

FRANCE AND BRITAIN.

The relations between France and Britain are just now the very reverse of pleasant. In fact the unpleasantness has in one form or another continued since the virtual conquest of Egypt last year by Britain. The pusillanimity of the republican government of France then prevented the French nation from an actual assertion of its just rights in Egypt and practically gave over that country to Britain. New causes of trouble have since arisen and it is not probable that the difficulties between the two nations can be very easily adjusted, so long as so much real cause for unfriendliness exists. From a despatch dated the 22nd inst. we learn that the N. Y. Sun's London cable letter discusses the causes of the troubles between the French and English nations.

Public feeling in France among all classes, says the writer, has become extremely bitter towards England, and the relations between the two countries are becoming decidedly unpleasant and uncomfortable. The causes have been cumulative, including England's general hostility to each step taken by France in her foreign policy, the English attitude in relation to French pretensions in Africa, Madagascar and Tonquin, the Pakenham incident at Tamatave, and the DeLesseps embroglio. The two countries separated widely when the Egyptian war opened, and circumstances have since multiplied to widen the breach. The canal difficulty, the latest difference that has arisen, grows more and more complicated, and as an element of political difficulty in England, promises to be the immediate occasion of the downfall of the present Government. It is said, apparently with some authority, that Mr. Gladstone will exhaust every means to induce DeLesseps to make satisfactory concessions, and failing to do so, as he certainly will fail, he will submit the agreement to the House and go to the country. As the discussion progresses it becomes more and more apparent that the circumstances of the case afford Mr. Gladstone an opportunity to retire with dignity, and it is well known that as there is no longer any hope of his being able to bequeath a triumphant Ministry to his successor, he will gladly embrace the occasion of an honourable retreat. He can say that he retires before a party check inspired by a spirit of rapacity and spoliation, that he was unwilling by fraudulent technicalities or force to deprive Mr. DeLesseps of his justly vested rights, and that he is willing to leave to others, if the country desires it, the responsibility of a policy at once dishonest and fatal. A capitulation which would shift every political burden of the day to the shoulders of the Tories, and practically saddle upon them the duty of making the annexation of Egypt formal as well as actual, would be as good an exit as Mr. Gladstone could hope for. At present he is a very weary statesman, and with the House of Commons unmanageable and distracted, domestic legislation affords no hope of rehabilitation to his Government, and no national misfortune threatens the country from abroad to call forth his energies and reinstate him in the fullness of his power.

There is much truth in the views expressed by the correspondent of the Sun. But England has after all herself only to blame for the trouble. She has given France just cause of offence in the Tonquin and Madagascar affairs, and now threatens in the case of the Suez canal to add injustice to insult by robbing a French citizen, Mr. D. Lesseps, of his rights. Britain has evidently gone too far in interference with the just rights of the French nation. France cannot without discredit and disgrace recede from her position. Britain has thus far dealt only in mutterings and threats and must recede.

Since the above writing Mr. Gladstone has withdrawn his Suez Canal scheme. His government is now evidently powerless to control public opinion and must soon go under.

THE OPERATORS' STRIKE.

General attention has been drawn to the strike of the telegraphic operators which began on the 19th of July. The operators had long suffered the most grinding injustice from the heartless monopolists and took just ground in asserting their rights on the 19th inst. The demands of the operators are couched in the following terms, addressed to the various telegraphic executives:

The undersigned, Executive Board of the Brotherhood of Telegraphers of the United States and Canada, acting in accordance with instructions from that body, respectfully petition your favorable consideration of the following memorial embodying the desires of all classes employed in the service of the W. U. Telegraph Co.:

Section 1.—Believing that man's physical and mental welfare requires that at least one day in seven should be accorded him for rest and recreation, we request the total abolition of Sunday work, as compulsory labor, unless compensated as extra service.

Section 2.—That eight hours shall constitute a day's work, and seven hours a night's work.

Section 3.—Both sexes shall receive equal pay for equal work.

Section 4.—That a universal increase

of 15 per cent. on all salaries now paid be granted.

LINEMEN'S INTERESTS.
Section 1.—That eight hours shall constitute a regular day's work, and that compensation at the rate of two day's pay shall be allowed for all Sunday work; that the lowest salary paid regular linemen shall be \$65 per month, and for helpers \$50; that the duties of linemen will be confined solely to their legitimate work.

WHEATSTONE INTERESTS.
Section 1.—That the salaries of first-class Wheatstone operators, be increased to \$75 per month, and second-class operators to \$60 per month, and that they receive, in addition, fifteen per cent. increase, as for Morse operators.

Section 2.—That the working hours of Wheatstone operators shall be the same as Morse operators.

The demands thus formulated are entirely within the bounds of justice and even moderation. The telegraphic operators work hard and long and faithfully. The cost of living for them as for all other respectable operatives, is very high and without adequate remuneration, they cannot live as they should. As a class they are indeed amongst the most respectable in the land; kind, attentive and trustworthy, they everywhere merit public esteem.

They are now contending with a body of men whose god is the almighty dollar, and whose purpose is, if the public allow them, to wring from the operators' labor the money that to the operators justly belong. Our sympathy is entirely with the operators. They are in the right. But we trust they will, and we feel confident they will, abstain from any violence or illegality which might place them in the power of their oppressors.

FRANCE AND ANNAM.

From Paris we learn that on the 21st inst., Challemeil Lecour, replying in the Senate to a question, said France has not declared war against Annam. There was no thought of establishing a blockade in Annamese waters, but France would certainly do so if any other power should supply Annam with arms and ammunition. The Tudec had not, added the Minister, declared war against France; on the contrary, he had avowed respect for the existing treaties between France and Annam, and he believed it to be untrue that the Tudec had asked the assistance of China. France had told the Tudec that she intended to have her settlement in Tonquin respected, and she would prevent bands of Chinese and Annamites from committing outrages on French subjects. Although, he continued, there was not open war, yet all the acts and language of the Tudec, and likewise of China and her ambassadors, had been such that they must consider themselves at war with Annam. If they are unable to restore order in Tonquin without attacking Annam they will not hesitate to ask the necessary powers of Parliament, but matters have not yet arrived at that point. The Government determined to avenge insult to French arms and outrages committed on the bodies of French soldiers.

We are pleased to see the French government assume an attitude of such firmness. If France really purposes to insist on her rights in the east, she must make her power felt, regardless of British jealousy and British hostile criticism. It is time that the French government showed the world that in her relations with African or Asiatic peoples, she is not under the tutelage of Britain or any other state. The interference of Britain in matters of purely French concern is to our mind simply intolerable.

In connection with Annam we may mention that, according to some recent statements made in Paris, the religious propaganda in Annam has been singularly successful. For ecclesiastical purposes the country is, we learn, under two vicars apostolic—one having charge of the north, the other of the southern division. In the former there are 34 French missionaries, 83 native priests, 362 catechists, and 155,000 converts. There are also in this division 475 churches, three seminaries, with 342 students, and 504 schools or orphanages, with 6,010 children. In the southern section there are 73,458 converts, under 20 French and 55 native priests, and 161 catechists. There are provided with 271 churches, two seminaries, with 153 students, and five orphanages, containing 526 children. These numbers represent a great success, especially when the frightful persecutions of twenty years ago are taken into account.

The erection of a monument to Garibaldi on the Janiculum gives occasion to a remarkable article in the *Unita Cattolica* of Turin, which concludes with these eloquent words: "Be it so, then! Men of the new civilization, who hold sway at Rome to-day, build your palaces of finance, your palaces of justice, your palaces of parliament. Erect monuments to the brothers Garibaldi, to Victor Emmanuel, to the Roman Republic. The successor of St. Peter will not destroy these monuments when he returns to his city—and that day is not far off,—but he will sanctify them. On your palaces that cross will rise triumphantly which you have pulled down from the Coliseum, which you have overturned at the Capitol. The Name of Jesus, that sacred Name, which, almost as soon as you had set foot in Rome, you effaced from the Roman College, will be sculptured again. And your monuments will but serve to furnish a new demonstration of the invincible power of the Pope, and of the divinity of that Christ who triumphs, who reigns, who commands."

IRELAND'S STRUGGLE FOR THE FAITH.

XIII.

We may here pause in our narrative to consider the sad fate of the self-exiled chiefs of the North. Whatever hope they might at the time of their departure have entertained of securing foreign assistance was soon removed. In July, 1808, Rodolph O'Donnell, Earl of Tyrconnell, died in Rome, in August, Maguire, lord of Enniskillen, died in Genoa, on his way to Spain, while in the September following Caffar O'Donnell, brother of Tyrconnell, also went over to the majority. O'Neill lived for eight years longer, a pensioner on papal bounty, and died in the eternal city. In 1613, to the surprise of all, a Parliament was summoned to meet in Dublin. For twenty-seven years no Parliament had been held in Ireland, and men were puzzled to know for what purpose elections were now ordered. To prevent the return of a Catholic majority to the new Parliament, forty new boroughs, with an entirely Protestant electorate, were created. The government influence was everywhere in towns and counties exercised against Catholic candidates—yet out of two hundred and thirty-two members elected to the Commons, the government could not claim a majority of more than twenty-five. The House of Lords consisted of fifty members, of whom half were Protestant bishops, so that the government could count upon a safe majority in that body. It was the purpose of the government to have the Houses meet in the Castle under the protection of the deputy's men at arms, but the Catholic minority protested so vigorously against this proposition that it had to be abandoned. The first trial of strength between the parties took place in the election of a speaker. The Protestant candidate was Sir John Davis, while the choice of the Catholics fell upon Sir John Everard. Both parties claimed the election and the session broke up in confusion. Deputies were sent by both sides to London to lay their complaints at the foot of the throne. The Catholic envoys were received with a storm of abuse from the king, and committed to prison. They were, however, soon released, and a compromise effected at the suggestion of Everard. Sessions were held in 1614, 1615 and 1616, in which, besides liberal subsidies being granted to the king, acts were passed acknowledging the title of James to the Irish crown, repealing former statutes as to distinctions of race, repealing the act of 3rd and 4th of Mary against bringing Scots into Ireland and acts of attainder against O'Neill, O'Donnell and O'Doherty. There was besides passed an act of amnesty and oblivion, which proved of some service to the Catholics, whose representatives were likewise successful in preventing the passage of a penal law of a sweeping character. In 1616 Clonmacnoise retired, after the long term of eleven years, from the deputyship, to be succeeded by Lord Grandison, under whose administration was issued a "Commission for the discovery of defective titles," whereby 66,000 acres in Wicklow and 385,000 acres in Leitrim, Longford, the Meaths and King's and Queen's counties were found to be vested in the crown.

The Catholics were still nine-tenths of the population and continued, notwithstanding the constancy of their persecutors, to enjoy a certain share of political power, which was made specially manifest during the negotiations of James for the marriage of his son, Prince Charles, to the Infanta of Spain. To bring about that alliance James actually bound himself by oath in 1624, the year in which Pope Gregory XV. granted a dispensation for the marriage, to suspend the execution of the penal laws, to secure their repeal in Parliament, and permit Catholic worship in private houses. The marriage did not, however, take place, and Charles, some time after his father's decease, espoused Henrietta Maria of France. Charles succeeded to the crown in 1627. Lord Falkland, who had replaced Grandison in 1622, was then at the head of Irish affairs and remained so till 1629.

"Charles I.," says Cobbett, "who came to the throne on the death of his father, in 1625, with no more sense and with a stronger tincture of haughtiness and tyranny than his father, seemed to wish to go back, in church matters, towards the Catholic rites and ceremonies, while his parliament and people were every day becoming more and more puritanical. Divers were the grounds of quarrels between them, but the great ground was that of religion. The Catholics were suffering all the while, and especially those in Ireland, who were plundered and murdered by whole districts, and especially under Wentworth, who committed more injustice than ever had before been committed even in that unhappy country. But all this was not enough to satisfy the puritans; and Laud, the Primate of the Established Church, having done a great many things to exalt that church in point of power and dignity, the pure Protestants called for 'another Reformation' and what they called 'a thorough golly Reformation.'"

"The new monarch," says McGee, "inherited from his father three kingdoms having in the throes of disaffection and rebellion. In England the most formidable of the malcontents were the Puritans, who reckoned many of the first nobility and the ablest members of the House of Commons among their chiefs; the restoration of episcopacy, and the declaration of the subservient parliament of Scotland, that no general assembly should be called without the king's sanction, had laid the sure foundation of a religious insurrection in the North, while the events which we have described filled the minds of all orders of men in Ireland with agitation and alarm. The marriage of Charles with Henrietta Maria gave a ray of assurance to the co-religionists of the young queen, for they had not then discovered that it was ever the habit of the Stuarts 'to sacrifice their friends to the fear of their enemies.' While he was yet celebrating his nuptials at Whitehall, surrounded by Catholic guests, the House of Commons presented Charles with a 'pious petition' praying him to put in force the laws against recusants; a prayer to which he was compelled by motives of policy to answer in the affirmative. The magistrates of England received orders accordingly, and when the king of France remonstrated against this flagrant breach of one of the articles of the marriage treaty, (the same included in the terms of the Spanish match), Charles answered that he had never looked on the promised toleration as anything but an artifice to secure the papal dispensation. But the king's compliance failed to satisfy the Puritan party in the House of Commons, and that same year began their contest with the Crown, which ended only on the scaffold before Whitehall in 1648. The leading defect of Charles was, like his father's, insincerity, whereby he sacrificed the true friends of his house and of the monarchy to the exigencies of the moment and the insatiable fanaticism of his enemies. These enemies, fierce and implacable, had, within a few years, grown from a small and obscure sect to be the leading element in the Protestantism of the nation and the most redoubtable foes that either the monarchy or Catholicity had yet encountered. The origin of English puritanism dates from the early years of Queen Elizabeth's reign. The sect was founded by English Protestants who, self-exiled during the reign of Mary had, after having on the continent imbibed the principles of Calvinism, returned to their mother country. About the year 1570 they became numerous and powerful, and continued to grow in numbers and influence all through the reign of James I. They were called Puritans because they claimed to deliver their religion from all anti-biblical additions, from every popish superstition and to revive primitive evangelical purity. They denied the spiritual supremacy of the Crown, holding that the supreme direction of ecclesiastical affairs belonged to the synods. They refused to acknowledge apostolic succession in the bishops of the state church, on the ground that such an acknowledgment would imply that the Church of Rome had preserved apostolic organization, whereas they believed the Pope to be anti-Christ and the whole Roman church false and superstitious. They also denied that the bishops were superior to the other clergy; and condemned all rites and ceremonies authorized by the liturgy of the state church as the invention of anti-Christ. They even went so far as to condemn music, vocal and instrumental, and the use of bells, and abolished every religious festival except Sunday. Theirs, indeed, was Calvinism of the purest type—which they finally succeeded in imposing for a time on the whole British nation. In Ireland the Puritans began to assert themselves about the time of the plantation of Ulster under James I. The Protestantism of the state church in that country had, however, been always more or less deeply tinged with a puritanical spirit. The successes of the English and Scotch Puritans, therefore, gave rise to nothing less general dissatisfaction among Irish Protestants of any class. For ten years after the accession of Charles there was no Parliament summoned in Ireland. The affairs of the nation were in the interval administered by the Lord Deputy and a council, assisted by three special courts, all armed with extraordinary and even unconstitutional powers. They were the court of Castle Chamber, the ecclesiastical High Commissioners' Court, and the Courts of Wards and Liveries. Of these courts the first took absolute cognizance of all state affairs, the second, in like manner, matters ecclesiastical, and to the third was given charge of all minor heirs of Catholic proprietors throughout the kingdom. Of all the inventions of heresy the Court of Wards and Liveries was one of the most successful—while one of the most truly diabolical."

During the present year occurs the centenary of the first Catholic Church in Blackburn, England—the first, at least, since England's secession from the Church three hundred years ago. In 1580, the Catholics of Blackburn and vicinity numbered but 1,300; to-day the Catholics in Blackburn alone are nearly 10,000 strong.

Says the *Cleveland Penny Press*: "The growth of the Catholic Church in the city of Cleveland has been something bordering on the miraculous. From the nucleus of five families in 1835 there have arisen 21 churches and 20 parochial schools, with an attendance in January, 1882, of 8,992 scholars. It is estimated that the children attending at present number nearly 10,000. There are over 9,000 Catholic families in the city, and the present Catholic population of Cleveland is roughly estimated at 45,000."

From the county of Pontiac we learn that recently in an obscure sheet published there, a most unfounded attack was made on the Catholic Board of Examiners for that county. The author of this attack was evidently inspired by an uncontrollable spirit of bigotry. The facts of the case are these: Until a year or two ago there was but one Board of Examiners in the county of Pontiac, and though nominally a mixed Board, was to all intents and purposes as Protestant as if it contained no Catholic representatives. These latter made vain endeavors to keep the Board within the law, but finding it at last impossible to do so, decided on asking the Provincial Government to establish a Board of Catholic Examiners for the County. The Government complying with this request appointed, we believe, the Rev. Father Brunet, of Portage du Fort, Rev. Father Ouellet, of Calumet Island, and James McGill Ronney, Advocate, Portage du Fort, with Drs. Rouleau and Gagnon of Bryson to form the Board. Mr. Ronney has since died, but the other gentlemen continue, under the able guidance of Father Brunet as chairman, to do their duty faithfully for the public. They understand the nature of the trust confided to them and discharge their duties as those who know them fully understand them to be able to do. The writer in the *Advance*, without courage himself to make the attack on his responsibility, cited the name of Mr. Gay, Inspector of Catholic schools in the Ottawa district, as his authority. Mr. Gay in his report to the government condemned Boards of Examiners throughout the Province as too lax in granting diplomas to candidates for examination as teachers, but made no special mention of or reference to the Catholic Board of Pontiac. In fact he could not in reason do so. And now we are glad to learn himself repudiates the construction put on his words by the narrow writer in the *Advance*. In connection with this matter our attention has been called to a letter addressed to the Equity, a new Pontiac paper. We give the latter place in our columns as stating a true view of the case:

TO THE EDITORS OF THE EQUITY:
GENTLEMEN,—In the issue of the *Advance*, dated the 29th ult., I find in the course of one of those incoherent and inconclusive productions in all regards so well worthy the columns of that attenuated remnant of journalistic failure, the following choice morsel:

"We call the attention of the Catholic Boards of Examiners for the counties of Ottawa and Pontiac to the following paragraph in Mr. Gay's report, and one that bears out the general impression that prevails throughout the district, namely, that a candidate for teacher's diploma can pass much easier before the Catholic Board than he or she can before the Protestant Board. This may be a kindness to the candidate, but it is not by any means kindness to the children who have to be instructed by these poorly educated teachers, neither is it a kindness to the parents who have to be taxed to pay for these teachers' salaries. Mr. Gay says:—'That the Board of Examiners are too lax in granting diplomas is known to all, and all complain of it. It is an abuse that should be put a stop to at once.' And again he says: 'On this point—want of progress among the pupils—I regret to say, that our schools leave much to be desired, owing to the incapacity of our school mistresses, with a few exceptions.'"

Permit me, gentlemen, to state for the information of James Thomas Pattison that there is not such a body in existence as a Catholic Board of Examiners for the county of Ottawa, and that there is nothing in Mr. Gay's report that does not apply with equal force to other as well as Catholic Boards. Mr. Pattison was evidently eager for an attack on the Catholic Board of Examiners for the county of Pontiac, but took a singularly inopportune moment to vent his spleen. He goes out of his way, though he departs not from one of his cherished practices, misrepresentation, to attempt a blow at that efficient and respectable body. With the cowardice characteristic with the small and malevolent spirit which has made the career of James Thomas Pattison so conspicuous a failure, he shelters himself behind Mr. Gay to traduce a body of gentlemen whose names can never, without injustice, be associated with that which he claims and which he has so badly dragged that none else could own it. Without any injustice to the Protestant Board of this county, I can state with knowledge of what I say, that the Catholic Board of Examiners for Pontiac is in no wise inferior to it either as far as concerns the qualifications and attainments of its members, or their conscientious regard for the duties of their office. Let Mr. Pattison point out one case of laxity on the part of the Catholic Board of Pontiac and I shall be ready to admit that he has ground for his attack. He not only specifies no instance of laxity on the part of the Catholic Examiners, but is unable to do so, and knows that he is so unable. I think it quite pertinent to my subject to remark that, whatever the qualifications of the teachers sent out by the Catholic Board of Pontiac, none of them will ever become guilty of the atrocious outrages on syntax and propriety that make the *Advance* the very shame of Canadian journalism. Mr. Pattison seems solicitous for the Catholics of Pontiac. "Thank they, Jew," say the Catholics of this county. They will have none of James Thomas Pattison's gratuitous intervention in matters solely concerning themselves. They look to other guides, they have trusted leaders, men of honor and consistency above little tricks, sly ways and mean devices. Mr. Pattison's feeble attempt at sectarian prejudice—

"The readiest way to remedy this evil is for the school commissioners in the different municipalities when engaging teachers to give the preference to all teachers who hold diplomas from the Protestant Boards. This plan adopted for a short time would work well in two ways: it would spur up the lazy ones who seek for teachers' diplomas to qualify themselves more efficiently, and would stir the Catholic Board of Examiners to look more closely into the educational qualifications of all candidates presenting themselves for examination."

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FROM PONTIAC.

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were, however, mistaken. It is now, soiled and tattered though it be, seized on by Mr. James Thomas Pattison. The standard becomes the man, the bearer is worthy his burden. Rugged and broken will be the regiment its unfurling will recruit. But it will be of a piece with the cause it espouses and the chief it follows.

One Who Knows.

Portage du Fort, July 2, 1883.
In reply to this letter the editor of the *Advance* made a very lame attempt at self justification, again showing his lack of faith by claiming Mr. Gay as an authority for his unfounded charge of laxity made against the Catholic Board of Pontiac. The gentlemen composing that Board are too well known and widely esteemed to require special defence at our hands, but we will, in so far as we can, permit no one, not even Mr. Pattison, of the *Pontiac Advance*, to vilify them or any respectable body of Catholic gentlemen seeking faithfully and honestly, under many difficulties, to promote the cause of education.

FATHER DRUMGOOLE'S FARM.

The Noble Charity just Started on Staten Island.

Facing the Highlands of Navesink, on the sloping southern shore of Staten Island, and in full view of the steamers that pass through the Narrows on their way to foreign ports, lies a large tract of land known as the Mount Loretto Farm. The property was purchased by Rev. Father John C. Drumgoole early in 1882 for the use of the Mission of the Immaculate Virgin, whose handsome buildings in Lafayette place in this city are generally visited by strangers. The property is designed as a place where homeless boys can find a pleasant abode and be taught to become practical farmers. It is the intention of the good priest to take down there the neglected boys of New York, provide them with healthful occupation and instruction, and send them West when they have attained the age of experience necessary to make them competent farmers and worthy citizens.

"The majority of the boys who go down West, at present," said Father Drumgoole to a Star reporter yesterday, "have no experience, no money and little idea of what is expected of them. Consequently, they grow dissatisfied and avail themselves of the first opportunity to steal away from a life they care nothing about. My boys shall have loving instruction and tender care. I intend to make them practical farmers—not over 400, but in deed."

The farm comprises not in word, acres, and is said to be one of the best on the island. It has a mile of water front, and nearly fifty acres under water contains many valuable beds of oysters and clams, from which a good revenue may confidently be expected.

Seven hundred yards beyond, upon high rolling ground, are situated the new buildings of Mount Loretto. They are eight in number, constructed of brick in an imposing style of architecture. The main edifice, with its wings, covers eight acres of ground. Attached are laundry, boiler-house, bakery and store-house, with slate roof and fireproof filling, a perfect network of roads protecting them from lightning. The playgrounds, lavatories, dining-rooms and kitchens are upon the ground floor, all of them large and commodious. In the rear extension is a beautiful chapel lighted by thirty stained glass windows, in the Gothic style of architecture. In the front of the building is a massive tower, surmounted by a gilded cross, from which a widespread view of harbour and country may be obtained.

Two buildings, one on either side of the main edifice, are 135 feet long by forty feet in width. The ground floors are fitted up as gymnasiums and bathrooms. Up one flight of stairs are spacious and well-ventilated classrooms, and on the floor above are dormitories and guest chambers. All the buildings are connected by flagged corridors, heated by steam and lighted by gas generators, with capacity for 400 lights. Fifty feet away is the laundry, two stories in height, in the wing of which is a sitting room and dormitory for the female help to be employed upon the farm. The boiler-house contains two boilers, an engine of ten horse power and five large pumps. Adjoining is the bake-house and store room. At the side is an artesian well and three cisterns, with a total capacity for 147,000 gallons. The stables, barns, granaries and other out-houses are to be situated some distance to the right of these last buildings.

"I formally took possession yesterday," said Father Drumgoole last night, "as he rested in this city from his fatiguing labors on Staten Island; and I hope to have everything sufficiently advanced to take down 400 boys about the second week in July. I have a trained Irish farmer there, Mr. Murphy, who thoroughly understands conducting large farms. We shall raise corn, wheat, potatoes and vegetables of all kinds. A large quantity of grain is now growing, and under the blessing that has attended the work, it is most promising. A fine dairy will give us a large quantity of milk, butter and cheese, and from the ducks, geese, turkeys, and chickens there will be plenty of eggs. We own thirty-five milk cows and a number of good horses. Nothing could be more encouraging than the blessings that have attended all our labors. I trust to be made the humble instrument of making good and practical citizens of many motherless boys adrift and penniless in this city."

N. Y. Star, July 2d.

The Abbe Vaudray, whose return to the Catholic Church has given so much consolation to Continental Catholics, is awaiting the reception of the documents sent by the Holy Office restoring him to his priestly functions. The Holy See acts with grave prudence in such cases; and for the present the Abbe Vaudray receives Holy Communion as a layman. His leisure is occupied in the preparation of memoirs of the Loyson schism, which will shortly be published, and which will contain many hitherto unknown revelations of the attempts made by the ex-Carneliste to obtain funds from innocent Anglicans and Ritualists, and of a turpitude and sacrilegious effort to obtain episcopal consecration from the Old Catholic schismatics.—Liverpool Catholic Times.