

The Catholic Record.

VOL. 7. FOR THE WEEK ENDING SATURDAY, APRIL 18, 1885. NO. 340

CLERICAL.

We make a specialty of Clerical Suits, and turn out better fitting and better finished garments than any Western House.

N. Wilson & Co.,
136 DUNDAS STREET.

TALKING OF REBELLION.

Bishop Cleary's Address on the North-West Trouble.

A GRAND EASTER SERVICE—THE PURPOSE OF CHRIST'S COMING—SPEAKING OF THE ARMED RESISTANCE IN THE NORTH WEST—THE ATTITUDE OF THE PEOPLE TOWARDS IT—THERE SHOULD BE NO WARFARE—UNDER CANADA'S CONSTITUTION.

Kingston, Wis., April 7th.

On Sunday a grand Pontifical High Mass was celebrated in St. Mary's Cathedral and the Bishop of Kingston delivered a sermon. He congratulated the people on the evidence they had given of their constant attendance at the services of holy week from Wednesday to Saturday, despite the inclemency of the weather. He specially remarked their full assembly on Good Friday night, when this large cathedral was crowded to the doors by devout worshippers, who waded knee-deep through the snow in order to take part in the pious exercise of the way of the cross, adoring their suffering Saviour and blessing Him in the successive stages of His passion. For all this the Bishop gave thanks to God and prayed for a continuance of this lively faith and piety in the hearts of the Catholic people of Kingston. He next referred to the mystery of Our Lord's Resurrection, which he termed the key-stone of the

cause of our country represented in them. Whether your fathers came here before you were born, or you, as I, came out from the old country; whether you belong to the earlier or later settlers, we are all citizens of this free Dominion, under the protection of its government and its laws, and are interested for its peace and prosperity. Our duty is set forth in the same precept of the deacon who commands the child to obey and revere his parents. It is the same law that governs the man's duty towards the Supreme Civil Ruler and the child's towards the head of the family. Both are founded upon the great Christian axiom that "all power is from God." Whether in the family or in society no human being has a right to coerce another into submission to his will, except he holds authority from God to do so. If a million of men should agree with each other to condemn their neighbor and demand the forfeit of his life, even for a manifest crime, they are murderers, unless they have been legitimately constituted in power to that effect. Neither does it make any difference in whose hands this communicated power of God rests, whether it be your political friend or your political adversary. The great maxim laid down by St. Paul, "Let every soul be subject to the higher powers, for there is no power but from God; therefore whosoever resisteth the power resisteth the ordinance of God," applies to all lawful governments in every country and in every age, and in fact was delivered by the Apostle to the Christians then actually suffering persecution for conscience sake under the rule of the infamous tyrant Nero. Hence it follows that loyalty, obedience and reverence being due to the supreme civil authority, as the representative of God's authority over society, it is a crime against God to resist the civil government. Nor will the existence of grievances direct it of the character of crime. Those whose duty it is to examine and determine the conditions that may justify rebellion are unanimous in declaring that grievances which can be redressed by constitutional and peaceful methods must not be made a pretext for war; and surely, under the free and generous constitution of the Dominion of Canada, there is ample machinery at hand for redress of grievances on the part of every section of the community, if men will employ them rightly and await the result with patience. Even supposing the constitution failed to supply a means of redress for the suffering of any section of citizens, it is not every form or degree of suffering that would justify armed resistance. It is agreed among the learned that the vitality of the nation, or of the race, or of a large section of the community, should be gravely and imminently imperilled, without any prospect of redress by peaceful means, before recourse to arms can be held lawful. Furthermore, supposing the evils inflicted to be of that most grave and vital character, and no hope of redress to exist, there still remains another absolutely indispensable condition for the justification of rebellion, and this is a moral certainty, that rebellion will practically achieve success. The evils of war, especially of civil war, and still more of a war of races, are so terrible and far-reaching into futurity that the risk of incurring them, obviously demands a proportionate security for counterbalancing benefits. And here let me say that the success of rebellion is not to be supposed to consist in defeating the government that is assailing; but that the success of rebellion is to be supposed to consist in the existing government may be overthrown, yet grievances may not be redressed, but may be rather continued and aggravated under the government chosen by the will of rebellion, and generations may have to suffer

ARCH OF CHRISTIAN LIFE.

He compared Easter to the other commemorations of the year, and said all would be fruitless without Easter as their completion. The entire system of Christian faith would be only a theory, more beautiful indeed and infinitely more sublime than all the theories of the ancient philosophers, but equally unsubstantial as they, and insufficient for the fullness of intellectual conviction or the effectual restraint of the passions of the human heart. This he explained by recalling the purpose of the coming of the Son of God upon earth. It was to fulfill the promise that the seed of the woman would crush the serpent's head and thus undo the work of human ruin effected by Satan in the garden of Paradise. What was this work of ruin? It was sin. By sin came the death of the body, and the doom of eternal damnation; by sin and death and the doom of hell Satan acquired a right over every child of Adam. He was the executioner of divine anger, empowered to slay all men, and after killing them bodily, to drag their guilty souls down to hell. Thus Satan became the master of the world. Jesus Christ came to deprive him of his mastery and to liberate mankind from the gulf of sin and its death penalty that lay against soul and body. Satan was the arch-enemy of Christ, who always spoke of him as His adversary; the strong man armed keeping his court, whom He had come to dislodge and to divide his spoils. He styles Satan also "the prince of this world" and "the power of darkness." St. Paul speaks of Satan as

THE "EMPEROR OF DEATH."

holding all men in life-long servitude by the terrors of death, until his empire was destroyed by the triumph of Jesus Christ in His resurrection from the grave. Now, if the Son of God was subjected by Satan to the common law of human mortality, and remained fast-bound, like all others, in the dark prison of the grave, the inference would be that He, too, was the victim of Satan, that he failed to accomplish the end for which He came on earth, that death was yet mankind's accursed doom, and consequently, that sin, the sole cause of death, was unatoned, God was unpropitiated, man was unredeemed. The argument would avail forever against belief in the success of Christ's mission. It is substantially the same as that of the Jewish populace who insulted Him in His agony, walking up and down before the cross and wagging their heads and exclaiming, "If he be the Son of God—if he be the King of Israel—let him come down from the cross and we will believe in him." Let us, therefore, rejoice in this day of Christian joy, for Easter is the seal of redemption, the proof of the accomplishment of the whole purpose of the incarnation. It is the solid foundation of all our hopes, without which, as St. Paul declares, "Our preaching is vain, and your faith is also vain, and you are yet in your sins; and they who have fallen asleep in Christ are lost, and we are of all men the most miserable."

THE NORTH-WEST TROUBLE.

The Bishop on Sunday directed attention to the principles of Catholic faith that should govern their feelings and conduct in regard to the rebellion that has unhappily arisen in the North-Western Territory. He hoped that every Catholic would exhibit in his language and action throughout this trouble the true spirit of their holy religion, for our principles are the same yesterday, to-day and forever. We do not change them according to the policy of the hour or the party that holds the reins of government, but we cling to the ancient principles on which the law of God has based human society. To the civil government we owe obedience and reverence and earnest devotion to the

Dominion, and let there be no doubt that they who have treacherously drawn the sword against their country must answer for the murder of every brother who shall be slain in the fight. Accordingly, it is our duty to pray to God to give our rulers wisdom in adopting methods for the speedy and complete

SUPPRESSION OF THE REBELLION.

Let us pray that courage and strength and patience and perseverance be given from on high to the soldiers who have gone forth under their country's flag, to fight for her security within her borders and the safety of the lives of her citizens. Let us pray also, that as soon as this armed rebellion shall have been effectively crushed out, Almighty God may infuse the light of His wisdom and justice into the councils of the government, for the permanent establishment of peace between the races by means of equal justice to all, without prejudice to the rights of any, and if it be true, as alleged, that these poor people of the North-West have been suffering injustice in any form, let every man proclaim their right to be assured against it in the future. Let us willingly sustain every honest claim for them as we would wish our own rights to be sustained. Let us also express our hope that the suppression of armed resistance shall not be followed by any policy of vengeance or more blood shall be spilled, the more difficult shall be the restoration of peace and the union of races. Canada is a country still in the stage of formation; it cannot yet claim to be a national unity; its future prosperity and national strength will depend upon the fusion of its social elements derived from a diversity of nations that might transmit from sire to son through the next generations an inheritance of hatred, constituting a permanent difficulty in the State and a constant menace of trouble. We pray, therefore, that peace may follow upon the steps of war, and that when the rebel surrenders his arms he shall be accepted to the brotherhood of society. To this end the Bishop said he had ordered all his clergy to pray every day at the altar, at the beginning of the mass, for the speedy and decisive extinction of the rebellion and the re-establishment of peace on the basis of justice. The faithful laity are requested to unite their prayers with those of the bishop and priests for the impetration of these blessings from Almighty God. He would add one word more, that the principles of loyalty, obedience and reverence towards the civil authorities in their present conflict with rebellion, should find expression in all our acts and utterances in our intercourse with our fellow-citizens. Ours should be a warm and enthusiastic loyalty and devotion, for we live under a constitution that

HAS NO SUPERIOR ON THIS EARTH.

Let our warmth transfuse the souls of the little ones and prepare them for the day of their manhood. Let it also quicken us to tender sympathy with the men who battle the hardships and privations of the battle-field, and with their parents and friends, whose hearts' aspirations follow them night and day with alternating emotions of hope and fear. They deserve the kind word and encouraging hope of every faithful citizen. I will also add that we, as Christians, are bound to regard those misguided men who have been led into rebellion, as our brothers in Christ and children of our common Father, entitled to our consideration for their errors and ignorance; and consequently we should indulge no spirit of hatred or revenge towards them, how criminal soever they or their leaders may be. Once they lay down their arms, our voice should arise for mercy to them and for the equitable adjustment of their claims in the interest of the peace of the Dominion. They are a depressed race, and, like all depressed races, they feel more keenly than others the loss of what is done to them. On this score they are entitled to our tender consideration. They are, moreover, the first settlers upon that territory, and we all know that priority of occupation is regarded as a special claim to protection against all appearance of encroachment from the new settlers representing a dominant race. They are the weaker section of the community, and by the same instinct that makes us feel tenderly towards the woman and the child because of their weakness, we must be disposed to feel tenderly towards those poor, weak and dependent people smarting under what they believe to be unjust dealing towards them. These reflections will help to maintain our minds firm in duty towards our civil rulers, and the cause of the Dominion, whilst at the same time tempering our loyalty with sentiments of leniency and brotherly consideration for the weak and dependent, thus combining vigor in the advance against rebellion, with peaceful dispositions towards the vanquished.

CHURCH FURNITURE.

The Bennet Furnishing Co., of this city, has secured the contract for making the pews for the magnificent new cathedral which is now nearing completion in this city. There is not, perhaps, another establishment of this sort in the Dominion wherein the interior wood work of churches receives so much attention. It is, I say, indeed, that this branch of business furnishes the largest share of employment to the immense number of men employed in the factory. Such is the magnitude of this business that they have secured contracts for fitting pews in churches in the old country. A branch establishment has for some time existed in Glasgow, Scotland. In both quality of work and lowness of prices, we have

no hesitation in stating to those whom it may concern that the Bennet Furnishing Co., London, will afford every satisfaction.

A CORRECTION.

We gladly give space to the explanation made by the Hon. Mr. Costigan, of his much commented on speech at Levis. The hon. gentleman, according to the report of *Le Canadian*, was made say that the Metis of the North-West had no grievances, and that their claims were unjust and could not be entertained. We were, we must confess, not a little surprised when we read this report of the hon. gentleman's views on the subject. We felt that there must be an error in this statement of his opinion, which has been widely circulated through the country. We give the Minister of Inland Revenue the benefit of our circulation to place himself right before the country:

"Ottawa, April 9th.

"I regret to say that the report is incorrect in so far as regards my allusions to the half-breeds. Those who were present will not doubt remember that I stated that it was not fair to call it a half-breed rebellion; that there were six or seven parishes in Manitoba peopled by half-breeds, who were quietly pursuing their usual avocations; that at Qu'Appelle the half-breeds were quiet and orderly; that the difficulty with those settled in the Valley of the Saskatchewan; that the government had made enquiries into the claims of the latter, and in most cases admitted their force; that the great cause of delay was that some of the half-breeds from the Red River valley, who sold the lands given them there by the government had removed to the Saskatchewan and attempted to claim another allotment of land, as if they had not been included in the settlement of the claims of the half-breeds of the Red River valley. Such claims were dishonest, and the Government could not give away the territory without sufficient evidence that the military force sent to the West, I said our opponents tried to excite the people against the Government by reporting that the half-breeds were driven to rebellion by bad treatment, and that we were now sending troops to shoot them down. I stated that there was no reason to fear any serious conflict with the half-breeds under Riel; that the troops were sent to establish order and protect the settlers of that part of the country from the possible rising of the Indians, and that, if that force had not been sent, the Government would be condemned from one end of the Dominion to the other for having left the settlers of the North-West exposed to the consequences of an Indian rising. The report in the *Canadian* was entirely incorrect, and I fear my remarks have been misconstrued with a view to injure the Conservative candidate in the Levis election. Will you kindly give this a place in your valuable paper. Yours truly,

JOHN COSTIGAN.

It is only fair to add that the paper complained of is a well-known Conservative journal, and that its action is, therefore, the more difficult to understand.

THE SULLIVAN NATIONAL TRIBUTE.

The committee of the Sullivan National Tribute have issued an address to the Irish race in America, from which we make with great pleasure an extract or two. The committee states that:

"Though liberal individual subscriptions have been received by us from America, we are not aware that any organized measures of a general nature have been taken to enable subscribers to remit contributions to the fund. Many persons in America would willingly contribute something to a committee within easy reach of them, who would hesitate or neglect to forward their subscriptions to a place so remote from them as Dublin. For this reason we appeal to prominent and influential Irishmen in America and to Americans who sympathize with Ireland, to aid our efforts, and form local committees.

"In an especial manner we venture to recommend the claims of the widow and orphan children of A. M. Sullivan to the members of the Temperance and kindred societies in America. How great was A. M. Sullivan's devotion to the cause of Temperance, and how noble his memory of the sacrifice he made will never be known, but their effects are being felt by those on whose behalf we appeal."

In a previous manifesto the committee stated at length the reason for starting the fund. One of them will stand rehearsal.

"One special ground there is on which an appeal for a national tribute to the memory of A. M. Sullivan may safely be made to the Irish race. It is absolutely certain that, if he had thought more of himself and less of his country, he would have died rich in the honors and goods of the world. It is no secret that the

Government of the day were at one time ready to offer him the means of enjoying a repose he sadly needed; yet after he had, owing to a shattered constitution, withdrawn from active public life, and although many well-meaning friends strongly urged on him the acceptance of a public office, he rejected all such overtures, determined to leave behind him a record of independence and disinterested devotion to the public interests. He died leaving to his children little more than the heritage of an unsullied name; but the claim which those children and their mother have for that very reason on the nation's gratitude is one that will not be disputed."

The two appeals before us bear the following signatures:

Treasurers.—The Right Hon. the Lord Mayor, M. P.; His Grace the Most Rev. Dr. Croke, D. D.; Chas. S. Parnell, M. P.; Hon. John P. Vereker, J. P.; Alderman Moore, J. P., High Sheriff; Edmund Dwyer Gray, M. P.; James F. Lombard, J. P.

Secretaries.—Rev. J. A. Galbraith, S. F. T. C. D.; Rev. J. Bannon, S. J.; Michael Davitt; Alfred Webb, William M. Murphy, Joseph E. Kenny, M. D.; Alderman V. B. Dillon, John L. Scallan, T. Harrington, M. P.

The Columbian Bank, Philadelphia, has been appointed the repository of the fund for America. We will be very happy to transmit any contributions to the fund that may be addressed us, and acknowledge the same.

KINDLY WORDS FROM DOWN BY THE SEA.

We feel that our readers will be very happy to learn that we are in receipt of a communication from the eminent Bishop of Chatham, N. B., wherein that illustrious prelate does us the honor to speak of our work in terms of hearty commendation and apostolic encouragement.

We do not feel at liberty to place the entire communication before our patrons, but an extract or two will show the kindly feelings of His Lordship towards the RECORD. The Bishop of Chatham says:

"Chatham, N. B., March 21, 1885.

Your most excellent CATHOLIC RECORD has a considerable circulation down this way, which, I need not say, I would gladly see increased. Permit me to express my very warm admiration of the work of your learned editor, and yourself and co-laborers in the RECORD. Praying God to bless, confirm and extend your work, I am sincerely yours in J. C.

JAMES ROGERS,
Bishop of Chatham.

Thomas Coffey, Esq., Catholic Record Office, London, Ont.

Correspondence of the Catholic Record.

FROM BELLEVILLE.

Belleville, March 27, 1885.

Editor Catholic Record.

DEAR SIR.—At the last regular meeting of the Sons of St. Patrick's Society of this city, it was moved by W. J. Holland and seconded by W. J. O'Riordan, the following resolutions be adopted by this society:

Resolved, That the thanks of this society be tendered to Mr. J. D. Parcell for his kindness in journeying from Montreal to our city to assist us in our anniversary entertainment, and for the very eloquent and instructive address he delivered at our concert in the Opera House on 17th March.

Also Resolved, That our thanks be extended to Miss O'Sullivan for her charming vocal solos, so kindly sung for us by her at our concert, and that we acknowledge our deep gratitude to her for her kind assistance.

Resolved further, That our thanks be extended to Prof. Denys for the able entertainer in which he arranged and so successfully carried out our entertainment.

Resolved further, That a copy of these resolutions be forwarded to each of the above parties and to the CATHOLIC RECORD, Post, Tribune and Irish Canadian for publication.

JAS. MUNLEY,
Recording Secretary,
Society Sons of St. Patrick.

A Remedy at Last.

Visitors to the reading-room of the House of Commons at Ottawa were struck with "amazement" as a certain statesman would have it, at the paucity of Irish newspapers in that institution. Whilst the leading journals of England, Scotland, and the United States are carefully fyled, and prominently displayed, we search and search almost in vain, for anything that would remind us that there is such a place as Ireland. To be sure, our labours may after awhile be rewarded with the discovery of such newspapers as the *Limerick Chronicle* and *Belfast News Letter*, but, as these lack out a subsistence by calumniating the religious faith and national aspirations of the vast majority of the people of that country, they can hardly, to say the least of it, be considered rays of the sun.

A few days ago, I called the attention of Messrs. Coughlin, of North Middlesex, and Curran, of Montreal, to this matter, when both gentlemen kindly promised to have the grievance remedied. We may, therefore, expect that before many days, Irishmen patronizing

the reading-room of the House of Commons, and desirous of seeing the views from the "Old Land," can have that wish gratified through Irish, as well as through anti-Irish, sources.

PARIS SEPARATE SCHOOL.

Inspector Donovan has visited Paris Separate School and examined each of the classes in the senior and junior departments. He reports as follows: "Having visited and examined the school to-day, it affords me great pleasure to state that I found its general condition quite satisfactory. The classrooms are large, clean, cheerful and lighted. The yards are commodious and pleasant; the standing of the pupils is highly creditable and steadily improving, and the teachers (the Sisters of St. Joseph) are active, zealous and competent in the discharge of their duties."

Paris, March 27th, 1885. Inspector.

At the close of the examination the children sang some choice songs which elicited the marked praise of the Inspector, who granted the pupils a holiday, which was enjoyed on Thursday, 2nd inst.

The Inspector was accompanied by Vicar General Dowling, who assisted at the examination. Before dismissing the pupils Mr. Donovan addressed them in very complimentary terms, praising their neat appearance, their refined manners and their intelligent answers to the questions proposed. He paid a high tribute to the teachers and said he was proud himself to have been a pupil of the Sisters of St. Joseph, and to have acquired his education exclusively in the Separate Schools. He dwelt on the special advantages of being trained as they were by religious teachers, who taught efficiently all the branches of secular learning and, what was still more valuable, who taught those religious truths without which all other knowledge was vain.

They had, moreover, the benefit of the influence and example of the Sisters, which would help to mould their characters and lead them in after life to practise the virtues of good citizens. He was pleased to see their Very Reverend Pastor present, whose zeal and interest in Catholic education were well known, and well exemplified in all he saw around him.

Father Dowling, in thanking the Inspector for his complimentary remarks and good advice to the pupils, pointed to the Inspector himself as a proof of the thorough education imparted by the Sisters, and as a model for Catholic boys, who should resolve to imitate him in his love of study, in his high regard for his religious teachers, and in his laudable pride of being a graduate of the Separate Schools.

SEPARATE SCHOOL.

LA SALLE, COUNTY OF NORFOLK.

We publish with pleasure the following statement which shows that the Separate School at No. 8, Windham, is in an active state and making good progress under its energetic young teacher, Miss A. Murphy, of Hamilton. At the close of the Easter term George Secker was awarded the premium for regular attendance. In class IV, the highest marks for general proficiency were obtained by George Beal 700, Nellie Dertinger 530, and James Hughes 435; in class III, by Joseph Bells 350, Wm. Souder 305, and John Murphy 250; in Class II, by George Secker 565, Leo Lawrence 470, and John Bridgeman 440.

OBITUARY.

HELENA BEACH.

It is with deep regret we announce the death of Helena Beach, daughter of Mr. Stephen N. Beach, of Brockville, who closed her earthly career after a long and painful illness of three months, which she bore with Christian patience.

The age of the deceased was eleven years and seven months. The funeral took place from her father's residence on Good Friday to St. Francis Xavier Church, and from thence to the R. C. Cemetery.

We extend a hearty expression of condolence to her parents and friends in their sorrow and affliction. May she rest in peace.

Correspondence of the Catholic Record.

EASTER SUNDAY AT CHATHAM.

Notwithstanding the bad roads the services on this day were well attended, especially in the evening the church was crowded. The High Altar presented a beautiful appearance, it having been decorated with natural flowers by the young ladies of the Sodality. In the morning, Rev. Father William delivered a most eloquent sermon, taking for his text, "Christ has risen, He is not here." Too much praise cannot be given the rev. gentleman, as it is well known he ranks among the first as a pulpit orator.

The choir under the able leadership of the talented young priest, Rev. Father Innocent, O. S. F., rendered the Kyrie and Gloria of Mozart's 12th Mass, and the Credo, Sanctus and Agnus Dei written by Father Innocent. The soprano, alto, tenor and basso, were well sustained by the Misses M. and F. Berhurst, Prof. J. E. Wilkinson and Mr. N. Tatrat.

A trio in the evening by the Misses Berhurst and Prof. Wilkinson was beautifully rendered.

"Mistakes of Modern Infidels," by Rev. G. R. Northgraves. Paper, 75c.; cloth, \$1.25. By mail, free. THOS. COFFEY, CATHOLIC RECORD OFFICE, LONDON, ONT.