *civil government*, about which we hear so much in the administration of education? Did the state create the people or did the people create the state? Undoubtedly the state or *civil government* was created by the people and for the people. Do you then think that the state created by the people for the individual and collective welfare of the people, has a right to dictate to parents what manner of education their children must receive? Nothing to our mind seems more absurd than this assumption on the part of the state, to wrest from parents the sacred and inalienable right of educating their children according to their religious convictions and principles. And the Catholics of this Province are termed bigoted, because they struggle to maintain Separate Schools, in which their children may receive an education without fear of losing the eternal gift of faith. Catholics are at all events consistent, and only ask for the same rights and privileges in Ontario that they, as a majority, concede to the Protestant minority of Quebec.

We hear too a great deal about Protestant liberality in school matters. Well, let the following extract from a lecture delivered last winter by Dr. Sullivan of St. George's Church, Montreal, speak for Protestant liberality. Dr. Sullivan, we believe, is quite a noted English Church divine of the Metropolitan city, and though he is not so inflated a ministerial champion as his dear neighbor Dr. MacVicar, of the Presbyterian College, yet considering that he is a disciple of the *Revised Edition*, and prays by Act of Parliament, his words may be taken as an echo from one of the chords that vibrate through the heart of Protestant liberality. The lecture of this *liberal* English Church divine was entitled "Parents and Children." He said: "I would rather that my own children should go down to the grave ignorant of the rudiments of their mother tongue than put them in the hands of a Church, so plausible, and yet so corrupt as the Church of Rome." We have had our glasses on for more than an hour, and yet we have failed to find the fibre of liberality in this; it may be the fault of the glasses, but we rather think not. If Dr. Sullivan wishes to feast his eyes on festering

corruption, let him read an article in "The *Boston Herald*" of Oct. 20 1871, giving the substance of Prof. Agassiz' address before the Massachusetts State Teachers' Association. There he will find what public school education has done for the "soiled doves" of that great intellectual city—the modern Athens of America.

No, the Catholic Church alone recognizes the necessity of educating the heart as well as the head. She alone in education places the spiritual above the temporal, virtue above vice, heaven above hell. Let Protestants then cease calling the Catholics of this Province bigoted, because they maintain a system of Schools which guard as sentinels the sacred inheritance of our holy religion; keeping a watch over the hearts of our tender youth, that the garden of their souls may bloom with the bright blossoms of an early Faith, matured and strengthened by the deep and chastening rays of noon-tide Hope, ripening at eve into the rich fruitage of that greatest of all virtues, benign Charity.

—:—

HALF HOURS WITH MODERN PHILOSOPHERS.

II.

Side by side with the Idealistic movement, another and far more dangerous one was set on foot in England, presenting a most violent antithesis to its rival, whose doctrine was the target of the cunningly devised and plausible arguments of this more tangible yet more fatal system. Its prime mover was John Locke, the Apostle of Materialism; who transformed the traditions of the Empiricists, which had been renewed by Bacon and systematized by Hobbes, and whose fundamental principle was the testimony of the senses. Contrary to the Cartesian method, he held that all our ideas come from external objects, and the mind is not the active judge but the passive recipient of sensation. Starting with the postulate, that the mind is but a "tabula rasa," he traced the origin of our ideas to experimental facts, which may be either external, or internal, sensation or reflection. With him, therefore, the senses are all in all;—they are not merely the windows of the soul, but the actual sources of all cognition. His method is purely physical, and everything beyond its scope—the immaterial, the supernatural, the mystical, he ignores. Our will, he says, is not free, nor can it be the instrument of knowledge. His ideas of good and evil are entirely of the utilitarian order, and are made the result, rather than the foundation of our ideas of reward and punishment. In England, his skeptical principles were used as arms in defense of their infidel opinions, by the Deists, or Free Thinkers. Hartley and Priestly, followed by Erasmus Darwin, developed his doctrine into a Materialistic Psychology, wherein science, politics, religion, and philosophy came to man through the sensations; in which in fact all our faculties are represented as only modifications of the sensations. But

'twas on the Continent that his doctrines were pushed to their ultimate conclusions; there, one hundred years ago, all the dominant doctrines were from Locke's "Essay."

The 18th century is emphatically "le siècle Français." Germany at the time was dumb; the South of Europe was sunk in mental lethargy; England, 'tis true, produced a school of writers whose influence was widely felt, but through the medium of French intellect. This epoch might be fittingly styled the Renaissance; and that which was reborn was *Materialism*. Condillac introduced the Lockian doctrine into France, and carried it to extremes. The French disciples of Locke were of a different fibre from the English thinker, and stayed not upon the brink, whereon the staid master paused with prudence, but unhesitatingly took the leap, and the fall was most degrading. Condillac's school was based on "transformed sensations," with language placed as the actual source from which many of our faculties are produced: imagination, reasoning, judgment, grow up by experience. He illustrated his principles by a most ingenious supposition. Taking a created organized human being encased, as he supposes, in a marble covering, he shows how the different mental phenomena, by lifting the covering, would make their appearance, one after another, until the person became morally and intellectually complete, as he received by sensation the impressions of exterior objects. Applied to morals we find self interest their starting point, and man superior to the brutes only by speech, and his superior organization. Here we recognize the last limit of Sensualism, "where mind disappears in matter, and the doctrine refuted by the lips of the dying Socrates, reappears as the last word of Lockian sensualism." Such is in fact the issues of the Sensualistic negation of the 18th century; as we follow it from its first formulation, to its final results, through the varied forms of the cynical Deism of Voltaire, the coarse Pantheism of Diderot, the socialistic Sentimentalism of Rousseau, the (*swinish*) Naturalism of Holbach, the full fed Atheism of Helvetius, and many other developments to which we must close our eyes and prudently pass by. The world knows by rote the results of the evil philosophy of the Encyclopedists, for the blood of the Reign of Terror still clings to the doorposts of the Tuilleries, and the blasphemies of the church-hating Voltaire even now reecho on the ear, while the canting hypocrisy of Jean Jacques Rousseau the Genevan publican, to day defiles society and undermines the commonwealth. Philosophers these men were not, but men gifted with eloquence, poetry, and appeal, fit instruments to embrace any "damned error," and, "to bless it and approve it with a text, hiding the grossness with fair ornament;" fit apostles of a perverted conscience, to body forth the fantasies of a diseased heart, in flimsy doctrines, shallow logic, vile conceptions, and bring a glorious nation upon its knees before their besotted "Goddess of Reason." Such was

the effect of Materialism, and as such it will ever stand an awful witness of the pit whither the doctrine of sensation leads mankind: amid the looming shadow of the guillotine, and those desecrated pillars of society—God and the Family—it presents a lesson we should never forget; and the sad picture of all that we hold most dear and sacred in woman, the ineffable glory which the Church had robbed her in, torn from her by the Atheistic hand of sensualism, leaving her naked, yet unabashed, will remain an eloquent protest against the "uncreating word" of Materialism, which recognizes no laws but the physical and mathematical.

Passing the Skeptical philosophy of David Hume, historian, statesman, and pseudo-philosopher, which is certainly bad enough to devote all our time to condemn and refute, could we spare it, I will no more than mention it as a skeptical outgrowth of Locke's system. It was the anti-theological consequences of this doctrine that awakened a number of Scottish philosophers, headed by Dr. Reid, to a vigorous polemic against it; a polemic weak in its fundamental principle which was an appeal to common sense; but lacking strength of doctrine it lamentably failed in its laudable efforts, and relapsed into semi-materialism. In the beginning of this century, we find Condillac's doctrine still prevailing, and systematized in the unadorned sensualism of Cabanis, who said that thought was only a secretion of the brain, and many other equally ridiculous things. Ere long however a strong reaction set in against it by the theological school of DeBonald and DeLamennais. DeBonald was the chief of the "traditionalistic" school which held that Divine Revelation is the criterion of all knowledge. DeLamennais tried to disprove all certitude of the senses, reasoning faculties, and human opinions, and established a new criterion, that of Universal Consent." Another opposing tendency found expression in the Eclectic school of Victor Cousin, the disciple of Maine DeBiran and Royer Collard's spiritualistic school which had been developed in France by the influence of Reid's Scotch school. Cousin's Eclecticism, as the name implies, was a combination of the principles of various schools, and finally drifted into Idealism, from its Cartesian leanings. An outgrowth of empiricism and socialism, the product at once of the mathematical and positive sciences, is the Positivist-School of Auguste Comte, who died in 1857. Comte taught that the science of society is impossible, without the science of life; the latter, is impossible without the science of chemistry; the latter again, presupposes physics, which itself supposes mathematics. He totally denied the possibility of metaphysics. This school lately adopted a sort of religion whose object is the worship of humanity, as typified by celebrated men and women of every belief. His system has many adherents in England and America, and an English edition of his writings has been published from the translation of Miss Martineau, and has become popularized by G. H. Lewis and the works of the lately deceased novelist George Elliot. I may

add here that Positivism, which has but another name for Materialism, is widely spread. Miss Bird's "Unbeaten Tracks in Japan," just published, gives it as the universal doctrine of the pagan Japanese. After Hartley, Priestley, and the Elder Darwin's development of Locke's system into the form of psychological Materialism, we find the later school of James Mills, J. Stuart Mill, Alex. Bain, Charles Darwin, and Herbert Spencer, elaborating the materialistic doctrine until it resulted, as its logical consequence, in the system, which agitates the public mind to day, and is known as *Evolution*. Of this school, Mr. Herbert Spencer is the best representative man, and his influence is extending to all English speaking countries—notably in the United States and Canada—and even to France and Germany. Mr. Darwin calls him "our great philosopher" and he is regarded by this school as paramount authority on all philosophical questions. The general doctrine of Evolution teaches that all organic forms, both vegetable and animal, including man himself, are lineally descended from *one* form only by a process of differentiation. The special form of Evolution known as "Darwinism" tells us, not exactly how these variations were primarily caused, but how their accumulation and fixation were determined so as to favor the necessary divergence to form genera, species and orders; this the "Darwinian Theory" explains by "natural selection" and the "survival of the fittest," finally resulting in the "favored race." All this evolution of being has occurred without the "intrusion" (as Mr. Huxley calls it) of any but secondary causes; that is without the intrusion of a Creator: indeed, Mr. Spencer characterizes the idea of creation as effete and impossible. The later Darwinism—much more advanced than Darwin himself—is known on the continent after its chief as "Haeckelism." Darwin admits the idea of Creation, but Haeckel considers such a theory almost too contemptible to mention, and avowedly recognizes only *one* force in the universe, the *mechanical*. Haeckel bridges over every gap which exists between species and genera by inventing a being to suit the case, and naming it with the most astounding sang froid: and he puts all this forward without offering one proof, or vestige of an argument, unless we may call constant and monotonous reiteration a proof. Another German Evolutionist, the learned and modest Dr. Buchner, calls us "mental slaves," "speculative idiots," and even worse in the eager support of his theory. The conceptions which Mr. Spencer gravely adopts would appear ludicrous, were it not for the frightful picture which they present of the aspect religion bears for the Evolutionists. And the refreshing naïveté with which Mr. Darwin informs us that, "man is descended from a hairy quadruped, furnished with a tail and pointed ears," finds its counterpart only in the flippant manner in which the improved apes, who reverence him, chatter about their ancestral "ascidians," without even a shiver of outraged conscience. But alas! the morals of this

creed! Mr. Spencer, in his basis of the entire system, the "Data of Ethics," gives pleasure to be the only true measure of life and future happiness: while pain, either ultimate or proximate, is the concomitant of actions that are wrong. This is absolutely fatal to morality, and does away entirely with every form of religion; for his principles leave nothing so beneficial as perpetual and unlimited sensual existence. There can be no compromise; for the dry, hard logic of this greatest English authority on Evolution, when carried to its final conclusions, excludes all knowledge of a Creator, and possibility of his work. Here then is a condition of affairs which can not be denied, which stares us in the face, and with which Christendom groans. It has culminated in the rejection of the supernatural in religion, doubt and nihilism in philosophy, anarchy almost in politics, and in morals the sanctification of all that is impure and vile. I have stated simply facts, and their logical consequence. False philosophy has permeated literature, religion, and morals, until the whole world is again almost pagan, with Atheism for doctrine and Epicureanism for morals: Satan preached it six thousand years ago in the Garden of Eden, and the Nineteenth Century has revived it. Rationalism has been weighed and found wanting; and the "mane, theckel, phares," has already attracted the attention of the watchers of the time.

E. J. C'S.

THE EARLY CATHOLIC CHURCH IN AMERICA.

If we are to believe Icelandic chroniclers, the Catholic Church had already planted her missions on the shores of Greenland almost 500 years before Christopher Columbus brought the missionaries of Spain to our southern shores. In fact, as the good and pious Genoese visited Iceland in 1477, it is not at all improbable, that he then heard from Icelandic gossips, such tidings of a western land, as filled his soul with those holy and ardent aspirations, which led him for the honor and glory of God, to seek through unknown seas for a western world.

A history of the Catholic Church in Greenland may not be uninteresting.

Gunnbiorn, son of Ulf Krake, a celebrated Norwegian rover, sailing from Iceland further out to sea, than was common in those days, brought back tidings of a land far to the west. Nothing further was made of this discovery, until Eric Raude, or the Red, banished for three years by the Thorns Thing, for blood shed in a quarrel with Thorgest, determined to set out in search of the land, seen by Gunnbiorn. Sailing westward from Sneefieldnes in 982, he came in sight of one of the Greenland Alps, called Mid Jokul, near the place, afterwards known, as Blaserks. Avoiding this coast, which seemed rugged and dangerous, he sailed southward, looking for a place, where he might settle. Turning

towards the west, round the Hvarf, (a place of turning—probably Cape Farewell) he passed the first winter on Eriksey, near the middle of what was afterwards called the Eastern Bygd or Colony. Next summer he entered the frith or sound, which he called Erik's Fiord, and explored its coasts, wintering on several small islands, called Erik's Holm. Some summers later, probably as soon as his sentence of banishment had expired, he returned to Iceland, in order, if possible, to induce others to settle with him in his new home. This he accomplished, bringing with him 25 vessels, of which however 14 only reached their destination. We have thus in the year 980 an Icelandic colony in Greenland at Brattahlid on Eric's Fiord.

At this date Eric Rude was not a christian, nor is it probable were any of his followers, though it is not impossible that some of them at least had heard the doctrines of Christianity preached in Iceland by Thorwald Kodrason and the Saxon Bishop Frederic, in 984. In the fall of 999 however Leif, a son of Eric Rude, made a voyage to Norway, where he attracted the notice of Olaf Traggvason, king of that country. Olaf in early life, whilst wandering about an exile, had embraced Christianity. On his accession to the throne of Norway, he was naturally most zealous in his efforts to establish the christian religion in that country, making frequent journeys for that end, through his dominions, attended by his priests. It was on his return from one of these expeditions, that he met Leif, and his pagan companions, on whom the eloquence of the king, and the excellence of the Christian religion, had such an effect, that they immediately embraced christianity. In the summer of the year 1000 Leif, now a Christian, returned to Greenland. He was accompanied by a priest and other missionaries, and having during his voyage met with some shipwrecked mariners, who had preserved their lives by clinging to planks, he carried them with him to Greenland. This humane conduct so contrary to the barbarous spirit of the times, shews the benign influence christianity had had upon Leif and procured for him the surname of Hin Heppne or the Fortunate. It brought upon him however the anger of his pagan father, who reproached him with it, and blamed him for bringing a wicked and dangerous man, as he called the priest into the colony. Eric however soon became a Christian, and having been baptized, all the other inhabitants followed his example. Thus we have the Catholic Church established in Greenland almost immediately after its discovery.

The country inhabited by these colonists was, as far as can be learned from the old authors, similar in climate and productions to what it is at present. It was divided into two districts or bygds by an extensive desert, six days journey apart in a six oared boat. The East Bygd was always the more populous, and besides two monasteries and the bishop's see of Gardar on the Einars Fiord, where was a cathedral dedicated to St. Nicholas it contained 12 parishes and 190 farms.

Brattahlid on Eric's Fiord was the residence of Eric Raude and afterwards of the governor or lagmann. The West Bygd had only 4 parishes and about 100 farms.

It is not to our present purpose to discuss here the vexed question as to which side of Greenland can claim these colonies. They who place the east Bygd in Juliana's Hope generally consider the ruins on the frith of Igalik as those of the episcopal residence of Gardar; whilst Biarny at the furthest end of the west Bygd is regarded as the present Disco Island.

As yet we have no bishop in Greenland: About the year 1122 however Sock the son of Thorer who is thought to have been a descendant of Eric Raude being jealous for the honor of his country called an assembly of the people to whom he represented the advantages of having a bishop. Such was his eloquence on this occasion that it was unanimously resolved to send Einar, son of Sock, as an embassy to Norway, to ask a bishop of king Sigurd. That monarch chose Arnald, a priest of distinguished character and learning, who on being consecrated by the Archbishop of Lund, set out for Greenland with Einar, who had become a great favourite with the king Sigurd, to whom he had given a Greenland bear. They were driven to Iceland by a storm, where they remained the winter, and next summer arrived at Eric's Fiord. The bishop chose Gardar in that neighbourhood for his episcopal residence and was highly honoured by all the inhabitants, especially by old Sock and his son.

But trouble was on the wing for the new bishop. At the same time that this prelate left Norway another ship commanded by a person named Arnbiorn sailed from the same port, bound on the same voyage. The tempest which compelled the bishop to take refuge in Iceland, cast Arnbiorn on the uninhabited coast of Greenland, where the whole crew perished from cold and hunger in a hut they had built on the side of a fiord. Sigurd Nialsou sailing along the shore during the summer months for hunting and fishing came upon the remains of a fire and other traces of men. Exploring the adjoining inlet at the mouth of a river, they found two ships, and at a little distance a hut full of merchandize and dead bodies. One of the vessels too much injured to be of any use, they destroyed the other loaded with the goods and bearing the bones of the discovered bodies to be placed in consecrated ground, they brought with them. Sigurd consulted the bishop as to the disposal of the property, and it was resolved, that the ships should become the property of the cathedral in which the bodies had been buried, and that the goods should be divided amongst the finders according to established custom. When this was known in Norway, Aussar, nephew of Arnbiorn, sailed to Greenland to obtain possession of his uncle's property. He lodged with Arnald, who, however, refused to give up the ship, asserting that it of right belonged to the church in payment of the services rendered the late owners. On application to the judges, Aussar was

equally unsuccessful. Einar insisted that the question had been settled according to the laws of the country. Enraged at what he looked upon as an unjust decision. Ausrar damaged the vessel. The bishop appealed for protection to his friend reminding him of the oath which bound him to protect the church. Einar meeting Ausrar soon after killed him with a blow of an axe. His friends in vain endeavoured to obtain redress for the murder, and being joined soon after by other Norwegians, they determined to take by force, what was denied them by law. Finding Einar presiding at an assembly of the people one of the Norwegians killed him with a blow. A tumult arose in which several were slain on both sides until at last the Norwegians took refuge in their ships. Old Sock would have pursued, but others seeing the greater size of the enemies ships offered more prudent counsels. A treaty was agreed to, by which the old Greenlander very unwillingly had to pay a fine, in proportion as the number of Norwegians slain exceeded those of his own followers.

After this disaster, Bishop Arnald, deprived of Einar's protection returned to Norway. He never returned to his diocese, but was appointed to the see of Hammar by the papal legate—the Englishman Nicholas Breakspear—at that time in those northern parts. This was in 1152. His successor Jon Knutr had been consecrated two years previous. Knutr was succeeded in 1188 by another bishop also named Jon, who died in 1209.

In 1256 some priests of Gardar undertook a voyage of discovery to the north. They appear to have gone as high as 75° 46', or a little to the north of Barrows Strait.

From this time the records of these colonies become scanty and uninteresting. The list of their bishops given below is nearly the sole memorial of their subsequent history.

BISHOPS OF GREENLAND.

1. Erik, 1121.
2. Arnald, 1124-1152.
3. Jon Knutr, 1150-1187.
4. Jon, 1188-1209.
5. Helgo, 1212-1230.
6. Nicholas, 1234-1240.
7. Olaf, 1246-1280.
8. Theodoric, 1288-1304.
9. Arner, 1314-1325.
10. Jon Skalle (according to Arngrim Jonas before the death of Arner, but in 1353 according to Torfus.)
11. Alph, 1376-1378.
12. Henry, about 1389.
13. Andrew, sent in 1406 but not known to have arrived.

Baron Holberg in his history of Denmark inserts four others, Berthold, Gregory, Andrew and Jon, between Alph and Henry.

Two acts of Popes are extant, which throw some light on Greenland history. In 1433, Pope Eugenius, by brief nominated a priest named Bartholomy to succeed the deceased bishop Nicholas.

From a letter of Pope Nicholas V in 1448, we learn that about the beginning of the 15th century, a fleet of their pagan neighbours had wasted the colony so that divine worship had almost ceased. He therefore entreats the Icelandic bishops to whom this epistle is addressed to take pity on their wretched countrymen and if possible to send some qualified person to preside over their spiritual concerns. We do not know the result of this letter, but in 1461, another Andrew who had been sent to Gardar, occupied for some time the see of Skalholt in Iceland.

Thus we have Greenland won and lost to Christianity before Christopher Columbus planted the standard of the cross on the islands of the southern seas.

H. B.

NOTE.—Gardar, the episcopal residence in Greenland, was called after Gardar a Swede the second discoverer of Iceland, and who in the year 864 built a hut on the Skial Fiord, wherein he wintered, and which was afterwards called Husevik. The island he named Gardarsholm. The Sturlunga Saga tells us that Ingemund an Icelandic Priest, who perished in 1185 on the coast of Greenland with six others, left on account of his misfortunes in runes which was found with their bodies fourteen years after.

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HOW TOM PURCELL WAS "SERVED."

AN IRISH SKETCH.

(From the Lamp.)

It was with no small feeling of relief that I turned away from the horrors of an eviction scene, and desired the driver of the jaunting-car to get me into Bantry as quickly as possible.

"Well, begor, sir, but that was square work to-day anyhow," said he leaning familiarly over the side of the car which I occupied. "Be me sowl I don't think they'll be a process-server seen this side o' the country again for some time."

"I should think not," I replied as I thought of the unfortunate old man who, but for the timely arrival of the police, would have lost his life at Ballyother during the day.

"Wisha, sir," continued my driver, "would ye believe it, but I tried me hand at the sarvin' wanst meself."

After expressing my surprise that he should have chosen a calling so precarious, he replied: "Well, don't blame me anyhow till ye hear me out. Ye're wan o' the newspaper gentlemen, I know; but for God's sake don't say anythin' about it that would get me into a hould; an' as we've a good spell o' the road, an' a fine night before us, I'll up and tell you the whole story."

"It's now near thirty years next Candlemas, since me father (God be merciful to him) died an' I first took on to the dhruvin'. I wasn't at it very long whin, if ye please, I took it into my head to get married—for ever since I was a slip of *gosssoon* I had me eye on Molly Doolen. Molly like meself was after losin' the ould people, an' was in sarvice; so there was no wan to prevent our marryin'.

"Faith—though I suppose 'tisn't right for me to say it—but at that time there was not a finer girl in the six parishes round than the same Molly. She was thin, a tall strappin' damsel wid hair as beautiful as the sunshine on Bantry Bay of a summer's evenin', an' eyes as wild an' as sparklin' as a clane run o' *potheen*, an' a face that if ye see the shadow of it in a strame—be me soul—ye'd leap in if 'twas as deep as the Falls o' Niagara. Well, anyway, betune the jigs an' the reels we got married, an' faith 'tis comfortable an' happy enough—we were—for some time.

"Wan cowl'd night as good luck should have it, I was comin' home after drivin' a new-paper man like yourself (good luck to yer honor) into Bantry, an' 'twas freezin' like blue blazes the same night; well the little mare was goin' on as smooth as a car after a tripe-woman, whin all at wanst she slipped an' fell; an' I barely escap'd bein' kilt myself.

"I called out a couple of the nabors, an' we soon found that her too foremost legs was broken, so we were obliged to put her out o' pain, an' many's the salty tear I lost over her too.

"After comin' home I sould the car for a thrifle an' took on to doin' a bit o' farmin' or a bit of laborin' work, or anythin' at all that would keep the hunger out from Molly an' the childer—for I forgot to tell yer honor that we wor after havin' two. But the times got bad, an' the work wasn't there; an' mind ye one mornin' I was obliged to go out 'idout a taste of breakfast in me stummuck. I was walkin' up an' down the bit of a street wid a sorrowful heart an' a hungry craw, when who do you think comes up to me but Jack Connell the 'orney.

"Good morrow, Mick', says he, for he was always free makin' an aisy like, the heavens be his bed (for he's dead be this.)

"Good morrow, kindly Master Jack, says I.

"Well, Mick, *avickyo*, says he, how is Molly an' all the childer?

"Poorly, yer honor, poorly, says I.

"I'm sorry to hear it, Mick, says he.

"God sees, I know that, sir, says I.

"Begor, Mick, says he, I think I'd be able to put somethin' in yer way, says he, 'av yond the pluck to do it?

"*Uisha*, faith, sir, says I, I'd do anything at all honest that would bring in a male o' victuals to the poor craythurs at home.

"Then, says he, sich a thing, Mick, says he, ye know ould Tom Purcell?

"Know him! says I, the ould villain—an' well.

"Faith, Mick, says he, he's into a heap o' trouble of late. The ould estates is gone to the dogs, an' to make a long story short would you serve a writ on him? says he.

"Bedad, yer honor, says I, if we're poor we're decent; an' I didn't come to bein' a process-sarver yet, says I speaking up to him.

"But, says he, it 'ill be as good as a tin pound to ye if you'll do it.

"Well, sir, God forgive me, but I was timpled, I was thinkin' what a limb ould Tom was in his day, always turnin' out the poor to starve on the roads (an' among um me poor gran'tather, glory to him to-night,) an' thin again I remembered Molly with her beautiful face pinched up wid hunger, an' the two childer cryin' o' starvation an' faix me mind was med up in a minute.

"Begor, says I to Jack, Begor, says I, I'll do it.

"Aisy, says Jack, aisya second, says he, and come in here, says he, an' lay me tell you the whole story.

"Well, me bould Mr. Jack took me into the office and tould me all the trouble they had in regard o' survin' Tom. How he barricaded up the doors, an' wouldn't leave man nor mortal next or near the place—let alone a bailiff; an' that many's the fellow tried to serve him, an' was near bein' shot for his trouble.

"O, be this an' be that, says I to Jack, I'll serve him, for I'd an ould grudge agin the same Tom be the way he thraited me gran'father. I'll sarve him, says I, in spite o' Doctor Foster if you'll only show me how.

"So after gettin' instructions from Jack in regard o' the 'riginal and the copy; an' a couple of shillin's to get somethin' to ait, I made the best o' me way home.

"Never a word I said to Molly about it, an' the next mornin' after four o'clock away I makes for Tom's house wid the 'riginal in wan o' me trouser's pockets, the copy in th' other an' a *sougain* in the heel o' me fist.

"After a purty smart walk of a couple of mile I came up wid Tom's house, an' sure enough there it was barricaded like the charge o' Ballyclava, wid all kind o' ploughs an' harrows, an' the Lord knows what dhrawn up again the doore. I threw off me coat and wes-kit and bounced up a big sackymore tree just overnight a windy an' in I looked. Begor, they was ould Tom himself snoarin' away like a porkypine in a *kish* o' dhry grass.

"Down I slips agin' an' kicks up the mornings delight in the haggart; screechin' an' roarin', and dancin', and singin' the same as if I was out of me senses.

"'Twasn't long anyway, till I heard a noise in the house, and behold ye who comes to the windy but me bould Tom. What did I do, but I picked the *sougain* and up the three wid me, I tied wan ind of it to a bough, tied the other 'round me nick, an' (God preserve us) I jumped down purtendin' I was hanging meself—keeping a strong hould o' the rope for fear o' doin' it in airnest. I wasn't long hanging whin I heard ould Nancy Malono, Tom's house-keeper, roarin' *meela mardher*, that there was a poor idioty boy hangin' himself in the haggart, goin' to the other world, says she, 'idout priest or docthur. In a half a jifey I feels Tom grabbin' me be the heels.

"Hould on a minute, says he, don't destroy yerself like that, says he, goin' up the tree and cuttin' the *sougain*. Down I flops, an' he ran over and ketched a hould o' me.

"What the blazes are ye up to? says he.

"All right, me hayro, says I, I'd do more than that to sarve ye, slippin' the *sougain* over his shoulder's, an' before ye could bless yerself, sir, his hands was tied by his sides, an' I dragged him over an' lashed him to the three.

"O, for God's sake, says he, don't murder me in cowl'd blood.

"Never fear, me charmer, says I, puttin' me hands in me trouser's pockets. Ther's the copy, says I, shovin' it into his claw, and ther's the 'riginal, says I, houldin' it up, wid that, sir, he leit a roar out of him that ud fill up the Pass o' Ceamanagh, an' away I leaped over the ditch, took up me coat an' wes-kit an' ran home like a wild injun.

"Well, Jack paid me the money an' a pound from himself for doin' the job so clever. The few hapineo put me on me legs agin' an' if you please, sir, that's the way Tom Purcell was sarved."

We had now reached Bantry, so after paying my driver his fare, and a little extra for the story, I sauntered off in the direction of the Royal Hotel.

CHURCH CHIMES.

The month of August was in great part devoted by His Lordship the Bishop of Ottawa to a visitation of his distant missions in the Upper Ottawa country. A very interesting narrative of the Bishop's tour was published some short time ago in a series of letters addressed to *Le Canada of Ottawa* by the Rev. Father Proulx, one of His Lordship's *compagnons de voyage*. We regret that neither time nor space permits us to transcribe in full the elegant productions of this reverend gentleman's pen. We cannot, however, deprive our readers of the pleasure of a brief recital based on Father Proulx's letters—of the principal incidents of a journey at once interesting and instructive.

His Lordship left Ottawa on Monday, the 25th of July, to reach that same evening, *via* the Canadian Pacific R. R., the station known as Mackeys', nearly fifty miles to the North West of the town of Pembroke. Here he was met by the Rev. Father Deleage, Superior of the Oblate Mission at Mattawa. The Bishop and companions met with marked attention and kindest hospitality on the part of the railway officials at Mackeys. The 26th, being the festival of St. Anne, His Lordship celebrated Mass in the presence of a small but devout auditory, and immediately after resumed his journey. It was not, however, till 7 p. m. that he reached Mattawa, a thriving village at the confluence with the Ottawa of the river from which it takes its name. Here, besides the residence of the Oblate fathers, there is a neat Catholic church, a convent and a hospital. It is besides the metropolis of the the Nipissing judicial district, and will soon in addition to its registry office enjoy the benefits of a commodious lock up. The Mattawa river is already spanned by a bridge six hundred feet long, the work of the Ontario government. With the extension of the Canadian Pacific R. R. the place must rapidly grow in importance. The arrival of the Bishop was the occasion of a pleasing demonstration on the part of all classes of the population of Mattawa. Proceeding to the Convent chapel, His Lordship addressed the people at length, basing his discourse on the festival of the day. He announced that upon his return from Lake Talon, twenty-four miles from Mattawa village, he would hold his regular pastoral visitation of their mission.

Through the kindness of Mr. Worthington, of the Canadian Pacific R. R., the episcopal party was enabled to reach Lake Talon the following evening. In this neighborhood there are about eighty French Canadian families settled. It is but two years since the work of colonization here begun, and already satisfactory progress has been made. The soil is fertile and the climate favorable to the cultivation of roots and cereals. The advent of railway communication—a matter of a few months—will give the settlers a market at their own doors, and thus largely increase the value of their lands. It were indeed difficult to point out a section of country more inviting to Catholic settlers. His Lordship in the course of his admonitions to the people at Lake Talon, urged on them earnestly and fervidly the necessity of their devoting their every energy to the clearing of their lands, and the cultivation of the soil. It is to be hoped that when he next visits this mission he will find it the centre of a large Catholic population. Needless to say that the exercises of the pastoral visitation at this place were eagerly seized on by the people to approach the Sacraments and hear the word of God.

It was not till Friday, the 29th of July, that the Bishop returned to Mattawa, when he was again received with every mark of respect. The two following days were devoted to the religious exercises observed on the occasion of the visit of a chief pastor. His Lordship preached frequently, and with his accustomed earnestness in both languages. Large numbers of persons took advantage of the blessings of the visitation, a fact made manifest by the crowded confessionals and numerous communions.

His labors at Mattawa concluded, His Lordship set out on the 1st of August for the mission at Lake Temiscamingue. The journey occupied the greater part of two days. A large bark canoe manned by eight stalwart redmen is the mode of conveyance placed at the disposal of the episcopal party to reach that place. It cannot be said, considering the distance covered, and the frequent debarkations made, owing to the numerous rapids, that any time was lost. The time was most agreeably spent during the journey. The magnificent scenery of this comparatively unknown region did not fail to attract attention. Father Proulx in his letters does justice to many of the most prominent features of this—one of the most picturesque portions of Canada. Prayer, reading and conversation occupied the time of the travellers, amongst whom was Mr. Colin Rankin, the estimable factor of the Hudson's Bay Co's post at Temiscamingue, till the Long Sault, a chain of rapids through which the waters of Lake Temiscamingue find their way into the Ottawa, is reached. Here the party remain under tent for the night. Next day His Lordship arrived safe at the residence of the Oblate Fathers, who have in charge the Temiscamingue district. Father Pyan is the zealous Superior of this mission. His coadjutors are Fathers Laverlochere and Mouriez. The bishop having resolved to proceed at once to Lake Abbittibi before holding his visitation at Temiscamingue, left on the third of August for that place, distant from the latter one hundred and fifty miles. On the morning of the fourth, His Lordship celebrated Mass at Mr. Angus McBrides, and addressed a few words of exhortation to the faithful who had assembled there to meet him. It was not till Saturday evening, the 6th, that the mission of Abbittibi was reached. The Catholic population attached to this mission is almost exclusively aboriginal. To these poor children of the forest, the Bishop's arrival was the occasion of general rejoicing. To the number of two hundred they came in their canoes to escort him to the neat little chapel of the mission. Here His Lordship was met by Father Nedelee, a veteran missionary, and made solemn entry as prescribed by the ritual. During his stay at Abbittibi the Bishop administered the Sacrament of Confirmation to no fewer than ninety persons—and besides addressing the Indians in their native tongue also delivered at their own request an interesting and well-sustained discourse to the Protestants of the Hudson's Bay Coy's post. The episcopal visit to Abbittibi will long be remembered in that district and must leave enduring results of good as well amongst the white as the aboriginal population. It took four days on the return trip to get to Temiscamingue. But the journey was heartily enjoyed. A halt was again made at Mr. Angus McBride's and the Bishop once more celebrated the holy mysteries there. The country in this vicinity offers many advantages for colonization. The soil in many places is extremely fertile—as evidenced by the magnificent crops raised year after year by the Hudson's Bay Co's officers and by many of the lumbermen. Next year a steamboat will ply the waters of Lake

Temiscamingue bringing settlers then a day nearer to civilization. Even now a ready market for all farm produce can be had at the company's post or at those of the lumbermen.

On his return to Temiscamingue, Bishop Duhamel was the recipient of a hearty welcome. The Oblate Fathers have there a very neat and commodious chapel besides schools for boys and girls—the latter in charge of the Sisters of Charity. Ninety-eight persons were confirmed, and the exercises of the pastoral visit closed with the Forty Hours' devotion. Thus terminated a pastoral tour over an immense region by many supposed to be uninhabitable—but the Church is doing its work in bringing into public its wealth and resources, and in after times when colonization shall have redeemed much of it from waste and abandonment, a great portion of the credit for the new order of things will have to be given to Bishop Duhamel, who has spared no toil and avoided no sacrifice to carry the "glad tidings" to the uttermost bounds of his vast diocese.—*Catholic Record*.

On Sunday, 14th August, a ceremony not unusual in its character took place at the Church of Trinita dei Monti, in Rome. It was the consecration of a Bishop who had just been appointed to his See. What renders this ceremony specially worthy of notice is the fact that Dr. Korum, consecrated Bishop of the See of Treves, in Germany, to which the Pontiff had appointed him a few days previously, had obtained the consent of Prince Bismarck to enter upon his duties, and that such consent has been given in direct opposition to the May Laws of Germany. It is needless to attempt to guess at the motives which have induced the Imperial Chancellor to set aside these persecuting laws. We may take it for granted that he hopes to derive some immediate or some indirect advantages, more than equivalent to his concession, from this act.

Naturally enough, the journals which have upheld his former persecuting policy are astounded at so flagrant a departure from the principles he has professed during so many years. The *Augsburg Gazette*, forgetting its habitual calm, becomes rabid, and launches the bitterest accusations against Bismarck for having, as it declares, conducted Germany a second time to the Castle of Canossa, where Pope Gregory VII. imposed the greatest humiliations on the German Emperor Henry IV. And this style of reproach and abuse has been adopted by the great majority of the liberal journals in Germany. On the other hand, it is equally certain that the Catholic journals have been tempted to regard the act of Bismarck as the sure sign of a lasting reconciliation between Berlin and the Vatican, and some have yielded to this temptation.

Remembering the shifty policy of the Chancellor, who sacrifices friends and courts enemies for his own immediate purposes, and changes his tactics according to every now or apparent requirement, too much stress ought not to be laid on this latest act of his. Although the whole road from Berlin to Canossa has not been trodden by modern Germany, and there are not sufficient signs to justify us in thinking it is now about to be, yet we cannot but rejoice that one step, at least, has been made in that direction; and this step is the more remarkable when we consider the personage in whose favor it has been taken.

Dr. Korum, now Bishop of Treves, has not made his studies in Germany, nor has he frequented its universities, as the May Laws require; he descended from a German family in Alsace, has been constantly and

consistently opposed even to the less harsh provisions of these Laws; and finally, he has been educated by the Jesuits—expelled from Germany by a special law—the pupils of whom have been interdicted from holding any ecclesiastical office in a Prussian Diocese. From these, and other like reasons, we may conclude that, when Bismarck did, in this case, agree to act in opposition to the oppressive enactments prevailing in Germany against the Catholic religion, he determined that such an act should not be done in a half-hearted manner, but in a way worthy of the occasion.—*Pilot*.

His Grace Archbishop Lynch preached at the dedication of St. Mary's Church, Winnipeg, last month. During his short sojourn in Manitoba, he was the recipient of many addresses and testimonials of the veneration and affection of the people. In one of his replies, he aptly described the venerable Archbishop of St. Boniface as the St. Patrick of the Northwest.

"We have often met Catholics pretending to be good members of the Church," says the *Catholic Sentinel* who would find fault with their pastor because he had preached against mixed marriages. Intelligent Catholics should know that it is a bounden duty of the priest to raise his voice against this corroding evil. Pope Pius IX., when addressing the pastors of souls on mixed marriages, said: "With the ardent zeal of their pastoral office must they turn away the Catholics intrusted to them from these mixed marriages, and exactly teach them the doctrine of the Catholic Church and her laws affecting these marriages." From these earnest words of the saintly Pope our Catholic readers will learn that it is a duty incumbent upon all pastors to thunder against the influx and spread of the evil of mixed marriages. Parents, too, are in conscience bound to warn their sons and daughters against such engagements; they must interfere in time, and not wait till affection has captured their young hearts and an abandonment becomes difficult. For the instruction of parents we subjoin the beautiful words of Bishop Meurin, of Bombay: "Oh, Christian parents, what man is there among you, if his son ask bread, will he reach him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he ask an egg, will he reach him a scorpion?" (Luke xi. 11). If you then know how to give good things to your children as far as the body is concerned, how is it that some are found among you who permit or even urge on their children to contract a life-long mixed marriage, in which the sweet treasures of holy matrimony are turned like bread into stone, like a fish into a serpent, like an egg into a scorpion? Remember how, on the day of judgment, God will ask from you an account of the parental care you have given to your children. What judgment will await you, if you have to answer for the mental distress, the life-long unhappiness, the deviation from the true faith, the indifference or infidelity, to which you have led your children by permitting or even counselling them to contract a mixed marriage! And all you who may still one day feel the temptation to set religion aside and to bind yourselves in wedlock to a person not imbued with our holy Faith and not brought up to live a Catholic life, pause before you take the step, bid silence to your passions, and consider calmly the dire consequences which will come upon you without mercy, if you despise the Church and her earnest warning, and bind yourself for life to a partner who does neither sympathize nor harmonize with you in the highest,

noblest and all important point—Religion. You will never congratulate yourselves for having contracted a mixed marriage. You will never repent of having refused it. May all your marriages, dear brethren, exhibit a perfect imitation of the union between Christ and His holy Church, of the love they bear to one another, of the interior happiness that accompanies their intercommunion, and may you all reap the fruit of uncontaminated faith and perfect holiness in Heaven. Amen."

On Sunday, 28th of August, the stately Gothic Church that graces the West End of the city of St. John's (Nfld) was formally opened for Divine worship and dedicated to the service of God under the invocation of the great Apostle of the Irish race. The joyousness of heart and the feelings of triumph that seemed to pervade the thousands of faithful Catholics who crowded to the imposing ceremony were a meet and fitting return for the enduring faith and priceless charity assuredly needed to rear this magnificent temple in all its beautiful proportions; and those who had the happiness of witnessing this ceremonial, crowning the work of a quarter of a century, must have deemed it a rich guerdon for their anxieties and labors in the past. The imposing ritual followed by the Catholic Church in the dedication of the churches was fittingly carried out on this occasion; the beautiful weather heightening the effect not a little; and when the sun shone out in his summer glory on banner and cross and vestment, and the heart throbbing strains of the grand old Gregorian chant rose from the lips of prelate and priests as, kneeling with a faithful people, they prayed God to send down a blessing on His temple, no more gorgeous scene could be witnessed in any land and few could refrain from crying out with the prophet of old—"*Hæc dies quam fecit Dominus etc.*" "This is the day the Lord hath made, let us be glad and rejoice therein." At half past ten o'clock Bishop Power robed in pontificals and attended by some twenty clergymen proceeded in processional order from the presbytery of St. Patrick's to the New Church, and having chanted the introductory prayers at the main entrance, the procession forming again and singing the prescribed psalms, wended its way around the Church, his Lordship blessing with holy water the external walls, a rite symbolic of the purity of heart demanded of those who would worship therein. When the Bishop and clergy entered the Church the Litany of the Saints was intoned, and then amidst the chanting of these sacred songs broke for the first time on column and arch, and, mingling with organ strains, rose over chancel and choir, filling aisle and ambulatory with the sweet incense of prayer destined to ascend as a first offering to the Great White Throne of God. High mass was sung by the Prefect Apostolic of St. Pierre, and his rich musical voice, filling with its melody this chaste Gothic shrine was in perfect accord with the magnificent bursts of harmony that broke from the St. Patrick's Choir as the service proceeded.

When the religious ceremonies were concluded the bishop and clergy entertained in the spacious convent school house several hundred gentlemen representatives of every class of the Catholic people of this city. This social gathering was of the very happiest character, enlivened by the speeches sparkling with wit and brimmed over with geniality; and the hearty enthusiasm with which the several toasts were received showed the perfect accord that indissolubly binds bishop and clergy and people. In responding to the

toast of his own health his lordship took occasion to pay a well-merited compliment to the zeal of the priests of St. Patrick's Parish who bore so much of the heat and toil of that long day of work that only saw the first shadow mellow of evening and of rest from labor in the crowning glory of Sunday last; and the large collection taken up on the occasion amply proved that the rills of Catholic charity were yet redundantly fruitful. His lordship also expressed the hope that in another year the magnificent marble altar to be erected in the new church as a memorial of the abiding love of the Catholics of Newfoundland for their late gifted prelate Dr. Mullock, would be in its place in the sanctuary, when the Catholics of this city meeting under like circumstances, would have fresh confirmation of the Catholicity of the Church and have their hearts gladdened by the presence of many prelates from other lands.

The kindly and venerable Archbishop of Milwaukee has passed to his reward, full of years and labors, worn out by apostolical cares and enterprises. The young can hardly realize the labors of the fathers and the pioneers, who built up the American Church, until their attention is arrested by the passing away of some famous leader and laborer such as this. Before that epoch of ancient history, the passage of the Emancipation Bill which closed the British persecution, John Martin Henni, had left his native Switzerland to evangelize this western world. What a wild and unattractive field it must have been. Almost forty years ago, Father Henni founded a Catholic paper and not long afterwards he was consecrated bishop and sent from Ohio to the desolate Northwest, where a new civilization was to be cut out of the woods of Wisconsin. And a grand civilization has been so carved out, and in forming it no brain was more active, no hand more skillful, no arm more laboriously tried than those of Bishop Henni. Schools and churches, convents and colleges he founded, and in addition to these merely mechanical accidents, he formed, trained and disciplined an army of teachers, religious, and priests who are the real foundations of a Church. His Salesianum celebrated its jubilee the other day, with but one sorrow—that its venerated founder was on his deathbed. But in his place there was his coadjutor, Archbishop Heiss, the companion of his earlier labors in Wisconsin, and hundreds of priests and many bishops, the fruit of his labors in building this great college. His life was full of labors and trials, yet not without abundance of the glory and joy which a great bishop feels in the prosperity and success of his mission. He labored long and faithfully. He rests now, and we trust in eternal peace.—*Catholic Review.*

The peculiar temper of the French Radicals was grotesquely exhibited the other evening at a school gathering in the sixth arrondissement of Paris. A municipal representative, one M. Pinet, came to the playground of the Christian Brothers' school, Rue d'Assas, to distribute prizes to adult pupils who had passed successful examinations. Although the honors of the day fell to the *alumni* of the Brothers, the civic magnates excluded the religious element from the platform. Now this M. Pinet was once an inspector of primary schools, and therefore deemed it fitting that he should talk learnedly on the subject of education. So he told his audience that the adult schools were due to the three republics, and having glanced disdainfully at the Brothers present, he added: "It is because we love the

light and hate obscurantism." There was a murmur of surprise and dissent from the intelligent throng, but as something more was necessary, one of the Brothers rose and observed that adult schools had first been established two years ago, and by the Superior of his own order! The laugh went round with the applause, and M. Pinet sought relief in calling for the "Marseillaise."—*Catholic Times*

On the occasion of the 800th anniversary of Peterborough Cathedral (England, June, 1881), an anniversary celebration was held in that historic ecclesiastical edifice.

The Bishop preached, and his words of tribute coming from a Protestant dignitary now in possession of a great cathedral founded by Catholic zeal, and endowed by Catholic munificence, form a striking contrast to the language usually emanating from similar sources.

He said: "They thanked God for those pious founders who had given them such a gift as that. The duty and responsibility it threw upon them was to care for these endowments and bequests, as trustees and guardians for the future, and to catch and cherish the spirit in which their forefathers reared such places—the spirit of the old monks whom those who spoke in shallow and wretched ignorance of the great monastic institutions of Europe and the west sometimes described as Monkish and Papist and the like, and talked of their profligacy and indolence.

"These men did not know that the monks of early days were the pioneers of Christianity, civilization and culture; but the Monk of the West was never the dreamy and contemplative hermit of the East who fled away to escape his duty in the sphere in which God had placed him [?]; but those were brave and self-denying men who went forth in the name of the Master, waging war with barbarism and heathenism, examples of learning and thoughtful devotion to higher and better things.

"It was in that spirit that men first built the minster at Peterborough and their successors raised the present noble pile, realizing in their wealth they were subject to human law and passions as people were now, so that 'he that had not from him should be taken away,' and when the spirits of the old founders died out of the minds of the inheritors the hand of the spoiler was laid, alas! upon the building, when a cruel and voluptuous tyrant laid waste the homes of learning and of religion throughout the country—..." *Catholic Union*.

What are the Catholics of France to expect of the new French Parliament? This question is not very difficult to answer. The foremost man of France, M. Gambetta, spoke very clearly on the subject in the speech which he addressed to his constituents of Belleville. He said: "I want freedom of association for all workmen, for professional societies, for trade unions, for groups of every kind; but for monks, no!" This, at least, is plain speaking. It is the principle on which despotism has been founded since the beginning of the world's history. Liberty, nay, license for ourselves and those who hold with us; proscription for all others. Besides prohibiting the societies of men who want to live and pray together, the entire property of the Church is to be confiscated, if M. Gambetta can have it his own way—and there is only just a small number of trimmers without backbone left in the French Senate who, by joining the Conservative party of that

body, can prevent the dictator from carrying any one of his plans. Within a few months we shall see him at work—for there is little doubt but what he will be called upon to preside over the next French ministry.

The grand duchy of Baden contains a Catholic population of one million, and a Protestant population of half a million. Yet the majority is not powerful enough to shake off the yoke under which it is kept by the minority. Baden has its May laws like Prussia, only they are not quite so harsh; in fact, a Government organ lately remarked that the Catholics had nothing whatever to complain of. Now the *Beobachter*, a Catholic paper, in replying to this, gives the following list of serious wrongs from which the Catholics labor in the grand duchy:

1. For the last fourteen years we have had no Archbishop.
2. The revenue of the Archiepiscopal See has been confiscated by the Government.
3. The seminaries and clerical schools have been suppressed.
4. All Catholic foundations for the poor have been taken away from us.
5. Ministrations by members of religious orders have been prohibited.
6. Catholic holidays have been abolished by the Government.
7. Many Catholic churches have been handed over to the Old Catholics.
8. Ten thousand pounds are set aside every year towards advancing the salaries of the Protestant clergy; not a penny is given in the same way to Catholic priests.
9. No Catholic priests are allowed to obtain a living who have been trained by the Jesuits.

Here are nine points, then, every one of which is full of serious injury to the Church and its ministers. And yet the Government of Baden have the coolness to say that the Catholic Church in the grand duchy has nothing to complain of.—*London Universe*.

When the old Romans attacked a city it was their custom to set up a white flag at the city gate. If the garrison surrendered while the white flag was up, the city was spared. If they did not surrender, a black flag was run up and every man was put to the sword.

In pictures and at missions given by some Fathers, we see a white cloth thrown over the arms of the cross. This is the signal of mercy, and denotes that through the death of Our Lord on the Cross the mercy of God is within our reach.

The Christian knows, says Bishop Ryan, that prayer is never in vain, that God always hears our prayers if we pray with right dispositions; we have his own divine, infallible word for it. If we do not receive what we deem a blessing we receive an equivalent; and God the all-seeing and all-wise, alone knows what is best. All things co-operate unto good to those who love him. Nor do we believe that the age of miracles is past. God is as powerful and as merciful now as before; his arm is not shortened nor is his loving mercy spent.

EDUCATIONAL NOTES.

The articles on "The Monopoly of the Ontario School System" and "Parental Rights in Education," in this issue, are from the pen of a newly engaged collaborator of long experience in connection with Catholic Schools.

It gives us much pleasure to announce, that it is the intention of Mr. T. O'Hagan, Principal of the Belleville Separate Schools, to contribute to the CATHOLIC SHIELD, beginning with the Nov. Number, a series of short papers on the Life and Works of Dr. Oliver Goldsmith. The "Deserted Village" by Goldsmith is part of the work in English Literature for next Intermediate Examination,—hence Mr. O'Hagan's proposed papers.

To the Editor of the Post.

Sir:—Would some of the readers of the Post in Montreal please inform me the exact position held by the Protestant minority of Quebec in school matters?

I. Have the Protestants a Protestant Superintendent of Education, or a Deputy Superintendent?

II. Have the Protestant minority Separate Normal and Model Schools for the training of Protestant teachers?

III. Have the Protestants the right to develop their schools into High Schools for the higher education of their children?

IV. Do Catholic Inspectors inspect the Protestant schools and then sneer at the efficiency of the schools and the system which grants them Separate Protestant schools for the exclusive education of Protestant children?

An answer to the above questions will much oblige.

AN ONTARIO CATHOLIC TEACHER.

Answers to the preceding questions:—1—Yes; 2—Yes; 3—Yes; 4—No.

Ed. C. S.

The attendance the present session at the Ottawa Normal School is larger than at any time last year.

The Ottawa Public School Board complains to the Minister of Education, that some of its teachers have been kidnapped by the Normal School authorities for the Model School. When will the Model be out of trouble?

Over three hundred students are now in attendance at the College of Ottawa.

Two new classes for boys have been opened in connection with the Separate Schools of this City. There are now 57 teachers employed, and an average attendance of over two thousand pupils.

"The important rule has been established in the various parishes of this city," says the Cincinnati *Catholic Telegraph*, "by Archbishop Heist, that one year's attendance at a Catholic school shall be an invariable prerequisite for all children receiving First Communion and Confirmation."

Mr. William Harkins, a promising young Irish Catholic of Campbellford, failed in only one subject, at the recent examination held for first class Certificates. Mr Harkins being but eighteen years of age, did extremely well.

Rev. W. Brennan at one time Superintendent of the Hamilton Separate Schools, is now Professor of History and Civil Polity in St. Michael's College, Toronto.

Mr. W. V. Lynch, the popular teacher of Barrie Separate school, was among the successful few who won second class Provincial Certificates, grade A at the late examination. Mr Lynch is both a very successful teacher and a fine literary scholar.

Mr. P. J. O'Rourke, a clever young Irish Catholic of Trenton, takes a deep interest in the educational progress of that town.

Miss Nolan, a gifted and accomplished young lady of Brantford, has been engaged as teacher of vocal music in the Blind Institute of that city.

Loretto Convent, Belleville, commenced work on September the 5th with an excellent attendance.

Mr. William Carroll is the Catholic representative on the Board of Examiners for the County of Wellington.

Mr. S. Brown is the Head-master of London Separate schools. Mr Brown holds a first class Provincial Certificate and is an able mathematician being at one time the mathematical Editor of a Canadian School Journal.

Mr. J. White, the able Principal of Lindsay Separate school, is a member of the Board of Examiners for the County of Victoria.

Prof Denys has charge of the Catholic children in the Deaf and Dumb Institute at Belleville. Few teachers engaged in the commendable task of deaf mute education understand their work better than Prof. Denys.

Mr. J. McEntee, lately Head-master of Prescott Separate school, has gone to Ann Arbor University, Michigan, to study law.

Miss Ballantyne is the Head-teacher of Stratford Separate school. Miss Ballantyne obtained a first class Certificate a year ago, and was the winner of the scholarships that are offered annually by His Grace Archbishop Lynch of Toronto and Rev. Father Stafford of Lindsay.

SEPARATE SCHOOL WANTS.

To the Editor of the CATHOLIC SHIELD.

Although not agreeing with every thing contained in the Separate School article which appeared in the July number of the SHIELD, yet I hold, with it, that the School Law for Ontario, as far as it concerns Catholics is somewhat defective.

Passing over your comments on the Canadian Constitution, which in my opinion are rather exceptional, I find that the stress of the article bears chiefly on three points: 1. High Schools, 2. Catholic Deputy Minister, 3. Catholic Inspection. On these I beg to submit the following brief remarks:

1. High Schools, peculiarly adapted for the education of Catholic Youth, should exist wherever necessary, through out the province. The Act should be so amended that these schools could be established and supported similarly to the High Common Schools already in existence. This is but a necessary consequence of existing legislation. More than one Canadian Ministry has acknowledged the simple justice of legalizing *elementary* Separate Schools. Would it not be in perfect harmony with that acknowledgement to legalize the existence of High Separate Schools also? The reasons that demand a Separate System for elementary education, have plainly equal value in demanding a similar system for higher education.

2. The office of Catholic Deputy Minister of Education would be capable of conferring much benefit. It would give greater confidence and security to Catholics; the details of the Separate School System would be attended to more particularly; while, on the principle of the division of labor, a higher degree of efficiency would be secured to both systems. As you remarked "there is provision made for a Protestant Deputy or Superintendent" in the neighboring province. This is certainly liberal. Will Protestant Ontario continue to be less liberal than Catholic Quebec?

3. I am strongly opposed to the principle of appointing a Catholic to an office merely because he is a Catholic. Still I believe that there are positions which are peculiarly within the sphere of Catholics, but in which Protestants would be nearly if not entirely out of place. The Inspection of Catholic Schools I hold to be one of these. An Inspector who is a believer in Protestant doctrine, or

perhaps in no doctrine at all, though he may be what the world calls a scholar and gentleman, cannot be expected to appreciate the conduct or correspond with the spirit of a system founded and reared on Catholic religious principles. That must be a more or less cold, insufficient and dangerous inspection which is carried on by an authority that either inwardly denies all revealed religion, or at most treats it as he does his dress suit to be used only on particular occasions. Catholic Inspectors for Catholic Schools, would, it seems to me, be a very natural maxim.

These, sir, I consider to be the principal wants. If obtained they would greatly benefit the Separate without at all injuring the Common Schools, and would prove the desire of the Government to deal equally with all classes. A calm discussion of the various points at issue and a united request led by the authority of those who are the natural and proper exponents of Catholic principles, would I feel certain produce the desired results.

Yours Sincerely,

CORNELIUS DONOVAN.

HAMILTON, September, 1881

We thank Mr. Donovan for his letter. We are glad to know that he supports the proposed amendments to the Separate School Law, which every teacher and every trustee must admit are absolutely necessary. Let us hear from others. Agitate! Agitate!—Ed. C. S.

To the Editor of the Irish Canadian.

SIR—I am pleased to see the prominence you give to articles on Catholic education in your paper. The able Pastoral of Bishop Wattersson of Columbus, Ohio, which appears in the last issue of the *Irish Canadian*, clearly shows the duty of providing for our Catholic children a good Christian education. His lordship beautifully defines education to be: *First the sanctification of the soul; secondly, the development of the intellect; and thirdly, the promotion of the physical welfare of the child.* How, I ask, can we expect or hope for such an education outside of our Catholic schools? Is a Protestant teacher, breathing a Protestant atmosphere, surrounded by a body-guard of Protestant text-books, a fit person to mould the plastic character of our Catholic youth? I think not. Is the Protestant teacher, who has nothing better for the Sacraments of the Church and the dogmas of our holy religion than smears, a fit person to promote the chief purpose of a true education? I think not. In this age of straining after intellectual wealth men forget their immortality, they would fain make the God of Eternity bow down to the god of dust. Educate! Educate! is the watchword of the day. Oh yes; but pause a moment and consider to what end does our education tend. We see an unnatural intellect growing upon the people, our jails thronged with criminals, who have perhaps broken the law of the land in five different languages, including a smattering of Harkness's Latin Grammar obtained in some High School. This is an indictment against our would-be free system of education—yes, and one which should make the cheeks of its promoters hot as coals in a furnace.

The duty of Catholics in the matter of education is obvious; it is to send their children to Catholic schools where such are established, lest God wrest from their children, and their children's children, the gift of eternal faith. Yes, but there is another duty resting with Catholic parents, to see that the education imparted in Catholic schools is a fitting equipment for the great battle of life. But how, I ask, can Separate Schools supply that necessary armour when the money which should go to make them efficient—the food which should nourish their life-blood—is swept into the *cease* of our High Schools? And for what purpose? To maintain a bigoted staff of Protestant teachers and keep in office a still more bigoted Board of trustees, who walk in prejudice, dream prejudice, sleep on prejudice and breathe prejudice.

This is strong language; but tear away the veil and what have you got? Simply this. For the higher education of our Catholic children we have a Protestant school, the corner-stone of which was sanctified by the hallowed benediction of a Freemason; a Protestant staff of teachers, a Protestant Board of Trustees; a Protestant prayer (if any be said) at the close of school; Protestant mottoes to greet the eye of Catholic children from every corner of the school; a Protestant Collier, or a Protestant Edith Thompson's history to teach them the enormous rascality of the Catholic Church and the crimes committed by our Catholic ancestors. So far High School. But do you not think that in Ontario, where we have twenty five thousand children alone attending the Separate Schools—a Catholic population of some

two hundred and fifty thousand, we should have a few Catholic High Schools recognized as such? No, no, sir, we are allowed no such privilege. Why, we cannot even develop our Separate Schools. Our arms are pinched. The Catholics are in the position of little street Arabs who wander about, confronted at every step by colossal piles of school buildings, in every wall of which they see their stolen money, but within whose portals they dare not enter lest they barter away their immortal souls.

I purpose, Mr. Editor, returning to this subject in future letters, when I will refer to some points in that able article which you recently copied from the *Catholic Shield* of Ottawa, and when I hope to strip off the thin gauze of liberality which hides that one-sided selfish monopoly, the School System of Ontario. Yours, &c.,

A CATHOLIC EDUCATOR.

To the Editor of the Irish Canadian.

SIR.—I was very much pleased with an article that appeared in the last issue of your paper, signed "A Catholic Educator." I think the time has come when we should look for better measures for our Separate Schools. As you remarked in an editorial on the subject some time ago, Protestant teachers had met in Convention, but there was no one there to show up the wants of the Separate Schools. The fact of the matter is, Mr. Editor, both Separate Schools and their teachers are left to themselves. With no unity of inspection—in reality with no inspection at all—with no uniformity of text books, and in most instances with no proper grading of classes, what can you expect the Separate Schools to do? There are hundreds of Catholic teachers in this Province who heartily agree with the ideas contained in the letter signed "A Catholic Educator," and I hope he will continue to ventilate the question, as he has promised, through the columns of your paper.

Yours truly,

A CATHOLIC TEACHER.

Archbishop Vaughan of Sydney, in a pastoral letter, says:—The future of the country is to be found not in Parliament or great meetings of the people but in the schools. If you would know what sort of Catholicity will reign in this land in fifty years time, all you have to do is to interrogate the schoolmasters, to examine what is the character of the schools in which the Catholic population receives its education. If your children are sent to State schools, they will become State-children; and like the State, their best will be when they grow up, that they are not clogged or hampered by any religion at all and that their one object in this life—for they will not believe in any other—is to enjoy themselves, and to avoid anything that may be the cause of pain. If they be sent to Protestant schools, they will become Protestants; if to Catholic schools, well conducted, they will maintain and be staunch to the religion of their fathers. Early beloved, we are speaking in general and the main, we are not dealing with exceptional cases. There is no rule without its exception. Some children, who have been educated strict Protestants, have become Agnostes later on in life. Catholics who have received a careful education in the family, at school, and in Catholic universities, have become now turned infidels and atheists. And yet common sense tells us that the only prudent or way to turn out a generation of Catholic men and women is to give that generation, when young, a careful training in schools expressly in harmony with, and under the guidance of the Catholic religion. The desperate effort which *per fax et nefas* our opponents are making to get hold of Catholic children, ought to be enough of itself to convince serious men of the immense importance of early training when there is question of the religious future of a people. The schools throughout the world are now the mainpoint of attack, and the Church throughout the world is in harmony with herself. She may suffer fire and exile, but she may not prevaricate. She was not instituted to make money, but to make martyrs; not to divide the spoils of the wealthy, but in the face of the powerful to proclaim the Truth. So she gathers her children the closer and her the more the storm rages; and willingly suffering persecution for Justice's sake, she consolidates her strength, conciliates the love of Catholic parents, and uses the tyranny and cruelty of her enemies to strengthen and tighten the bond of her unity and the cords of her peace.