

VOL. XXX1 $\lambda$ .--NO. 8.

# MONTREAL, WEDNESDAY, SEPTEMBER 26, 1888.

# CAUSE. TEMPERANCE ARCHBISHOP IRELAND'S ADDRESS Before the Temperance Men of Brooklyn, N.Y.

Crime, the Necessary and Fruitful Outcome of Intemperance.

Archbishop Ireland, the great Metropolitan of S. Paul, was in Brooklyo, N.Y., on Labor day and was r quested to address the working-men of that city in the evolution of the now most important subject of temperance. Arch-bishop Ireland loves to taik to the workingmen of America, and if there is one subject on which he prefers to address them, it is Temperance. The following is a synopsis of his address to the workingmen of Brooklyn on Labor day: Bishop Loughlin performed the office of introducing the Archoishop. He said: "My Beloved Friends,-I am delighted to see this large audiecce and to hear this cheering and ap-plause. We are here to encourage a great

large audiecce and to hear this cheering and ap-plause. We are here to encourage a great cause, one affecting not only yourselves but your children after you; and in order to hear a first-class advocate of your cause I will intra-duce to you Archbishop Ireland, of St. Paul." The Archbishop, as he stepped forward, was favored with a repetition of his heat flattering the more heaver he remarks as follows:

favored witch a repetition of his hest flattering reception. He began his remarks as follows: "I thank you cordislly, my friends for this hearty greeting. Cheers affect me, as a rule, but little. They are generally but a mere for-mality. But cheers from total abstainers are sincere, and so is my gratitude sincere. (Ap-plause) I am delighted to mees you and men of your heroic stamp at all times-men who are willing to impose some sacrifice and self-denial upon themselves in behalf of our grand and noble cause. (Applause) There are those who upon sciences in behait of our graid and noble cause. (Applause) There are those who say they can't abstain from drink. They say that it is necessary to them, or at least that its privation is too much of a succifice. But you are willing to make the sacrifice, not only for yourselves, but for your fellow man, in order that you may say to him: 'I can do without it, and

I THRIVE ON TOTAL ABSTINENCE.'

(Applause.) The sun never shone on better on applause.) The sub never shoke on better of more resolute men than on our teetotalers-God bless them.-(Loud applause.) Their cause is a noble one. It is the cause of virtue, humanity and wisdom. I don't wish to disparage any and wisdom. I don's wish to disparage any good cause, but in all the depth of my convic-tion, outside of the direct cause of supernatural , religion to day, there is no cause so holy and salutary as temperance. (Applause.) It is at the very root of all the movements of to-day -all the works began and needed for the elevation of men and the people. You cels-brated labor day to-day, and I am glad to see the whole state of New York has observed this day as a respect to what can be done for the elevation of the laborer. He represents the people, the millions ou whose intellect and strong arm the country depends for its welfare. strong arm the country depende for its welfa:e. [Applause.] There are men who wish to mak use of the labouer for their sole advantage. They do not recognize the rights of the laborer. They treat him as a machine, as a creature of the law of supply and demand, to be had law or supply and demand, to be had at the lowest possible price, not think-ing how he is to live and support his family on the wages he gets. Every man has a right to a decent livelihood [prolonged ap-planse]. He must be treated as a human being, with the rights of a men and a child of God [loud applause], providing these rights are secured according to the laws of equity and justice, in order that he may practice toward others as he would have then act toward him. When we consider the question of labor to-day, at the very root we find the question of temperance. Men who drink and weakon their reason and power of self denial by the excessive use of liquor cannot deniand and use the rights which belong to them. ONLY & SOBRE, INTELLIGENT MAN can demand his rights and take them. For what principle do we demand protection for labor, if in their daily works they do not com-mand the respect and honor of their fellow man? We ask a just compensation to labor and a due share of its products to every man and bis family. But of what avail is it if through weakness of mind and his brutish passion the laborer dissipates his earnings in wine and size of that variety? If labor was sober the labor question would be settled. (Applause.) Is it not a fact that too many sacrifice the money recessary for their independence and support of their families ? After all, there is no country in the world where labor is so well-paid and respected as in the United States. I do not mean to say that it has no rights to be obtained, but that it commands more wages and respect. How much poverty there is in our large civies In the past iew days I have been visiting the dark streets and narrow alleys of New York, and there I have seen the ill-ventilated and dirty tenements where twenty, thirty, and forty families are crowded. I thought of the misery which was in a breath of air for fifteen minutes. And yet these unfortunate people live there from day to day and month to month. I have seen men and women permaturely old and haggard and no trace of joy and happiness in the faces of the children. How is it there is so much missry in the land? It is drink. When these people have money they spend it in saloons. Because of the dimes and dollars they drop into the saloon keeper's till they cannot keep their families in comfort, and never have an opportunity to move them into a healthier part of the city or secure com-fortable homes in the country. I felt deeply for them and I hate the accurace liquor which brings so many people to

satins, while the wives and children of their patrons go in rags. I would have every man bring home his money and give it to his wife and children, and not to the saloon keeper, the brewer and the distiller. These men have got to be a mighty power in the land. So great is their tyranny that they send men to the city councils, the state legislature and the national congress, who make laws only to suit themselves.

They claim the right to say to the executive from every village to the largest capital : "You must not execute such and such laws.

## THE TEMPERANCE QUESTION

is the great question of the day. It is so comis the great question of the day. It is so com-prehensive that it involves every interest of labor-moral, material and religious. The one fell destroyer over the land, the dissolution of families and the curse of unending sorrow to mothers and children, is alcohol. Is it suffi-cient to build jails for the man who becomes helpleses from drink or commits crime in his drunken fury? Is it right? Is it good to strive to une toward of strive instead of strive to put away a pestilence instead of attiving to prevent its coming? Is it philosophy or is it common sense? Crime is the necessary and fruitful outcome of intemperance. It is a positive and indubitable fact that over three-quarters of the crimes of which our laws take orgaizance are directly or indirectly traceable to liquor. Liquor strikes the wife and children and negbbor and drives them to crimes, some of which I dare not mention. Physicians will tell you that a great number of the diseases of mankind are intensified by whiskey and gin. They will tell you, if they care to tell the truth, that for the man in normal health alcohol is

unsil the temperance movement spreads throughout the land, I have little hope for movements promising the social elevation of the American people. [Applause.] The American people are remarkable for their intelligence and common sense and when they know that hugo common sense, and when they know that liquor is so much responsible for sunners, I wouder that they tolerate it.

The speaker closed with an eloquent appeal to the audience to work zealously and deter-minedly as individual-, Catholics and citizene, to suppress the liquor traffic, not only for the honor and welfare of their country, but of their Church.

The speaker was warmly applauded when he concluded.

GOING BACK ON THE REFORMATION.

Among the many curious " resolutions" of the late "Lambeth Conference" of the Ecg-lieh Church, the last (19th) is most curious and signsificant :

"19. That, as regards newly-constituted Churches, especially is non Christian lands, it should be a condition of the recognition of them as in complete intercommunion with ue, and especially of their receiving from us oplacopal succession, that we should first receive from them estisfactory evidence that they hold substantially the same doctrine an our own, and that their clergy subscribe articles in secondance with the express statements of our own standards of doctrine and worship; but that they should not necessarily be bound to accept in their entirety the Thirty-ning Articles of Religion." a Solemn Synad of bishops, representing the English Establishment in all its dependencies and affiliations, assembled, if not to legislate for the Church, (which, it eseros, they are esreful to avoid,) at least to declare the prin-ciples of their Church as applicable to the subjects treated of, insisting that newly-constituted churches seeking union with them shall give satisfactory evidence that they hold substantially the same doctrine as their own, and that their clergy shall even be re-quired to subscribe articles in accordance with the express statements of their own standards of doctrine and worship, but that they should not necessarily be bound to accept in their entirety the XXXIX. Articles of religion. Now, we dely any man of ordinary literary skill to give a more perfect specimen of how to do it and yet not do it, than that. If you want to join the English Church you must of course subscribe to the same destrines embodied in her standards : nevertheless, you need not accept the XXXIX. Articles in their entirety. Well, then, in Heaven's name, what must they accept? The XXXIX. Articles are the expression of the reformed Church of England. They contain the reason and attempted justification of the separation from the mother Church. They cost an immense amonut of discussion, and the nonacceptance of the doctrines contained in those Articles caused rivers of blood to flow. Multitudes of the best and boliest men in England were harged, drawn and quartered because they refused to assent to those dootrines, and to this day every ecolesisatic who is ordained in the English Establishment is required to subscribe to those articles, and yet "newly constituted churches" wishing to unite with the English Church need not necessarily be required to subscribe to those Articles "in their entirety." Well, if not in their entirety, what portion of them must be received ? Ordinarily, organic statements of burried to the mission, where he asked to see principle and especially religious creeds are the superior, Mgr. Comboni. The superior required to be received in their natural and asked him several questions about his master, obvious sense. This is a settled canon of in- his house and who had sent him. To the first terpretation. We are aware that there is a considerable section of the Establishment falsely; but to the third he replied "that and its affiliations in this and other countries God had sent him." Mgr. Comboni then who feel at perfect liberty to ignore the XXXIX, Articles and affect to despise them as they do the name Protestant. But we were not prepared to believe that a solemn synod of the Bishops of the Church would publish and formally sanction the ignoring of the Articles. That ovidently is what it arise the right to keep all who implored their amounts to; for, if I want to join that protection, unless the applicant, if a slave, Church, what do I care for the declaration was in fault. Abd-Ullahi then offered two Church, what do I care for the declaration that I must subscribe Articles in accordance with the express statements of their standards of dootrine and practice, if at the same time I am assured that I need not receive the XXXIX, Articles in their entirety? As long as they do not tell me how much of the Articles or in what sense I am to receive them, I take it for granted that I am left to judge for myself, and, accordingly, I may understand them in a "non-natural" sense or ignore them entirely, as the Ritualists do. That may be thought good policy on the part of the authorities of the Church, but it strikes us they cannot be called very satisfactory guides in matters of faith, and if that nineteenth "Resolution" is not a tremendous going back on the Reformation, we know not what to call it.

AN AFRICAN PRIEST.

From the Kile's Banks to St. Peter's-The Story of a Slave Boy.

It has ever been the policy of the Roman Catholic church to create, as soon as practicable, a native clergy in countries where the faith has been established, says the New York Sun. The low degree of primitive barbarian of the negroes in Africa, and the obstacles placed by the institution of slavery in the way of their elevation in all the countries in which they have become implanted, have operated to prevent the honor and dignity of the priest-hood from being conferred, except in very rare instances, on members of that race, far only two have been ordained in the United States. When Boyer was president of Hayti a colored priest named Pennington came from there to New York, but so great was the prejudice in those days that it was judged best not to have him celebrate Mass publicly, for lear of creating a disturbance.

The vicarate apostolic of Central Africa was founded many years ago by Monsignor, now Bishop, Comboni, and has its headquar-ters in Europe at Verona, and its mission in Africa at El-Obeid and at Khartoum. That mission has only turned out two native priests the hands of the vicar appetolic, and was or--Dom Anthony Gobal, ordained in Rome in 1877, who died at El Obeid in 1881, and Dom year.

Daniel Sorur Dharim Den, who contributed to a recent number of the Annates de la Propagation de la Foi a very interesting narrative in French of the way in which he be-come a Christian and a priest. The appellation "Dom" le an abbreviation of "Dominue," and implies the attainment of a higher than ordinary degree of proficiency in eccleslustical learning. The usrrator is a native of Denka, a

gathering of 24 tribes settled on the banks

accompanied by Daniel and another young negro, intending to take them both to Romo to study in the College of the Propagands. Daniel arrived at Verona and began the study of Latin under the direction of Fr. Anthony Squaranti, then rector of the African institute for the Missions of Central Africa. On August 12, 1877, Mgr. Com-boni was promoted to the spircepate, and Daniel, with his fellow countryman, came to Bame by invitation to he provent at his con-Rome, by invitation, to be present at his con-secration. The day following they entered the College of the Propaganda. Daviel learned Latin, Greek, Hebrew and philcoopny in the space of seven years. In 1883, the socond year of his course in philosophy, he fell ill, and the cardinal prefect sent him to Cairo to recover. As soon as he had regained

his health, he was sent by Mgr. Fravcis Sogaro to the University of St. Juseph at Beyrout, where he passed in theology and learned a little French. In July, 1886, he finished his studies, re-turned to Cairo, received holy orders from

# CARDINAL MORAN.

BRIEF SKETCH OF THIS ILLUSTRIOUS SON OF THE CHURCH.

A few particulars concerning our iliustrious visitor, the Cardinal Archbishop of Sidney, may be of interest just now. His Emineuce, it used hardly be said, is a native of Ireland, and was a nephew of the late Cardinal Calof the White Nilc, between the 6th and 12th len. He was a student in the Irich Collego degrees of north latitude.

heart and with tears in his eyes, he returned the Pacific and the far off countries of the East, which have witnessed deeds of Christian heroism that will bear comparison with anything that wo read of in the history of the early Church.--Rev. Henry Gib:on, to his class. Nine months later, on the 12th of June, 1874, he received the sucraments of baptism and confirmation. In 1875 Mgr. Comboni left El-Oneid for Europe ou busineen,

# MISSIONARIES FOR AUSTRALIA.

HOW IRELAND IS RENDERING SERVICE TO THE BOUTHERN HEMISPHERE.

The missionary spirit is still alive and vig-The missionary spirit is still alive and vig-orque in Ireland. Soven members of the Society of Jesus have just left us for the diocese of Melboume. They go out in charge of Father Duffy, who was so long connected with the Church of St Francis Navier in Gardiner-street, Dublin. This venerable son of St. Ignatus is said to be in his seventy-sixth year; yet so enger was he to do all he could for Heaven before the coming of the night when no man can work, that be begged permis-tion to go out with the other voluntary exiles to when no man can work, that be begged permis-sion to go out with the other voluntary exiles to the Antipodes. Notwithstanding the number of his years, he is well preserved and vigorous of both mind and body. There is no feebleness in his step, and his ascetic figure is us erect as an uplifted lance. With him go Father Isaac Moore, who had a previous ex-penence in the Southern Continent, and who was noted here for the argumenta-tive force and instructiveness of his sermons and his zealous advocacy of total abatimence The force and instructiveness of his sermons and bis zealous advocacy of total abstinence; Father Manning, who was till lately a professor in Bellevidere College; and Father Rabbit, who, if my memory serves me, hails from Gor-many, notwithstanding the English sound of his name. Three scholsstics, in the persons of Messrs. Murphy, M'Currin and Pigott, com-plete the party. The last mentioned was origin-ally a physician, and was best known as the plote the party. The last mentioned was originally a physician, and was best known as Dr. Pigots; but the Mastr's call having come to him, he gave up the cure of bodies to undertake the curs of sculs, enlisting under the banner of St. Ignatius. The vocation comes strangely but imperatively to some people. The Right Rev. Dr. Moere, Bishop of Ballarat, who is sejourning amongst us, has also been looking in Ireland for assist-ance in his spritual labora in his Amstralesian - and the action of the server of the server and its attraction of the server attract of the server of the ser

PRICE. -- FIVE CENTS

A CONFESSION.

Do you remember, little wife, How years ago we two tegether, Saw naught but love illuming life In sunny days of winter weather?

Do you recall in younger years To part a day was bitter pain? Love's light was hid in clouts of tears Thil meeting cleared the sky again.

Do you remember how we two Would stare into each other's yes, Till all the earth grow heavenly bine And speech was lost in happy sighs ?

Do you another thing recall. That used to happen often theu ; How, simply passing in the hall, We'd stop to scale and kivs again ?

Do you remember how I sat And, reading, held your hand in mine, Careesing it wish gentle par-One pat for every bleased line ?

Do you recall how as the play Through hours of agony we turvied ? The lovers' griefs brought us dismay ; Ob, we rejoiced when they were married

And then walked homeward arm in arm, Beneath the crescent moralit in an That smiled on us with silent charm ; So glad that wo were married too.

Ab, me, 'twas years and years ago When all this happened that 1 sing, And many a time the winter know Hasslipped from olive slopes of spring.

And now-oh, nonsense ! let us till ; A fig for laugh of maids or men ! You'll hide your blushes ? 1'll nor. Well-We're ten timos worse than we were then. -W. J. Henderson in the September Century.

### POVERTS AND DISHONOR.

(Applause.) There are people who say that poverty comes from other causes as well as drink. Of course, there are cases of poverty which come from accident and misfortune, but 75 per cent. of the poverty in America comes from drink. A few dimes to day and to morrow amounts to a few dollars at the end of the week, which, if put in the bank for a rainy day, would protect the family in time of adversity and sickness, or secure them against poverty after the bread winner's death. So long as drink goes on there will be poverty and de-gradation. All movements for the elevation of abor will be in vain until labor is received from be thraidom of the saloon keeper, the brewer and the distiller. [Applance,] I hate slavery. [Great applause.] I hated the slavery of the negroes in America, and I thank God that this stain has been wiped out from our beloved country. [Applause,].—There is another slavery still with us, and that is the slavery of beer and whiskey. The wives and children of saloon kespers clotho themselves in silks and

Uliabl, to be allowed to accompany them with her sos, in the hope of finding her daughter, who had been taken she knew not where, Abd-Ullahl, fearing that Daniel might run away, would not permit him to accompany her.

The raid was very successful, and the return of the caravan with a load of slaves was very near at hand. Abd-Ullahi had given to Daniel the keys of the room containing his valuables, with instructions to give them to his mistress whenever she wanted them. Shortly before the return of the raiders he gave them to a female slave, who said her mistress had sent for them. At nightfall, when the chief bedchamber was to be prepared for him. Daniel was asked for them again. He said that they had not been returned to him. A search way then made for them, but in vain. In dread of the unjust punishment which he knew was certain, he cilmbed the outer wall of his master's house and fied into the woods. After running half an hour, he lay down at the foot of a tree to regain his breath, and thought he heard two voicce speaking to him. One said : "Hasten into the forest; perhaps you may get clear; at the worst you will only be devoured by the wild beasts, and that will be an end to your micfortuner." The other voice kept saying : "Go to the mission and have no more fear." Afrordobating which chance he had better take, that of being devoured by wild beasts or that of heing eaten by the missionaries (for that the missionaries ate negroes he had been told and firmly believed), he decided for the latter alternative. He returned to the town and two questions he, through fear, answered ordered a father to give him a bed with the other children.

His master having found out where he had taken refuge demanded his surrender. Mgr. Comboni replied that he would not give the boy up, as the Sultan had given the missioncows and two calves for Daniel's return. To this offer the superior replied : "I do not sell men, and I cannot sell them. The boy is free to return to you if he chooses ; but so long as he chooses to stay here you shall not have. him. So take your oattle away."

The Arab master, though so far bafiled, did not give up. He sent Daniel's mother to endeavor to persuade her son to return to her. To her ardent maternal appeals he replied : "Mother, I will not go. I cannot go. You are welcome to stay with your child if you will, but to slavery I will never return. His mother was greatly irritated, swore that he should never see her sgain, and left without bidding him a last farewell. Daniel was

J. ....

contention. He also published a momoir of the martyred Archhishop Pluukett, a history of the early Irish Church, the "Analecta of Divid Rothe," one of his prodecessors in the See of Ossary, and a work called " Spielle-

gium Osserlense," which is a compilation of the records of the diocces of Ossary. This is not a had list for one who had so many other important concerns to look after. His ap-

pointment to the See of Ossarv, his transleation to the Archbishopric of S. dney, and his elevation to the Cardinalate are events still fresh in public recollection. But it may not be generally known that his long residence at the Eternal City, bringing him into contact with the authorities at the Vatican, made them conceive the highest opinion of him, so that at even the present day his voice

is of great weight and influence there in respect of their affairs. Whils in Iroland he never took part in public matters, and many persons in consequence got it into their heads that he was opposed to the popular movement begun nine years back ; but about 1880 he started the whole landlord class by stating in a published letter his opinion that the Irish landlords owed their tenants twenty years of restitution. This is only a rough as well as a brief notice of our distinguished visitor; but it must do because I have no more space to give to him. His eminance is staying with the Archbishop of Dablin .- Cor.

### HUMAN AND DIVINE FAITH.

Liverpool Catholic Times.

All supernatural faith must of necessity rest on the authority of God, who reveale, even for those points which the human mind is able to apprehend independently of a rsvelation. And this, let us remark en passant, gives us the measure of the so-called faith of those who profess to believe in Christianity on internal evidence, on historical evidence, on philosophical evidence. This faith is human faith, not Divine faith ; they are always confounding the motives of credibility with the formal motive of faith. Not so with Catholics. The Church proposes infallibly to them what God has revealed, and that alone they hold with absolute supernatural faith, not precisely because the Church proposes it, but rather because that which the Church

## SPIRITUAL CONQUEST.

proposes was revealed by God.-Rev. L. Martial Klein.

It is a fact often remarked and undoubtedly vorthy of our attention that what the Church loses on one side by the inroads of heresy or the canker of religious indifference, she never fails to regain on the other by fresh conquest of nations gathered by her apostolic missionaries masses for the repose of his soul, into the fold. The wonderful progress of religion in the American continent about the time of the himself, he says, withheld him, and, and in shine with extraordinary lustre in the islands of low it,

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### CATHOLIC NEWS NOTES.

The receipts at a Catholic fair in Boston for the benefit of the House of the Good Shepherd were \$22,921.

The late Emperor Frederick shortly before his death gracted the sum of 469,000 marks (S117,500) for the building of the Cathedral tower at Schleawig.

dictine povitiate.

When finished, the spires of St. Patrick's Cathedral, New York, will be 330 feet in height, 44 feet higher than the spire of Trinity Church, that city.

Governor Ames has made the generous gifs of \$500 to Father McCombe, for good works con-nected with his Church of the Immaculate Conception, North Easton, Mass.

Boston's 34th Oatholic Church will be built in the Back Bay district. It will be crected under the patronage of St. Cecilia, and will cover an area of 12,000 feet. Ground will be broken early this fall.

Two Cardinals-Oardinal Manning, of London, and Cardinal Lavigerie of Algiers-appeared on a public platform in London, with Earl Granville in the chair, to protest against the African Slave Trade.

By the death of the relict of the late Mr. Henry Edward Southouse, formerly of Bromley and Kempsoy, Worcestershire, the Pope comes in for a bequest of over £30,000.

SS. Pcter and Paul's parish, Chattanooga, has been given \$18,720 by Congress in compensation for some building material taken by the Govern-ment during the cccupation of that city by the Federal troops in the civil war.

At the Pro-Cathedral, Jay street, Brooklyn, N.Y., last Friday week, at S.30 a. m., Rev. Francis C. McCarty, Rev. Jas. J. Brzden, Rev. John H. Kenny and Rev. Father Conway, all from the Seminary of the Fathers of Mercy at Vineland, N. J., and members of the Urder, were raised to the holy Priesthood by Right Rev. Bishop Loughlin.

Rev. Father Clifford, of Dalton, Ga., is authority for the statement that a new Southern diocess will soon be created, that the Holy Father has ordered a re-adjustment that will change the present status and result in the for-mation of an additional See. It is expected that the new diocese will comprise Northern Alabama, North Georgia and East and Middle Tenness

The following is a full text of the will of the The following is a full text of the will of the late Vicar-General Smith, of Trenton, New Jersey:—The Sacred Heart parish receives \$2,000 for the church and \$2,000 for the poor visited by St. Vincent de Paul's Society; St. Mary's parish receives \$8,000; Millham, \$2,500; the Orphan Asylum, \$5,000; the Hospital, \$5,000; and \$3,000 have been distributed for masses for the renous of his soul.

The manner in which a human being pro-gresses in intelligence is very simple and cloverly illustrated. Take a child and give it a sixpence; bidding him a last farewell. Daniel was the Catholic nations of Europe, through the Give a man a sixpence and he prudently con-about to yield, but some power stronger than pride and luxury of the age, it has begun to verts it into a liquid before attempting to awalit immediately tries to swallow it just as it is 15.5 the second second . ..

and it is not quite a year ago show a wellknown English physician visited Oabul and reported to the Secrementy for India that the Amoor, in addition to having the gout, was suffering from an incurable disease. His tenure of the throne, therefore, even if the re-port of his death is untrue, is very precarious, and politicians are prepared to learn at any Baron Vou Oer, formerly Governor for twenty years of the Princes of Sazooy, and a major in the army, has just entered the Bene-gaged in taking stock of the position, and is discussed in taking stock of the position, and is preparing a policy in the event of the dimap pearance of Abdur Rubman from the throne. The death of the Ameer would not only have a serious effect on England and English politics, but might also change the whole situation of affairs in the Balkana by precipitating a war between Ratsia and England. Lord Salisbury cannot afford to damage England's prestige by a repetition of the feebleness and vacillation displayed over the Penj-dah incldent. There is no doubt that on that occusion Lord Salisbury cut a very sorry figure and lowered the authority of the British name among the Orientais. But the British Government's understanding with the Ameor is a purely personal one. They are not bound to his dynasty, nor are they pledged to his people. What policy the British Government will pursue in the event of the death of the Ameor cannot at present be definitely indicated. One part of the Cubinet is in favor of sitting still and watching the developments of events and not be drawn into fresh a Cabinot member to-Jay said : "If Russia ever attempted to invade India it is far better for Eogland that she should have to traverse the 'long lane' from Herat to Candahar than that the British forces should deliver their assault on the Wostern frontier of Afghanistan. British coldiers have had a painful experience of the difficulties of marching through Afghanistan in whatsoever capacity they went. If Russia attempted the subjugation of Afghanistan as a preliminary step to the invasion of India, she would filtter away her forces before ever she reached the threshold of the empire. The policy, therefore, of the Indian Government should be one of watchfulness and waiting, The rallways to the frontier are all in sufficient working order to make the "scientif o frontier" a fait accompli. We can, there fore well afford to act entirely upon the defensive.

> His Lordship Bishop Moreau of St. Hya-§ His Lordship Bishop Moreau of St. Hya-cinthe has just made the following ordinations at the St. Hyacinthe Seminary: Priests, Rev. Messrs. L. Pratt and J. A. Dubreuil; aub-deacons, Messrs. W. Balthazard and J. C. Allard, (the latter of the diocese of Springfield, U.S., ; minor orders, Messrs. J. P. Hackett, P. Laberge, A., Dalyć, A. Allaire and J. H. Wrin, (the latter from the diocese of Springfield, U.S., Toneures-Messrs, E. St. Onge, P. Trottier, E. Letourneau, P. Benoit, U. Blanchard, J. P. O'Gara (the latter from the Archdiocese of Ottawa). Mr. J. C. Allard has Archdiocese of Ottawa), Mr. J. O. Allard has also received minor orders. The ceremony was very imposing, and was largely abtended.