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The Catholic Record

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the erder. Approved and recommended by the Archbishops of Tor.nto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Ordenshueg, N. V., and the clergy throughout the Dominion.

nion. scribers changing residence will please give old it as new address. Obituary and marriage notices cannot be inserted except in the usual condensed form. Each insertion or central

15. an subscribers ask for their paper at the post it would be well were they to tell the clerk to hem their CATHOLIC RECORD. We have infor nof carelesses in a few places on the part of y clerks who will sometimes look for letter.

rs. Luke King, P. J. Neven, E. J. Broderick, M. garty and Miss Sara Hanley are: fully author-b receive subscriptions and transact all other of the CATIOLIC RECORD, Agent for New-and, Mr. James Power of St. John. Agent for tof Nipissing Mrs. M. Reynolds, New Liskeard,

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905.

Mr. Thomas Coffey!^{A1} My Dear Sir.—Since coming to Canada I have bena reader of your paper. I have noted with satis-faction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Cathopic spirit. It strenuously detends Catholic on and rights, and stands firmly by the teach-ing and authority of the Church, at the same time which be best interests of the county. Followings and authority of the Church, at the same time premoting the best interests of the country. Follow-ing these lines at these done a great deal of good for the welfare of religion and country, and it will do more Catholic the wholes on the influence reaches more the same of the same and the same of the same and your work, and best wishes for its continued succes, Your very succerely in Christ. Donartus, Archbishop of Ephesus, Apostolic Delegate.

Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey Dear Sir: For some time past I have read your estimable paper, the CATHOLIC RECORD, and Congra-tedate you upon the manner in which it is published lis manuer and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with Determen, I can recommend it to the faithful. Bless ing you and wishing you success, believe me to re-read.

Yours faithfully in Jesus Christ. †D. Falcosto, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, MARCH 27, 1909.

THE SEVENTEENTH OF IRELAND.

If Irishmen in this country are now-adays less demonstrative in their celebration of their national feast our Scotch and other neighbors are doing their best to rouse us from apathy. Their best is poor, insulting in their endeavors to be funny and vulgar in their attempts to be witty. Newspaper columns as well as shop windows pour forth verse of doubtful metre and pictures of inartistic suggestiveness. Here is the Toronto Globe, with nearly a whole column of inane poetry, without the least consideration for its Irish readers, taking undue liberties with reverence for Scripture. The old hackneyed ridicule of the Irish is prominent, exaggerating their faults and ignoring their virtues. A shorter specimen appears in se-a pretended int rview between the Hon. Mr. Foy and some one else. This kind of journalism is unworthy of the Globe. The day has long gone by when Irishmen find a satisfaction in seeing their countrymen held up to scorn or their customs ridiculed. We cannot too firmly and earnestly resent the resuscitation of sneering at everything Irish. Our people owe it to themselves to frown down all these contemptible insults coming from whatever source they may. Pictures or post-cards with mockery upon them-caricature poetry, travesty upon all but our honor and faith should be returned to the donors with the interest of self-respect. They are dear at the cheapest priceand are only the kick and the cuff of those who never cared for our people and never will.

THE CATHOLIC RECORD

old friend dropping out from its place. CALVINISM IN FRANCE.

the Messenger is to be regretted as an

Now that St. Barthologrew's Day is fresh in the minds of our readers it might not be amiss to touch upon Calvinism whose disciples really brought about the massacre by political plots and interference. None of the heresiarchs of the sixteenth century rivailed Calvin in power of mind or force of will. None so deeply turned their character into their teaching. He carried private judgment to the extreme and overshadowed his doctrine with the dark cloud of predestination. Nor was he less domineering in his politics than he was narrow and dogmatic in his theology. When in 1541 he was recalled to Geneva with the promise of absolute power he declared that he came to bring war, not peace. His reign fully justified the assertion. A Protestant author says that : " In his reformation of the Genevans Calvin ignored all that is good and honorable in humanity, and established a regime of the most ferocious intolerance, of the most besotted superstitions and of the most impious doctrines." His treatment of Michael Servetus was one of the most cold-blooded and cruel acts in history, more like Nero than any man pretending to be Christian. Calvin defended himself by publishing an exposition of the errors of Servetus "together with a defence of the proposition that heretics are to be put to death." In order to impress his novel narrow tenets

upon the masses Calvin relied much more upon the cruel lash of force than the allurement of mildness. We pass to the action of Calvinism in France. Nearly all the efforts to introduce Proestantism into France were due to Calvinists ; and were the movement of the leudal nobility against the king. From the baptism of Clovis by St. Remy down to Calvin was well nigh eleven centuries. During all that time Catholicism had become associated with all that was grand and noble in France. Intellect, heart, imagination had been given to Rome in unalloyed doctrine and unbroken constancy. Neither the king nor the people had any strong inducement to change religion-this even from a low standpoint. The monarch was too proud of his title, most Christian king. to exchange it for all the goods he might plunder from the Church. And as to the people there had been no abuses to shock them ; nor did the morals of Calvinism possess any attractions. Not so, however, with the provincial lords : they hoped that a change of religion

would effect a change in the political form of the whole country. They made a parade of religion, but they were influenced more by ambition. A religious faction was thus formed which remained clandestine for a time but which manifested itself in its true colors by the machinations of Catharine dei Medici, mother of Charles IX. As early as 1535 the works of Calvin spread throughout France, when he became known as the French Luther. Margaret of Valois, sister of Francis I., became, through her vanity and superficial study, victim of the Calvinists. She eventually did penance for her errors. Her daughter, mother of Henry IV. of Navarre,

taking part in any elections. A principle was involved. The Papal States were stolen from their legitimate sovereigns and usurped by a foreign power. To assist this new power in administering the affairs of these States by either voting or allowing oneself to be named as candidate would be co-operating in the act of plunder. This may not have been the readiest or the most practical solution of the difficulty. It was, however, the soundest and highest so far as right principle was concerned. Many well meaning Catholics, especially in English speaking countries, would like to have seen the battle fought out on the floor of the Italian Parliament or the Council Chamber of the Eternal City. Neither parliament nor council was valid; both were usurpers. Neither could be recognized by good Catholics. This was the stand taken by Pius IX. and confirmed by both Leo. XIII. and our present Holy Father. The Holy See has always op posed the formation in Italy of a Catho lic party. Whilst the principle is still maintained with courage and constancy views of its applicability have been somewhat modified so that under certain circumstances good Catholics may have an opportunity of trying their strength and saving their unfortunate country. Only in necessity are loyal Catholics permitted to stand as candidates. Their intervention at the polls s to be the exception and not the rule. Such exception is to be based on certain clearly defined conditions, of which the ecclesiastical authorities are constituted the judges for the purpose of deciding the need and utility of making exceptions. Catholics cannot any longer remain inert. All the adverse forces within call of lodge-room methods and influence are combining to expel the Church from its patrimony and first European home. "Rome" gives the programme as follows : "The abolition of dogma, the essential land complete laicisation of the school, the introduction of divorce and merciless war on the congregations." If this be carried into effect Catholics would be robbed of their liberty and the right of acquiring or possessing property or of exercising the office of teaching merely because they happen to be ministers of the Catholic religion and members of congregations It would make atheists out of the younger generations and destroy the foundations of the family. The aim and purpose is to bring upon Italy the disastrous condition which the same secret society forces have brought upon France.

Ever since the occupation of Rome by

the House of Savoy Catholics have by

the mandate of the Popes abstained from

HERBERT SPENCER.

We have before us a letter charging a correspondent with wrongfully imputing Herbert Spencer with atheism. The article grounded the claim on the fact that Spencer rejects the hypothesis of creation of the universe by an external agency. Herein lies the error. At least so says Spencer's apologist. There are two ways of dealing with this matter. One is to open up our columns to both parties in order that each in turn may explain his own position. To this we find a strong objection that the question would soon, in fact has already, beplunged into the depths of heresy. come too metaphysical and abstract to During the life-time of her husband this interest or instruct our general readers lady, Jeanne d'Albret, contented herself The other way is to let our second corwith preparing the way for her triumph respondent give his defence of the Engover Rome. When in 1562 her husband lish philosopher, make our own comment died she openly participated in the Caland thereupon declare the incident vinistic services and entered upon her unclosed. We admit that Herbert Speninterrupted course of persecution. All cer is not, at least strictly speaking, an the cathedrals were pillaged. Calvinist atheist. His theological theory is, howministers had to be admitted to bene ever, essentially negative. Unlike other fices. The Dominicans were chased from their convent in Orthez. In 1569 this positivist philosophers he does not deny the existence of God. He admits that zealot promulgated an edict by which she totally and immediately abolished man has a vague, confused and indefin ite conception that there is a Supreme the Catholic religion throughout the Being. This Being, this Absolute God kingdom of Navarre. A few months be in fact, is altogether inaccessible to fore this she had received help from human reason. He is the Unknowable. Etizabeth of England. Charles IX. re Starting from the sensile element of our garded this invitation as a violation of knowledge, and never getting beyond it his rights as suzerain of Navarre. War to admit a supersensible element in it. ensued. Then the royal zealot came out Herbert Spencer in common with all as if clad with full power. All practices United States. the leaders of the materialistic school of the Roman Church were stopped. exaggerated the axiom known as the All the inhabitants had to attend the relativity of knowledge. Without going preachings and instructions of the new ministers. All the altars and sculptured too far upon this undoubtedly interesting yet abstruse subject we call special images were destroyed. Her Catholic attention to the fact that knowledge subjects were not allowed to baptize establishes what the Aristotelian school their own children : they were forced to calls mixed relation. This means that the abhorred ministrations of apostates. the relation is real in one term and only Marriages which were not " blessed logical in the other. The geometrician by a Protestant preacher were declared invalid. No one was allowed to teach knows the triangle. His knowledge of at all unless he was a member of the it by no means modifies the triangle itself. It modifies the man's own mind. new church. This may be taken as a The triangle is the same as ever. Its relation with the mathematician's mind Protestantism. Like more modern at tempts in France of a similar character may condition many things, as engineering and surveying; it may prepare the an audacious minority used violence to temples of religion and the homes of rob the entire nation of its faith and society. It remains in itself uncondithen strove to legalize its crime. The stronger elements of national life-the tioned and unmodified. When we come people, the bourgeoisie and the religious to the infinite a new difficulty presents orders, defended the integrity of the itself by reason of the finiteness of faith. The weakness of the home and our mind. Whatever knowledge we can acquire of the infinite will Fulton could make 'precisely the same foreign policies of some of the monarchs

the newcomer may be our parting with CATHOLIC ELECTORS IN ITALY. the infinite. It will as in the case of a much happier country this Canada the triangle modify our mind. The difwould be were greater attention given ficulty here is that the object known is to the matter of people minding their infinite whilst the mind knowing is own business. finite. That any created mind cannot fully comprehend the Infinite, Supreme THE IRISH STUDENTS of Ottawa Uni-Absolute Being is self-evident. That it versity gave a grand banquet in the can, however, even by its own natural arts building in celebration of St. capability know many things about this Patrick's day which was in every regard Absolute Being is also true. It is a most notable event. The occasion written in the history of nations as was graced by the presence of the Aposwell as in the hearts of individuals.

tolic Delegate, whose address to the The Absolute remains absolute whether Irish students was noted for its breadth the human mind knows the Absolute at of view, its noble enunciation of correct all or partially or completely. By principles of conduct and the eloquent limiting the sphere of reason to the and heartfelt compliment paid to the relative and by not admitting any abso-Irish race because of its heroic adherlute element in our knowledge there ence to the faith St. Patrick had sc well result the entire separation and incom and truly planted on Irish soil. The patibility of religion and science. The speeches delivered by the students were object of the first is the Absolute, marked by eloquent periods characterwhilst the exclusive and only object of istic of the race from which they sprung, science is the relative. Faith expelled Altogether the evening was a fitting from the halls of learning must seek observance of Ireland's great festival refuge with the simple and the illiter-We will be much mistaken if the young ate: Science at any rate will have nen who spoke at this banquet will not nothing to do with her. Sisters they forge their way to the top in the may have been in other and better days. best positions in the life of our Dom-They can no longer abide under the inion. We congratulate the Rector. same roof. From what we say Herbert Rev. Dr. Murphy, and Father Fallon, Spencer, although perhaps free from on the admirable manner in which the the charge of formal atheism, can proceedings were carried to a successhardly be exempted from the charge of ful conclusion. The occasion will leave practical atheism-a phase of thought

many pleasant memories.

sentence of our last correspondent's THE ORANGE LODGE is a hive of inconletter we cannot too strongly disagree. We are surprised that any one will sistencies, a combination of contradictions. These traits are shown forth in all their ugliness when the proceedings of the "Grand" body are flung to the breeze in the public prints. First and foremost we have on all occasions the venerable declaration that Orangemen would give up all their life-blood in defence of civil and religious liberty, the birthright of the Briton, etc., etc. Then follows a resolution, passed with flashes of Kentish fire, authorizing a grant of \$600 to aid in the work of " evangelization " in Quebec. In other words, all manner of men should be granted civil and religious liberty - except the Romanists," and Orangemen feel in duty bound to show them the errors of their ways and transform them into good Protestants. But, may we ask, are the Orangemen in this class ? If, in a gathering of the brethren, comprising the 'masters" as well as the latest raw recruit, a request were made for a show of hands of all those who rented a pew in a Protestant church, or were present at service in these places of worship half a dozen times in a twelvemonth, the situation would be a very awkward one for these self-constituted champions of Pro-

testantism. They are loud and mighty in theory, but lamentably weak in the practice of their principles. Altogether it is a huge organization, kept in the limelight, solely for the purpose of elevating mediocrities into positions for which they are ill-fitted.

IN TOLEDO, OHIO, there is a movement on foot towards the formation of clubs amongst the Catholic young men in every parish of the city. Speakers were present from Philadelphia and Washington representing the Catholic Young Men's National Union. Untold good will be the result of work along this line. For want of such an organization many a young man just emerged from boyhood takes to the street, the saloons,

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Catholics would enter no protest. What who goes mad at the name of anything British, and the power of the grog shop, we would be making her what she ought to be-a land of happy people living in

peace." How there can be a happy people, living in peace, in a country owned largely by aliens, and in good part used by these aliens for the purpose of fattening cattle for the English market is a view of the question which seems not to have been taken inte account by Rev. Mr. Coburn It is a pity that organizations of non-Catholic Irishmen should invite clerical firebrands to their gatherings. They are always a bitter antidote to the work-a blessed work of promoting friendship amongst all the sons of the Emerald Isle. Mr. Coburn's proper forum is in the Orange Lodge.

A RATHER STARTLING statement has ome to us from Toronto, being the deliverance of Rev. D. T. Tayler in Cooke's church. The occasion was a gathering of the Irish Protestant Benevolent Society. The reverend preasher stated that he did not know any city in which the decay of religion is going on faster than in Toronto. "I take it as a sign of this decay," Rev. Mr. Taylor continued, " when city churches are mortgaging their buildings to buy big organs. It simply means that Toronte has so many free houses of entertainment every Sunday night." Mr. Taylor's remarks are quite justified by the canditi ns now existing. A glance at the Saturday papers in Toronto and elsewhere in this Province will show as that church services are announced largely on business principles. The text of the sermon, too often a "catchy" one, is announced, and the preacher is proclaimed to be eloquent and impressive. He has probably exchanged pulpits and the regular pastor is duly advertised in some other place. Topics of the day are frequently discussed and the preache labelled "up-to-date." The Church management has secured the services of popular sopranos, tenors, bassos and altos, and what between the preaching and the singing a rare treat is promised and a crowded church is the reward. There is altogether too much of this kind of procedure in some of the places of worship of our separated brethren. It will give us, sooner or later, a goodly crop of scoffers and unbelievers. A very prominent merchant of London, now deceased, told us he was led into the Catholic church by witnessing the crowds of people going to early Mass. There should be more prayer and worship, and less entertainment, in many non-Catholic churches. It may not be so "popular." but it will be more akin to Chris-

HON. CHARLES MURFHY, Secretary of State, in the course of an address at the St. Patrick's Society annual banquet in the Windsor Hotel, Montreal, made the important announcement that the Dominion Government was prepared to furnish a free site on Telegraph Hill facing the St. Lawrence River, for the monument which the Ancient Order of Hibernians propose to erect the coming summer to mark the spot where many hundreds of patriotic Irishmen he buried on Grosse Isle. From the press reports to hand, we recognise in the address of the Secretary of State a tone and an eloquence which gives him rank amongst those Irishmen of whom

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THE NEW MAR From a Lenten 1

Bishop Chisho'm of A

we take the followi instructive extract t age laws lately prom The present grea considered that the considered that the forther legislation, are known as the 1 In other words, the of Trent as to the destinity has been country, and we hav line with the genera hich has been in pa for nearly four is now the law in Catholic marriage, before the Bishop o priest in charge of a pointed by him and will not be a valid way binding. It has that this legislation an insult and a slap tants. It is no e Pope express not legislate for th not legislate for t marriages to be v according to the Church, or of the may consider suprethings so long as t thing belonging to

He concern what concerns Cat MIXED I

But there are

marriages. Yes, are Catholic man ev come under the Church. Thos complain that th things very unplea not intended that leasant for them. Church detests m reasonable to sup out of her way to wished to see non sary that those Catholic, but wis should realise thi and see exactly Ohurch, not wish riages at all, but far as she cou holic party, l ditions without ' sent to a mixed insisted, and sti place, that a goo be given for the upon such a mari Catholic party m that all the ch must be brought he Catholic pa dom to fulfil all a Gatholic, i. e. cise of her rel conditions be f can be granted But the new 1 and places a I same footing ex tween two Cat It will hithert the beginning of unless celebrat the diocese, or mission, or one two other with POSITION O

Take the cas will not consen brought up married by th the Catholic we minister or the aman not on of sacrilege, bu state of sin, escape except courses ; eithe before the pric if he non-Ca this, then she she knows that concubinage. for a Catholic into. The no days do not testant-i days. For m ignate any

shortly be filled up.

stamped under foot by the immoderate use of that body and soul destroyeralcoholic beverage.

WITHIN THE PAST four months the churches of over one hundred different

NEWS HAS COME to us from Rome of the appointment of Rev. John Farrelly, at present chaplain of the American College at the Eternal City, to the Bishopric of Cleveland, Ohio. He succeeds the late Bishop Hortsman. It is now expected that the many other vacant Sees, both in the United States and Canada, will

advise the study of Herbert Spencer's work on the ground that it is apt " to strengthen rather than to destroy religious feeling." When figs can be gathered from thorns and grapes from thistles we may expect to reap a religious harvest from the works of Herbert Spencer. His principle is that God is unknowable. What religi-

ous propositions can be based upon that negation is not hard to guess, on what spiritual sentiment it will foster, or to what height of contemplation it would lead a religious aspirant should he take these writings for his morning's meditation are only too evident in the barren results so far attained by any of Herbert Spencer's disciples.

much more common. With the closing

Edgar Allan Poe. That he was a genius and that he left us productions which will live for centuries no one will deny. He had one terrible weakness. Like many another illustrious writer the demon of alcohol took firm hold upon him, and he could not shake it off. This should be a warning to others. The choicest of God's gifts are too often

cities in the United States, all the principal religious denominations, and societies several interdenominational have united in a campaign against con sumption, according to a statement issued by the National Association for the Study and Prevention of Tuberculosis. Foremost in the fight against consumption is the Catholic Church Under the direction of Archbishop Ryan, of Philadelphia, an educational crusade against tuberculosis is being carried into all of the parochial and them, we regret very much to say, a other schools in its control. As a refondness for whiling away the evenings sult, over 1,250,000 school children in in a manner which adds nothing to that 13,000 parishes are being reached. The capital stock which will count for much clergy of the church have been asked in their future lives. The reading of a also to instruct their congregations on good book leaves in the memory somethe dangers and methods of preventing thing which will be of solid benefit. The tuberculosis, for the purpose of bringinveterate card-player and billarding the simple doctrines of the cure and player is, as a rule, a thing of emptiness prevention of this disease to every one who will always be at the foot of the of the 17,000.000 Catholics in the

ladder.

THERE IS A MOVEMENT on foot in the United States to raise a memorial to

THE MESSENGER'S VALEDICTORY

Our friend, The Messenger of New York, delivers this month its valedictory. It is to be replaced by a new periodical whose scope is considerably wider and whose promise is endorsed by a large staff of able editors. They are all distinguished members of the Society of Jesus under whose control the new Review is to be issued, as the Messenger was before it. Amongst them is Father Wynne, Associate Editor of the Catholic Encyclopædia. Another wellknown, and most favorably to Canada, is Father L. Drummond, for many years connected with the University of Manitoba as member of its Council and Examiner and Editor of the North-west Review of Winnipeg. Last summer Father Drummond was removed to Guelph. And when steps were to be taken to establish the new Review he was transferred to the New York Province in order that he might devote his ability and experience to the work of editing, for which he had shown so much aptitude. The Review in such hands will undoubtedly fill a great lack and be faithful to its promise of "being a representative exponent of Catholic thought and an activity without bias or plea for special persons or parties." It proposes further to chronicle the events of the day and the progress of the Church ; and to stimulate effort and closing point in the first period of French originate movements for the betterment of the masses. In form it is to be quarto, and is to consist of thirty-two pages. No mention is made as to the time char. acter of the Review, how often it will a pear. If, as we hope, it be weekly, it will be all the more welcome as a high class visitor to an ever increasing class thoughtful, studious Catholics eager for the best exponents and apologists of their religion. No matter how welcome imperiled the nation. Here we pause, in no way really modify or condition laws to govern his own little flock, and

THERE ARE FEW things more repulsive REV. ROBERT FULTON is grand Master to people of good taste than insulting reof the New Brunswick Orangemen marks at an after dinner speech. The Lately he took to task the distinguished Irish Protestant Benevolent Society of Bishop Casey, of St. John, because of Toronto gave a dinner at the Queen's the attitude of the Catholic Church on Hotel in that city. One of the speakers mixed marriages. The Grand Master was Rev. John Coburn, What Mr. fears that liberty of conscience will re-Coburn's nationality is we know not, nor ceive serious bodily harm if the Church do we care. He may be of German, makes regulations for the guidance of Scandinavian, Puritan or other extraits flock on this very important matter. tion. We shudder at the thought of In the privacy of his library the rev. his being Irish. He may possibly be a gentleman will doubtless smile a broad Scotch-Irish-English-Irishmen, a lineal smile when he considers how easily he descendant of those carpet baggers who can bring a Bay of Fundy fog to play in the long ago robbed the Celt of his on the minds of his Williamite followers land and his freedom. That Rev. John who will never stop to think that the Coburn is elbowing his way in the world good Bishop is dealing with a matter laden with a peak load of bigotry, the which concerns his own people solely. It has to do with the marriage of a Catholic and a non-Catholic by a Protestant away from her (Ireland) three things : Minister or a magistrate. Rev. Mr. the rule of superstitious ecclesiastics, the power of the demagogue politician identified."

anada has just reason to be proud. the billiard rooms and the gambling The Irish people have in him a represendens. We are pleased to notice that in tative of rare ability, good common many parishes in this province the imsense and a stirling rectitude of charaeportance of such work is fully recognized ter which will not fail to be appreciated and the priests are doing their utat its full worth. The subjoined remost to promote and strengthen Young ference he made to a St. Patrick's day Men's Societies. It is to be regretted, dinner in Montreal in the old days will however, that there is amongst the be read with interest: young men themselves such a spirit of anathy. There is, too, amongst some of

tianity.

"Remarking upon the fact of the ban-quet being the fifty-third anniversary of the incorporation of the Montreal St. Patrick's Society, Mr. Murphy in a very interesting manner described a dinner which in 1835 French and English citizens of Montreal gave to the Irishmen of that ci y on St. Patrick's Day. Among those present were men who at a ter daylbecame important figures in Canada. A few of those attending were T.S. Brown, who later was the patriot-general at the engagement of St. Denis and St. Charles ; L. H. Lafontaine, the famous political leader, and one of the founders of responsible government in Canada C. O. Perrault, who was killed in one of the first skirmishes of the rebellion ; J. L. Beaudry, who was afterwards Mayor of Montreal; and Dr. Munro, a promi-nent figure in rebellion times. This dinner, was given in the residence of E. E. Rodier, Esq., M. P. P., and among the speakers were : C. O. Perrault, a Frenchman ; Samuel Revans, an English-man ; and J. McDonnell, a Scotchman. Mr. Rodier, in responding to the toast of "Papineau and the House of Assembly of Lower Canada," made the significan statement that 'the people of Ireland have been called the tools of O'Connell because they have firmly supported him in all his measures for the emancipation of his country.' The people of Canada have been called the tools of Papineau because they have a unanimity almost without parallel steadfastly adhered to but, gentlemen, neither the people of Ireland not the people of Canac following words from his speech will the tools of any man. They support their great leaders, not for themselves be ample proof: "If we could only take but for the immutable principles which they have invariably advocated, and with which their names are eternally the

l do not lil Bomanist, and Church. It i term of conte net like to embodies a r Well, the no marry a Cath to submit to has to look iae. He-s wishes to m those circu where he sta telf entirely quences. In ensequence the Oatholi seener or la will awake, be not only frightful, h egally bou cause she him. The country rai tyranny on need not with what t Dees it rea te be tyran and remed Let the no the conditi and put hi A Catholic will likely many such keep away a view to UNDES If the ne and decre

nixed ma be wise a hand, bot hete viol let them responsible times will have fr