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 Rev. JOHN P. COFFEY, M.A., L.L.D., Editor.
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Catholic Record.
 LONDON, SATURDAY, JAN. 9, 1886.

- CALENDAR FOR JANUARY.**
- 1 Circumcision of our Lord. Holiday of Obligation.
 - 2 Octave of St. Stephen.
 - 3 Octave of St. John.
 - 4 Octave of the Holy Innocents.
 - 5 Vigil of the Epiphany. St. Joseph, P. and M.
 - 6 Epiphany of our Lord. Holiday of Obligation.
 - 7 Of the Octave. St. Hilarius, Abbot.
 - 8 Of the Octave. St. Severinus, Bishop and Confessor.
 - 9 Of the Octave. St. Julian and Basilissa, Virgins.
 - 10 Sunday in the Octave of the Epiphany.
 - 11 Of the Octave. St. Hyginus, P. and M.
 - 12 Of the Octave. St. Arcadius, Martyr.
 - 13 Octave of the Epiphany. St. Veronica, Virgins.
 - 14 St. Hilary, Bp., C. and Doctor of the Holy Name of Jesus.
 - 15 St. Paul, First Hermit, St. Maur, Abbot.
 - 16 St. Maximilian, and Martyr.
 - 17 24 Sunday after Epiphany. Feast of the Holy Name of Jesus.
 - 18 Feast of St. Peter in Rome.
 - 19 St. Onofre, K. and M.
 - 20 St. Anthony, P. and Substantin, M.M.
 - 21 St. Agnes, Virgin and Martyr.
 - 22 St. Vincent and Anastasia, M.M.
 - 23 Epiphany of the B. V. M. and St. Joseph. St. Raymond of Penafort, C.
 - 24 2d Sun. after Epiph. St. Timothy, Bishop and Martyr.
 - 25 Conversion of St. Paul.
 - 26 St. Polycarp, Bp., C. and Doctor.
 - 27 St. John Chrys., Bp., C. and Doctor.
 - 28 St. Feleban, St. Agnes, Secunda.
 - 29 St. Francis de Sales, Bishop, Confessor and Doctor of the Church.
 - 30 St. Martin, Virgin and Martyr.
 - 31 4th Sun. after Epiph. St. Peter Nolasco, C.

We have just received the following letter that speaks for itself:—

St. Boniface, Man., Dec. 31, '85.

DEAR MR. COFFEY,—His Grace desires me to enclose you his subscription for your RECORD, at the same time renewing his warmest encouragement in your good works, and best wishes for continued success in another year.

Yours Truly,
 JOSEPH MCCARTHY, O. M. I.
 Secretary.

AN IMPORTANT DOCUMENT.

We are this week enabled to publish in full His Lordship Mgr. Fabre's pastoral, announcing and proclaiming to his diocessans the papal encyclical *Immortale Dei*. This pastoral is the best answer that could be given the Francophobes of Upper Canada who have lately declared that the next election in Canada must be fought on the lines of race the English-speaking electors being on the side of law and order, the French on the side of sedition and revolt. His Lordship, a French Canadian himself, not only condemns sedition and revolt in themselves, but anathematizes anything and everything in the Riel agitation savoring thereof. He counsels moderation and Christian charity, but in no wise, as some untrustworthy and blindly partisan writers pretend, forbids his people to seek that which under the constitution and laws of the land they live in, they are permitted by all legitimate means to strive for. Hatred, animosity and even the semblance of revolt against lawful authority he desires to eliminate from the political struggles of his people.

To the Clergy, Secular and Regular, to the Religious Communities and to all the Faithful of our Diocese, Greeting and Blessing in our Lord.

OUR VERY DEAR BROTHERS,—On the 1st of November last our most Holy Father the Pope issued one of those solemn documents, which are destined to make their mark in the Catholic world. The vicar of Him who said He was "the way, the truth and the life," and who came into this world to save all men coming into this world, traces the great lines of the rights of the church, of the benefits it has borne to nations which have been civilized by it, and of the duties which devolve on it on the part of civil society.

Then our Holy Father reviews the duties of domestic society and of men, the one to the other, and protests energetically against the perverse principles which some people call the new right. This new law on the one hand deposes authority and plunges the state in revolution and on the other refuses to recognize the supernatural mission of the church, treats this latter, if not as a hostile society, at least places it on a footing of equality or even of inferiority to societies which are foreign to it. The Sovereign Pontiff shows the fatal consequences of the doctrines of free thought, doctrines which have been condemned by the Popes, and giving in a few words the resume of the teachings of his predecessors, he proclaims the following rules: "The origin of civil authority should be attributed to God and not to the multitude; that the right to rebel is repugnant to reason; to neglect the duties of religion or to treat in the same manner the different religions is not permitted either to individuals or to societies; the unlimited liberty to think and to utter in public one's thoughts should neither be classed among the rights of the citizen nor among the things worthy of favor and protection. Likewise we must admit that the church equally by right, is a perfect society that those who hold power should not pretend to enslave or subjugate the church nor diminish its liberty of action in its sphere nor take from it any of the rights which have been con-

ferred on it by Jesus Christ. In questions of mixed rights it is fully confirmable to nature as well as to the designs of God not to separate the one power from the other, much less to place them in conflict, but even to establish between them that concord which is in harmony with the special attribute which each society from its nature holds." "These are," continues our holy Father, "the rules drawn up by the Catholic Church relative to the constitution and the government of states."

The liberty of Catholics should not pass these limits; beyond that it becomes license, a liberty of perdition. It is in favor of the liberty above defined, that the Church has always fought.

Unfortunately, people tend to wander further from it every day and to throw off the yoke of authority.

If the Catholics sincerely wish to fulfill their duties they will draw their inspiration from the legitimate authority and particularly in that which touches on modern liberty as they call it, each ought to submit himself to the judgment of the Apostolic See and to conform to its decisions.

Having expressed these principles, what are the duties of Roman Catholics? In their private existence they conform their manner of living to the precepts of the Scriptures. In public life they will wisely lend their aid to the country's governors, in order that the moral and religious education of youth, upon which depends the salvation of our society, be fully provided for.

Catholics of our days should only act in this manner, but in fulfilling their delicate mission they are held to devote themselves devotedly to the country, to conserve harmony of thought, and direct every step towards uniformity of action, taking in so doing as a rule of conduct the prescriptions of the Apostolic see and obedience to the bishops.

When an optional question happens to come up for consideration, it is allowable to enter into a moderate discussion with a view to ascertaining the truth, but in so doing unjust suspicions and reciprocal accusations must be avoided.

In the discussion of purely political questions divergence is permitted, but there, also, moderation proper to Christians must be exercised and it is also a duty to respect individuals who do not side with us in their manner of thinking.

We only give here an incomplete analysis of this important document. To thoroughly understand it it would be necessary to study each proposition, and this study would enable us to see the wisdom and the opportunities of these sublime precepts of the Vicar of Jesus Christ, who alone, or almost alone, has the courage and the will to say the whole truth to the world.

Receive these precepts with a great spirit of faith. Be convinced that it would be arrogance and folly to rebel against them.

In all these instructions our Holy Father the Pope repeats with more authority and submission to it which all subjects owe it. Authority comes from God Himself, and to those who are its depositaries he teaches their duty to the church and to their children. Whether this power is entrusted to one or to many, be it a monarchy, an oligarchy or a representative system, the church, on account of its supernatural mission, has a right to its protection. It is a right which the church claims and not a favor, and a state which does not accord the church its place and its role commits an injustice to the church, and to the children of the church. But if these are the duties of the possessors of power and authority, subjects also have duties, and it is the exercise of these duties which our Holy Father regulates with a wisdom such as the Popes only can have because they are the only ones placed above human passions through their position, their mission and through the assistance which they receive from God to enable them to fulfill it. To subjects the Sovereign Pontiff preaches obedience to the authorities. But, as in our days, because of the representative system which maintains in the civilized world, and which places the election of those entrusted with authority in the hands of majorities and minorities, he encounters often opposition to the liberty of the church, and on the other hand struggles and protests against those who govern to those who protest; in public life or by the voice of the press, the Sovereign Pontiff gives as a rule to follow the direction which will be given by the Vatican and by the bishops.

Before, in other solemn circumstances, the august Leo XIII. proclaimed these same teachings, this union of Catholics with those to whom the Holy Spirit has entrusted the government of God's church, and if there ever was a time when this union was necessary and circumstances which called for it, it is this time of ours and the circumstances in which we find ourselves in Canada.

A wind of revolt and rebellion is blowing over our country. We have ourselves seen a spectacle which was far from doing honor to our city; our youth have given themselves up to demonstrations which have pained sober men, and even men of eminence and to the great lines of manifestations in which ridicule struggled with revolutionary disorder. To expel it has been attempted to make use of religion to make acceptable to our people a movement which promises no good for the future.

How far are we from the wise counsels and prudent regulations of the Immortal Leo XIII. in his encyclical "Immortale Dei!" How they will groan in future who, through the press or by other means, have contributed to cause the Catholics of this country to forget those traditions of order which they respected? We have mentioned the press and we believe it our duty to say publicly that there are journals in this diocese which have failed in their mission because,

while proclaiming themselves Catholic and subject to the church, they spread defiance to the authorities, apply themselves to oppose the authorities and show too much ambition to supplant by all possible means those against whom they direct their accusations.

It is time for us to arrest ourselves on the decline upon which it is attempted to draw up and that we return to wise ideas, to a prudent and reasonable conduct.

Leo XIII., whose great teachings we have just learned, gives to all the rules which we have to follow—respect for authority and in the protests which we may make against certain of its measures, moderation and Christian charity.

Far from us then be this scurrilous language, these horrible invectives, which pertain not to sincere Catholics; far from us be those odious accusations, these unjust suspicions as to motives; let there be every day and every hour, let there be every word of Leo XIII.:

"Therefore if in the past disagreements have occurred they must be buried in oblivion; if generosity injustice has been committed; whoever the guilty party may be, all must now be repaired by reciprocal charity and all must be redeemed by a common effort of deference towards the Holy See. By this means Catholics will obtain a double advantage, that of aiding the church to preserve and propagate Christian doctrine and that of rendering a signal service to society, whose salvation is strongly compromised by bad doctrines and by bad passions."

Be the present moment as well as the encyclical letter *Immortale Dei* of our Most Holy Father Pope Leo XIII., read and made public at the sermons in all parish and other churches where public office is held, as well as at the chapel houses of the religious communities the first Sunday after its reception and the following Sunday.

Given at Montreal in our episcopal palace, under our signature and seal, and the countersignature of our chancellor, this 15th December, 1885.

(Signed) EDUARD CHARLES,
 Bishop of Montreal.

By order of Monsignor
 T. HABEL, priest,
 Chancellor.

We learn from the Post that "Vicar-General Marchal, who read the pastoral at the Cathedral, said he had been specially instructed and authorized by Mgr. Fabre to warn them that no political party should attempt to make use of the pastoral against another political party. Such was not its purpose or aim, and any attempt made by a political party to so use it would meet with the disapprobation of His Lordship. Mgr. Fabre had no desire nor intention to have political capital made out of his episcopal utterances."

Not content with having, through his Vicar-General, disclaimed any purpose of stigmatizing any political party, or reproaching the constitutional procedure of any body of citizens, His Lordship, in a circular to the clergy, which it is we are told, his desire in so far as it bears on this point to be made public, states:

"Since the publication of my pastoral of the 15th instant, I have been informed from different sources that a wrong interpretation had been given to my words. So that none of you may be deluded by the exaggerations, I here declare:—

"I had not the intention of discussing the political object of agitation against which I warned the population; I do not at all enter the political arena. I denounce those methods of tumultuous demands having a revolutionary aspect. The scenes which were enacted in Montreal on the subject of vaccination and what followed therefrom; and other scenes, which Montreal and several places in the country witnessed, and which effigy burning was practiced on a large scale, all of these spectacles are of those which we must deplore. This is what I have done, without attempting to enter into the political significance which wirepullers wished to give them."

La Presse, a leading Conservative journal, thus speaks of the Bishop's pastoral. "There is no need of saying that the Bishop of Montreal did not even dream of accusing of a revolutionary spirit gentlemen like Aldermen Gray and Grenier, or Messrs. Pagnuelo, Roland, and Boivin, or again members of the legislature like Messrs. Beaubien, Desjardins, Bergeron, Girouard and so many other eminent personages who took part in the constitutional gathering at the city-hall, and others that have followed. Is there any need of saying that it never for a moment entered the mind of His Lordship to accuse the eminently respectable society which asked and obtained a mass for the soul of Riel of seeking to use religion for a political end?" After defending Senator Trudel from certain unfounded charges leveled at him for his manly and patriotic stand in the present crisis, La Presse concludes:

"We are convinced that Mgr. Fabre is in perfect accord with the opinion expressed in masterly style by Mgr. Tache in the following terms:—

"I make no allusion to a movement that would be political only, and kept within the already wide bounds of the constitution. Let those who have a vote to give within the walls of Parliament or at the hustings, think well in their innermost souls and consciences and in the scale of their love of country, and then vote according to their conviction. This is their right, this their duty."

It is thus that we understand the duties of a journalist and of a citizen in a free country, and it is thus we propose to fulfill them."

REV. A. BECHARD, an ecclesiastical student of this diocese, was, at the Christmas ordination in the Montreal Seminary, raised to the dignity and office of sub-deacon.

DISTRESSING NEWS FROM IRELAND.

There is famine again in the west. Sorely afflicted as is all Ireland by the terrible evils of a grinding landlordism, no portion of that ill-fated country suffers as does its western coast, when a hard year really sets in. It is not, indeed, often, if ever, that the luckless people of Connemara, or the islands off the west coast, have any other but a hard year, and this year is no exception to what appears the general rule with this unfortunate population. They are again hungry, and, in the extremity of their want, stretch out their hands for help. In the city of Galway itself there is much desolation and keen suffering.

In an interview with Bishop Carr, of that city, Mr. Frederick Bussy, an enterprising newspaper correspondent, learned that all sorts of labour in Galway had practically ceased. The Bishop stated that between four and five hundred artisans were absolutely destitute and are only kept alive by charity, or by pawnning their few personal effects, of which they, however, themselves stand sorely in need. Mr. Bussy's despatch, as published in the Mail, goes on to say:

"Mr. Brady, the Government inspector of fisheries, is trying to fit out two sea-worthy boats to obtain cheap food for the western islanders, by fishing in deep water. He has been assisted by Lady Carnarvon and other philanthropic persons. Large quantities of fish were taken from the fishing banks off the west coast of Ireland during the past autumn by boats owned and manned by Frenchmen. The deficient gear of the Irish fishermen prevented them from competing with the Frenchmen, and the failure of the herring catch has caused terrible suffering. Mr. Brady reports that £300 are still necessary to equip the boats for sea. Mr. Bussy also finds many other causes of distress in the county of Galway. The jute works have been obliged to close owing to the depression in prices caused by the extensive importation of American bags. Milling, which was once one of the chief industries of Galway, has fallen off in consequence of the importation of American flour instead of grain. Many good workmen have gone to the workhouses for food and shelter. Many others prefer to starve at home."

This is a picture not drawn by an Irishman, but by an English correspondent. And thus it will ever be till Ireland has her own legislature fostering and protecting native industries, giving Irishmen in Ireland occupation and work, with adequate compensation for their labor, and extending to all classes in that now famine stricken land not only the content and prosperity, but the ambition of a free state.

CATHOLICITY IN THE FAR WEST.

From Plainville, Kansas, we learn that since the arrival of the Rev. Father Pujos there, last July, a fine new church has been erected, the pride of the whole county and the crown of many sacrifices. Much of the credit due the contributors to the building fund is to be ascribed to the many good Protestant neighbors, who, in many cases, lent as much assistance and took as much interest in the project as Catholics themselves.

Besides the Church of the Sacred Heart at Plainville, Father Pujos has finished that of St. Thomas, at Stockton, and three other sites have been selected for church buildings in his mission. The reverend gentleman is in charge of all that portion of the State of Kansas West from Rooks County to the Colorado line. Our Canadian readers will be pleased to know that our holy faith is making rapid and substantial progress in that far Western country, and that the Record counts many patrons both on this and on the other side of the Pacific slope.

SIGN OF THE TIMES.

At an election for members of the Italian Chamber of Deputies, held at Pavia on Dec. 27th, a former revolutionary editor now undergoing a sentence of seven years' imprisonment for threatening the ministry, was elected. An election such as this, in an important constituency, clearly shows to what extremes the Italian non-Catholic public mind is fast being driven. The supporters of the present Italian monarchy have thus far made use of revolutionary weapons to accomplish and further their designs. But these are weapons that cut both ways, as the friends of the Sardinian dynasty are now discovering to their cost. The revolutionists in Italy have permitted the masqueraders of constitutional monarchy now conducting the affairs of that country to go to certain lengths in their contest with legitimate authority. The election at Pavia is an indication that they are now preparing to take the direction of the struggle into their own hands. What, then, will become of the monarchy? Will it not be served as it also served the obliterated Italian kingdoms and principalities of a quarter of a century ago.

THE Scotch Crofters are represented in the recently elected House of Commons by five members, Messrs. G. B. Clark, J. M. Cameron, Fraser MacIntosh, J. Macdonald, and Donald Macfarlane.

A GRAVE MISAPPREHENSION.

We have before us two statements concerning the influences that brought about the death of Riel, which put those who, like ourselves, attributed his execution to Orange influence, in a false position. The first is from the Ottawa Citizen of Dec. 19th:

"The Free Press, of last evening quotes the Ottawa correspondent of the Western Morning News (Plymouth, England) as an authority on the influence which prevailed to bring about the hanging of Riel. We are told by Riel's Ottawa organ that the correspondent in question is an experienced journalist (true for you, Mr. Free Press, and one of the ablest and most experienced in the country), and further that he cannot by any possibility be charged with Liberal leanings, (true again, every word of it). And what was the influence which the correspondent in question says prevailed with the Cabinet? Orange! Hear that, Sir Hector Langevin; hear that, Sir A. P. Caron; hear that, Mr. Chapleau; hear that, Mr. Costigan; hear that, Mr. Thompson; hear that, Mr. Smith—good Catholics all of you; you are under Orange control; the Orangemen have you by the throat; you were obliged to hang Riel to please them! Well, really, the representation is so absurd that we do not propose to deal seriously with it; suffice it to say that the Morning News' correspondent, a gentleman for whom personally we have the highest possible esteem, has proved, like many Grit journals, a very unreliable prophet. In the first place he was venturesome enough to predict that Riel would not be hanged, and then, after that despicable character had paid the penalty of his crimes, he discovered that the Orangemen, and they alone, were responsible for his 'taking off'!"

The second is from a friend in the Maritime Provinces, who says:

"That the Orangemen have made efforts to influence the government, I am prepared to believe, but that they had any effect in determining the government in the course that has been taken, I certainly am not. That you should hold this notion up to the contempt they deserve is only right, but by acknowledging that they influenced the government in this affair is placing them in a position that neither their influence nor importance justify. Again, sir, you pay scant courtesy to our Catholic ministers in the government. I know some of them intimately, and all by reputation, and by any act of theirs they never deserved such wholesale condemnation. There is one of them, at least, who is like Cesar's wife. I mean the present minister of justice, whom even his bitterest enemy would never attach a latent suspicion of actual wrong."

Of these two statements, the first places a respectable conservative, and the second himself, in a very false and unjust position. We pretend to know something of constitutional government, and our knowledge, limited as it may be, leads us to the conviction that we could charge the government, as a whole, with being influenced by the Orange sentiment, without so charging each of the ministers mentioned by the Citizen—and especially the minister of whom our Haligonian friend speaks in terms deservedly high. To our mind the position is just this: There was a minority and a majority in the cabinet on the subject of Riel's execution. The majority which voted for the unfortunate man's death, we hold, determined and influenced by the threatened Orange defection in Ontario, where, we may inform our friend down by the sea, the order controls several seats in the House of Commons, and can determine the result of many elections. The minority was not of course so influenced, nor did it, it is evident, feel that the majority was guided by any such motive, or not one of them, we freely admit, would have for a moment remained in office after the execution had been voted. But there is just the point on which we differ from those ministers and those who still sustain their action. We charge them not with any wilful misdeed, but we do charge them with a grave political blunder, both as affecting the country and the interests of their own party, especially the Catholic portion thereof. This is our position on the subject. We maintain that the Orange order, being a secret organization, could and did bring to bear, not on its Catholic, but on the non-Catholic ministers, influences that no Catholic members of the cabinet could have been aware of any more than are outsiders. But then it will be said that if they could not, neither could we know that Orange pressure was brought to bear on the Cabinet. We had no means of knowing but from the public action of the brethren, and we did, as our readers will remember, call attention before Riel's execution to the blood-thirsty utterances of individual brethren and of whole lodges. The principle that guided us to the formation of our opinion on this subject is this—that when any of the members of a secret organization give public expression to opinions on a subject on which the brethren are known to entertain strong views, their opinions may be looked on as those of the whole body. In our article entitled "Perils of the Future," published in September last, we pointed out just what would follow if Orangemen were yielded to on this point, to the extent demanded by some of its members, whose frantic calls for Riel's blood we then dealt with. Our worst fears then expressed have since been confirmed. We arrogate not to ourselves political infallibility, nor do

we claim exclusive possession of political honesty. We give credit to all men for the latter, till we know the contrary of any of them. Neither do we write now, nor have we ever written on this subject, out of mere hostility to the Dominion government. We can well understand the grave difficulties that confronted the administration in reference to Riel's execution, but we are in this, free country free to hold and express an opinion as to the wisdom or unwisdom of its course. With many of Mr. Mackenzie's acts of administration we publicly found fault, with certain of Mr. Mowat's we have publicly expressed disapproval, and with, as a Catholic journalist, do so with any other administrative—whether led by Sir John Macdonald or Mr. Blake—whenever our view of duty to religion and country calls on us to do so. We have before us a speech of one Brother Stevenson at an Orange gathering in Peterboro, on December 16th, to which we beg to call the attention of our friend and correspondent from Halifax, as an instance of Orange boldness and aggressiveness in the Province of Ontario:

"If Bro. Mackenzie Bowell, who stood at the head of the Order in Canada, and who now made such a capable representative of Orangemen at Ottawa, were here, he also would be able to do it. He had heard Bro. Bowell speak all over the country, from Montreal to Sarnia, and could therefore testify as to his abilities. He was present when Bro. Bowell was initiated at Belleville thirty-six years ago, and since that time, through thick and thin, their most illustrious brother had been true to Orangemen, till by a just demand he was placed among the high councillors of the nation. Some time after Bro. Bowell's initiation he had worked in the printing office of a lately deceased brother, and from that time he commenced to rise. His brethren stuck to him and backed him up until he attained his present honorable position, and there was no doubt that he was now doing his duty as he had ever done, and in him the Orange body had a trusty and trustworthy representative at the capital. The speaker said there was every need that Orangemen should give their hearty support to men who had the ability to stand up as capable exponents of their principles. And it was to the interest of these men to be unwaveringly true to the principles of the noble order. The position which Mackenzie Bowell held was an example of what Orangemen had the power to do. That of Judge Macdonald was another. He had judged the body when a young man, even younger than their worthy host at the head of the table, and a young lawyer like him, and by influence that had been brought to bear he had been raised to occupy the judicial bench. He hoped ere long to see Bro. White, of Hastings, also raised to be one of the Cabinet Ministers. His steady loyalty was deserving of it. He had always been true."

Is not this speech, made by a representative Orangeman, a full and complete vindication of our course? We protest against the Orange organization or any other secret society being, as such, represented in the Cabinet at Ottawa. And we further maintain that no Catholic can extend support to a government that would acknowledge or act on such a principle. The government owes it to the country to disclaim any such purpose in its formation or composition. If at the coming session of Parliament it take this mainly course it will win general sympathy and reassure the minds of thousands of its supporters, now seriously disturbed in spirit by declarations such as those of Bro. Stevenson, made publicly and without fear of contradiction, in the broadest of broad daylight. Let a true Conservatism take the place of Orangism, and many Catholics now kept out of the party known in this country as conservative, will gladly find a resting place in its ranks.

A FIREBRAND CORRESPONDENT

We were, we must confess, deeply pained to read in a late issue of that Catholic journal, *L'Estimador*, a communication from the State of Vermont, signed "Frontenac." That writer said:

"Mgr. Rappe, former Bishop of Cleveland, Ohio, persecuted by Irish and German priests, abandoned his apostolic see and came to reside with his old friend Vicar-General Druon. Thence he preached several missions in Montreal and the United States. Mgr. Rappe was a veritable saint. An admirable zeal devoured him, an indomitable energy urged him to accomplish all for God. Let us hope that his history may be one day written. Now this saint was a Frenchman. This was sufficient to bring down on him the jealousy of other nationalities. He was its victim. However, God, who draws good from evil, desired that his servant should accomplish other works, and execute other missions in the interests of Catholics and for the glorification of the faith. The lands of Lake Champlain, the islands of Lamotte, and other, being without churches, Mgr. Rappe set himself to work to build a suitable temple to God, and, in spite of every obstacle, succeeded. The holy Bishop of Cleveland passed away in doing good. His great soul, now in heaven, intercedes for the Green Mountain Catholics, in favor of whom he sacrificed exclusively the last years of a life so fecund, so generous, so ardent and so Christian."

While joining heart and soul in the eulogy pronounced on Mgr. Rappe, we must say that, taken as a whole, anything more un-Catholic than the above we have not for a long time read. Here we see not alone the Irish and German clergy virulently and unjustly assailed,

but the Holy See, which acquiesced in Bishop Rappe's resignation, inferentially commended. We do not propose to enter into a discussion of Bishop Rappe's resignation. *Roma locuta est, causa finita est.* But we do protest against such charitable and un-Catholic attacks the foregoing on bodies of clergy compare favorably with any in the West. Not alone in Cleveland, but throughout the Union, the Irish and German clergies are characterized, as a body, by the discharge of their duties and the utmost kindness in their dealings with priests and peoples of other origins. We are sorry to see any Catholic writer, mated by such a spirit as that of "Frontenac." We trust that *L'Estimador* hereafter see that his letters are fully revised before publication.

THE CALUMNY NAILED AND CALUMNIATOR CORNERED.

In the issue of the *Irish Canadian* of 17th of December last, appeared the following:

Speaking, however, of a change of front reminds us of a somewhat executed gentleman who runs the RECORD, one time this consistent gentleman out of his way on evil bent. With malice and ferocity that would put to blush its worst enemies, he launched his invectives against the Irish Land League, and denounced all connected with even virtuous and patriotic women terms not only bitter, but vile. This in the days when the Land League was in its infancy—when it was weak and struggling—yet that was the time selected to deal it a blow below the belt—to assassinate a movement so full of hope and promise to the Irish people. But the League survived the assaults of its enemies—this gentleman's stab included—had accomplished its mission and behind a successor capable of completing the work which it had begun. It was the dangerous move to attack the National League, so the editor of RECORD fawns where he dare not fawn. And yet this is the gentleman who of changing front."

This foul slander we met, on the 10th of the same month, by a straightforward and indignant denial:

"The statement made in the *Irish Canadian* of last week that the editor of journal ever condemned or opposed the Land League, is a fabrication of the vile, deliberate and malicious character of the man who writes it. We are not indeed of those whose purpose is that of a mouthing and windy chatter and a marketable commodity, but we are ourselves forward as a leader and assumed the leadership of the people till this very moment a loyal and unwavering support. Nay, more, we that we have not in the movement active assistance to the Irish nationality party lately inaugurated for a strong block to its success. We have ourselves forward as a leader and assumed the leadership of the people till this very moment a loyal and unwavering support. Nay, more, we that we have not in the movement active assistance to the Irish nationality party lately inaugurated for a strong block to its success. 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