

MULTING ALLOW, AND MACHMINT A FREE MET



VOL. XXXIV.-NO. 27.

MONTREAL, WEDNESDAY. FEBRUARY 13, 1884.

OPEN LETTER **ARCHBISHOP LYNCH**

A sories of letters addressed to eminent Canadians have appeared during the past eight or nine weeks in the Toronto Evening News. Some of these although the statements made in them were in the main truthful, were | rights and those of your Church ware in some very far from complimentary. The eighth letter of the series was addressed to the Archbishop of Toronto, and of him this praiso and enlogy :---

No. VIII - To the Most Reverend John Joseph Lynch, R.O. Archbishop of Ioronto:

MAY IT PLEASE YOUR GRACE ;

It affords me sincere and unalloyed pleasure to include you in the list of my public correspondents at this time, more especially as I have nothing to say which is unbecoming for me to utter, or which will be unpleasant for you to read. Personal acquaintance with you I have none. Never, indeed, have I even so much as touched the hern of your archiepiscopal garment. But I have attentively watched your course ever since your first arrival in Toronto about twenty-five years ago, and candor compels me to say that the result of my observation has been to increase my respect for the sacredotal character, and for the faith of which you are so earnest an exponent. Had the priesthood of past ages been all modelled after your pattern ; had they been more like you in spirit and in deed, there would have been no necessity for a European Reformation, no field for the iconociastic achievements of "the Monk that shook the world." You have thus far fulfilled your high ecclesiastical mission with the fullest acceptance and honor. You have ex-torted sincere, if reluctant, tributes of respect forn persons who, as a general rule, have no sympathy for the Oatholic faith or its pro-fessors. You have pursued a uniform and consistent course throughout. When occasion has arisen for you to put forth the weight of your hand in secular matter you have neither hesitated nor faltered. Speaking for myself, I may say that I am not much in favor of ecolosiastical interference in matters which properly fall within the province of the laity, but all your efforts in this direction appear to me to have been dictated by high and worthy motives. I am bound to admitso far as my memory serves me-your infla-ence has always been exerted on the right side. Such a life as yours must be pronounced to have been an almost unqualified success. You have played a conspicuous part with great jadgment and moderation, and you have successded where many persons of more arrogant pretensions would have algually failed. Though not an adherent of your faith, I have not unfrequently subjected myself to the influence of your ministrations. Several times in the course of every year, during the last two decades, have I listened to your expositions from the pulpit of St. Michael's Oathedral, and I am free to confess that I do not regard my time as having been misspent. Your sermons, as a general rule, are plain and practical homilies, adapted to the understanding of the least intellectual members of your congregation; but they are always fraught with worldly as well as spiritual wisdom, and with advice which every one of your hearers would do well to follow. You have the faculty of adapting your words to your theme, and, whatever may be the subject of your discourse, none of your listeners can fail to carry away at least one wholesome, practical lesson. You are never dry or turgid. Afd, on exceptional occasions, you have proved that you are capable of rising to a high degree of spiritual eloquence and exaltation. fore than once in my hearing have words flowed from your lips which must have stirred alike the hearts of the learned and the unlearned. I have heard you deal with all manner of subjects, and in listening to you I have never felt wearled. Sometimes you have given utterances to sentiments which did not commend themselves to my judgment, either as a Protestant or a man of the world. That such should have been the case war, of course, inevitable. But I have never failed to recognize the sincerity of your utterances, nor the power with which they were set forth. Full of the learning of the cloister, full of the falth which springs from no human inspiration, full of the carnestness which deems the conversion of souls and the Welfsr of the Ohurch the only things worth striving for, it is only to be expected that you must sometimes procisim dootrines which find no acceptance with minds differently, constituted. But the preacher who avera Bothing but what meets with. universal acoptanoo will soon find himself, preaching to empty pews, and, as a proof that such is not. the nature of your pulpit orstory, the pews are always full. Tite, there are persons-and these, too, of and order; your own faith-who take a less favorable. view of your character, and qualifications. No one, so far as I am aware, ventures to call in question either the sincerity of your motives or the vigor with which you expound them. But it is a matter of 'course' that a tions, and are said to be somewhat exacting Fielate who has attained to so elevated a in matters of discipline. You are warmly Position as yours should have had to encoun- beloved by the young priesthood who for more or less of opposition and obloguy in especially come within the circle of the process. It is alleged against you that your influence. In your calm retreat you have had too much to do with politics, and at St. John's Wood you are said to unthat you are vain of your political influence. Worse than this I have never heard laid to Your charge. It is not a great matter, even pal palace. I have been assured by those who if the charge be well founded, and I believe have been admitted to your intimacy that you It has only been put forward by those whose are endowed with most pleasing conversa-Political biss prevents them from looking at tional powers, and that you can at times pour the question with perfect disinterestedness forth a steady stream of kindly and genial and impartiality. The simple fact I take to humor very entertaining to bear. On such oc-

your mind is exceedingly, almost phenomenally, liberal. While holding fast by the | doubtless, were legitimately placed there. tenets and traditions of your faith, you are matters specially pertaining thereto. Becog-nizing the fact that your lot has been cast in the theological beliefs of those bryond your own pale, or to meddle with secular effairs

with which you have no manner of concern. If you have at times held the balance of power between Mr. Mowat and the Ontario way or other involved.

You have taken a warm interest in various Eocial reforms, and have done noble service in attain the age of twenty-one. You rightly was stretched forth to save you. You spent argue that if a youth reaches his majority several tolleome and adventurous years in the

trained for the saored calling, and passed through the various phases of scriptural and that your name usust occupy a very educational tuition at an early age. At twenty- [prominent place in it. You have never three you were sent to Paris, where you completed your novitiate in connection with the congregation of the Mission St. Lizzre, Opposition, it has been because your own the chief training school of the world for foreign missionaries of the Roman Catholio Ohurch. Having taken the vows and receiv-ed ordination, you returned for several years panse you could not well receive. That to Ireland, where you were ordained descon Archbishop of Toronto, and of him this the cause of temperanue. A total abstainer and priest at Maynooth College. In 1846 merolless critic could utter only words of yourself-except, of course, in the sacrame ts you enlisted under the banners of the Vicar. of the Ohurch-you never loss an opportunity Apostolic of Texas, and set out for the field, this country, and of none more sincerely than of inculcating the doctrine of total abstinence of some of the most exacting of your future ot upon others. It has for years been your cur- labors. Upon reaching New Orleans you nartom to exact from all the young mon and rowly escaped death by accidental drowning boys over whom you have any influence a in the Mississippi r.ver. Providence had solemn pledge of abstinence until they shall other work for you to do, and a timely hand

cism laid at your door, and some of them, Toronto was named as the Metropolitan Sea of Upper Oanada, you were appointed to the The life of a reverend prelate is generally | archbishopric. During the thirteen years disposed to exercise a free discretion as to | uneventful. Your own has furnished an ex- | which have since elapsed you have discharged ception to the rule. You are a native of the the Cuties of your high office with becoming County of Monsghan, where you were born on | dignity and unfligging energy. When the a land where the majority of the people are the 6th of February, 1816 You were specially history of Roman Catholiciam in this pro-Protestante, you have never assumed to direct trained for the sarred calling, and passed vince comes to be written, it will be found vince comes to be written, it will be found besita'ed to spend yourself and your substance for the good of the great cause which you represent. You have your reward in the devotion of a multitude of admirers, and in the consciousness that

you may live long to enjoy the well-merited dignities you have so worthily won, is the sincere wish of many thousands of persons in RANGER.

Six warehouses in the so-called Moscow baziar have been destroyed by fire, and there without knowing the taste of strong drink, he Lone Star State, during which you were fre- bezasr. The loss will be enormous.



PRICE FIVE CENTS

THE SOUDAN TROUBLES.

TRIBES REPORTED MORE QUINT-THE SITUATION AT EUAKIM --- MUNITIONS FOR EGYPT.

LONDON, Feb 11.-General Gordon telegraphs from Barter that the country is now in excellent spirits and confident of success, and that he has everywhere been well recuived.

Ordars have been received at 'Ohatham to sbip to Egypt immediately 2,500,000 cartridges and a large quantity of nine pounder shells.

SUARIM, Feb. 11.-The Egyptian Governor Gancral nese has been dismissed. There are numerous rehels in the violnity of the town. Admiral Hewitt to-day reviewed the whole garrison, and afterwards inspected the filthy prison in which numerous prisoners have been kept for a long period without trial, for the sole offence of sympathising with Arabi Pacha. The rabels advanced this evening to within a mile and a half of the town, lighted

is little hope of saving the remainder of the fires and destroyed a large malon plantation.



The Catholic Oburch Discussed Before the Nancteonth Contarry Olab of

NEW YORK, Foo. G-A remarkable and interesting discussion was held at the meeting more quiet. All telegrams agree that he is of the Ninete onth Century Club in the parfors of Mrs. Courtlandt Palmer last evening. Mgr. Capel, by invitation was present and delivered an address upon the Catholic Ohurch, stating the grounds upon which she bases her commission. His propositions were then criticised by the Bay. Dr. J. M. Paliman, the Rabbi Gotheil and Mr. 2'had-dens B. Wakeman, the free thinker. Each speaker was nominally limited to twenty minutes,"and the Monsignor was given fifteen minutes in which to roply to his critics. The parlors were crowded with refined and thoughtful ladies and gentleman, and the discussion was followed with the keenest interest.

A small table, set in the wide doorway between the two parlors, and furnished with a pitcher of ice water and an open watch, was the point from which the addresses were delivered. Near to this at eight o'clock eat Mgr. Capel, his clerical robes, in which pasple silk was conspicuous, giving him an individuality in the throng of ladice and gen-tiomen in conventional evening dress. Mr. Courtlandt Palmer, president of the olub, introduced the prelate with a few complimentary remarks, and he was received with much clapping of hands when he stood up to apeak.

THE CATHOLIC CASE STATED.

The Monsignor in the course of a brief and terse address stated the Oatholio case. He observed, to begin with, that the Catholis Ohurch holds that man is endowed with intellect to know the truth, with will to do good. He is glited with reason which, among its other capabilities, and by his own power and light, can know of the existence of God. of the immortality of man's soul, and of man's responsible dependence on God. This constitutes, in other words, natural religiou, and rests for its basis on the intelligence and the disoursive power of the human soul.

ON BEVELATION. The Oatholic Church, he said, holds that bosides this natural knowledge concerning God, man's destiny and man's responsibility, there is another body of truth, called revelation, giving still more extensive knowledge concerning God and man. This revelation differs essentially from natural religion inasmuch as it is no product of scientific research, but is imparted by God. It rests not on the capability of reason, but on thety and goodness of God. This revelation began with the promise of a Redeomer and ended with the ascension of Christ. All dogmas since formulated by the Ohurch, he said, are but explicit declarations of the several truths contained in Revelation. The Church holds that such revelation is embodice in certain inspired writings and traditions. After making a close definition of the word "God," as understood by the Church. Mgr. Oapel laid , down the statement that the Church holds that between reason and revelation there never can be any real discrepancy since the same God who gave the one gave the other. Here it is important to remember the gult separating the facts in nature from the scientific theories advanced by men-He insisted that between the facts and laws in nature known by resson and the doctrines, of revelation there is and never can be an tagonism. DOOTRINE OF AN INFALLIBLE TRACKER. Then he made, with extra emphasis, the proposition that the dimness of man's knowledge about his Oreator, the weakness of man's moral nature, the responsibility of man to God, and the goodness and justice of man's Maker, not only rendered revelation possible, but also necessary. And the Oatholic Church, he declared, holds that revelation being made there is the need of an authoritative teacher and guardian of it, so that in all times, for all persons and under all circumstances the individual may know the teaching of God. This implies infallible or divine authority, exercised though it might be through weak, sinful, fallible agents. The commission, not the individual, was to be looked at. Beason had the right to examine the credentials of suck commission, but, being convinced that the commission was genuine and had emanated. from God, who cannot deceive nor be daceived, reason had but one duty, to accept the message though it might be beyond the ken of intellect.

is much less likely to become a drunkard than quently compelled to take your life in your if he had all his life been accustomed to tamper with the demon that tempts so many to cover from the effects of the Mexican war, their undoing. You also, as is quite natural and society, what there was of it, was very and proper, take a warm interest in the solu- disorganised. You were often in peril from tion of the Irish question. As one to the manner horn, you will know the intolerable glous diseases. On one occasion you were grievances which Irish landlords have long struck down by malignant fever, and were grievances which Irish landlords have long inflicted upon the peasantry. As a patriot, no less than a priest, you are directly interested in the agitation which has been so persistently and you proceeded first to New Orleans and kept up during the last few years. under the auspices of Parnell, Davitt, and their followlaborers. As an Irlshman, you are a firm advocate of Home Bule, but as a Christian

believe in gaining constitutional amendments some turbulent spirits in this Province, You are ever to be found on the side of law As a clergyman, you are constant in and

out of season, and are known throughout your diocese as a model of industrious as. siduity. You are active in all your ministrabend somewhat from the austere dignity which is a proper adjunct to the archepisco. be thus; that, taking your circumstances and casions your sixty-eight years all lightly upon | Council in 1870. Upon the division of the Germany is a comic paper sailed Mized your creed into consideration, the texture of you. I have heard many a sprightly wittle Ecclesiastical Province of Quebec, when Pickles.

hand. The State was just beginning to remankind, from wild beasts, and from contamany months fighting your way back to con-valescence. Ohauge of all became necessary, thence to St. Louis, where you were sppointed Superior of St. Mary's Seminary, an educational establishment in a comparatively unsettled part of Missouri. In course of time and an ecclesisstic, you always believe in this community was attacked by miasmatic rendering unto Casar the things that are faver, induced by the overflow of the Missie-Constrin. You have not hesitated to denounce sippi. You were struck down along with your the apostles of dynamite and rapine, and you fellow-workers, and lay for many weeks at the point of death. After your recovery you by constitutional means. In short, you take were sent on a mission to parts, wheney you precisely the same stand on the burning raturned in a faw months to the United question of the hour as is taken by the States. For several years afterwards you more moderate hierarchy in Fatherland; ministered in various parts of the West, gainand I have good reason to believe that your ing experience, and growing steadily in favor example has had an excellent effect upon with your coolesiastival superiors. In 1855 you were sent on a special mission' to Bome, where His Hollness, as a mark of particular favor, endowed you with authority to hear, contession and grant absolution in all parts of the world. The next year found you settled in Buffalo, where at the request of the Bishop of that diocese, you founded a Seminary of your Order. The establishment wis subsequently removed to Nisgara, where it was for some time maintained entirely by, funds raised through your own exertions. These erertions brought you under the notice of the Canadian hierarchy, and in 1859 you were appointed condjutor Bishop of Toronto. Bishop Charbonnel, your superior, resigned in 1860, and you succeeded him in the meeting this evening, decided to give notice bishoprio.

> Your life since that time, at least upon its surface, is pretty well known to the people of Oanada, You have made repeated visits to Bome, and were present at the (Ecumenical

NEW YORK, Feb. 10 .-- The licraids cable

despatch says :--- The Invincibles who have recently removed from the Dublin prison have been distributed among the prisons at Portsmouth, Dartmoor, Perth and Millbank. London, Fob. 11 .- Henry Labouchers and Among the prisoners are Flizharris, better Thomas Bart accom; anled Bradlaugh to the

known as "Skin the Goat," Lawrence Hantable in the House of Commons to-day. There ion, James Mullett and Dowling, all of Bradleugh administered the oath to himself whom are iresting under life sentence to and placed a sigued paper on the table, bowing as he did so to the Speaker. The latter informed Bradlaugh that he had not conpenal servinde for their connection with the Pt coliz Park murder and the Field case. The prisoners were formed to the rules and ordered him to withtaken from their cells in the early morning drawinestit his conduct had been considered and placed in close vans. A strong body of by thes House. Bradiaugh withdrew under mounted police guarded them as they were the Peers' gallers ... driven to the Northwall, Dublin, and placed

Mr. Giadelone made no motion, where in board the Government steamer Valorous; upon Sir Stafford Northcote moved that Brad-During the transfer from the yan to the laugh be not permissed to take the oath. The steamer the prisoners were recognized by motion was carried by a vote of 280 to 167. some of the bystanders and a choor was raised, Another, moslea by Sir Stafford Northcote but the prisoners preserved slience. that Bradlangh be excluded from the precincte

Government detectives who were sent to of the house was carried by a vote of 228 to 120. Prior to the division on Sir Stafford Paris to watch the reported, arrival of Irish-American dynamilters, Capt. McCafferty, Col. Dessy and others, have retained to London. They state that there are no approat move-Northcote's first mcilon, ments of any consequence. Capt. McCafferty is constantly making journeys between Antwerp, Havre, Paris and Hamburg, but the to dispute the decision of the house. mouchards, who are closely watching his movements, fail to discover anything out of

the way. Dustin, Feb. 11.—The second trial of Bobert Elliott, Swords Margrath, and Lestrange, for conspiracy to murder William Buiyth, of Berbaville, began this morning. LONDON, Feb. 11 - The extreme Parnell members of the House of Commons, at a ot motion condemning the unpopular and exclusively landlord character of the Irish magistracy.

Among the journals recently started in

BEV. DE. PULLMAN'S ADDRESS.

The first address in reply to Mgr. Ospel's comarks was made by Bay. Dr. Pullman who 'read a long and eloquent paper in which he asserted that the essence of Profestantism was sincerity; the Betormation was a turning back to the reality of things. God's laws could not be paid for, with money, nor could sheepskin and ink convey God's pardon. The Romanist loved anthority most, the Protestant loved liberty most; the one party was denominated, by the spirit of authority, the other, by the spirit of liberty; to attempt to go back to the Oatholto Oaurch to remedy existing evils

from the course which he had previously parwould be like putting out a man's eyes as a sued. His opinion had not changed. It was remedy for dimness of vision. In conclusion not the duty of the executive spain and again the reverend gentleman argued that the enercise of " private judgment leads to sincerity, Mr. Laboursters opposed the motion of Sir and encerity to solid charity."

Stafferd Northoeld, and expressed contempt for any form of Gath, which, he declared, was BABBE GOTTHEIL AND MR. T. B. WARMAN. Esbbi Gotthell argued that If an suthorsa superstitious iscuntation and sanotimonious sophistry. This hypooriey, he said, was betailve exponnder of the truth were necessary Israel was that expounder, as appeared from ing exposed, and it was his opinion that Bradiaugh would ultimately win. the Old Testament. No religion, he thought, had the whole and absolute truth. Each When Bradlaugh loft the house he was zereflected one elde of it, and every ethicat reoeived with mingled hisses and cheers by the ligion had a cleim upon the world. Mr. T. assembled crowd. The law officers of the B. Wakeman set forth the claims of evolugovernment have been instructed to prosetion.

oute him immediately for voting three times In conclusion Mgr. Capel made such s in the bouse yesterday. Bradlaugh will de-fend the action. In the meantime he will good humored but destructive and logical zeply to his critics as drow laughter and apnot resign his scat. By his action Bradlaugh has rendered himself liable to an aggiegate plause from the large audience. Mainel introductions and . informal conversation followed the debate

OR BRADLAUGH TAKES THE OATH. Irish Affairs. HE IS AGAIN EXCLUDED FROM THE HOUSE BRADLAUGH WILL NOT BEEIGN HIS SEAT.

Mr. Gladstons said he could not deviate

penalty of £1,500



THE ICE PALACE-WINTER CARNIVAL (Attack and Defence of the Ice Palace, See Page 3.)