

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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NICHOLAS WILSON & CO
HAVE REMOVED

112 DUNDAS ST.
NEAR TALBOT.

DAVITT AND SEXTON

Deliver Spirited Speeches to Monster Meetings in Manchester.

A TRULY MAGNIFICENT DEMONSTRATION—THE UNANIMITY OF THE AUDIENCES—HOME RULE WILL COME REGARDLESS IT MUST, THERE BEING NO CONCEIVABLE ALTERNATIVE—NO FAINT HEARTEDNESS NOW TO BE FOUND.

A great meeting of the Home Rule Union was held in Potter's park, Manchester, on the last Saturday in July. Mr. Davitt and Mr. Sexton, M. P., were the principal speakers. The meeting was largely composed of Englishmen, and their acception of the Irish speakers was marked by the greatest cordiality. Mr. P. F. Leinster, who presided at the platform on which Mr. Davitt spoke, made a very earnest and effective speech in advocating the claim of the Irish nation to govern itself. Mr. J. T. Brenard (Liverpool) proposed "That this meeting solemnly protests against the utterly unjustifiable action of the government in inflicting upon Ireland the most vindictive coercion bill which even the people of that country have ever suffered. The remarkable and continued freedom from crime, and the absence of any facts to justify exceptional legislation in Ireland form additional evidence that the object of the government in confiscating the most ordinary rights and liberties of the Irish people is to place the tenants more than ever in the power of the landlords, and to give to that expiring class a last chance of confiscating the property of their tenants. It rejoices, however, at the warm union existing between the democracies of Great Britain and Ireland, and trusts that to power to produce a speedy reversal of this measure." Mr. F. Smallman seconded the resolution.

DAVITT'S ORATION.
Mr. Michael Davitt said it was well worth while to travel from beneath the shadows of Kilmashnam prison to witness this truly magnificent demonstration. Indeed, among the many encouraging signs of the times he knew of none more full of hope to Ireland than that of so many thousands of Lancashire workmen devoting their Saturday afternoon to the purpose of condemning the policy of the cowardly coalition Tory party. The resolution which had been proposed and seconded called upon those present to repudiate the application of a repressive measure to a country which was notoriously free from crime. Why, even the salaried taxicabmen of Dublin Castle had not been able to make out a case for Mr. Balfour which would justify the enactment of the eighty seventh coercion act of the present century. Her majesty's judges of assize in Ireland had also testified to the whole world how remarkable the country was in the absence from all kinds of crime at the present time. The only crime committed in Ireland now was that of eviction, and the only criminals were Irish landlords. Nevertheless, all Ireland was proclaimed last Saturday (cries of "shame") to be under police control and to be deprived of every vestige of constitutional liberty which Lord Londonderry or Mr. Balfour chose to take from the people. (Shouts.) What had been the weapon with which the Irish people had carried on the battle against landlordism and Dublin Castle for the last eight or nine years? Not those of revolution.

NOT A RESORT TO PHYSICAL FORCE, no, their weapons have been constitutional representation in the House of Commons, open and legitimate political combination in Ireland, the right of public meeting, and the privilege of free speech. With these weapons and some others, they had proved themselves more than a match for Irish landlordism; and the Tory landlords of Ireland, to save themselves and their cause from utter defeat, had called upon the Tory landlords of Great Britain and their backers to strike down the Irish people by brute force. The only justification for that coalitionist policy, now as the chairman had told them, was that they had to cope with some boycotting in many of the counties in Ireland. He would ask them to put to the Tory or Liberal Unionist the query "where did the people of Ireland learn the lesson of boycotting?" Had they never heard of thousands of tenant farmers in the present generation having been evicted by their landlords because they would not conform to their wishes at the general election? Had they never heard of nationalist produce in Ireland being regularly boycotted by Irish landlords? Had they ever heard of Dublin Castle or a land board of guardians, or an aristocratically controlled town council in Ireland giving advertisements to a Nationalist newspaper? Had they ever heard of landlords taking into their service Nationalists from amongst the people? No. The Nationalist party had borrowed the weapon of boycotting from the Tory or their enemies. The real object of the coercion policy of the government must be apparent to the masses of the English people. Its purpose is to deprive the people, and the Irish tenant especially, of the right of combination against Irish landlordism. It was meant to coerce the Irish farmers to make terms of purchase with the combination of landlords in power—it was intended to enable the landlords, by the aid of coercion, to wring from the tenants next year as high a price for the landlord's interest as would enable the latter in the

future to live as they had done in the past upon

MONEY FORCED UNJUSTLY from the sweat and toil of the Irish nation. Eviction was to be made the trump card of the Tory government in Ireland—not such evictions as they had read about at Bodke and Coolgreany, but evictions which would cost the landlord only a penny postage stamp. It remained to be seen, however, whether they would be able to carry out the policy of extermination as easily and as cheaply as they imagined. How many persons did they imagine had been turned out of their humble cabins in Ireland during the reign of her present majesty? Over 3,000,000 human beings. No one but the recording angel could tell of the scenes of misery, the tortures endured and the sufferings undergone by the people at the hands of Irish landlordism. Where had those millions gone to? The greater portion of them, as they knew, went to America, but tens and hundreds of thousands had been forced across the Irish channel into England, Wales and Scotland. What to do? To compete with English workmen in the labor market and to lower their wages, to add to the poor rates of the large centres of population, and to increase the rate of mortality, sickness and disease in the large cities. All that policy of extermination was carried out against Ireland and against the interests of English workmen, while millions of acres of the most fruitful land in Europe were actually hungering for labor in Ireland. He ventured to say the more the Irish question was studied by the English workmen from the point of view of the direct injury which eviction and misgovernment in Ireland

INFLECTED UPON ENGLISH INTERESTS the deeper would grow their sympathy for Ireland and the warmer their support of Mr. Gladstone's enlightened policy. The cause of the industrial democracy of the three countries was one, and the enemy of English labor rights and Irish national rights was one in Great Britain and Ireland. If English workmen would study the Irish question from the point of its influence upon their own well being they would find that Mr. Parnell and his followers were not their enemies but their friends, and that the enemies of their industry and commerce were of their own household. The government might relegate Irishmen during the coming winter to plank beds in Kilmashnam and other prisons, as their predecessors had done hundreds of times before, but they would find, even if they filled every prison in Ireland, and if they deprived Irishmen all over the country of the rights of public meeting and free speech, they would fail to crush the spirit of liberty or to prolong, to any appreciable extent, the existence of Irish landlordism or the Dublin Castle government. The Irish had fought and beaten coercion in the past, when everyone was against them—when it was 30,000,000 against 4,000,000. They were not likely to grow faint-hearted now, when they had over 20,000,000 of the British people on their side, and very little more than 10,000 of the worthless aristocracy resorting to the argument of tyrants. Mr. J. P. Finkerton, M. P., also spoke in support of the resolution, which was put to the meeting and adopted unanimously amid much cheering.

MR SEXTON'S SPEECH.
Mr. Sexton, M. P., addressed the assembly from a platform, at which Mr. Fleming, barrister, presided. The honorable gentleman in the course of his remarks said he very well understood why Lord Salisbury was so mortally afraid of a dissolution of Parliament. He knew that a dissolution of Parliament would be death to his government. The government was already in a galloping consumption. All he was afraid of was that the government would die too soon, for he did not desire that they should pass away before they had time to prepare for their reception a deep, wide and comfortable grave. Finding himself in Manchester, he wished to say that Ireland had cause to be grateful to the electors of that city. In 1884 the Conservative party were exceedingly sweet upon Mr. Parnell. They courted him with uncommon ardor, they sent their Irish viceroy after him to beg for an interview. They said to him: "Parnell, what would you like to have for Ireland? What kind of a system of home rule would suit your taste? Would you like a measure of protection for Irish industries?" They offered him more in 1885 than Mr. Gladstone had offered since, and when Mr. Parnell informed them of the state of his mind they went about the country making speeches which were intended to be precursors and heralds of a measure of

HOME RULE FOR IRELAND. If the Tories had obtained a working majority in the election of 1885 they would have passed home rule. They were entitled to expect it—they had given their word, and they could ask no more. That being so they had no cause to complain that Manchester in 1885 returned five Conservatives. But the general election did not give the Tories a working majority; they found that the vote of the Irish party was not strong enough to keep them in power, so instead of giving them home rule they began to call them Hotentots and instead of bidding goodbye to coercion, which before the election they had been vigorously denouncing, they attempted to suppress the National League. Last year Mr. Gladstone adopted and declared a policy of home rule for Ireland. Did Manchester reject it? (No.) Instead of one Liberal they returned three (cheers), and three better, sounder or more honorable Liberals than Mr. Jacob Bright (cheers). Sir Henry Roscoe and Mr. Schwan (cheers) were not to be found inside or outside the House of Commons. He was certain that when next Manchester was called upon the

electors would return six Liberals to the House of Commons. They knew Mr. Balfour rather better now than they did a year ago—they knew him now as the sultan of Dublin Castle. He believed that at the next election they would oblige that gentleman

TO PLAY THE PART OF JONAH, they would throw him over to save the ship of state. The last resort of the choice spirits of the Tory party in the House of Commons was to make a net upon some Irish member—to fasten deliberately upon some man who was known to be more quick-tempered than others, or upon some man whose nerves were unstrung by protracted public labor, and to endeavor by intrusion, irritation and insult to excite and goad that man into some word of anger which might draw down upon him the censure of the chair and the prejudice of the English mind against the Irish members. From what he knew of Englishmen, he was convinced that they had greater regard for a man who allowed his natural temper a little fair play than the man who would be dull or cold enough to be silent as a block under the pressure of insult and provocation. Under the coercion act, cities had been proclaimed where three weeks ago white gloves were given to her majesty's judges (shame), and counties had been proclaimed for offences which had not been committed in those counties for months and years. After the coercion came the remedy, which ought to have preceded it, but the cure was almost worse than the disease. The first point was eviction made easy, and another point was from ruin by making him a bankrupt. That idea had not been abandoned. They were to have rents reduced at last, and the government were doing so, with very bad grace what they ought to have done at the beginning of the year. The Irish had faith in the English people and in Mr. Gladstone, and looked forward in a calm and hopeful spirit to the day when the English and Irish people would be united, not by a union which had no validity except on parchment, but by a union maintained by 30,000,000 bayonets, but

BY A UNION RENDERED SACRED by the united intelligence of honest men, which no power on earth could break, and which would constitute the impregnable rampart of liberty and free affection. Mr. Sexton was entertained at a banquet at the Grand Hotel, subsequently, Mr. Charles O'Neill presided. In response to a toast of the Irish Parliament Party, Mr. Sexton said the chairman had referred to the fact that a citizens of Dublin honored him with nominations to the civic chair next year. He had accepted the honor in the hope that one or other of two events might happen—the hope that it might be his duty as chief magistrate to take part in the opening of the "Old House at Home." (Cheers.) That might perhaps be too sanguine a hope. ("No.") At any rate, if it were not so, it might be some year soon. The other hope was that, although the old House would be open, and it would not be his fault if he had not the honor of welcoming into it the great statesman who was giving the services of his old age and the prime fruit of his intellect to the cause of justice to Ireland. He could assure them that the day Mr. Gladstone set foot on Irish soil he would receive a welcome not Irish fervent, hearty and widespread than any living man had received. Some of those mean and carping critics who were unable to understand the natural nobility even of the Irish peasant would like people to believe that the Irish people would break faith with England. He would like to remind those who had any heart, the leader of the war of the reception given to the Earl of Aberdeen. It was by things like that that he asked them to judge whether if the Irish people received fair play they were not likely to give good faith in return. He was glad to be able to say that Mr. Parnell, over whose state of health some crocodile tears had been shed, had again attained the full vigor of his powers. The party was in high heart, the leader was fit for his work, the prospect was propitious, the end was certain. The chairman gave "The Irish at Home and Abroad," which was acknowledged by Father Shanley, from Minnesota.

CATHOLIC PRESS.

Catholic Columbian.

There is one evil to be occasionally noticed in our social organization, which, although constantly existing, its enormity is only brought into public notice by some of the tragic consequences. We refer to the idle, worthless, and very often mischievous careers of the sons of wealthy men. They are brought up with false notions of life. Every member of society is morally bound to make of himself a useful member thereof. Yet these young men, because they count upon a sure income, do absolutely nothing to make themselves or those around them better, happier, or more intelligent. Their lives are one epitome of uselessness and idleness. Occupation of some kind every one ought to have—even those who are born with the traditional "silver spoon." Idleness has always been and ever will be the mother of mischief. It is the plain high road to ruin. It is a social crime; for there is no place here, or even elsewhere, for the idle. A sad instance of the truth of all this comes to us in the details of a Brooklyn suicide. A young man named Horton, born in a wealthy home, lived this idle, listless life. He was the victim of idleness; had no occupation; no object beyond personal ease and enjoyment. He succumbed because he offered of love was unaccepted. His idle habits gave no guarantee for his future; and the young lady, advised by

her parents and friends, rejected him. Hundreds of instances could be cited of cases in which young men went to an evil end from this evil of being reared in idleness. They never learned to do any thing useful; and when their fathers would fall, their speedy ruin and destruction followed. All such have too much "leisure." They are and ever will be the victims of that detestable idleness which was well characterized by old Burton, the author, as "a cushion on which the devil kindly reposes."

Church Progress.
We are glad to notice that the Catholic party in Italy has decided to enter actively into political affairs and demand at the hands of the government rights and privileges denied them since Victor Emmanuel took possession of Rome. The confiscation of church property and the public robberies perpetrated in the name of law, should have aroused the Catholics of Italy long before now and we would not be scandalized by the shameful robberies committed on them. Patience for a time may be virtuous, but it has long since ceased to be of that stripe in the face of wrongs done by the Italian Government. In other countries Catholics have to enter the political arena, if they expect a recognition or even justice and why should Italian Catholics allow the tread of the despotic to go long unchallenged, when only a strong, united, political organization was needed to fight their enemies and crush the serpent's head that would consign all religion to oblivion? We wish our Italian friends success in their movement, and let them only take exception with the Catholics of Germany and they will soon coerce the hand that robs the Church of her property, the people of their rights, and God of His justice.

Boston Pilot.
Answering a defendant of Professor Tyndall, who knows scores of the "enlightened Americans" referred to by the scientist as opposed to Irish Home Rule, who denounces the Irish Nationalists as "the lawless, murderous element of society," and asserts that Gladstone is in his dotage. The Boston Watchman declares:—"Our friend's inferences are not sound enough, perhaps, but they are not natural. We meant to intimate no doubt that there are such Americans." Professor Tyndall claims to have the support of intelligent curiosity to know who these superior persons might be. The question is: Does Home Rule mean separation or would it lead to separation? Was Ireland a part of the British Empire before 1800? But Ireland had then her own Parliament. What is asked now is a restoration of legislative independence. . . . Denunciation of English rule over Ireland, such as now exists, is consistent with the loyal purpose to secure Home Rule under the British Crown, and we do not see the evidence that anything more is proposed by Mr. Gladstone. . . . Of that great statesman we need only remark that those who meet him in Parliamentary debate are in no danger of thinking that he is "in his dotage." The articles, besides, which he contributes to reviews show his old mastery in statement and discussion, with his unequalled command of various knowledge."

London Universe.
Professor Tyndall is rapidly qualifying for a return in the University of Billingsgate, from the cold latitudes of Switzerland, where he is sojourning, he is a warm spirit to the contrary, at Glasgow wherein he denounces Sir George Trevelyan as a specimen of dry rot. He turns pale at the prospect of the scattered Protestants of Ireland being surrendered to the tender mercies of "the Romish hierarchy" and the National League. What do those frightened creatures, Messrs. Harrel, Fyne, Fanner, McDonnell, Jordan, and Smith, and the rest, think of that? The professor's fear is not enough to drive a dyspeptic cat into convulsions of laughter. The poor deaf creature says he understands the problem. It is all on account, not of Eliza, but of William of the "perverted intellect," who has set at naught the dictates of political morality, thrown truth to the winds, and so on and so forth. But the heroic Tyndall is prepared to jump into the arena and do something—most probably make an ass of himself—before he will allow his persecuted brethren to be eaten up. We doubt if the warlike college dignitary could hit a hay stack or command an army of two men and a magpie. He is the nearest approach we have to a modern Don Quixote without the chivalry. He boastfully owns that he has cut himself adrift from his early moorings in theological matters. The sooner he sails, the better, for his later moorings in political matters, the nearer he will be to the elect and the farther from the lunatic asylum.

N. Y. Irish American.
It is said by the London correspondent of the Times that several families of evicted Kerry peasants sailed from Queenstown, on August 4th, on the Allan Line steamer Caspian for Quebec. There are 66 persons in the party, all desperately poor. The majority of the children are under 10 years of age. The parents belong to the lowest farm labor class. Beyond the fact that their passage was secured by the famous evictor Frensham, the Queenstown correspondent could learn nothing from them. They have all evidently been warned to keep silent, for unlike any Irish immigrants ever heard of before they refuse to tell where they came from, who their landlords were, or where they were going. It could not be discovered if they had relatives across the sea. This manful reticence and one or two other things suggest a belief that they are going into the States across the Canadian frontier, their patron being afraid they would be stopped if they sailed to New York.

The Hon. P. A. Collins, M. C., of Boston, was in Cork on Thursday, August 4th, to be present at the throwing of the dart by the Mayor. On Sunday, he and his friends, left in the Alaska for New York,

where they will arrive early in the coming week. He said in a recent interview:—

In England I met Mr. Gladstone, the Marquis of Ripon, and several other English statesmen who were not formerly of the Home Rule party. I was present at some of the debates, and I read the newspapers. I must express my very great delight, and I may almost say my amazement, at the progress that Home Rule has made in the English circles during the past two years. It looks to me as if the time had come when the last vestige of bitterness between the people had passed, and that the democracy of England are absolutely shaking hands with the people of Ireland as a mass. One of the most marked things that have lately taken place was the invitation of the Liberal members of Parliament to the Parnellites to meet them at dinner. This took place but a few days ago, and it closes an old era and marks the opening of a new; it means the difference between the Government and the people of England in dealing with Ireland. It means that, at last the people of England, as a contra-distinguished from the ruling classes, have decided to meet the Irish difficulty in the democratic way, recognizing the right of the people of Ireland, to at least equal privileges with those enjoyed by the people of England, and to work out the salvation of their country according to their own convictions.

Catholic Columbian.
An excellent subject for thought in these days of fragmentary sectarianism, will be the substance of the following from Mr. Marshall in his admirable "Comedy of Convocation." The words are imputed by him to Archbishop Chesley, who was "High Church" and did not believe that the Church could ever abdicate the functions which she derived from her Founder or lose the power to "teach all nations." "If," says the Archbishop, "we were asked why a Church which could teach with a divine authority in the third or fourth centuries could no longer do so in the tenth or fourteenth, he admitted that he did not know what answer to give; because if the schisms and heresies which existed even in the Apostolic age did not impair her prerogative of infallibility then, it was reasonable to argue that they could not produce such a consequence now. Evidently the Church did not become human and fallible simply because her enemies were called Luther, Cranmer, instead of Cerinthus or Marcion, or because the names of Calvin or Eutyches or Nestorius. If the earlier heretics could not rob the Church of the gift which God imparted to her, certainly it was hard to see why later adversaries should be able to do so."

Colorado Catholic.
It is painful to think of the little value set upon the possession of the one, true Faith by too many Catholics. All through the pagan world there has been and is a wall of deepest heart sorrow for the lack of something which the groping searchers after truth do not understand, but which is the want of faith. Their knowledge, such as it is, is often touching the farthest frontiers of reason, is not a consolation; it is a cold, chilling light; there is no warmth in it. They toss about in lives that are full of affliction, and unlike the infant receive no paregoric in their pains. Deep, inscrutable mystery, but it is wrapped up in the ways of an all-just providence. Strange it is that they who have this needed illumination of brain and spirit will permit the light to play in vain on their favored vision. But it is true that none are so blind as they who will not see.

N. Y. Freeman's Journal.
The Hon. Wm. Cody, whose nom de guerre is "Buffalo Bill," has been receiving the most distinguished attention in England. The Queen attended his show and the Prince of Wales condescended to meet him on almost equal terms. This latter announcement amazes many Americans, and their amazement has found words in the newspapers. But there is not so much disparity between the Prince and the Hon. Buffalo Bill. From an American point of view, brains and personal character are supposed to count more than other attributes in fixing a man's position in society. Now the Hon. Buffalo Bill knows more about horses than any aristocrat in England, and as a knowledge of the points of a horse is considered a necessary part of every English nobleman's education, Buffalo Bill is, in that sort of education, superior to any English peer. In personal character Buffalo Bill seems to have the advantage. Besides, is not the Hon. William a sovereign in his own right, like every citizen of the United States? Why should an American citizen be surprised if a foreign sovereign shows him distinguished honor? And the Hon. Mr. Cody does well to take British adulation as tribute to his sovereignty and to the fact that he rides a bucking pony better than any man in the world.

Duke Paul of Mecklenburg, who was recently converted from Lutheranism, has sent a letter to Pope Leo expressing the most filial sentiments of devotion towards the Sovereign Pontiff and loyalty to the Church.

Colorado Catholic.
The old-time saints thought it the surest sign of election to obey strictly the commands of superiors. Even when the commands appeared to them unreasonable a murmur against them was unheard of. The latter-day saints are resisting the code of virtue in fact reversing it. The commands of the superior are not nowadays obligatory until the subordinate shall have approved of them. Who says the nineteenth century is not progressive? Individual ownership of land is expedient for man in his present fallen state. This is the sound doctrine taught by the

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great schools of Christian philosophy, and expresses the principles of Saint Thomas Aquinas. The following extracts are taken from the illustrious French Dominican theologian, Billuart: "Common ownership of the goods of the earth could also be re-established per se. That is, if men were as they ought to be, faithful to duty, upright and intent on the common welfare more than in their individual interest. This state of things at the birth of the church actually obtained among the first Christians of Jerusalem, and it now prevails by rule in the religious communities of the church. But because human nature is corrupt, men are intent on their own desires, their avarice, and their individual interest, rather than on the common good. Therefore all nations have judged that, to secure the proper cultivation and the peaceful use of the soil, it was expedient to divide the land, or to establish individual and exclusive ownership." "For the preservation of man's existence the land must be cultivated; but it would not be properly cultivated if it were owned in common, for men are more slothful in attending to things, the proprietorship of which is common or unindividualized. Therefore, the land should be divided, and an exclusive ownership established. This conclusion, although inferred truly, nevertheless does not express what is absolutely necessary in the very nature of things; since, even if common ownership of land were the rule, the soil could, absolutely speaking, be cultivated. That is to say, it could, if men were as they ought to be, correct and heedful of their obligations. The conclusion just described is in reality of such sort as to disclose a measure which is expedient in view of the carelessness of men respecting goods owned in common."

Ave Maria.
The number of Catholic Indians in Manitoba is estimated at 10,000. Bishop Grandin, who has been a missionary many years in that bleak country, is assisted in his apostolic labors by thirty-five priests and twenty-two lay brothers, all members of the Congregation of Oblates of Mary Immaculate. There are also about forty Sisters taking care of orphans and sick, and teaching schools. Heretofore the good Bishop and his devoted priests have suffered incredible hardships, sharing all the miseries of the wandering tribes, traveling in dog-sleds and with snow-shoes in winter; but now, the Indians will be settled down, and the missionaries will not suffer so much. In the northern part of the diocese, in the depth of winter, the sun does not come above the horizon for thirty-three days. The days are marked by a strong twilight. The Bishop receives a donation from the Society of the Propagation of the Faith for his missions, the support of priests, erection of chapels, etc. If the priests can count on twenty-five cents a day for personal expenses, they consider themselves well off.

The September Catholic World.
In spite of the "heated term," the Catholic World continues to keep up the high general average of the last few months. That it is more abreast with the times and takes a wider range than hitherto is the verdict passed upon it on all sides. The September number treats intelligently and fully the timely topic of Mexico, in its industrial and educational aspects as well in its modern fictitious literature. Mrs. Blake's paper on the latter subject is a fit supplement to her "Garden of Mexican Song," which attracted attention in the May issue of the same periodical by its excellently rendered versions from living Mexican poets. Mrs. Sullivan treats her more prosaic but on the whole more interesting topic in her usual direct and forcible manner.

TELEPHONE EXTENSIONS.—The Bell Telephone Company announces that the following places are now connected with the rest of its system and are open for business over the wires from other points, viz: Cargill, Greenbank, Niagara-on-the-Lake, Oatlands, Paisley, Pinkerton and Saultfield.