

The Catholic Record
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Catholic Record.
LONDON, FRIDAY, AUG. 31, 1883.
THE FRENCH VICTORY IN ANNAM.

French arms have achieved a complete victory in Annam. We rejoice at this culmination of the embroglio, and we cannot deny that our pleasure is enhanced by our knowledge that British covert intervention prevented an earlier and similar solution of the difficulty.

THE SLIGO ELECTION.

The Sligo election is another signal triumph for Mr. Parrell and the Irish party of self-government. But a few weeks ago Monaghan voiced the determination of bold Ulster to rest satisfied with nothing short of Home Rule for Ireland, then came gallant Wexford accentuating that determination on behalf of Leinster, and now advances Sligo to the front speaking for royal Connaught.

THE IRISH REGISTRATION BILL.

The House of Lords by its rejection of the Irish Registration Bill has established another title to the condemnation of all honest minds. The Irish Franchise is restricted to an extent incompatible with even the appearance of free government.

and most unjust system of registration which excludes thousands of honest and deserving men from the polls. Yet we are told that Ireland should be happy and content.

THE TELEGRAPHIC STRIKE.

The failure of the telegraph operators to bring to terms the gigantic monopolies against which they contended, has taken no one by surprise. The demands formulated by the strikers were perfectly just, but the time chosen for the strike was singularly inopportune as the organization of the strikers was surprisingly defective.

The failure of the strike is a source of loss to all and disaster to many who took part in it. True, the companies suffered some loss and inconvenience, but they are able to bear their loss without difficulty.

THOUGHTS FOR THE TIMES.

Our Lord Jesus Christ himself tells us that the kingdom of heaven suffereth violence and the violent bear it away. Of what violence does our blessed Lord speak? Not indeed the violence of constraint, but the violence of penitential tears, not the violence of provocation by sin, but the violence of ardent prayer, not the violence of pride, but the violence of self-abasement, a violence whereby we incur not God's anger but deserve mercy at his hands.

Once the victory has been achieved, it is our duty to improve our advantage. As the brave and able commander, not content with the defeat of his enemy, pushes his success to its farthest consequences, so should we, not content with victory over the enemies of our salvation, not desist from the combat till their power receives such a check that they can never again place our salvation in danger.

Our struggle must, however ardent, be conducted with patience. "Have patience with me," says our Lord Himself in the gospel, "and I will pay thee all."

indeed we can overcome and disarm many of the most dreaded enemies of the human soul. Our Lord Himself gives us an admirable example of patience in the sufferings of his adorable passion. With what meekness did he bear with the cruel affronts, outrages and injuries offered him by men for whom he poured out his life's blood.

It too often happens that we place such a value upon earthly things that we cannot raise our minds to God. It is indeed a duty solemn and inalienable for us to discharge the obligations of whatever position we fill in this world, but the discharge of these obligations should be directed to the great end of our creation, eternal salvation.

But to be assured of success, we should endeavor to acquire the virtues of Christ Jesus himself, his charity, his humility and his sanctity. Our lives should be a consecration of virtues divine in their origin, divine in their end—faith and hope and charity and good works sustained, courageously and confidently to the very end.

By these means we shall indeed gain the reward meted out to the good and faithful servant. We cannot aver that the path of salvation is too difficult for us, who belong to that Church which blesses its children with such superabundant graces that sin should recoil from them and benediction surround them—that Church out of which there is no salvation—the Church which is the representative here upon earth of the Heavenly Jerusalem in the solidity of its foundation, the symmetry of its superstructure, the exactitude of its divisions, the proportion of its parts, the tranquillity as well as the signal happiness of its inhabitants.

PASTORAL VISITATION.

In accordance with the announcement made a few weeks ago in these columns, His Lordship Bishop Duhamel, accompanied by the Rev. Father Coffey, of the Record, left his episcopal city on the 2nd inst. to make the regular episcopal visitation of that portion of his diocese situated in the valley of the Gatineau.

His Lordship, left, as we have said, on the 2nd inst. and first visited the mission of Upper Wakefield. The distance from Ottawa to that place is nearly thirty miles. About midway the episcopal party was met by the indefatigable pastor of Wakefield, Rev. Father McCarthy, and after a slight delay resumed the journey northward, to be encountered a few miles from Wakefield by one of the most furious thunder and hail storms it has ever been the lot of the writer to witness.

Accompanied to the church by the Rev. Fathers Corkery, McCarthy and Coffey, His Lordship, after the usual invocations and prayers, ascended the throne, while the Rev. Father Coffey addressed the congregation on the subject of contrition. On the morning of the 3rd the bishop celebrated holy mass at seven a. m., during and after which confessions were heard till the last mass celebrated at 10 by the Rev. Father Corkery.

On the morning of the 5th, His Lordship administered the rite of confirmation to a large number of children, and preached another powerful and instructive sermon in French, Father Coffey following in English. In the afternoon of the same day the Bishop left for Bouchette, a distance of twenty-seven miles. A brief stay was made at Gracefield, where the Rev. Father Gay extended a right hearty welcome to the party.

On the morning of the 6th, His Lordship administered the rite of confirmation to a large number of children, and preached another powerful and instructive sermon in French, Father Coffey following in English. In the afternoon of the same day the Bishop left for Bouchette, a distance of twenty-seven miles.

dent priest, has been for several months under the charge of the Rev. Father Prevost, O. M. I., through whose zealous administration it has made steady and decisive progress. On the 6th of August, after confirmation and mass, His Lordship again preached on the subject of conversion. In the afternoon the journey northward was again resumed, and after a drive of fifteen miles, the bishop met with a most hearty welcome from the good Oblate Fathers at Maniwaki, one of the most favored and picturesque spots in the whole Ottawa country.

Located, as we are, almost in the bosom of the primeval forest, we cannot extend to you such hospitality as our feelings would dictate. From the bottom of our hearts we candidly and earnestly thank you for your great condescension in visiting us, at such great inconvenience and fatigue to yourself personally.

As your Lordship will have observed, we are after having our new church completed; and although of modest appearance and proportion, we feel that the limited means at our control would not justify us in erecting a larger edifice; we feel that we have discharged a pleasing duty to the best of our ability.

When this mission was first opened some nine years ago, the chapel afforded ample accommodation for the small number of communicants who were then in attendance, but we soon found it inadequate to accommodate the quickly increasing population. The new Church, which is fifty feet in length by thirty feet in breadth, has been brought to its present incomplete state at a cost of several hundred dollars.

Our good Pastor, the Rev. Father Mauroit, with his usual energy and faith, gave us all the encouragement and aid it was possible to give us, and the same was done by his Rev. Superior.

Presenting this simple expression of our attachment to Holy Church, in the person of your Lordship, we earnestly hope that your present visitation to this remote portion of your diocese may be but the forerunner of many and more agreeable visits in years to come.

At Maniwaki there is a large Indian settlement, whose spiritual interests are attended to by the Oblate Fathers. Our friend Mr. Charles Logue is Indian agent there and enjoys the implicit confidence of the redmen of the Maniwaki Reserve. The writer begs to return him hearty thanks for many acts of kindness during his stay at Maniwaki.

was that of Lowe, where there is a large frame church whose interior finish and tasteful decorations reflect great credit on the Rev. Father McCarthy. The introductory sermon of the visit at Lowe was preached by the Rev. Father Coffey. On the morning of the 16th, after confirmation, His Lordship also preached in English a discourse at once interesting, earnest and instructive. From Lowe, the Bishop proceeded to Masham Mills, a parish under the charge of the Rev. Father Faure, a zealous and energetic priest under whose administration marked improvements have been made on the church and its surroundings.

Before reaching the city a few moments' rest was had at the residence of Alonzo Wright, M. P. for the County of Ottawa. The "King of the Gatineau" has a reputation as wide as the Dominion itself for every good quality of head and heart. But there is no place these qualities are so well shown as in his magnificent residence on the river, over whose valley he enjoys regal sway.

The city was reached by the Bishop and party at 5 p. m., on the 22nd. His Lordship proceeded on the same evening to Buckingham to visit the missions on the River aux Lièvres. Of the visitation on the Gatineau it may be truly said that it has been productive of such happy results looking to the solid advancement of religion and the promotion of the best interests of the people, that they gladly look forward to His Lordship's return to their midst.

EDITORIAL NOTES.

The following paragraph is making the rounds of the Methodist press of the country: "It is announced that a second Father Mathew is prosecuting a remarkable crusade against strong drink at the Cape of Good Hope. His name is Father Henneberry, of St. Augustine's Roman Catholic Church, at Port Elizabeth. On Sunday evening he spoke with such wonderful effect that a thousand people sprang to their feet at the close of the discourse to take the pledge. May the field of his labors be widely extended among the multitudes of the Roman Catholic Church, who are so much in need of his helpful influence."

Here is an item which will, we hope, lead our wealthy Catholics to ask themselves the question: "Have I done my duty to the Church?" The inhabitants of New Rochelle, N. Y., were startled last Sunday by an unusual and prolonged ringing of the great bell of the Catholic church immediately after Mass. The members of the congregation, as they walked homeward with smiling faces, gave the information that Father McLaughlin had just announced that the entire debt of the church had recently been paid by one of the members, Mrs. Iselin, wife of Mr. Adrian Iselin, the well-known banker, through whose public spirit and generosity the town has just acquired a handsome and well appointed reading-room. The pastor made the announcement in a few eloquent and appropriate words, refraining from much complimentary as out of place, and declaring his inability to do justice to the subject or to his own feelings. The amount of the debt had been nearly \$16,000. From conversation with the pastor it was learned that the gift was not the first nor the second from the same source, but the latest of a long series of contributions, ranging from \$100 to \$1,000 made by Mrs. Iselin to Father McLaughlin's church and school.

The Most Rev. Archbishop Vaughan, Archbishop of Sydney, Australia, was found dead in his bed on the morning of the 13th inst., at the residence at Blandford, near Liverpool, England. He had recently arrived from his Archdiocese, having been summoned to the Vatican, and was

on his way to Rome. The deceased Archbishop of three prelates and her colonies, the Rev. Father Vaughan, Dr. Herbert Vaughan, founder of St. Joseph's Archdiocese, and educated at St. Downside, near Bath College was a member of the Order, and young clerk of that Order.

IRELAND'S STRIFE.

How could I, Casca, Name to these a man's night That thunders, lightnings, As doth the lion in the man no mightier than in personal action; And fearful, as these Oliver Cromwell, closed our last paperingtonshire, in the cated at the University 1625 he was elected Huntingdon and so on in the ranks of the rigid fanaticism he gave such fearful win the admiration heretics of the sect. of hostilities between service on the side military career was example. He inspired the unconquerable filled his whole soul Charles was in his Belial, and his solid unquestioning desire the hosts of Israel, God. He understood people and had a n of the country, which in his contests with general of the Parliament feared the of Naseby, inflicting in royal cause. The and the seizure by place in the state ambition. The ar Parliament feared h on him with mingl tion. It was by his efforts that the d compassed and ca speaking of Cromw peers a man with a mind, a thorough able politician, ca anything and concea war, who left nothing could win from h foresight, but at the and so ready for a never lost any occu itself; in a word, on and audacious spiri come into being world. It is not such spirits, and hory some to whom destructive? But what do they? What do not they? To it was given to deee overcome kings. I infinite confusion longer any certain the pleasure of being restrained or ligious or secular an which held men's h how to conciliate means as to make glomeration a pov means has been one people by the appea follow blindly pro the name of free people, pre-occupie that had aroused th perceiving that they tion of slavery, an who, while fighting, bining together a th sons, made himself phet as well as sok that he had so look that he was looked as a chief sent by of independence, an that he could lead After the death of resolved to put dow Papists in Ireland. purpose he decided chief command of that country. He the 15th of August, tered on the work September, Droghed lingford, yielded to and were followed Arklow, Enniscoth October. Through various other than seizure of Cromwell