

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

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NO. 309

CLERICAL.

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In Memoriam.

John Martin, who died in Lowe, P. Q., Feb. 7th, 1882, aged 75.

Green grows the grass above thy honored grave,
And pure the diamond dew that sparkles fair,
When tranquil moonlight pours its golden rays,
Or sunrise sheds its benediction there.

And green thy memory glows in many hearts,
Jewelled with pearls of purity and truth,
With precious gold of learning's various parts,
With benison of virtue from thy youth.

That youth in Limerick's memorable halls,
Where gifted critics sang of "great Adare,"
Remembrance with serene affection vailes,
For it displays a record bright and fair.

In Shanghain's cottages arise
Voices sometimes, which tell of years long gone,
When the "young master" who, white-haired,
Patiently taught each wild and wayward one.

Taught them indeed, and not alone book lore,
But living lessons from that noble page,
A truly Christian life—those years are o'er
But they have left a worthy heritage.

Their fruits are Christians, graced by wealth of mind,
And dignity of soul, and they are found
Where the Grand River glistens, forest-shrined,
And royal Shannon sparkles, palace-crowned.

An exile, like so many others, sent
By laws granted from Erit's strand,
To Canada the "promised land," he went
To find new fields of work for heart and hand.

He sought not honors; humble and upright,
He followed duty where'er it led,
And gloomy forests hid his gentle light,
And on the blind his rays were often shed.

But God hath promised that those who instruct
Others in justice, shall as bright stars shine
To all eternity with the elect.
Rest way-worn spirit; be that glory thine.
Lowe, P. Q. D. C. DEANE.

CATHOLIC PRESS.

Ave Maria.

While the late Father Haskins, of Boston,—a convert from Episcopalianism,—was Chaplain of the House of Industry in that city, a poor old Irish woman, who was among the inmates, seeing her end approaching, begged for a Catholic priest. The superintendent answered that he would send one as good as any of her Catholic priests; and the Chaplain was summoned. Mr. Haskins went to the dying woman, who repeated to him her desire to see a Catholic priest. The earnest manner in which she proffered her request moved his heart, and he said to her: "You shall have a priest; I'll go for him myself." He immediately went to the priest's house on Franklin street, saw Father Wiley, told him his errand, and that he was a Protestant minister. The conversation which followed this announcement induced Mr. Haskins to remark to a Protestant friend whom he met on leaving the house, that there were certain things in Protestantism which he meant to examine more carefully; and from that day his mind was bent on finding the truth. The old woman was visited by Father Wiley, and received the last sacraments. When she saw the Protestant Chaplain again, she clasped up her poor, weak hand, and, with tearful eyes, exclaimed: "God bless you, sir! O God bless you, and may you be a Catholic before you die!" That prayer was heard in heaven. Not very long after, Mr. Haskins did become a Catholic, and in course of time a priest also. The years of his ministry were marked with abundant harvests of souls, and the poor, the abandoned, and the suffering found in him the kindest of fathers and the most devoted of friends. The best monument to his memory is the home which he founded in Boston for orphan and destitute boys. Its establishment cost him many sacrifices, and but for his laborious devotedness it would soon have been relinquished.

Philadelphia Standard.

The liberalism of our age puts the State above the Church and social culture above religion. Mankind are to be advanced and protected in all their interests, and made happier and better by secular knowledge and science. The special, chief machinery for effecting all this is to be the civil government. France, prominently among other countries, has often furnished illustrations of the falsity of this notion. During the progress of the cholera these instances have multiplied. The latest instance we have observed occurred at Omergues. The cholera broke out in that town. It was the duty of the Mayor, a Government official, to organize measures for dealing with the pestilence and succoring those who were attacked by it. Instead of doing so he at once took to flight, leaving the people to get along as best they might. In this emergency the Curé of the parish, upwards of eighty years old, undertook the duties of the fugitive Mayor, and discharged them with such discretion, energy, and efficiency, that he received the public thanks of the people and the commendation of his ecclesiastical superiors.

The work of the Church in evangelizing all nations is carried on unremittingly, yet so unobtrusively that we hear little of what is being done in far distant countries, unless some flagrant act of persecution attracts attention to it. A few statistics which we gather from the Liverpool Catholic Times will serve to show, or suggest, at least, the vast work which the Society for the Propagation of the Faith is doing. It is supporting at present no less than 6,700 missionaries scattered all over the habitable globe. Many of these are in heathen countries. More than 1,000 members of the Capuchin Order are in the island of the Indian Ocean. In Morocco, China and America there are 2,500 Franciscans. In Java, Natal and Ceylon 300 Oblate Fathers. In the Malay Archipelago, Corea, and Tonquin, there are 700 Fathers of the Society of Foreign Missions. In New Guinea, Armenia, and Madagascar, 1,500 members of the Society of Jesus. In Persia, Abyssinia and China, 200 Lazarists. In the Philippine Islands and Central Tonquin 500 Dominicans. In the course of one year the members of the Society of Foreign Missions converted 18,462 heathens and pagans, and baptized 218,000 children. These are only a part of the valiant soldiers of Christ, whom the Church, fulfilling the mission committed to her by our Blessed Redeemer, has sent, and is constantly sending forth, "into the whole world," to "preach the gospel to every creature." They serve to show, too, the great and important work which the Society for the Propagation of the Faith is doing, and the strong claims it has to the support of every Catholic who has a spark of life to aid in the progress of this vision.

Lake Shore Visitor.

There is no country under the sun in which so many loud-mouthed defenders of the gentler sex are to be found as in this land of equal rights. They are sentimental in their efforts and truly devoted in their goal. But unfortunately for the record of the male sex, they stand in a bad light and can be looked upon as nothing better than hypocrites. The newspapers give them sally away and as day succeeds day the story of crime grows blacker. Morals have with us reached a low ebb. They can reach but very little lower, and must soon take a turn. That the knowledge which is every day imparted to the young before or during the breakfast hour by the paper which the father of the family allows his children to read, is making an impression, cannot longer be doubted. Many of the criminals are young, too young to possess in reality or by experience the viciousness they display, and there is no way to account for their depravity unless we trace it to their reading matter. The crimes read of and the recital of their commissions are too foul to be spoken, and there is but one way in which they could reach and poison the mind, and that way is through the eye by the medium of the press. Male and female alike greedily read the papers, not that they are so much interested in the political situation, nor in the welfare of their neighbors, but because they wish to satisfy a morbid craving. The more sensational the sheet, the larger its circulation and the more closely it is read. This can be proven by reference to the number of obscene papers that are printed. There can be no question as to the success which these papers meet, and there can be no doubt but that they return to their owners a handsome revenue. The laws have been powerless to suppress these publications, and the pulpit thus far has spoken to no purpose. Whatever may be said about the progress made in schools and teaching, one thing is very certain, the teacher has failed to teach the pupil to look out for the danger that most of all is to be dreaded. When therefore people as a body become moral and decent they can without any very great effort make such moral reforms as they see fit, but it is useless for the hypocrite to cry change, just as useless as it is for the giver of scandal to preach the necessity of purity or temperance.

New York Freeman's Journal.

A Chinese merchant in Mott street thus expresses his idea of the French-Chinese war: "It like this: I come to your door and knock, and I want you to pay money to me for the chicken you. You think that light? What kind a 'ligion' that?"

The other day the friends of a young priest, ordained by Mgr. Mermillod, whom the Swiss Liberals hate, held a little festival on the occasion of his first Mass. The rejoicings were held in a private demesne. A Liberal journal took occasion to remark that it was a "singular persecution" when Catholics were thus permitted to celebrate their religious festivals publicly. The *Courier de Geneve* retorted by quoting the facts that, since 1876, all manifestations of public worship are forbidden, and that priests are not even permitted to wear their soutanes in the public thoroughfares under penalty of ten dollars fine and fifteen days in prison. Churches stolen from the Catholics, Swiss have not been restored—one of which, at Geneva, has been given up to Protestant worship. Catholics are forced to pay an annual tax of \$20,000 to the State for the support of Protestant and the pretended schismatical belief, while they gather alms for their own priests and build board chapels. The situation of the Church in Switzerland is one of persecution, and there is at present no signs of a change.

Catholic Union and Times.

Many forget that character grows; that it is not something to put on ready-made with womanhood or manhood; day by day, here a little, there a little. It grows with the growth and strengthens with the strength, until, good or bad, it becomes

almost a coat of mail. Look at a man of business,—prompt, reliable, conscientious, yet clear-headed and energetic. When do you suppose he developed all these admirable qualities? When he was a boy. Let us see how a boy of ten years gets up in the morning, works, plays, studies, and we will tell you just what kind of a man he will make. The boy that is late at breakfast, late at school, stands a poor chance of being a prompt man. The boy who neglects his duties, be they ever so small, and then excuses himself by saying, "I didn't think" will never be a reliable man; and the boy who finds pleasure in the suffering of weaker things will never be a noble, generous, kind man—a gentleman.

"The Pope is out with a fresh encyclical, in which he enjoins upon the faithful that prayers should be offered against the cholera. So long as the people do not neglect other preventive measures, the praying against the cholera will at least do no harm."—Buffalo Express. How do the Christian readers of the Express like this Ingersollite sneer at public appeals to Almighty God in face of impending calamity? Evidently, like many in prayer for any purpose; yet he appears to be one of those liberal-minded persons who kindly tolerate such "superstitions"—because, you know, they "will at least do no harm." It takes a touch of cholera, or something like it, to bring some people to their knees.

London Universe.

If the result of the elections to the Belgian Parliament held last June have any meaning at all, it is that the Belgian people were dissatisfied with the policy of the late Radical Administration, and wished for a Catholic Government which would reverse the most objectionable of the measures adopted by their predecessors. This is a mere question of common sense, but the man who looks for common sense among the deluded infidel scum of the Belgian capital is like him who scrubs a donkey's head, thereby losing his soap. Our readers know full well that one of the most objectionable and disreputable things done by M. Frere-Orban and Mynderse von Humbeck was to put up godless schools which were not wanted, and to turn the priest out who was wanted. Therefore the only logical thing that M. Malou, the new Prime Minister, and his colleagues could do was to bring in a Bill for repealing the School Law of 1879. This they have done, and the Belgian Parliament are now engaged in discussing it. The Radical Burgomaster of Brussels has within the last few days called upon the infidel residuum of the Belgian capital to make demonstrations and manifestations to prevent the Bill from passing. But riot and rowdiness are no argument, and M. Malou is the true man in the world to swerve from his duty from fear of an ignorant and misguided rabble.

Catholic Columbian.

The Methodist preachers have put the poor negroes up to howling against the encroachments of the Catholic Church, because she has gained many of that race to her fold. The colored people are quick-witted enough to see where and by whom they are most befriended, so wait a while. It is astonishing how persistently the preachers will stick their noses into politics and into all affairs that attract general attention. Religion is probably too commonplace and tame for them, and they mean for display very limited within the bounds of Protestantism. If a cornerstone of a country school house is to be laid the minister must be there to offer up his prayer and give his benediction, assisted by the gorgeous display of Freemasonry. If a public school has an annual commencement, the first thing on the programme is a prayer by a preacher, and the last thing his benediction. The preachers stand ready at a moment's warning to officiate on all public occasions, even at the sacrifice of consistency. We have known them to almost rupture a blood vessel in their haste to officiate at the burial of a man whose soul they had taken from the pale of the Catholic Church. If they could only get a chance to talk with their neighbors about the earthly remains of one who had departed this life, they feel happy. If Catholic priests attempted to force themselves into such public ceremonies, or to act officially whenever occasion presented itself, we would immediately hear of an attempt at union of Church and State, in the present dirt throwing of the campaign the ministers have taken a hard. How they can do so without soiling themselves remains yet to be seen.

Ave Maria.

The French Government has conferred the Cross of the Legion of Honor upon venerable Sister Mary Ambrose, of the Presentation Order at Tours. The religious life of this good Sister extends over a period of more than fifty years, all of which time has been passed quietly, unostentatiously and humbly, in the devoted and uniring service of the sick and suffering in the hospital under the care of her Order. For the past few years she has suffered from paralysis, but, instead of complaining, she continues to drag herself to the bedside of her "dear sick" all of whom love her as a mother. When informed of the action of the Government in sending her the Cross she was engaged in her favorite occupation by the bedside of the sick, and, without interrupting her ministrations, said simply: "What do they want me to do with it?" Such are the religious whom an infidel Government persecutes and drives from its public institutions; and their God-given mission, as it places them in a sphere above all earthly positions, and calls forth the exercise of the noblest virtues of the human soul, cannot fail to command the respect and admiration of even the unbeliever.

M. Francisque Sarcey, editor of the Paris Temps, who has made himself notorious by his animosity towards the Church and her institutions, recently wrote to the monastery hospital of the Brothers of St. John of God for surgical treatment. The first article he wrote on resuming work after he had been cured revealed that a change had taken place in him as complete, though perhaps not so sudden, as that in St. Paul on the road to Damascus. He was loud in praises of the grace and devotedness of the Brothers, and repeatedly expressed his feelings of gratitude towards them. It is said that this Paris editor has announced his intention of becoming a Catholic and a Brother.

On the occasion of the visit of the Car to the city of Warsaw, the police expelled all the *Russians* who could give no satisfactory reason for their presence. It was a remarkable homage to Catholic Poland. The Car knew that he need fear no conspirators nor assassins among the Poles, and that he could repose the fullest confidence in these faithful children of the Church. But is there not a strange reverse in the order of things when the Emperor of Russia is compelled to manifest his distrust in his own subjects, and at the same time give the most marked indications of his reliance upon those who for centuries have been treated as outlaws and enemies of the Government? When will rulers begin to understand that the Catholic Church is their surest, if not their only, safeguard amid the dangers of revolutionary upheavals? The expulsion of the Russians from Warsaw is indeed a singular and significant fact of the times. We hope that a people whose loyalty has received such marked homage will soon reap the benefits in the acquisition of civil and religious liberty.

Irish Ecclesiastical Monthly.

LITURGY.

The Privilege is not attached to the Altar-stone, but to the *Fictura*.

Having distinguished between a *fixed* altar and one that is a *figure*, we must now call attention to the difference between the *figure* and the *altare portabile*, or altar-stone. In the ordinary Privileged Altar, it is to the *figure*, and not to the altar-stone, that the indulgence is attached. The altar-stone is, of course, necessary for the celebration of the Mass, but by no means necessary for retaining the privilege. Accordingly, the removal of the altar-stone is not followed by the loss of the privilege. As soon as its place is supplied by another, so that Mass can be said, the indulgence can be gained as before.

In what sense the Privileged Altar must be a *Fictura*.

We have spoken of the altar structure as permanent, or a *figure*. It must not, however, be supposed that the privilege is attached to a particular structure in so exact a sense, that if it were very much damaged or totally destroyed, and another altar substituted in its place, the privilege would be necessarily lost.

To explain what we mean, we will make some practical cases:

1. Suppose an old church to be replaced by a new one. The Privileged Altar, which was in the old church, is preserved and re-erected in the new church. Is the privilege lost by this change?

In this case the privilege is not lost, provided the new church is built in the same place as the old one. The Congregation of Indulgences has decided these points:

1. "An idem dicendum erit (id est, utrum reviviscat privilegium) si ecclesia funditus destructa sit et deinceps, ea in eodem loco reedificata, altare olim privilegiatum sub eodem titulo devotum erigatur?"

2. "Quid tandem si ecclesia non in eodem loco, sed alibi reedificata?"

S. Cong. resp. Ad 1. "Affirmative." Ad 2. "Negative; ut in die, 9 Aug., 1842, 30 Aug., 1847."

2. What, if the Privileged Altar itself is much changed, the church remaining unaltered in other respects?

Generally speaking, the privilege is granted to an altar having a certain title, that is to say, to an altar dedicated to some mystery, or saint, or to the Altar of the Sacred Heart, or of the Blessed Virgin, or of St. Aloysius, or of any other saint. This title is mentioned in the Indult. Now this title must be retained in order to preserve the privilege. Accordingly, a privilege granted to the Altar of the Blessed Virgin lapses, if the priest changes the title and makes it the Altar of the Sacred Heart.

Again, a privilege is sometimes granted to an altar on account of its having a statue or picture of special devotion. If this special object which, in this case, is mentioned in the Indult, is destroyed or removed, the privilege lapses.

Finally, very frequently the privilege is granted to the high altar of a church. Of course, the particular structure ceases in this case to be privileged, if, in consequence of alterations made in the church, it ceases to be the high altar.

But, these conditions being observed, the mere change in the altar is not followed by the loss of the privilege. This is true even to the extent of removing the altar altogether and substituting another in its place. The substituted altar might be different from the former one in shape, size, and material, and yet it continues to be the Privileged Altar. It is not even necessary that the new altar should hold the same place as the old one in the church. Finally, this is the case even though the church is new as well as the altar, provided the new church is built in the same place as the former one.

These conclusions are plainly contained

in the following decrees of the Congregation of Indulgences:—

"Episcopus Nancejensis exponit quod anno 1835 altare majus ecclesie parochialis de Bening privilegium in perpetuum declaratum fuit: cum vero idem altare marmoreum hodie constructum sit, suppliciter quod privilegium perpetuum sit, suppliciter hinc pro opportuna declaratione?"

S. Cong. resp. "Dummodo altare sit iterum sub eodem titulo constructum, non amissis privilegium ab Apostolica Sede constructum." 24 Ap., 1843.

1. "Utrum, diruto altari privilegiato, privilegium non perdat, sed, reedificato altari sub eodem titulo, reviviscat?"

S. Cong. resp. Ad 1. "Affirmative, ut in die 24 Ap., 1843."

Ad 2. "Utrum, ut in die, 9 Ap., 1842, 30 Aug., 1847."

II.

Second Condition: that there is no other similarly Privileged Altar in the church.

It is usually required as a condition for receiving the favor of a Privileged Altar, that there is no other altar of the kind in the church or chapel.

Writers of authority commonly teach that this clause refers only to altars that are privileged in a precisely similar manner, that is to say, for the same class of persons. Thus, the presence in a church of an altar that is privileged for the departed members of a particular society or confraternity would exclude, under this condition, the erection of a second altar for the same class, but it would not be a bar to the erection of another that is privileged for the faithful departed generally, or vice versa. For example, suppose that one of the altars of the church is privileged for the deceased members of the Confraternity of the Holy Family. Later on, the pastor applies to Rome for an altar privileged for the faithful generally, without restriction to this or that class. The petition is granted, but in the Indult is found the usual clause: "Dummodo tamen in ipsa ecclesia nullum aliud altare privilegiatum existat." Here the question arises, does the presence of the Privileged Altar of the Holy Family Confraternity nullify this grant? The Congregation of Indulgences answers that it does not, because the altars are not similarly privileged, that is, for the same class of persons.

If the grant of the Privileged Altars differs only as to the length of time for which they are granted, the decision of authors is that these Indults are considered to be similar. The case is this: a Privileged altar for all the faithful departed is erected in a church. The grant, however, is for only seven years. Long before the seven years are expired the church receives a Privileged altar in perpetuity for the same purpose, but in the Indult is the clause: "dummodo, &c."

In this case, it is the opinion of the authors that the grant of the perpetual altar is invalid, if the existence of the other privileged altar was not mentioned in the petition. If it was mentioned, with the date at which it ceases, then the temporary privilege is supposed to be annulled by the grant of the perpetual privilege; otherwise two similarly privileged altars would exist in the church at the same time.

Another and a rather common case occurs to us. A church has a privileged altar to continue for seven years. In order that the privilege should not lapse, the priest applies to Rome for a renewal of the altar, before the seven years are out; but in his application he does not state the fact that a portion of the seven years remains unexpired. The request, however, is granted at Rome, but with the clause: "dummodo, &c." Does the presence of the former altar nullify the grant? Authors differ on this question. The weight of authority seems to incline to the opinion that it does not nullify the second grant, but suspends its operation until the seven years are past.

It is hardly necessary to remind our readers that the application of the probable opinion cannot be extended to the matter of indulgences. To gain an indulgence we must actually comply with what are, as a matter of fact, the prescribed conditions. If from any reason we do not observe the necessary conditions, though in our intention we are induced by a very probable opinion, we lose the indulgence. Accordingly, in the two cases of privileged altars we have just considered, and in all others where any doubt can enter in, we recommend a full statement regarding the privileged altar, which happens to be already in the church, and by this means we shall secure a plain statement in the Indult of the intentions of the Pontiff as to the mode of granting the altar.

III.

Third Condition: a specified number of Masses to be celebrated at the altar.

This condition is not now commonly inserted. If it is, it is to be strictly kept, except in the following circumstances:—

(a) When religious, who assist in celebrating the Masses, are absent for a time, with the leave of their superior, to preach a Lenten or Advent course of instructions, or to attend at some ecclesiastical function, and the consequence is that the full number of Masses cannot be said: in these circumstances the privilege is not lost but only suspended.

(b) When the priests who say the Masses are absent from sickness, the privilege is not even suspended, but continues in full force.

(c) When the Canons or secular priests are absent for a short time (per aliquot dies aut menses) the privilege is not interrupted.

A STORY OF ORANGEISM.

Peter McCorry, in Catholic Herald.

The threatened cholera in the Continent of Europe is not so great a plague as Orangeism. The cholera should be stamped out, so should Orangeism. There is no other way of treating it.

We remember on one occasion when the Orange out-throats of Sandy Row in Belfast, Ireland, threatened to march through the Catholic quarters in that city, notably Hercules street, where the great mass of the people known as provision merchants carried on their business. Those merchants in their dilemma but somewhat determined in character when threatened by the scum of the beggarly Orange warriors of Sandy Row. The threats to march through Hercules street were repeated, and the inhabitants of that quarter of the city, now known, we are sorry to say, as "Royal Avenue," took counsel together and arranged to allow the women of the Catholic quarter to rally forth and keep back the Orange crew. The day arrived and the women armed themselves, chiefly with long cabbage stalks—those Hercules Street fellows had a humorous side to their well-fed bodies—on came the Orangemen "chaining" a sprig of the aristocracy, Lord Arthur Chichester, son of the Marquis of Donegal. This young man was placed in a chair decked with Orange paraphernalia and carried on the shoulders of the Orangemen. The procession numbered some 10,000 men, for Orangeism was rampant on those days, otherwise it would never have attempted to march through Hercules Street, the only street in the city it feared to enter. The women were at their post, and it was hard to restrain them until the Orangemen put in even an appearance in the vicinity of the gallant thoroughfare. At last the Orange procession came in view. The streets in the vicinity were narrow. Out rushed the women led by a celebrated "character" known as Jennie O—, There were three Orangemen mounted on white horses in front of the procession. These carried drawn swords. Next came a standard-bearer with an Orange flag followed by half a dozen men carrying the poor old Lord Arthur Chichester. After this came a body of six men with an "open Bible," and framed charters of the Orange lodges, a band of fifers and drummers, and then the long procession of yelling Yahoos who endeavored to keep up the courage of the men in front by shouting, "to h—ll with the Pope." "Steady there," shouted Jennie O—, who, by the way, knew she had a thousand men at her back—"let the curs smell the beef!"

Every third or fourth door in Hercules Street at that time was the entrance to a narrow court or alley way, and into these the women had packed themselves. As the Orange procession came slowly onward the women gradually came forth from their hiding-places, and the first turn of the procession into the forbidden street was met by an onslaught of infuriated women who hurled the men in front—not a very difficult task it must be acknowledged—and then attacked the young Earl in the chair, smashing that article into pieces which pieces were exchanged by a few of Jennie's lieutenants for their cabbage stalks, and in ten minutes the head of the procession was turned to the right about with a sudden wheel, while those who headed that part of the redoubtable body never stopped in their flight until a place of safety was reached. The main body of the procession seeing the leaders on a stampede, without waiting for an explanation also took to their heels, and the great Orange procession that was to have marched in triumph through Hercules street, Belfast, became so demoralized that not a dozen Orangemen could be found in that vicinity for thirty years afterward.

During the *melée* not a single man put in an appearance to help the sturdy women. True, they were at hand and many a pair of watchful eyes among them looked out from their temporary places of concealment for an explanation also took to their heels, and the great Orange procession that was to have marched in triumph through Hercules street, Belfast, became so demoralized that not a dozen Orangemen could be found in that vicinity for thirty years afterward.

For years after this event the children used to madden the Orange crowd by yelling at them, "cabbage stalks." It is too late this year for our advice to reach the people of Ottawa, otherwise we should encourage them if the Orangemen attempted to carry their insults so far as to outrage the feelings of Catholics by deliberately marching through the Catholic quarters of Ottawa, districts where Catholics might happen to reside in numbers, to send out the women of the threatened quarters armed with cabbage stalks or any handy weapon to prevent them. It would not be necessary for the men to be a mile away, and if a man saw his wife in danger of insult from an Orange ruffian the chances would be altogether unfavorable to the Orangemen.

Those who do not know what Orangeism really is, may charitably imagine that it is not so bad as represented, and that in any event it would be wise to reason with its members and endeavor to convert them from the evil of their ways. We know something of the Orange system and of those who belong to it. In Orange matters those men are beyond the pale of reason. Their hatred of their Catholic neighbors drives them insane. This is the result of their teachings and the only merciful way of treating them is to stamp them out as you would stamp out a plague. This may be an illegal method; but all legal methods of treatment in their case have been failures. Let the women cabbage-stalk them.