

musket at the church door, they assisted at a low mass. After divine service, the half-breeds again took their arms and listened to a vigorous harangue from their leader. Riel explained in terms of indignation the outrage done them by fixing the trial for a day consecrated to the Lord, and dwelt at length on their causes of complaint against the Hudson's Bay Company, from whose despotism and exclusiveness they had so long and so grievously suffered. He implored them to be united and determined, promising them as a result of unity and determination that freedom of trade which they claimed on such strong grounds. Crossing the Red River, they surrounded the Court House, conducting themselves in a very orderly manner. Sayre was discharged with three other half-breeds arrested on a charge similar to that for which he had been incarcerated. The result of the trial was received with the liveliest acclamations by the Metis, the welkin resounding with cries of *Vive la liberte! Le commerce est libre!* Judge Thom was removed and the company forced to modify its course in regard of the half-breeds. The rising of the Metis in 1849 had the effect of directing a large share of public attention even in Britain to the Red River country. The company was thoroughly alarmed, and in 1855 Mr. Johnson, Governor of Assiniboia, made a demand for troops on the British government. A company of 100 men belonging to the Canadian rifles was sent out and quartered there for some years. In the years following the rising of 1849, public opinion in Canada was steadily and surely forming in favor of the acquisition of the North-West Territories. The expedition of Captain Palliser and that of Messrs. Dawson and Professor Hind drew the attention of the British and Canadian public to the value and promise of that magnificent region. During the session of 1858 the legislature of Canada adopted an address to Her Majesty on the subject of Canada's claim to the country, in which we find it laid down: "That the approaching termination of the license of trade granted by Your Majesty's Imperial Government to the Hudson's Bay Company over the Indian Territories, a portion of which, in our humble opinion, Canada has a right to claim as forming part of her territory, renders imperative the adoption of such measures as may be necessary to give effect to the rights of the Province; and presents a favorable opportunity for obtaining a final decision on the validity of the Charter of the Company and the boundary of Canada on the North and West."

That Canada, whose rights stand affected by that Charter, to which she was not a party, and the validity of which has been questioned for more than a century and a half, has, in our humble opinion, a right to request from Your Majesty's Imperial Government a decision of this question, with a view of putting an end to discussions and questions of conflicting rights, prejudicial as well to Your Majesty's Imperial Government as to Canada, and which, while unsettled, must prevent the colonization of the country.

That the settlement of the boundary line is immediately required, and that therefore we humbly pray Your Majesty that the subject thereof may be forthwith submitted for the opinion of the Judicial Committee of Your Majesty's Privy Council, but without restriction as to any question Canada may deem it proper to present on the validity of the said Charter, or for the maintenance of her rights.

That any renewal of the license to trade over the Indian Territories should, in our humble opinion, be granted only upon the conditions that such portions thereof, or of the other Territories claimed by the Company (even if their Charter be held valid), as may be required from time to time to be set apart by Canada, or by Your Majesty's Government, into Settlements for Colonization, should as so required, be withdrawn from under any such license and the jurisdiction and control of the said Company; and that Your Majesty's Government, or the Governor General in Council, should be permitted to grant licenses to trade in any portions of the said Territories while held by or in occupation of the said Company upon such conditions for the observance of law and the preservation of the peace, for the prohibition or restriction of the sale of ardent spirits, for the protection of Indian Tribes from injury or imposition, and with such other provisions as to Your Majesty's Government, or to His Excellency in Council, may seem advisable.

That in our humble opinion Canada should not be called upon to compensate the said Company for any portion of such Territory from which they may withdraw, or be compelled to withdraw, but that the said Company should be allowed to retain and dispose of any portion of the lands thereon on which they have built or improved."

Singular to relate there is no mention in this address of the people who had the best right to the country, the French Canadian and Metis populations, who had first discovered and explored the country, nor of the settlers of British origin established along the Red River.

GODEFRICH BAZAAR.

We have very great pleasure in publishing an extract from the circular issued by the Rev. Father Waters, of Godefrich, to the friends of religion throughout the country. The Rev. gentleman states: "It is true you may feel and say 'Charity begins at home,' but, I am certain when you learn that my parish is a small one, that there is a considerable debt on the church, and on the convent, and that, unfortunately, there is no increase to the congregation, but, on the

contrary, quite a decrease for the last two years, you will not confine your charity to home, but like the rays of the sun, let its warmth be felt in Godefrich. Rest assured, should you answer my appeal, you will not be forgotten by me in the Most Holy Sacrifice of the Mass."

We commend this bazaar to the cordial support of our friends and patrons.

THE FROG LAKE MASSACRE.

Little did we think when last week we had to announce the sudden death of Rev. Father Prevost, at Mattawa, on his way to the North-West, that we should so soon again have to chronicle a visitation of death upon the religious body of which he was so worthy and saintly a member. It is this week our lot to record the massacre of two young priests, likewise Oblates of Mary Immaculate. We have unfortunately no particulars of their death. But that they died as became priests and children of Mary there can be no doubt.

It was with feeling of the deepest emotion that the Premier, from his place in Parliament, made the announcement of the awful calamity at Frog Lake, that has sent a thrill of horror through the country. Immediately on the meeting of the House on Friday last, Sir John A. Macdonald rose amid the breathless silence of the House and galleries, that added to his own embarrassment and emotion, to say:

I regret to have to announce to the House what I believe is pretty well known already, that there has been a massacre at Frog Lake, which is a lake forty miles north of Fort Pitt. A telegram has been received from Mr. Dickson, who commands the Mounted Police at Fort Pitt. He says: "There has been a massacre at Frog Lake. The following are the killed:—Thomas T. Quinn, sub-Indian Agent (a half-breed); Jas. Delaney, Farm Instructor; Mr. Gowlock, miller, and his wife; Rev. Father Fafard, and Rev. Father Marchand, priests, and two other men. I believe they were lay brethren. Mrs. Delaney is a prisoner. Quinn is a nephew of the Quinn who was believed murdered, but escaped and arrived here yesterday. The fate of Mr. Ganecon, of the Hudson Bay Company, is unknown. Inspector Dickens is at Fort Pitt, and has twenty-five Mounted Police." That is the news which I have received.

Mr. Mackenzie—Are there any refugees at Fort Pitt?

Sir John Macdonald—There are very few people at Fort Pitt. It is a mere police station between Battleford and Edmonton. I believe there were very few people there. This is all I know about it. Whether or not they will hold their own at Fort Pitt or move eastward towards Battleford, which is nearer than Edmonton, I do not know. I expect to hear very shortly what further has happened, and shall communicate it to the House from time to time without delay.

Rarely, if ever, has any announcement made in the Parliament of Canada, caused so profound a sensation. The battle at Duck Lake, with its sad loss of life, did indeed, send a thrill of pain throughout the land, but none of the horrors of Indian savagery had been introduced into the struggle. There is no doubt now, that the Indians to a number as yet unascertained, are on the warpath, and that the outlook is gloomy in the extreme. We have not yet, we fear, heard the worst of this sad business. Massacre may follow massacre till the nation's anger will fall with a heavy hand not only on the Indian perpetrators of these outrages, but on the bungling officials whose shortsightedness—we use the very mildest term at our command—has caused all this trouble. On the 31st of March, the Ottawa Sun said: "It is, perhaps, premature at this juncture to enquire what disposition the government contemplate with respect to the official who has misled the government and the country into a serious difficulty; but we trust that, having demonstrated in a manner which can no longer be misunderstood, that his usefulness to the country is gone, if it ever existed, he will be permitted to retire to the seclusion with a wallet well filled from dubious sources, grants."

If this ill-fated man escape in the easy manner the Sun suggests, fortunate indeed will he be.

Of the two murdered priests we have few particulars. The Rev. Father Fafard was born in Berthier, where his parents are now said to be residing. His education was begun in Montreal and completed at L'Assomption College. He had spent about nine years in the North-West. He was well known in Montreal and is described as possessing a singularly amiable disposition and extraordinary facility in learning languages. He was attached to the Battleford mission in the diocese of St. Albert. In addition to his priestly duties he took part in the education of the white, half-breed and Indian children of his flock. A Montreal despatch informs us that the Rev. Father Marchand is a young priest who came out from France two years ago and was at once attached to Bishop Grandin's diocese. The Oblate Fathers in Montreal are said to discredit entirely the statement that these fathers were killed by the Indians. They believe that they perished while attempting to put an end to a fight between the settlers and Indians.

The late Father Fafard was a steady patron and devoted friend of the CATHOLIC RECORD from its very inception. We will miss his kindly messages, so full of

priestly affection and apostolic zeal. Peace, say we, to his ashes, and the ashes of his friend and fellow-martyr. May the rest and reward of heaven be theirs.

MISTAKES OF MODERN INFIDELS.

By Rev. Father Northgraves. Free Press Printing House, Detroit.

This valued work from the pen of one of the most scholarly clergymen in the Province, has been received with very general and earnest encouragement and approval. Father Northgraves deals with those of Colonel Ingersoll's objections which come within the province of his work, with a clearness, incisiveness and strength of argument that literally sweep the ground from under the infidel's feet. To our mind one of the chief merits of such a work as Father Northgraves is to bring its deductions within the reach of the popular mind. A reason why so many of the polemical works of the day fail to produce results corresponding with the learning and research employed in their preparation, is the lack of that freedom and simplicity of style characterizing the "Mistakes of Modern Infidels." The author, in his preface, says: "I have long been of opinion that the public are, at present, in need of a handbook which will answer the most mischievous of modern skeptics' objections against the truth and inspiration of Holy Scripture, and will, at the same time, furnish a reliable synopsis of the arguments whereby these attributes of Scripture can be maintained. Believers in Christianity who become familiar with such a book will be ready always to give an answer to every man that asketh a reason of the hope that is in them. Yes, and they will be able to carry the war into the enemy's country, by showing the inconsistencies of infidelity, and the weakness and dishonesty of the arguments by which infidels uphold their cause."

It is just such a work as is here outlined that Father Northgraves gives us. Few works have ever been as well received by competent critics. The Toronto Mail says of it:

"It is not our purpose, and let us confess it is not our vocation, to enter minutely into the merits of the volume. It is sufficient for us to indicate the scope of the author's teaching. Catholic theologians are, as a rule, necessarily driven to speak from the point of authority when dealing with other Churches, or when on the ground that (as they look at it) a dynasty does not need to argue, in dealing with men like Ingersoll this mode has necessarily to be abandoned, not because it is deemed weak, but because it is one which affords no common standing ground for the disputants. Father Northgraves, with a fullness of historical and scientific knowledge, as well as theological knowledge which is remarkable, meets the infidel teacher on the ground selected by himself, and like Fitzjames in the poem, who

"Practised every pass and ward,
To strike, to thrust, to feint, to guard,"
he uses the weapons of logic, of science, of history, of philosophy, of mathematics and calculation to prove the authority of the Christian faith. The work is fragmentary and necessarily so, for the author had to follow a fragmentary writer; but Father Northgraves has thus been enabled to condense his materials into brief chapters. Each chapter is indeed so full of valuable material that it forms, or should form, the subject of serious study. The work is a cyclopedia of valuable information and a combination of learning and logic such as has seldom been put forward in this country."

The Montreal Gazette, after a sympathetic notice of the work, concludes:

"The work, being a defence of the fundamental principles of Christianity from the assaults of disbelievers in its revelation, may be read with equal profit by all Christians, of whatever denomination."

The Toronto Tribune is very decided in its commendation of this timely book. Our respected contemporary says:

"The present is an age of skepticism and rationalism. Not only those who openly scoff at Revelation, but very many who attend church and pass as Christians, imagine that there has been no Revelation and that science proves the Holy Scriptures to be a mere collection of fables. There are many others who, while they are unwilling to go so far, entertain many doubts and hold few doctrines. Ingersoll has rendered an important service to Christianity in reducing to shape and making palpable the objections which have most weight with the people of this continent and the notions respecting the existence of a God, the creation, the nature of man and his destiny, which prevail amongst the skeptics. This has enabled Father Northgraves, whose object is to dispel doubts, remove difficulties and enlighten the understandings darkened by spurious science and specious sophistry, to write such a book as this, and it will induce thousands to read his book carefully and thoughtfully. 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