The Catholic Record

Published every Friday morning at 186 Richmond Street.

THOS. COFFEY,
Publisher and Proprietor.

Annual subscription..... $2 00
Six months..... 1 00

Arrears must be paid before the paper can be stopped.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ont., May 28, 1879.

DEAR MR. COFFEY,—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its one and principles; that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese.

Believe me,
Yours very sincerely,
+ JOHN WALSH,
Bishop of London.

MR. THOMAS COFFEY
Office of the "Catholic Record."

LETTER FROM BISHOP CLEARY.

Bishop's Palace, Kingston, 13th Nov., 1882.

DEAR SIR:—I am happy to be asked for a word of commendation to the Rev. Clergy and faithful laity of my diocese in behalf of the CATHOLIC RECORD, published in London with the warm approval of His Lordship, Most Rev. Dr. Walsh. I am a subscriber to the Journal and am much pleased with its excellent literary and religious character. Its judicious selections from the best writers supply Catholic families with most useful and interesting matter for Sunday readings, and help the young to acquire a taste for pure literature.

I shall be pleased if my Rev. Clergy will countenance your mission for the diffusion of the RECORD among their congregations.

Yours faithfully,
†JAMES VINCENT CLEARY,
Bishop of Kingston.

MR. DONAT CROWE, Agent for the CATHOLIC RECORD.

Catholic Record.

LONDON, FRIDAY, FEB. 16, 1883.

IRELAND'S STRUGGLE FOR THE FAITH.

V.

The death of John O'Neil was a source of hearty satisfaction to the lord deputy and his royal mistress. Sir Henry Sidney had spoken of O'Neil as "the only strong man in Ireland." A strong man O'Neil had in various ways proved himself. His strength had been amply attested by the losses he had inflicted on Elizabeth, amounting, according to McGee, in money to £150,000 sterling "over and above the cess laid on the country," besides 3,500 of her best troops slain in battle.

Of O'Neil, Taylor, a Protestant writer, says: "The enemies of O'Neil have described him in the most inconsistent colors; they assert that he was addicted to the most brutal excesses; that he was rude, ignorant and barbarous; while at the same time represent him as cautious, circumspect and acute. A man, however, who was able to win the confidence of the gallant Sidney, and subsequently to obtain a more than ordinary share of Elizabeth's favour, could neither have been uncivilized or brutal." Carey likewise says of the Irish chief: "This nobleman, who had amazed Sidney and his council with his powers and his eloquence, and, what is more remarkable and striking, who, in spite of the prejudices existing at the court of Elizabeth against the Irish in general, and himself in particular, ingratiated himself, by his address and talents, into her favour and that of her ministers, is represented by most of the English writers as a mere brute and savage, destitute of humanity and cultivation. Among the absurd tales fabricated against him, one was, that he hung one of his followers for eating English bread; another that he was lost in ha[illegible] its of the most beastly intemperance." There [illegible] hardly a doubt that both these stories are [illegible] utterly destitute of foundation. They are belie[illegible] by the whole tenor of his history. Campion [illegible] states a trait of his daily conduct which di[illegible] plays humanity and religious feeling, not very [illegible] consistent with the tales narrated of him by his enemies: "Sitting at meat, before he put one morsel into his mouth, he used to slice one portion [illegible] above the daily alms, and send it, [illegible] at his gate, saying namely, to some begg[illegible]" This it was meet to serve Christ in [illegible] is not the act of such a deplorable wretch as he has been portrayed. The idea of putting one of his followers to death for eating English bread is too farcical, and is a mere nursery tale.

O'Neil removed, Sidney proceeded to the vigorous promotion of the queen's supremacy as well in things spiritual as in things temporal. The better to effect his purpose of completely subjecting Ireland to her authority, he recommended the establishment of separate, though subordinate governments for Munster and Connaught, with active and efficient presidents, one to reside in Limerick, the other at Athlone. This recommendation was approved and acted on, and Sir Edward Fitten accordingly appointed first President of Connaught, while Sir John Perrott was given the Presidency of Munster. The provinces of Leinster and Munster continued to be governed directly from Dublin.

About the time of O'Neil's death, Sidney made an official visit to the South and West of Ireland. He found the country desolated by war and wasted by famine. Of the great nobles, he speaks in tones of discouragement or disapproval. In certain sections of the country there remained but one-twentieth of the former population. Injustice, extortion, and violence were the constant practice of the strong upon the weak. This sad state of things Sidney attributed to the weak and temporizing policy of previous governments. His policy he has resolved to base on principles very different. Every sign of insubordination he visited with the severest penalties. In fact, in the face of his declarations and his actions, the Irish people clearly saw that they had to make choice between extermination or conformity with the queen's claims to supremacy both in church and state. After his progress through Munster and Connaught Sir Henry Sidney visited England to lay before his sovereign the results of his experience in Ireland, and to press his views in favor of a policy of the most rigorous repression in enforcing the royal supremacy and furthering the interests of the reformed religion in that country. His policy met with hearty approval at court, and, from his return to Ireland in September, 1568, he pursued it with a vigor and determination worthy a better cause. At Carrickfergus, where he landed, Sidney met Tirlogh O'Neill, the new chief of that illustrious family, and a devoted adherent of the Roman Church. After hearing explanations from The O'Neil in reference to recent events in the north, Sidney proceeded to Dublin to begin with earnestness and activity the process of reducing all Ireland to conformity with the state religion. One of his first steps in this direction was the summoning of a Parliament, which he purposed to mould after his own views and settled policy. No Parliament had met in Ireland for nine years, and in the meeting of the legislative body called together in 1569, great interest was taken. The first sittings of the new Parliament were of the stormiest character. The elections of several members were disputed. Many presented themselves for admission to the House claiming to represent towns not incorporated, and in certain instances officers of election had declared themselves duly returned. Many of the members elected were Englishmen, dependants of the Deputy, who had never even seen the places for which they were declared elected to sit in the Commons. After much discussion and bitterness of feeling those who had declared themselves elected and those claiming seats for unincorporated towns were excluded.

Sidney's Parliament held several sessions, during which he procured its assent for many of his schemes of "reduction," but not to the extent he expected, or felt necessary for the thorough success of his projects. He, therefore, during the remainder of his service in Ireland, dispensed with Parliamentary government. He had come to the conclusion, from the proceedings of his own Parliament, that such a body, even when packed and controlled, as he so well knew how to pack and control it, could not be relied on to register without hesitation the projects of tyranny. For the last seven years of his stay in Ireland he ruled the country through his council, which was composed entirely of friends of the policy of the court and government.

From the date of her formal excommunication in 1569, by Pope Pius V., Queen Elizabeth had herself assumed an attitude of the most bitter and relentless hostility to the ancient religion. In Ireland the work of innovation was prosecuted with all earnestness. Priests and bishops were subjected to every annoyance and persecution. Preachers of ability were even sent from England and Scotland to persuade the people to do that which menaces and persecution failed to make them do. But their eloquence was not more successful than the coercive policy of the lord deputy and his assistants. While the deputy and council were so active it must not be supposed that the Catholics of Ireland were supinely inactive. In the previous struggle on behalf of the ancient faith it was the Catholics of the North who had borne the brunt of the battle. This time the honor of fighting for liberty of conscience fell to the Catholics of the South. Had North and South been at any one time in a position to combine their strength very little would ever have been heard of the reformation in Ireland. But the unfortunate system of tribal government which an admixture of feudalism did not improve, gave rise to local jealousies amongst the Irish which even the presence of a great danger could not remove. Yet, notwithstanding dissension and discord, that in any other country would have made the accomplishment of such purposes as the government sought to reach in Ireland a comparatively easy task, the doctrines of the reformation never took hold of the masses of the people. The chief and central figure in the new and formidable combination organized in the South against the policy of Sidney was Sir James Fitzmaurice, cousin to the Earl of Desmond, and Sir John of Desmond, both of whom had been treacherously seized and imprisoned by order of the deputy. Amongst the other chief members of the organization were MacCarthy Moore, Edmund Butler, Edward Butler, and Fitzgerald of Imokelty. One of the very first measures of the confederated chieftains was to despatch an embassy to the king of Spain and the Pope to secure their assistance. The Archbishop of Cashel, the bishop of Emly and Sir James of Desmond were chosen envoys to these sovereigns, and at once set forth on their important mission. Sidney, on learning of this action on the part of the confederacy, proclaimed its members traitors, and immediately prepared for vigorous action. He entrusted Sir Peter Carew with the command of a body of troops which he despatched against Sir Edmund Butler. Carew took the castle of Clogrennan by surprise and successfully resisted an attack on Kilkenny. Sir James Fitzmaurice, meantime, contented himself with successful forays into Wexford, Waterford and Ossory and inspired the garrison of Dublin itself with dread. Sidney, soon after taking the field in person, marched through Waterford and Dungarvan to the strongholds of the confederacy in the neighborhood of Youghal. He took several castles, and, having made Cork his headquarters received the submission of many of the Catholic chiefs, in whom his activity had inspired terror. At Limerick, the Butlers, brothers of the Earl of Ormond, were induced by the latter to submit to the deputy. Amongst the others who yielded to Sidney were the Earls of Clancarty and Thomond. Sir James Fitzmaurice, now deprived of nearly all his allies, saw fortress after fortress belonging to his family fall before the arms of Sir John Perrott, President of Munster. But he bore bravely with his misfortunes, and after the fall of Castlemaine, which bravely held out for three months, he withdrew into the recesses of the Galtees. There, in the beautiful and secluded vale of Aharlow, he established his headquarters and held out till the rising of the Clanrickardes in Galway summoned him once more to active operations in the field. The rigor and violence of Fitton in Connaught, in furthering the designs of the deputy, led to this outbreak. The sons of the Earl of Clanrickarde, to strengthen their cause, put themselves into communication with Fitzmaurice, who immediately left Aharlow and largely contributed by his sagacity and determination to the success that crowned their arms. Alarmed by their success, the deputy released their father, who had been detained in Dublin since the beginning of his sons' outbreak. Fitton was also eventually removed from the presidency of Connaught. The Clanrickardes, having thus achieved the main object of their insurrection, abandoned hostilities and Fitzmaurice withdrew once more to Aharlow with a small but devoted body of Scottish adherents. Sir John Perrott resolved to reduce the chief of the Catholic confederacy in his retreat. For a whole year, however, the latter was enabled, by the unswerving devotedness of his followers and the natural strength of Aharlow, to resist all the efforts of the indefatigable president of Munster. At length, however, he was compelled to submit, but on conditions highly honorable to himself and to the cause he had so faithfully served. He laid down his sword on condition that the persecution of the Catholics in Munster should cease, and that his brothers should be released from custody. They were accordingly transferred from the Tower of London to Dublin, but were still treated as prisoners on parole. They, however, contrived to escape, and Sir James, after some time, withdrew to the continent.

THE HOUSE OF HAPSBURG.

The London Times, in an article published towards the close of the old year, speaking of the centenary of the House of Hapsburg, makes some statements worthy of notice. The Times begins by reference to the fact that on the 27th of December, 1282, Rodolph of Hapsburg, elective emperor of Germany, gave as fests to his sons Rodolph and Albert, Austria, Styria, Corinthia, and the Marches, thus laying the foundation of the Austrian empire and of a dynasty that has played a most important part in the history of Europe.

For four hundred years, saving the brief interval occupied by the reign of Maria Theresa, the imperial crown of Germany was borne by a Hapsburg. Napoleon I., who destroyed so many states and humbled so many dynasties, forced Francis I. to renounce the noble title of emperor of Germany, and assume that of emperor of Austria. Events, which need not here be recited, brought to the house of Hohenzollern the title of which Bonaparte had robbed that of Hapsburg, but these events have served to call into fuller action than ever the greatness and vitality of the Austrian dynasty. In fact, the unification of Germany has had for direct result the thorough strengthening and consolidation of the Austrian empire. The emperor Francis Joseph, while proud of his glorious ancestry, can himself boast of having largely contributed to the increase of the real power of his family. The Austro-Hungarian monarchy owes in great measure its present unity and strength to the personal qualities of its sovereign and his scrupulous observation of the constitution.

Galicia is the largest and most recent of the provinces added to the Austrian dominions. Galicia formed part of the ancient kingdom of Poland, but notwithstanding its history and traditions, celebrated the Hapsburg centenary with as much enthusiasm as the hereditary provinces of the empire. It is, on the other hand, worthy of remark that those portions of Poland subject to Prussia and Russia are in a state of profound discontent.

There are politicians who look on Austria with no favorable eye. They point out that the course of the government of Vienna has not been always in accord with the prevalent ideas of the times, but to form a sound judgment on nations and men it is necessary to take into consideration particular times and places.

Austria does not seek the annexation of new provinces, the absorption of other nationalities, but Wallachia, Bulgaria, Albania and Servia can hardly be termed nationalities strong enough to form themselves into independent states. Theoretical politicians may amuse themselves by according them autonomy, the practical statesman may believe himself bound to temporize in their regard, but unless these tiny sovereignties be abandoned to speedy ruin it will be necessary for some stronger power to take the control of their affairs into its own hands. Austria and Russia are called on to fill this role. They may divide it between them. Austria cannot prevent Russia from moving on to Constantinople, but it cannot permit it to move there alone. The dissolution of the Turkish empire will render necessary the establishment of some new balance of power between Austria and Russia. These empires must in the near future become Mediterranean powers. The future of Austria could not be brighter than it is at the present moment. A domestic policy as sound as its foreign policy has placed it on the very firmest basis.

AN IMPORTANT STATEMENT.

The Marquis of Hartington, speaking a few days ago on the political situation, gave utterance to some very important statements. Speaking on the Irish question, he stated that he had the greatest confidence in Earl Spencer and Mr. Trevelyan, who went to Ireland at a time of the greatest risk. He alleged that an irresponsible society existed there side by side with a very threatening agitation and widespread sympathy with crime. Secret societies, he informed his hearers, existed in Russia, Germany, France and America, and where they existed extreme measures were in his opinion always necessary. The Irish problem, he thought, could only be met by firm determination, and its solution he did not deem hopeless. He felt that the law must be strengthened to meet the exceptional condition of the country, and added that Home Rule could never be permitted in Ireland. Before coming to this, the most important of the declarations made by the Marquis, we may for a moment advert to his prefatory observations on the Irish question. The noble lord sets out by stating that Lord Spencer and Mr. Trevelyan went to Ireland at a time of great risk. We, for our part, fail to see that there was any particular risk to be incurred at the time these gentlemen arrived in Ireland, except that for which the government itself was responsible. That risk may have been great, but they in accepting it had no one to blame but themselves or the government which forced on them the acceptance of official duties in a land degraded and oppressed to the very last degree by an administration untrue to the pledges on which it had assumed office. The Marquis spoke of an irresponsible society, meaning, we presume, the Land League. But the Land League was anything but irresponsible, as its whole course from the very beginning proved. It was a representative organization in the best and most exact sense of that term, and was responsible to Irish public opinion in Ireland, America, and the British colonies. He declares further that there was in Ireland widespread sympathy for crime. We beg to submit—and an examination into facts will, we believe, bear out our view—that there never was such unanimous and outspoken expression of opinion throughout Ireland denunciatory of crime as in the recent land agitation in that country. There may have been, and in a country so long disturbed and distracted it cannot be surprising that there should be, local sympathy in some cases with crime and criminals, but there never was in any case that we know of general sympathy with either. Secret societies do indeed exist in all the counties named by the Marquis, but in America no extreme measures are required to repress illegal action on their part. The regular course of the established law and practice of that country is always found sufficient to restrain conspiracy in whatever form it may develop itself. In Ireland, on the contrary, where secret societies do not prevail to any great extent, it is found necessary to resort to measures which no state of society but absolute civil war could justify. We agree with the Marquis that the Irish problem can only be solved by a firm determination—a firm determination to do that which is right and just by Ireland. But he manifests a firm determination to do by Ireland that which is unjust and unwarranted, when he declares that Home Rule can never be permitted in that country. Home Rule is required by Ireland, as well on the ground of the necessity of maintaining the integrity of the empire as on the ground of the interest of the Irish people themselves. So long as Ireland is held to the present unfortunate union with Britain there will be discontent and agitation amongst its people, and the tie binding the two countries subject at any moment to easy severance. We need not dwell on this point. The present unsettled condition of European politics renders Britain subject at any time to complication in some terrible continental struggle. There are, it is evident, some terrible continental struggles at hand. If Britain take part therein, with Ireland dissatisfied and agitated, what may be the consequence? Very possibly, if not probably, an internecine struggle within the bounds of the United kingdom itself.

We will not dilate on the affirmation that the interests of Ireland would be promoted in every manner conducive to national prosperity by the enjoyment on its part of the blessings of self government. Every friend of free government and student of constitutional systems well knows that the closer the relations between the legislature which govern and the people for whom it makes laws, the more intimately it understands their wants and the more readily it meets their legitimate wishes the better assured of existence is that legislature, and the very system of which it forms part. If Home Rule were to-morrow accorded to Ireland, not only would that country make speedy progress and attain national happiness, but contribute to the strength of Britain instead of being, as it is at present, its main source of weakness. The Marquis of Hartington thinks otherwise. He no doubt speaks for the Whig element of the Liberal party. It is well for the Irish people to know definitely that nothing can be expected from that element.

The Catholic Church.

It was about 1840. The first sign of Christianity that broke the dark clouds of heathenism then rampant among the Indian inhabitants of the thick forests enshrouding the now beautiful site of new Tacoma; the first sign of Christianity, we say, on this soil was a cross raised by the zealous Father Demers. This cross welcomed the young Christians of the surrounding Indian tribes near the place where now stands Lister & Co's foundry. At the time of the yearly visits of the succeeding Catholic missionaries, when the white settlers came, Father Brondel attended the spiritual wants of the Catholics, and was successful in building a church on the hill between Tacoma and New Tadoma, for the accommodation of both places. Strange coincidence! Father Demers planted the first cross, Father Brondel built the first church; the first named died Bishop of Vancouver's island, and now Bishop Brondel is the incumbent of the same Episcopal see. Next year promises to be one of great activity for our Catholic citizens. A new church with a seating capacity for four hundred people is to be erected in the very heart of the town, educational institutions will be established at the same time, all of which seems to show a bright future for this church Like the larger cities of our Union, the Catholic institutions will keep pace here with the rapid growth of our population. The services during the past year, owing to the fact that Father Hylebos had three parishes to care for, have been only occasional; but now that this pastor has been relieved of a portion of his duties he will be able to devote the most of his time to the interests of the church in this city —Tacoma News.

CIRCULAR TO THE CLERGY OF THE VICARIATE APOSTOLIC OF PONTIAC

CONTINUED FROM FIRST PAGE.

tention and he will deign bless it with the most fruitful benedictions.

VII. SIXTH COUNCIL OF QUEBEC.

You are aware that the deliberations of the Bishops of the Province of Quebec, assembled on the 9th May, 1878, after being examined and approved by the Holy See, were published at the commencement of the present year. We do not doubt that you have already procured copies of this work, the prescriptions of which are of the highest interest to you and your parishioners, since the Vicariate of Pontiac, like the most of the dioceses from which it is detached, belongs to the ecclesiastical Province of Quebec.

As to the decrees which particularly regard yourselves, we are certain that you will receive them in a great spirit of faith, being fully persuaded of their importance even to the slightest detail. Every point has been weighed in the scales of the sanctuary. Those rules of discipline are the expression of the will and law of God in your regard. We wish that it may be said of every one of you: *Lex Dei ejus in corde ipsius.* (Ps. XXXVI, 31).

In respect to the decrees that concern the faithful in general, make your people understand thoroughly all the respect and obedience which they deserve. They have been proclaimed by those delegates of the Holy Gospel whose mission is to teach the world: *Euntes ergo docete omnes gentes.* (Math. XXVIII, 19); by those doctors of the new law, grounded in the science of Jesus himself: *quia omnia quæcumque audivi a Patre meo, nota feci vobis,* (Joan. XV, 15); by those vicars and representatives deputed by the Saviour to men: *sicut misit me Pater et ego mitto vos.* (Joan. XX, 21); by those princes of the Church whom the Holy Ghost has established to lead and direct it: *Sanctus Spiritus posuit episcopos regere ecclesiam Dei* (Act. XV. 28); finally by those successors of the apostles who, under the supreme jurisdiction of the successor of St. Peter, have the right to judge of the orthodoxy of faith and to carry laws into the limits of their respective dioceses. For if Jesus Christ told St. Peter to feed his lambs and his sheep: *Pasce agnos meos . . . pasce oves meas* (Joan. XXI, 15-17), Peter in his turn said to the Bishops: *Pascite qui in vobis est gregem Dei.* (1 Pet. v. 2.) Furthermore, their decisions should enjoy all the more authority, that the judges of doctrine assembled in solemn conclave under the inspiration of the Holy Ghost, to communicate to each other their studies and their lights, to adopt in concert the most proper means and the most efficacious preservatives, in order to afford a remedy to the evils that afflict or threaten our Christian people. And then these ordinances have been sanctioned by the high approbation of the infallible Pontiff whom Jesus has placed at the head of his Church to confirm his brethren: *Confirma fratres tuos.* (Luke xxii, 32). To make light of these decrees, so worthy of respect in every way, would be despising Jesus Christ himself; *Qui vos audit, me audit; et qui vos spernit me spernit.* (Luke, x. 16). It would be to act as infidels: *Si quis ecclesiam non audierit, sit tibi sicut ethnicus et publicanus.* (Math. xviii, 17). It would be drawing the most terrible anathemas on one's head. *Qui vero non crediderit, condemnabitur.* (Math. xvi, 16).

In order that the decrees of the sixth Council of Quebec may become the practical rule of faith, morals and discipline throughout the extent of the Vicariate of Pontiac, you will make it your duty, on as many succeeding Sundays as may be necessary, and in instructions clearly put and well prepared before hand, to explain them one by one, in every detail that may interest the faithful. Especially do not forget to insist on those decrees that treat of the education of children; of the dangers to be avoided in matters of faith; of fast and abstinence; of sins against charity and justice in lawsuits, and of dangers to morals. That is to say, the decrees XVI, XVII, XIX, XXI, XXII, XXIV.

By these presents, we declare that the decrees of the sixth Provincial Council of Quebec are published in the Vicariate Apostolic of Pontiac and that from this day they become binding.

VIII. OUR WISHES.

The joyous festivals of Christmas and New Year are upon us. In pursuance of an ancient and highly recommendable custom, we offer you our good wishes. Believe us that they are not, as is often the case, the expression of an empty form. In all the sincerity of our soul, and in the love that we bear you in Jesus Christ, we wish you health, happiness and success in your holy enterprises. Above all, we wish you that peace that the Christ of Bethlehem came to bring upon the earth: *et in terra pax hominibus bonæ voluntatis.* (Luke, ii, 14.); that peace so sweet which the world ignores, but which He gives his faithful servants: *Pacem relinquo vobis pacem meam do vobis, non quomodo mundus, dat, ego do vobis.* (Joan. xiv, 27); that repose of conscience which excels in sweetness all the enjoyments of earth: *et pax Dei quæ exsuperat omnem sensum.* (Phil. IV, 7); that tranquility in the pursuit of good which is a gift of the Holy Spirit and which presupposes a host of virtues in the soul. *Fructus autem spiritus est charitas, gaudium, pax, patientia, benignitas, bonitas, longanimitas, mansuetudo, fides, modestia, continentia, castitas.* (Gal. v, 22-23).

We bless you in all affection, as also the good families entrusted to your care.

On the first Sunday, after receipt thereof, you will read from your pulpit such parts of this Circular as regard the Faithful, especially that which has reference to the promulgation of the decrees of the Council.

We remain very sincerely,
Beloved Colleagues,
Your devoted Servant,
N. ZEPHIRIN, Bishop of Cythera and Vic. Apost. of Pontiac.

Philosophy of the Bible Vindicated.

This valuable work, written by Most Rev. Dr. O'Brien, may be ordered from Thos. Connolly, bookseller, Halifax. Price one dollor.

FROM OTTAWA.

The opening of Parliament
ways the great event of the y
Ottawa. Any one conversant
the ways of our metropolitan
can at once notice the differenc
a very decided difference the
between Ottawa in session tim
Ottawa out of session time.
during the latter period the c
city of the Dominion loses no
of its natural beauty, there is a
marked absence of that life and
ety that characterize the fo
period. The present session, c
together for despatch of busine
the 8th inst., offers many featu
interest. It is the first session o
new Parliament chosen in Jun
July last, a Parliament contai
an unusually large number of ge
men new to legislative life.
the dissolution of the last Pa
ment many important minist
changes have taken place, that
no doubt call for explanation
discussion at the proper time.
most important of these chang
without doubt the accession to
government of Mr. Chapleau,
Premier of Quebec. Mr. Chap
had been long a gentleman of p
inence in the provincial politic
Quebec. He entered the Legisla
Assembly of that Province in
and there very soon acquired a
most reputation as an orator.
began his official life in 1872,
formed part of the Ouimet gov
ment till its fall in 1874. Mr
Boucherville then formed an ad
istration of which Mr. Chapleau
not at first a member. It was
long, however, before the gove
ment found it necessary to strengt
itself by calling him to its coun
Upon the dismissal of the De
cherville cabinet in March, 1878,
Chapleau temporarily withd
from official life, and became lea
of the Conservative party in
Parliament of Quebec. Every
remembers the main incidents of
bitter struggle for ascendancy
tween the two parties in Que
beginning in March, 1878, and
minating in the fall of 1879.
success of the Conservatives in t
struggle was largely due to the t
energy and eloquence of Mr. Ch
leau, who cannot fail, if his hea
now sadly impaired, be restored,
reach a very high, not to say lead
position, in the Parliament of C
ada. Mr. Chapleau holds in
Dominion Cabinet the portfolio
secretary of state which Mr. Mo
seau resigned to accept the Premi
ship of Quebec.

Amongst the other ministerial a
pointments worthy of note, is to
reckoned that of the Hon. John C
tigan, appointed minister of Inla
Revenue, in the room of Hon. J.
Aikins, now Lieut. Governor
Manitoba. Mr. Costigan's appoi
ment is the just reward of long a
devoted service to the party w
which he has been allied since co
federation. It is also an ackn
edgment of the right of the Catho
in the Maritime Provinces to rep
sentation in the Cabinet and to
consideration in the distribution
the public patronage. The on
other new members of the Cabin
are Mr. Carling, appointed Po
Master General, and Mr. Fra
Smith, member of the council wi
out portfolio.

On Thursday, the 8th, the Hon
of Commons assembled at th
o'clock, when Mr. Bourinot, clerk
the House, took his place. In a fe
moments the usher of the Black R
made his appearance, to request
command of Sir W. Ritchie, Depu
Governor, the attendance of t
Commons in the Senate Chamb
The members then rose and in
Senate Chamber were informed
the speaker of that body, that t
causes for calling Parliament
gether would not be made kno
until they had chosen a speaker,
that on the following day His E
cellency, the Governor Gener
would declare the causes for th
summoning of the Legislature. Th
faithful Commoners then returne
to their own chamber, where Sir Joh
A. Macdonald rose, and addressin
the clerk, proposed Mr. George A
Kirkpatrick, member for Frontena
for speaker of the House. The Pre
mier referred to Mr. Kirkpatrick'
career in the House since 1870, an
held that he had as a private mem
ber shown himself possessed of every
qualification required for the hig
position of speaker. He also eulo
gized the memory of the late Mr
Kirkpatrick, father of the candidate
for the speakership, who had sat fo
Frontenac in the Commons from
Confederation till his death in 1870.
He expressed himself confident tha
Mr. Kirkpatrick would discharge
the duties of the speakership with
ability and impartiality. Sir Hecto
Langevin, in seconding the Premier
motion, made a few observations in
French, wherein he spoke of Mr.
Kirkpatrick's peculiar fitness to pre-
side over the deliberations of the
House. He alluded to his knowledge
of the French language as one of his
qualifications for the place, and felt
that the gentleman whose nomina-
tion he seconded would rule the
House with the same dignity and