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Catholic Record.
 London, Sat., May 4th, 1889.

RITUALISTS AND ROMES.

A Mr. A. C. Winton, of 42 Hulton street,
 Toronto, writes to the Christian Guardian
 of 17th April a letter the utter nonsense of
 which may be judged from the following
 extracts. Yet it is perfectly on a par
 with documents which are being constantly
 published.

1. Speaking of two Church of England
 clergymen, Rev Messrs. Grace and Nichol-
 son, he says: "Both of these clergymen
 are Ritualists, and are members of the
 English Church Union, a purely Romish
 organization. The members of this organiza-
 tion have all the characteristics of Je-
 suits. By stealth they introduce false
 doctrines and create disruption in the
 Church. They defy the law and repudiate
 the authority of our bishops."

2. He quotes with approbation from
 Bishop Waterhouse as if from an infallible
 authority on the question: "I abhor the
 attempt (Ritualistic) to Romanize the
 English Church."

3. On his own authority he says: "The
 settlements of Rev. Mr. Grace, a Ritualist,
 are not the settlements of the Church of
 England. They are the settlements of a
 traitorous and Jesuitical organization who
 aim at the destruction of Protestantism."

Mr. Winton ought to know something
 of what he scribbles about before writing
 so dogmatically to the papers.

1. To say nothing of the bad English
 and worse taste and politeness which crop
 up throughout his letter, he ought to
 know that the English Church Union is
 no "Romish" organization, as its very
 name denotes, nor do the Ritualists
 "Romanize" the English Church. They
 have nothing to do with Rome, and they
 oppose the Apostolic See as strenuously as
 do the Evangelicals, of which Mr. Winton
 appears to be a shining light.

2. The Ritualists are as much a com-
 ponent part of the Church of England as
 are the Evangelicals—and indeed, if we
 mistake not, they form a more numerous
 and more zealous party in that Church
 than do the latter. If this be not so,
 why do the Evangelicals not expel them,
 as they have so often tried to do to their
 own discomfiture? It is much easier,
 apparently, to say "Let them go to Rome
 where they belong," than to say, "Go to
 Rome and leave us Evangelicals to con-
 stitute the Church ourselves."

3. It is not for us to say whether Mr.
 Winton is right or wrong in calling the
 Ritualists "a traitorous organization." It
 is a purely family quarrel, and they may
 wash their own dirty linen them-
 selves. But Mr. Winton is a slanderer
 when he says they are a "Jesuitical orga-
 nization," or that "they have all the
 characteristics of Jesuits." It is un-
 necessary to refute a palpable absurdity.

4. Mr. Winton should remember the
 Protestant principle that private interpre-
 tation is the ultimate rule of the faith of
 Christians. By the free use of this rule
 the Ritualists have reached their conclu-
 sions regarding doctrine and practice.
 They are, therefore, Protestants in the
 strictest sense of the term. If there are
 some Protestants who do not like their
 deductions from that principle, so much
 the worse for Protestantism and its prin-
 ciples. It is a poor principle which repu-
 diates its own consequences. If Mr. Winton
 does not see the point in this we would
 refer him to the 6th Proposition of the
 first book of Euclid for proof of what
 we say.

5. As the gentleman quotes Bishop
 Waterhouse, the Archbishop of York, and
 in fine "the whole Episcopal bench with
 two exceptions," to prove that the Church
 Union is a "Romish" and not an "English
 Church organization," we may remind
 him that a large number of so-called
 Bishops are Presidents or Vice-Presidents
 of that very association. If we remember
 right, there are sixty-five. We would,
 therefore, ask him to consider well the
 question, "If Satan cast out Satan, he is
 divided against himself: how shall then
 his kingdom stand?" (St. Matt. xii, 26.)

6. Mr. Winton is guilty of deliberate
 calumny in accusing the Jesuits of "by
 stealth introducing false doctrines, creating
 disruption in the Church, defying the
 law, and repudiating the authority of the
 Bishops;" these being the "characteristics
 of Jesuits" which he says characterize also
 the Ritualists. But we beg pardon. The

crime is repudiation "of the authority of
 Our Bishops." As it is very tenable that
 Mr. Winton's Bishops are no bishops at
 all, if such are the Bishops whom the
 Jesuits are accused of repudiating, they
 may have to plead guilty on this count
 of the indictment.

7. Lastly: another assertion Mr. Win-
 ton makes. He says:

"A young clergyman named Nicholson,
 in the centre of a sermon said: 'Chain
 was the first Protestant, and he slew
 Abel, who was a Catholic.'"
 This statement we shall not dispute.
 We will leave it to be settled between the
 Rev. Ritualist, Mr. Nicholson, and
 the Evangelical Mr. Winton. It is
 a family quarrel.

We wonder why it is that, since Mr.
 Winton's views are so emphatically those
 of his Church, he has recourse to the
 Christian Guardian to place his paper
 before the public. Can it be that no
 English Church organ of any shade in
 that diversified organization, will admit
 a letter which so eminently and lucidly
 reflects the views of the whole Episcopal
 body?

The fault for which Rev. Mr. Grace is
 taken to task is that he has very severely
 denounced Nonconformity as a schism,
 and warned Anglicans against attending
 Nonconformist services. Being attacked
 for doing this, he wrote to the Archbishop
 of Canterbury:

"If his Grace believes schism to be a
 deadly sin, surely it is not uncharitable to
 warn men of their danger before; but if
 his Grace does not believe this, then I
 leave him to the judgment of the Church.
 My character as a clergyman has been
 foully slandered, and it has been said that
 I denounced schism as a sin equal to lying
 and theft, which I never did."

He adds that "schism is a deadly sin"
 and "it is a state of sin, whereas lying and
 theft are acts only; that it is a sin directly
 against God, lying and theft being sins
 specially against our neighbor."

Ritualists are as guilty of schism by
 their alienation from the one true fold as
 are Evangelicals or Erasmians; but it is
 too preposterous to turn to abusing the
 Catholic Church whenever Anglican minis-
 ters think proper to indulge in vagaries.

CHURCH LOTTERIES.

The N. P. (Presbyterian) Church of
 West Calder, Scotland, finds it necessary
 to raise money for Church purposes, and
 for this reason has had recourse to a
 bazaar, the chief feature of which is a
 prize drawing, for which 20,000 tickets
 have been issued. There are sixteen
 prizes, among which are "a young pig,
 a skep of bees, a smooth St. Bernard dog,
 a rough St. Bernard dog, a sewing machine,"
 and the like.

A number of staid Scotch journalists
 are horrified at the thought that this "im-
 moral" method of raising money for a
 Presbyterian Church has been adopted,
 and one of these treats the case in the
 following style, which an esteemed and
 pious contemporary in Toronto thinks
 not a whit too strong:

"The intolerant and intolerable hypo-
 crites who are strong in condemnation of
 harmless and healthful amusements, are
 apparently not ashamed to raise money
 for their own approved objects by means
 of gambling of the worst sort. Not only
 is their lottery illegal, but it is immoral
 as well. Why, the man who throws down
 his Napoleon on the roulette table at
 Monaco is being honestly treated in com-
 parison to this."

For our own part we think the denuncia-
 tion violent indeed, but scarcely strong.
 A weak comparison lacks strength.
 The man at Monaco gives loose to an inor-
 dinate desire of gain, and usually destroys
 his own peace of mind, and ruins himself
 and family by risking his all, or at least
 he flirts either on himself or the person
 plied against him a loss which is an in-
 justice, certainly to others, even if not to
 himself. We cannot see that the person
 who gives a small contribution to a chari-
 table object is subject to the charge of like
 immorality, merely because he gets a
 small return in the form derived from
 drawing a "young pig," a "skep of bees,"
 or perhaps a tin horn of such dimensions
 that none but a Finn McCool or a Gar-
 gantua would think of putting it to ordi-
 nary uses.

Let us be reasonable. We have not
 noticed in the Westminster Confession
 any chapter which would condemn the
 Calder lottery as immoral. And if the
 Confession of Faith of the Presbyterian
 Church does not condemn the practice,
 does it not savor somewhat of "intolerant
 and intolerable hypocrisy" to condemn
 "the harmless amusement" of the Calder
 lottery holders in such drastic terms?

We have heard a great deal, of late, of
 modifications which, it seems, will certainly
 be made soon in the Westminster Con-
 fession, with the object of smoothing down
 the repulsive features of Presbyterianism,
 and thereby rendering it more easy to
 form a United Church out of several
 denominations now discordant. What
 good will this do, if there is to be an
 unwritten code of morals added to that
 Confession, which all will be obliged to
 accept under pain of excommunication or
 damnation? If the act is really immoral,
 as the staid journalists assure us, certainly
 these penalties will be incurred, or else
 the new Church will be a delusion. What
 is a Church for, if not to keep its adher-

ents from "immoral" acts, and so preserve
 them in the way of salvation?

But it appears that the N. P.'s of Calder
 are not in accord with their brethren else-
 where on the subject of the immorality of
 all lotteries. Way then should they not,
 on Presbyterian principles, be left free to
 enjoy their own opinion on this grave
 subject? On the whole, we think it would
 be safer to have an authority which could
 be relied upon, that of the Catholic Church
 for example, to tell with certainty where
 in real morality consists, than to leave
 so important a matter as this lottery
 business to the whims and fancies of
 every Praise-God Barabases who thinks
 proper to set himself up as a Doctor in
 Israel.

Lotteries are in themselves neither for-
 bidden nor commanded by the divine
 laws of morality. Consequently, they be-
 come evil only when conjoined with
 circumstances which are sinful. We have
 so far spoken only of the Confession of
 Faith, as the present dispute is among
 Presbyterians; but we would be curious
 to know where in scripture lotteries which
 are merely benevolent are condemned.
 We do find some places where they are
 commanded, as in Levitic. xvi, 8, where by
 lot it is decided which of two goats shall
 be offered for sin, and which shall be the
 emissary goat. Here is a lottery in the
 most sacred office of the synagogue.

In Num. xxvi, 53, 56, we find the chil-
 dren of Israel commanded to receive their
 possessions by lot. "So that by lot the
 land be divided to the tribes and
 families. Whosoever shall fall by lot,
 that shall be taken by the more or the
 fewer." There are many similar passages.
 Surely this would not have been
 ordered by God, if lotteries are always
 sinful—unless that the doctrine which so
 many of our Presbyterian friends are so
 fond of attributing to the Jesuits be a
 divine doctrine after all, that "the end
 justifies the means."

DISCORD IN THE CAMP.

The advocates of the disallowance of
 the Jesuits' Estates Bill are not loggishness,
 throwing upon one or the other great
 party of the Province the blame of having
 caused the defeat of the O'Brien resolu-
 tions, according to which party they them-
 selves belong. At the great meeting on
 Monday, the 22nd ult., Mr. Dalton Mc-
 Carthy threw a bombshell into the camp
 by endeavoring to show that the Reform-
 ers are altogether to blame—and why?
 Because it is their special business to
 oppose the Government—and they should
 have done so on the present occasion.
 The Conservatives were "entitled to silent
 consideration" for they were "sup-
 porting the Government." That is to say,
 they were doing the duty for which they
 were elected. The Globe, however, is in
 arms against Mr. McCarthy's partisan dis-
 play. It says that Mr. McCarthy is
 "endeavoring to turn the movement from
 the Jesuits' Estates Act against the
 wholly blameless Ontario Administration,"
 and adds that "the Liberals held the
 Jesuits' Estates Act to be within the
 exclusive Provincial domain," and so voted
 according to their conscience, whereas the
 "Tories" voted against conscience in order
 to support the Government. We regard the
 result as an honest and almost unanimous
 expression of the intelligence of the coun-
 try that the Dominion and its Provinces
 are not to be ruled in the interests of a
 faction, no never noisy, and that even the
 Protestants of the Dominion will not
 submit to the attempt to impose disabili-
 ties upon the Catholic population. Catho-
 lics constitute a minority of the popu-
 lation of Canada, and we have
 neither the wish nor the expectation of
 ruling it, so as to make the Catholics a
 privileged body; but we are numerous
 enough to insist upon it that we shall
 have equal rights. We are very well
 aware that a No-Popery cry will unite
 against us many Protestants from every
 denomination, but such a cry will never
 prevail in the Dominion Parliament, nor
 will the Catholic Province of Quebec
 ever be subjected to the domination of
 the faction which is now agitating for a
 repression of the French race. The reason
 for this is clear. The Catholics of
 the Dominion will, to a man, resist all
 such attempts, and minority as we are,
 we form over 41.4 per cent. of the popu-
 lation, leaving less than 58.6 per cent.
 to non-Catholics, whether Protestants,
 Infidels, Jews or others. Perhaps we
 are strong enough to stand even alone;
 we have confidence enough in the
 liberality of a sufficient number of
 Protestants, that no such attempt as is
 now being made by the fanatics of the
 Toronto and other places to "drive out
 the Jesuits," or to repress the French-
 Canadian race, will succeed. It is as
 well that these fanatics should understand
 once for all that the Jesuits and the
 French Canadians are here to stay.

Let it not be said, as Mr. Dalton Mc-
 Carthy stated at the Toronto meeting,
 that the new agitation does not aim at
 destroying the religious liberty of Catho-
 lics. Our thanks to them are small, even
 were this the case, for in vain would
 they endeavor to move the moon from the
 sky. But we know well what the object
 of the agitation is. It has been openly
 proclaimed in the columns of the Mail,

the chief organ of the agitators. A
 hatred of Catholicity is at the bottom of
 the whole movement. Yet it does not
 alarm us. A No-Popery cry may succeed
 for a while in agitating Ontario. It may
 succeed temporarily in some of the other
 Provinces, but in the Dominion, never.
 The present agitation has regard to
 Dominion legislation, and it must prove
 a farce and a failure. No statesman can
 ever again put himself at the head of a
 No-Popery party, and a proof of this is
 given in the discord which has already
 shown itself among those who, to use the
 words of Knoxonian, "for business pur-
 poses" have raised the senseless outcry.
 Another proof is to be found in the ad-
 mission made by Protestant statesmen of
 both parties, during the debate, that Eg-
 land, a country more Protestant than
 Canada, was heartily ashamed in her
 sober moments of the No-Popery cry
 under pressure of which she placed a No-
 Popery statute among her laws—a
 statute which she was glad enough to re-
 peal years afterwards, without even once
 attempting to put it into operation.

CAN IT BE?

Our able contemporary, the True Wit-
 ness of Montreal, gives currency to the
 rumor that the next political move in
 Ontario will be that Mr. Dalton McCarthy
 will be substituted for Mr. Meredith as
 leader of the Opposition, and that he will
 endeavor to carry out a No-Popery policy.
 We cannot credit that such a course can
 be on the tapis. Nothing that we can
 imagine would better serve to strengthen
 Mr. Mowat's position, as the result of the
 last elections abundantly proved. Besides,
 when a mad dog is let loose, it will not be
 very fastidious as to whom it will bite; so
 if a No-Popery party were successful in
 Ontario, the representatives of the Ontario,
 constituencies in the Dominion Parliam-
 ent would be compelled to carry their
 No-Popery principles into the House of
 Commons as well. There it would man-
 ifest itself chiefly in the form of hostility
 to the Province of Quebec, and it is evi-
 dent that whether successful or unsuccessful
 in Ontario, the No-Popery party would
 be simply nowhere in the Dominion
 House. The unusual unanimity with
 which all the statesmen of note voted
 against the resuscitation of the No Popery
 cry gives us assurance that no party will
 attempt so suicidal a course as our con-
 temporary indicates.

THE THIRD PARTY.

The London Advertiser lets off the fol-
 lowing good quip at Dr. Sutherland's
 abortion, the "third party" which, by the
 way, has adopted for its platform "No
 Rum and No Romanism":
 "New brooms sweep clean, and Third
 parties promise fair. They are honest,
 zealous, patriotic. All the rest of the
 world is out of joint, but they were born
 to set it right, and they are going to set it
 right. Other men are influenced by con-
 siderations of office and its emoluments,
 but their motto is:—Fear God, honor the
 king and take place and power as an ac-
 cident. They are known of all men, and
 their praises are in all the churches. They
 are gold twenty-four carats fine. Such
 are all Third parties as the world has
 known them in all ages. But some
 here—they may be false, or they may be
 human nature—they have always in the
 long run proved to be veritable sons of
 our common Father Adam. We have
 seen illustrated in them the old, old
 story of temptation and a fall. The tempta-
 tion may have been a fat office, or a Cabinet
 portfolio, blind shares in a railway, or a seat
 on the ground floor of a colonization com-
 pany, or something of that sort, and down
 they have gone with as little ceremony as
 Father Adam himself. It may not always
 be so, we admit. The world is growing
 better, and the times are coming, we hope,
 when Third parties will remain true and
 steadfast to their professions. But the
 world is moving slowly along the better
 way, and we fear a few more leaders must
 rise and fall before the political millen-
 nium comes.

Apologies of this same "third party" the
 Rev. Dr. McMullen, the Moderator of the
 Presbyterian Church, shows very little
 confidence in this pet child of the Toronto
 ministers. To a Globe reporter he said the
 other day:

"I am thoroughly opposed to the for-
 mation of a Third party, being convinced
 that the advocacy of civil and religious
 liberty going on in Ontario just now will
 fare better in the hands of either of the
 contending political parties. A third
 party cannot, in my estimation, reform
 what we are opposed to at the present
 time, and, accordingly, it is in our interest
 not to disturb the existing order of affairs."

At the same time, to show his ortho-
 doxy, which might have been questioned
 by the meddling persons who made them-
 selves so officious in constructing platform
 for the new political procreation, the Dr.
 declared that himself and all the Presby-
 terian ministers of the Dominion will join
 heartily in the anti-Jesuit outcry.

This third party proposes to have just
 the two planks we have mentioned for its
 purpose. It would unite men of all
 opinions as to the way in which Govern-
 ment should be carried on, with no other
 bond of union than a No-Popery cry, and
 an entrenchment upon the dietary lib-
 erty of the people. The absurdity of
 such a scheme is well shown by the Globe
 in the following terse words:

"In effecting the latter part of the pro-
 gramme," (the part referred to here is
 relating Romish aggression) "many new
 representatives of both parties might be

sent to Ottawa, but the absurd spectacle
 of a party engaged to nothing except a
 "No-Popery" crusade and therefore free to
 promote any non-sensical fiscal or political
 movement, would not be presented. Did
 the people give any important degree of
 opinion concerning Unrestricted Home-
 rule or Imperial Federation or Man-
 hood Suffrage or the perpetuation of
 the Senate, or any other im-
 portant public question, the country
 would probably be brought into some
 very unpleasant or dangerous predic-
 able man see this clearly. It would
 never do to give carte blanche to any set
 of men of unknown political opinions
 merely because they had voted public
 opinion on a semi-religious question."

Altogether, we imagine that the new
 party is about defunct almost before it
 has uttered its first inarticulate cry.

DR. JOSEPH COOK OF BOSTON.

The Orangemen of Toronto were highly
 delighted with Dr. Joseph Cook's earnest
 appeals to them to sustain the supremacy
 of the Queen and to resist "Romish aggres-
 sion" by driving the Jesuits from Canada.
 Dr. Cook is little thought of in Boston,
 but as the super-eminent loyal Orangemen
 esteem him so highly we think it is
 but right they should enjoy another moral
 lesson from one of Mr. Cook's recent lectures
 before a Boston audience. He said:

"There is a vein of brutality in the
 Anglo-Saxon nature, and when corrupted
 by strong drink it becomes a social mon-
 ster. The corruption has penetrated into
 the charmed circles. They have been
 accused, and no reply has been made,
 except that the dignity of the respectable
 portion of society has been assailed. I
 hope the day will come when some pure
 American actress will refuse to take
 notice on an invitation of the Prince of
 Wales."

Here an Englishman blazed, and Mr.
 Cook went on:

"Who is it here that defends
 the position of a spaniel of aristoc-
 racy? Who is it here that expresses
 himself in language belonging to one of
 the shallowest creatures and opposes an
 effort to pluck innocent maidenhood out
 of the jaws of that minor of respectabil-
 ity which is rotten to the core? If any
 Englishman rises here—"

The Englishman again interrupted say-
 ing, "Mr. Cook, I am here to protest."
 Mr. Cook continued:

"If any Englishman rises here, let him
 go home and tell his aristocrats that we
 want nothing in America with their Con-
 tagious Diseases Act (applause), and that
 we mean to join hands with all friends of
 genuine reform in putting the laws con-
 cerning person and property on the same
 level."

Such is the man whom the Toronto
 Orangemen imported to teach loyalty to
 Canadians.

THE DOG IN THE MANGER.

The Toronto agitators are endeavoring
 to stir up a strong feeling among the Pro-
 testants of Quebec against the Jesuits'
 Estates Act. Montreal is the only local-
 ity where they have succeeded in making
 some stir. There are in Montreal some
 disaffected folk who are constantly cry-
 ing out against Papal aggression, but they
 did not detect any aggression in the Act
 until the Ontario agitators showed them
 how injured they are; then they joined in
 the howl. Rev. Archibald Evans, Rev.
 J. C. Antiff, Rev. Jas. Fleck, Rev. Geo.
 Douglas, Rev. S. Bond, Rev. Principal
 McVicar, Alderman G. W. Stephens are,
 of course, the leading spirits in the move-
 ment, but lest even they should flag,
 Messrs. Howland, McLaren, O'Brien and
 others from Toronto went down to Mon-
 treal to stir them up at a meeting which
 was held on 24th ult. Of course the thread-
 bare anti-Jesuit resolutions were passed,
 and in addition the following grievances
 against the Catholic majority were formu-
 lated:

"That this meeting hereby expresses its
 strong displeasure at the law of compul-
 sory titling; at the law by which parishes
 exist and can be erected for civil pur-
 poses; at the priority of the Church's
 claims over all other creditors; at those
 provisions of the marriage laws which
 give financial, civil and religious advan-
 tages to the Roman Catholic Church which
 are denied to Protestants.
 We regard these and all other provi-
 sions of the law by which a connection be-
 tween the State and the Roman Catholic
 Church exists as creating inequalities and
 imposing disadvantages on the Protestant
 minority, which no subject of Her Majesty
 in this Dominion should be called upon to
 endure.
 We further protest against any accept-
 ance of the doctrine of supremacy of the
 Church over the State and the practice of
 giving equality of position on State occa-
 sions to the chief officers of the Roman
 Catholic Church with her Majesty's repre-
 sentatives in the Province.
 Thus it appears that though the Pro-
 testants of Quebec have been goaded by
 the Mail and other journals, and by some
 of their own persons, as Bishop Usher and
 others, even to take up arms and begin a
 bloody crusade against the habitants, they
 can find no substantial subjects for com-
 plaint except these two: viz., that Catho-
 lics and Protestants are treated alike in
 the apportionment of \$460,000 for edu-
 cation, and that the Catholics tax them-
 selves for the support of their religion—
 but yes, they do find another cause. The
 title system is "denied to Protestants."
 Perhaps if the Protestants could manage
 to agree on how tithes could be collected
 for the half a hundred different sects,
 from Mormonism to Agnosticism, the

Quebec people might grant them this—if
 their people really want it. But it has
 not been made apparent yet that it is
 wanted. The present demand only comes
 from the persons—disinterested folks of
 course—and because they cannot agree on
 what they really would like, the Catholics
 of Quebec must be deprived of what they
 do want! We wonder if these people
 ever heard of Esop's "dog in the man-
 ger." We have not heard that the habi-
 tants are trembling in anticipation of the
 war which the parlor soldiers propose to
 begin.

BISHOP CARMAN AND DR. McMULLEN.

Last Wednesday's Toronto Globe had
 inserted in its columns two very remark-
 able pronouncements, one by Bishop
 Carman of the Episcopal Methodist
 Church, the other by no less distin-
 guished a personage than the Moderator
 of the Presbyterian Church in Canada.
 A few comments by way of explanation
 at this juncture of affairs, when blind
 bigotry was never so rampant, and the
 terrors of the Gordon riots seem to
 threaten once more Her Majesty's
 subjects in this part of the world.
 We fancied when the Jesuits' Act
 disallowance bill was disposed of by
 such an overwhelming majority in the
 House of Commons, that all the agitation
 would settle down, and that the storm
 would blow over. It is generally the rule in
 free countries, like Canada and the United
 States, that when the elections are over
 there is an end to all rancour. When a
 bill has been passed or defeated in Con-
 gress or in the Commons all parties cease
 to clamor, and the disappointed ones
 make up their minds to accept the situa-
 tion and keep quiet, at least until such a
 time as another opportunity presents
 itself of seeking a remedy, by a new
 election and another trial of strength at
 the polls.
 In the affairs of the Jesuits' Estate Act
 all this has been reversed. After an ably
 discussed and lengthy debate by the most
 experienced statesmen and most eloquent
 lawyers in the whole Dominion, disallow-
 ance was negatived by an overwhelming
 majority. And yet the agitation is not
 abated—the storm, instead of being laid,
 seems to gather more strength from what
 was intended to calm it, and to grow more
 furious from what, judged by all our past
 experience in political life, should have
 resulted in its utter extinction. Had
 this vote in the House gone the other
 way—had the just claims of the Jesuit
 Fathers been denied by a majority of our law-
 makers—the Catholics of the Dominion would
 have felt sorely in the refusal and would
 have fancied themselves and their influ-
 ence spurned and treated with contempt.
 But dare we complain—dare would pub-
 lic meetings to denounce the Government
 that would sanction injustice and refuse
 compensation! Were we, in fine, to
 agitate the country and act as the Pres-
 byterians and Methodists, and all the
 bigoted classes of Ontario have been act-
 ing for the last two months, we would be
 looked upon as outlaws, and told that, as
 we would not accept the law passed by a
 majority of the House, that we should be
 treated as aliens, and unfit to live among
 civilized people.

Such, however, is the conduct of the
 malcontents, the bigots of Montreal and
 Ontario. It is not possible to explain the
 insane course they are pursuing other-
 wise than by their satanic hatred of two
 hallowed names, viz.: the Pope and the
 Jesuits. The Protestants have nothing to
 lose by the Jesuits' Estate Act; on the
 contrary, their co-religionists in Quebec
 Province gain \$600,000 by its adoption.
 The number of Jesuits is not
 increased by this Act, nor is the Pope
 threatening to come over and transfer his
 chair of power to Kingston or Toronto.
 There is no other way of accounting for
 the agitation than by supposing that the
 devil must have been let loose, and that
 bringing with him seven devils worse than
 himself, his satanic majesty must have
 entered into the hearts of a few religious
 cranks, and that he is determined to make
 therein a lodgment and a dwelling place.

Bishop Carman is for a certainty one
 of those possessed. His letter in the
 Globe of last Wednesday does not bear on
 it the characteristics of sanity. It reads
 more like a rhapsody than a letter, more
 like the wail of a bedlamite than the com-
 plaint of a man who had been injured and
 could obtain no redress. "Who," he asks,
 "is responsible for such a war of races and
 religion but the aggressor (the Jesuit)?
 Who hastens and intensifies that war but
 the man who will not remove the provoca-
 tion." President Garfield was removed
 by the revolver of Guiteau, and Dr.
 Wild said in his pulpit that any man who
 removed a Jesuit Father by the sword or
 the bullet could not suffer for it. Bishop
 Carman seems to fall into the same delu-
 sion as those two dangerous cranks, for he
 declares that

INTELLECTUAL AND MORAL TRAINING OF YOUTH.

LECTURE DELIVERED BY THE REV. FATHER L. A. NOLAN, O. M. I., M. A., IN THE ACADEMIC HALL OF THE UNIVERSITY OF OTTAWA.

We publish with much pleasure the following lecture which, as the rev. lecturer says, expresses the views of experienced and devoted educators, and will impart to our readers the result of twenty years' personal observation. The discourse, bearing on a topic of such paramount importance, especially in our times, will no doubt be read and meditated with particular attention, surely not without profit:

My Lord Bishop, Very Reverend Administrator, Reverend Fathers, Dear Students, Ladies and Gentlemen—When some few days ago this evening's lecture was requested to assume the task of addressing you on the present occasion, and of delivering the discourse which with this season's series of lectures in the college of Ottawa was to be inaugurated, great was his embarrassment and long his wavering between acceptance and refusal. Considering the character of the intelligent audience he was to meet and speak to, taking into account, on the other hand, the responsibility which he felt who undertakes to deliver an inaugural address, he instinctively shared the feelings and state of mind of a certain person of whom Eng. and's post laureate says:

But a trouble weighed upon her, And perplexed her night and morn, With the burden of an honor, 'Twas which she was no born.

But after further reflection and mature deliberation it occurred to him that though the audience were indeed a most intelligent one, or rather because of the very fact that they were intelligent, they would also be indulgent, and if for no other motive, at least in consideration of his good-will, he might expect to be kindly received and treated mildly, so that the occasion might form a fit one to sing once more with the angels: "Glory be to God in the highest, and on earth peace to men of good will." (Luke ii, 14)

Among the many subjects that lay within his reach, and that might presumably not have failed to prove interesting for you, the lecturer thought that he should, in preference to all others, select "The intellectual and moral training of youth." And this he did, fully aware of the fact that the matter he intended to treat was one oft before mooted, spoken of, written upon, one that had been the theme of many conferences, pamphlets and books. Yes, but one at the same time of which it may truly be said that it is quite inexhaustible and that, though it has in previous epochs been frequently examined and debated, yet never had it been more reasonable to reconsider and study it than in our own days. The efforts made by impiety, immorality and rationalism to secure the absolute control of the direction and formation of the rising generation, their constant warfare away with all Christian influence in that department of life, their misrepresentation of the Church's views on this point, their wilful, deliberate and constant perversion of the true principles whereby this important question should be regulated, all make it an obligation for us to observe it carefully, discuss it frequently, indeed busy ourselves about it unrelentingly.

Another motive that led to the selection and adoption of this subject was that the present lecture was intended to inaugurate a course of conferences to be given in an educational establishment, in the presence of young students, of their loving parents, and of the friends in general of Christian education.

Nothing, then, appeared to be better suited to circumstances of time, place and audience than the treating of "The intellectual and moral training of youth."

That which is to be submitted to your kind appreciation this evening is nothing more, in the eyes of the lecturer, than a few plain and unpretending remarks and observations, gleaned by him on the way, during the course of a professorship that has now lasted for the comparatively long period of twenty years, *grande mortis aevi spatium*, a "large portion of human life," says Tacitus. Yes, and thinking of the dear dead and gone and of the very limited number of the old college pioneers that have not yet been mowed down by death or otherwise left the scene, you may add with the same author: "How many have fallen, and among them the most distinguished! whilst we, the few survivors, not of others alone, but, if I may be allowed the expression, of ourselves, find a void of so many years in our lives, which has silently brought us from youth to maturity, from mature age to the very verge of life." *Tacitus Agricola*

Far from the lecturer is the thought or desire to make himself "a master in Israel" (Joan iii, 4) to mend or rectify the proceedings and methods of those whom he deems to be likely more competent than himself in the difficult art of teaching the young; or to impose his own views upon others. His humble aim is merely to hold a few momentary conversations with you on the important topic of the training of youth. As has already been stated, he pretends to bring with him nothing more than a few gleanings gathered in the fields of reminiscence and reading. He means to echo, though ever so faintly, some of the utterances of that great and experienced educator whom we all so deeply regret, the venerable founder of this institution, the lamented and revered Father Tabaret, to reproduce, though ever so imperfectly, some of his views, and to add thereto some of the practical reflections made by men that have pertinently spoken of, or written on this subject, and finally to impart the results and conclusions of personal experience.

May the sheaf made with these gleanings and gatherings not be composed wholly of thistles and useless weeds, but contain some few substantial and nutritious ears of corn deserving of being picked out and stored in the granary!

II.

As this institution, like so many others of the same kind, around us and abroad, is under the immediate supervision and direction and minister of Christ, of priests

of the Church, it may not be amiss, before undertaking the treating of the subject proper, to premise a few remarks tending to show the connection between piety and religious vocation and the training of the young.

When the first man had been brought into existence by the Almighty, he stood alone unassisted and uneducated, in the presence of his Creator. There could be no other teacher for him, therefore, than his own Maker, and God Himself, accordingly, taught him, and imparted to his soul precepts, teachings and a general knowledge of all the things which he needed to know; and his intellect and his will, through that one single lesson, received an instruction and kept an impression which his descendants were to acquire or transmit at the cost only of repeated lessons and unceasing labor. The Creator, then, has been the first instructor as also He has been the first Father. And just as He both committed to His creature the duty and the power to multiply themselves by begetting generations that would, in the course of time, cover the whole face of the earth, in like manner He hath imposed upon them the duty, transmitted to them the right, to teach them. "The duty of teaching, then, is for the father the foundation of his right to teach and here let us notice that the first man received in this regard an integral delegation from God, whose representative he was, and that he became at one and the same time father and priest.

That concentration of temporal and spiritual authority in the person of the father lasted for long centuries. It was only after the development of the three powers whereto man is submitted in this world, that the question arose as to which of three the right to teach belongs.

The answer to this question, if all parties be candid and unprejudiced, presents no difficulty. Of the three distinct powers first mentioned, two are absolutely essential, so much so indeed that their non-existence cannot be conceived or imagined. One is the paternal and the religious power. The third, that is, the civil power is only contingent; it may, under certain circumstances, exist or not exist. Indeed it has not always existed, the other two having for a long time sufficed for the working of family and social life, even after their full development. Let us see, then, after these already numerous families, united by civil and political bonds, whereas the family exists from the very time of creation, and has been, from that moment, submitted to paternal and religious authority.

Religious authority is itself nothing else than paternal authority in the spiritual order. We Christians receive our natural life from our parents, but it is the Church, that brings us forth as sons of God. Hence we lovingly call her our holy Mother Church.

Between these two authorities there can be no conflict, no jealous competition, each of them having its own respective sphere wherein it moves and acts, that of the father bearing upon things of the natural order, and that of religion upon things of the spiritual. With regard to those points, however, wherein the spheres of the two confine, they mutually assist each other in Christian societies.

The father then hath been enjoined to teach his children, and has been given the right to do so. And that his task might be the more easy for him, his kind and merciful Creator has placed by his side a companion, that might be for the little ones a teacher of wonderful abilities, and whose place and office nobody could competently take and fill. I mean the mother that bears the child in her womb, feeds it with her milk, holds it in her arms, and then teaches it lessons that will last upon its mind an indelible impression that will eventually re-appear and shine forth even though it may be obscured and seemingly effaced for a time.

But the Church too has been entrusted with the duty and the right to teach those whom she has begotten by holy baptism, and consequently are her sons and daughters. This we are even bound to believe as a dogma of our faith: "Going therefore teach ye all nations" (Matth. xxviii, 19) "He that will not hear the Church let him be to thee as the heathen and the publican" (Id. xviii, 17.) And by these words it is not merely implied that the Church should teach, but that which affects supernatural concerns, but all things that come within the sphere of man's knowledge. Let no one, however, be disturbed by the idea that she will encroach upon the domain of secular teaching. The Church means to be guilty of no usurpation or unlawful intrusion. She merely claims the right to superintend and control the teaching of natural sciences, in so far as she may thereby be enabled effectually to ward off the spiritual safety and eternal salvation of her children. And that this may more easily and more certainly be brought about she approves and blesses the co-operation of her special sons and daughters, I mean her priests and nuns, in that important work.

"Light was the first gift of the Creator to man," says Father Thomas Burke. "He sent His 'spirit brooding on the water.' He began the sublime work of creation by making light. 'And God said let there be light and light was made.' 'Light' exclaims the darkened soul, 'give me light for earth, give me light for heaven, give me light for time, give me light for eternity.' Education is as necessary to the soul as food and clothing is to the body. No matter how great the genius with which God may have endowed man, the pity is but the greater if that genius be undeveloped by education. Therefore it is that the Catholic Church, from the day that her divine Lord and Spouse came up to be light and salvation to the world, has always been the mother of the loving, careful mother of education and instruction. She has spread light over the world, light not merely of divine, but of human knowledge. Everywhere the history of the world tells us that sanctity in the Catholic Church went hand in hand with learning." And after these words Father Burke adduces as proof of his assertions, the foundation of so many great universities in the Middle Ages and the learning that once prevailed to such a wonderful degree in Ireland, surnamed "The island of Scholars."

Who could have instructed the son of the first man except the first man himself?

The foregoing remarks that have fallen from the lips and the pen of men evidently familiar and thoroughly acquainted with the subject we are at present treating, will suffice, no doubt, to enable all to understand why priests and religious have always been, and are still, so anxious to take an active part in the training of the young; it will suffice to explain and justify the presence here as teachers and educators, of so many fathers who devote themselves to their toilsome and arduous task with ardent zeal and complete abnegation.

It would remain for us to speak of the natural relation between the State, the third of the powers above alluded to, and education. But the examination of that important question would carry us far beyond the limits within which we must necessarily confine ourselves. Be it enough to say that the State hath never received the mission to instruct and educate youth, that it is destitute of all competency to do so. The State has not begotten the child, it is ignorant of its particular wants, of its special temper and inclinations, and, above all, it has neither qualifications nor means to enable that child to direct its steps towards, and finally attain, its supernatural end. The duty and the right of the State in this respect then are clearly defined by the very nature of things. "It has nothing more to do than to help and assist the great work of the education of the young. It may repress any attempt against morals and the laws, but can assign proper teachers and employ special methods in connection with such matters only as are intended to improve the State in its political, moral and public departments" (Mr. Juste Guignon).

We repeat it, then, the instruction and education strictly belong to the parents of the child and to the Church. The father has given the natural life to the child, and the minister of the Church of Christ has imparted into him a life supernatural, and what earnestness, zeal, with what fervor and he gives him self up to the study of that division of learning which he feels he must absolutely master. If the day be not long enough, behold he is found bent over his work late in the night, anon, in the small hours of the morning.

And what shall we say of the immediate preparation, I mean of that preparation required by the task of tomorrow or by that of the present day? Must not the coming lesson be examined, studied, reviewed, thoroughly understood, and all its details and all things connected with it so committed to the mind and to the memory that the teacher may with truth say that he has made them his own? Must he not have so penetrated into the depths, so measured out and travelled through the whole breadth and range of the bearing of the lesson to be given and explained, that not a single word, sentence, allusion or connection of it may be any longer involved in darkness or doubt, but that every thing may be clearly and fully brought out in light before the teacher, who on that condition only will impart to his pupils a clear and full understanding of the same? And again, unless he do so, how will he be ready to answer all the questions his pupils may ask of him in reference to the subject, say, sometimes, too, questions most quaint and unexpected. We all know how desperately inquisitive boys will be of right, and how they will be ready to speak in connection with a subject so delicate, what strange things they at times inquire about. The dear mamma will generally answer their first and second query, but ere long, afraid to find herself nonplussed, she deems more prudent to silence the troublesome urchin and will say: "Fah! hold your tongue boy! I don't know what you are talking about! you are silly!" The boy will stare at his mother, but his implicit faith in her and his great respect for her person will prevent his ever imagining that the fact of the matter was that she was quite unprepared and unable to answer his question. A teacher is not precisely in the same position; his pupils have generally grown too old and to wise to be amused with such evasions, and the more prudent course for him after all is to prepare himself for any emergency, at the cost of no matter how much labor and study. Yes, the competent teacher, besides having given due attention to a general and remote preparation, will leave nothing undone to prepare fully and completely the task of each day. And some are so convinced of the importance of this, and will accordingly enter their class-room so brimful of the subject to be treated, that if they be not on their guard and forget to take all things into consideration, they will wonder that their pupils are not just as familiar with that subject as they themselves are. Laboring under this impression, it is as if a teacher will then grow impatient, nay, at times, (for he is a man and liable to fall), even betray his impatience outwardly. Of course, as many know from personal experience, that is not precisely the most interesting feature nor the most pleasing moment for the young. But yet, because he is a well-meaning, earnest, painstaking, conscientious teacher, his students will kindly overlook these momentary flurries of temper, and will continue to esteem and love him none the less. Such is the privilege of devotedness, self sacrifice and sincere affection.

Preparation, both remote and immediate, is not the only condition that will insure the teacher's success. He will fail to reach the end he should have in view, unless he be guided in all his exertions by a great principle which must be here briefly referred to. I mean that he should constantly bear in mind that his duty consists, not so much in striving to make a learned man of his pupil, as in enabling him to become such by personal endeavor, in other words, in teaching the young man to become his own teacher. Such is the opinion of Inebition who says: "What else do we purpose when we teach the young, than that they may not always need to be taught?" (Inst. Lib. ii. chap. 5.)

No, surely a judicious teacher will not imagine that he can in the space of four, six or eight years, convert the youth under his direction into a thorough business man, an accurate and copious writer, a perfect orator or a profound philosopher. An attempt to do so would involve a vast expenditure of

worked upon, cultured, polished, adorned. That is one of the two principal objects for the attainment of which they have been sent to, and are for years kept in the college by their devoted and loving parents, and that too, not unfrequently at the cost of self imposed and silently-endured privations and toils the full extent of which will probably never be realized by them in this world.

Yes, the young man must have his mind, his intellectual faculties trained and developed, he must himself earnestly and efficiently co-operate to that end, and the undertaking with which both pupil and teacher thus become engaged is a most important one, one upon which the former's success and happiness in the future in a great measure depend. But it constitutes at the same time a task of the difficulty of which can scarcely be exaggerated. To make an estimate of this, you have but to consider what preparation, both remote and immediate, are required from the teacher. A remote preparation, we say, for his preparing to train the minds of others pre-supposes a thorough training of his own. He must, therefore, himself, have gone through a course of studies more or less extensive, according to the sections of learning he intends to deal with, and must besides have a full control of that special matter the knowledge of which he desires to impart to his pupils. Nay, there are departments that border upon his own, and unless light from the former be thrown upon the latter, the teacher will unavoidably be involved in a dimness and a groping that will cause utter confusion and bewilderment in the guidance. And these statements are so exact and so real that the truth of them is at once and of necessity perceived by the young man who has been called upon to undertake the teaching of a class for which he was but imperfectly prepared, as by the force of uncontrollable circumstances it may sometimes be the case, and as by the force of his own zeal, with what fervor and he gives himself up to the study of that division of learning which he feels he must absolutely master. If the day be not long enough, behold he is found bent over his work late in the night, anon, in the small hours of the morning.

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And what shall we say of the immediate preparation, I mean of that preparation required by the task of tomorrow or by that of the present day? Must not the coming lesson be examined, studied, reviewed, thoroughly understood, and all its details and all things connected with it so committed to the mind and to the memory that the teacher may with truth say that he has made them his own? Must he not have so penetrated into the depths, so measured out and travelled through the whole breadth and range of the bearing of the lesson to be given and explained, that not a single word, sentence, allusion or connection of it may be any longer involved in darkness or doubt, but that every thing may be clearly and fully brought out in light before the teacher, who on that condition only will impart to his pupils a clear and full understanding of the same? And again, unless he do so, how will he be ready to answer all the questions his pupils may ask of him in reference to the subject, say, sometimes, too, questions most quaint and unexpected. We all know how desperately inquisitive boys will be of right, and how they will be ready to speak in connection with a subject so delicate, what strange things they at times inquire about. The dear mamma will generally answer their first and second query, but ere long, afraid to find herself nonplussed, she deems more prudent to silence the troublesome urchin and will say: "Fah! hold your tongue boy! I don't know what you are talking about! you are silly!" The boy will stare at his mother, but his implicit faith in her and his great respect for her person will prevent his ever imagining that the fact of the matter was that she was quite unprepared and unable to answer his question. A teacher is not precisely in the same position; his pupils have generally grown too old and to wise to be amused with such evasions, and the more prudent course for him after all is to prepare himself for any emergency, at the cost of no matter how much labor and study. Yes, the competent teacher, besides having given due attention to a general and remote preparation, will leave nothing undone to prepare fully and completely the task of each day. And some are so convinced of the importance of this, and will accordingly enter their class-room so brimful of the subject to be treated, that if they be not on their guard and forget to take all things into consideration, they will wonder that their pupils are not just as familiar with that subject as they themselves are. Laboring under this impression, it is as if a teacher will then grow impatient, nay, at times, (for he is a man and liable to fall), even betray his impatience outwardly. Of course, as many know from personal experience, that is not precisely the most interesting feature nor the most pleasing moment for the young. But yet, because he is a well-meaning, earnest, painstaking, conscientious teacher, his students will kindly overlook these momentary flurries of temper, and will continue to esteem and love him none the less. Such is the privilege of devotedness, self sacrifice and sincere affection.

Preparation, both remote and immediate, is not the only condition that will insure the teacher's success. He will fail to reach the end he should have in view, unless he be guided in all his exertions by a great principle which must be here briefly referred to. I mean that he should constantly bear in mind that his duty consists, not so much in striving to make a learned man of his pupil, as in enabling him to become such by personal endeavor, in other words, in teaching the young man to become his own teacher. Such is the opinion of Inebition who says: "What else do we purpose when we teach the young, than that they may not always need to be taught?" (Inst. Lib. ii. chap. 5.)

No, surely a judicious teacher will not imagine that he can in the space of four, six or eight years, convert the youth under his direction into a thorough business man, an accurate and copious writer, a perfect orator or a profound philosopher. An attempt to do so would involve a vast expenditure of

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parents take of this important question. That which they mean is not that the educator will be contented with making their child clever and learned; no, they above all expect that he will make him good. Here is a young plant, they seem to say, which the Almighty hath given us and whereof He hath charged us that we should take the utmost care. Circumstances will not permit us to comply as fully and as perfectly as we think proper with that divine injunction, and hence we come to you with the object of investing you with our own willfully delegated authority, begging of you to be our substitute and responsible representative before God. Take, then, that young plant from us, make it grow up in rich and congenial soil, water it with fertilizing dew and showers, lop it and rid it of all useless, cumbersome or unwholly boughs; spare nothing, leave nothing undone that it may in good time bring forth wholesome and savory fruit. And if the reward bestowed by us be out of all proportion with the labor and exertions we ask of you, the Almighty, who hath entrusted to us the young plant, will Himself assume the obligation and recompense you a hundred fold, for He hath said that "they that instruct many to justice shall shine as stars for all eternity." (Dan. xii, 3) If we strip those words wherewith the parents are supposed to address the educator, of their allegorical garb, we shall see the meaning implied in them is that the father and mother, prevented by other cares and avocations from attending as closely as they would wish to do, to the moral, as well as the intellectual, training of their children, confide them to men who, free from all other concerns, will make that task their exclusive and only business. They confide, we say, the moral as well as the mental training of their children to the educator, that is they expect of him that he will all his direct, their inclinations, fashion their hearts, redress their evil tendencies, correct their defects, inspire them with horror for vice, implant in them the love and habit of virtue; in a word, provide them with all that will make them upright, steadfastly virtuous, law abiding and God-fearing men. Yes, this it is that the parents look for and expect that the hands of the educator, and reason and experience tell us that this mending of the child's nature and this inculcating of wholesome principles in his soul must be accomplished in his early youth. For, "in childhood," as a thinker says, "the mind is simple and docile; the soul pure and candid; and the heart may be cast into any mould, and it is of the highest importance for parents who are desirous to beget in their children the first impressions are the last forgotten." The pious child may in after life, in an evil hour, be led astray by the force of passion or bad example, but at least, when the fires of youth have cooled with advancing age, there is great probability that he will return again to virtue and piety. With great truth the poet has said:

"Take care in youth to form the heart and For as the twig is bent, the tree's inclined." — *Cato's Letters and Education—Religion in Education p. 82.*

That paramount importance of moral training in youth was acknowledged, praised and advised even by pagan writers of ancient Greece and Rome. Aristophanes, in his "Comedy of the Clouds," in that strange dialogue that takes place between the just and the unjust cause, makes the former extol the imparting to the young of the knowledge of decency and virtue in passages well worth perusal, and from which you will kindly pardon the lecturer's quoting a few lines: "I will describe," says the Just Cause, "the ancient system of education, how it was ordered, when I flourish in the advocacy of justice, and temperance was the fashion. In the first place it was incumbent that no one should hear the voice of a boy uttering a syllable and next that those from the same quarter should not be in the school in good order through the streets to the school, and in a body, even if it were to snow as thick as meal. Then, again, their master would teach them not to sit cross-legged, and if any one of them were to play to buffoon, or turn any quavers, he used to be thrashed, as banishing the Muses. Nor used it to be allowed when one was to be in the head of a radiash, or to snatch from their seniors dill or parsley or to giggle or to keep the legs crossed. These are the principles by which my system of education nurtured the men who fought at Marathon. Wherefore, O youth, choose, with confidence, me, the better cause, and you will learn to hate the *Agone*, and to be ashamed of his who is to be seen to rise from seats before your seniors, and not to behave ill towards your parents, and to do nothing else that is base, because you are to form in your mind an image of modesty. Then shall you spend your time in the gymnastic schools, sleek and blooming; not chattering in the market-place rude jests, like the youths of the present day; nor dragged into court for a petty suit, greedily, petty gouging, knavish; but you shall descend to the academy and run races beneath the sacred olives along with some modest compeer, crowned with white reeds, redolent of yew and careless, ease, and of leaf-shedding white poplar, rejoicing in the season of spring when the plane tree whispens to the elm." (Arist. Nub. 958.) To Roman satirist, Juvenal, also commends the moral training of youth in that satire of sublime, and in some parts of almost Christian inspiration, in which he begs of parents not to set evil examples before the eyes of their children: "The greatest reverence is due to the child" he says: "If you are contemplating a disgraceful act, despise not your child's tender years, but let your infant son act as a check upon your purpose of sinning. . . . It deserves your gratitude that you have presented a citizen to your country and have people, if you take care that he prove useful to the state. For it will be a matter of the highest moment in what pursuits and moral discipline you train him." (Sat. xii

important question, mean is not that the contented with making and learned; no, they mean that he will seek him and they young man.

And how many favorable opportunities they can find for this! In fact almost every moment in the day presents its own. Consider the professor in his class-room, for instance, and say whether he may not avail himself of whatever he teaches to work, though perhaps indirectly, yet surely most effectively, at the moral training of his pupils.

And what about the moral training of his pupils? When a teacher of philosophy comes across one of those systems of ancient heathenism, systems ingenious indeed, and admirable for the many excellent features they offer, and wise suggestions they contain, yet fraught with so much that is damnable and dangerous, and practically and eventually leading to pernicious or at least fruitless conclusions, will he not seem to have a great opportunity to set off in bold relief the superiority of Christian morality, of the Saviour's most salutary doctrine?

Will he not tell his pupils how the incarnate Word neither wavers nor doubts in His assertions as did Plato and Cicero? How He never thought of crushing down, but of building up, the instincts or passions that are in man, as Zeno and the Portico did, but aims rather at putting them to rest, and making them subservient to noble, heavenly, infinite aspirations? How Christ reclaims His followers from the low, grovelling tendencies, from all attachment to those gross and transient pleasures, wherein the disciples of Epicurus sought the supreme happiness of man was to be sought and found, and while a teacher of rhetoric is in the habit of making them subservient to noble, heavenly, infinite aspirations?

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Those who have been personally acquainted with the venerable founder of this institution know what he thought and said of self-respect. That word was his motto; it seemed to be summed up all his theory on education. Just as John the Evangelist in his old age, according to St. Jerome, was wont, instead of a daily sermon, to repeat to his disciples the simple words: "My little ones, love ye one another," so Father Albert, especially in the latter years of his life, seemed to have nothing to say to the pupils but that one word: "Have self respect, my dear children."

And then again, they know that there is a vicissitude of eras of prosperity and eras of trial—gravis in tempora as Cicero calls them—and that a college cannot expect that it will forever and peacefully "Along the cool sequestered vale of life Keep the noiseless tenor of its way."

But yet one consolation abode with them and forsook them not. It was the thought that they had sought and were still seeking to do what might prove most beneficial, most truly and practically advantageous, both from an intellectual and a moral point of view to the young men entrusted to their care.

importance of their co-operation is not to be estimated by the mere mention we here make of it. As for their devotedness and self-sacrifice, we say that it quite equals, goes beyond, perhaps, that of the professor, if at least we take into consideration the tediousness, the difficulty and the special nature of the work they perform.

Be that as it may, there is one most important point which professors and disciplinarians in common must carefully attend to; we mean the inculcating in the souls of those committed to their charge, of the great principle of respect and self-control. Just as we have warned the teacher to bear in mind that he should teach his pupils to study and work by themselves, since they are not to have forever their guide near them; so, and with much more reason, do we now say to the educator that he must make a man of the boy, that he must impress upon his mind the implant in his heart, a deep sense of his own dignity, great respect for self, and a control of his actions independent of the fear wherewith the presence of his masters naturally inspires him, and of the shame which his misconduct and the ensuing punishment might cause him to incur in presence of his fellow-students.

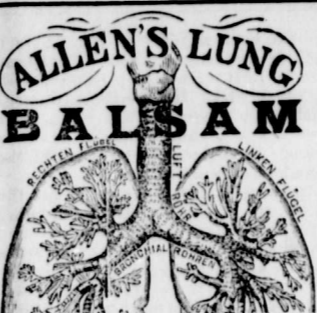
Yes, the educator must remember, we say, that the child will not forever be hanging at the skirts of his coat or caressing him by his side, nor the young man merely that the institution wherein the students are confined, should not be one of the Yorkshire school type, presided over by Mr. Squere with his pin on his mouth and his cudgel in his hand, either out by Mrs. Squere, with her ample smile on her precious lips, and that the students, so long as they live in such an establishment, are to be so many faint hearted, crouching and covering smikes; but that the young man must be made conscious that the responsibility of his deeds rests with himself, that it is for his own sake and his own welfare that he is to be directed to live work, order, gentleness and decorum, polite manners and piety, and avoid all that might be injurious to himself or offensive to others.

Have the teachers of the College of Ottawa achieved all these great things, collected those most desirable results? Ah! They know too well that they have often times been made to experience and feel the vanity and impotency of all human efforts; that the realization of man's most noble and apparently most lawful aspirations are here below hampered and thwarted by a thousand unforeseen and inevitable contingencies, and that with drooping heads and saddened hearts, they were taught to expect their only comfort and strength from Him in whose service they were toiling, saying with the Psalmist: "Unless the Lord build the house, they labor in vain that build it." (Ps. cxxvii, 1.)

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And we are to think that that department of college life which is called its discipline, that is the maintenance of order and constant watching over the pupils' conduct, has nothing to do with education? No, indeed, by the contrary. We may say, on the contrary, that those who provide and superintend it are constantly and directly engaged in the great work of the moral formation of youth. In this they effectively concur by their unwearied vigilance, timely advice, knowledge of everyone's defects, tendencies and good qualities, and the



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