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ORANGE INCORPORATION

Senator O'Donohoe's Protest.

THE TRUTH BRAVELY SPOKEN.

(Official Report.)

Hon. Mr. O'DONOHOR-Before this Bill is voted on I have a few words to say. I agree with the last speaker that it should never have come before the Parliament of Canada. The Orange society has been refused official recognition in the old land whom its history nition in the old land, where its history was known; its processions were suppressed, and the body itself had to be dissolved. After one hundred years of its history it caused those hundred years of its history it caused those authorities to effect those charges, and I regret to find that it is carried to this new country, where it was not needed. If in the old land, where the great majority of the country in which it had its birth were of one faith, and the Protestants only a small minority, those was any cause for a feud or for the existence of a secret sociaty to defend themselves against a secret society to defend themselves against the large majority, surely that does not obtain in Canada. Is there any use for a secret political

society in Canada?

Now, that is the question that should be calmly considered by this House, at any rate. If there is a function that this House has more than anis a function that this House has more than another, it is no protect the minorities in every part of the Dominion. The Orange association is a secret political society that brought no credit to the land in which it lived for nearly one hundred years, and why should it be imported into this new land, where there is nothing to be complained of, where there is government by the people for the people; where there is a free press; where there is a free provernment by the people for the people; where there is a free press; where there is a free people? Surely the great object of its existence, to support Protestantism, does not exist here? There is no danger that where there is over the whole Dominion only one-third of the population Catholic that they are going to subvert Protestantism. Protestants disdain to be considered as allied with this organization. considered as allied with this organization. Protestantism would not bear to hear that they needed it in this land. Who then wants it? There is no need of it. Not for the protection of Protestantism surely? What, then, is its object? Its object is purely political. It is a political organization. This Bill would not be here to-day but that it is a political organization. tion, nor would it have ever come here for its second reading had it not been for a political necond reading had it not been for a political publication. That is what it means—10 more, no less. Is it wise to foster, to recognize secret political combinations in this free land of ours? Does it increase or improve a neighborhood? Does it improve social intercourse? In times of peans is it likesocial intercourse? In times of peace is it likely to preserve the peace? Is it safe in times of
difficulty to have secret political accieties in our
army or in our camp? The investigation referat Lord Manderville's gate, a magistrate was red to by the last speaker, in England, disclosed the fact that thirty-ax lodges were found in the army under the Duke of Comberland, and it was found that this very loyal body—because they possessed, according to one side of their shields, all the loyalty that is to be found in the world—was organised within the army for the pulpose, as the report and history assert, of preventing the succession of her present Most Gracious Majesty. They were a compiracy in the army for the purpose of securing to their Grand Master, the Duke of Cumberland, the position which Her Majesty holds to-day. And they are the loyalists of Canada; they would subvert the constitution and destroy the succession for the purpose rof putting their Grand Mas. ter on the Torone. They are so loyal that they have loyalty planted in front of everything that they introduce, but their acts speak another language. They are double-faced, and they are double-tongued. They have two tongues and two faces, and these are always working. Now, I will ask the House to allow me upon that point to read from Edinburgh Review an article founded upon the report which has just

been referred to:
"One of the saddest and most discouraging features in the condition of Ireland is the intenseness with which party spirit rages there, and the extent to which it perverts the minds of men of all ranks, and blinds them to their plainest duties. We had indulged the hope that Orange riots had become a matter of history: but the sanguinary events of Dolly's Brae have dispelled this illusion, and attracted public attention to the saddest of all tasks—the Government of people who boast of their loyalty as an excuse for lawlessness, and while chamorous for the ghts of free men, can only be restrained by force from engaging in civil war. Our readers are aware that the 12th of last July was cele-brated in the North of Ireland by the Orange party; that in the County of Lown the march of a procession was followed by rioting and the loss of several lives, and that, after a formal enquiry into the circumstances by Mr. Berwick, on the part of the Government, Lord Roden, Mr. W. Beers, and his brother, Mr. F. C. Beers, were dismissed from the commission of peace, in consequence of the share they had taken in

these transactions.

"Nothing could be more praiseworthy than the published rules of the Orange society. They prescribed loyalty as the point of honor, obedience to the law as the first duty; they prohibit the admission of anyone capable of upbraiding another on account of his religious opinions, and they inculcated peace and good will. But never did any society exhibit such a glaring inconsistency, rather such a positive contradiction between its professed that they principles and its actual practice. The facts recall it." which came out before the committee surprised all parties, none more, we believe, than the Grand Master himself. It appeared that the Orange cath of allegiance had once been awowedly 'conditional;' and that the same spirit remained, although the words had been banged ; that, contrary to law, warrants had been issued to military bodies; that the inadvertence of the Grand Master had been taken advantage of, and his confidence abused by the officers of the institution; that the practice of the society was to resort to every contrivance-by songs, speeches, party times, processions, emblems and motioes—to insult, to domineer over, to offend and irritate their Roman Catholic neighbors; and the result of its working was seen in outrages, murders, houses wrecked, filages destroyed, riots without number, law perverted, justice denied, and the animosity of the rivalparties wrought up to

so lawless, and so uncalled for—cannot be forand tawless, and so uncalled for—cannot be for-gotten; the whole was done with such deliber-sticn, and in open defiance of the law.' In Armagh, and this instance shall conclude our list for 1830—some Orangemen passing in pro-cossion through the Roman Catholic village of Maghery, and playing the Protestant Boys, were beaten, and their drums broken. Two days afterwards the Orangemen attacked Maghery. There was no opposition—the inhabi-tants fled for their lives; an old man was beaten—a widow, within eight days of her confiment, was wounded with a bayonet, and knocked down—her son, a half-witted lad, was knocked down—her son, a halt-witted lad, was fired ab—another weman and her infant were beaten and knocked down—and twenty-eight houses wrecked and burned, and every particle of property pillaged and destroyed. The sequel is characteristic of the state of society there. The Roman Catholics who broke the drums were convicted, and saythured to three months, imprisument. and sentenced to three months' imprisonment; but, though the wrecking of Maghery trok place in open day, in the presence of Colonel Verner himself, though the rioters' names were known and their identity awern to, not one of them received a punishment whatever. "These horrible events startled even Colon-1

Verner and his brother Orangemen, and the advice they then gave derives additional weight from additional occurrences. They extrestly recommend the abundanment of all party pro-cessions, and 'trusted that no persons of re-spectability would be found so regardless of consequences as to incur the heavy responsi-bility of countenancing the celebration of any day, in a manner calculated to give offence to any person whatever.' But having thus dis-charged their consciences, they continued to support and stimulate Orange processions by every means in their power.

" In 1831, at Tully Orier, in the County of Down, an old woman was shot in her house, and four men were pursued by the Orange party, fired upon, and driven into the river, where they were drowned. In 1832, under the impending Party Processions Act. the Orange leaders exerted themselves, and with considerable success, to prevent the usual processions. burned in effigy, in the presence of Dean Oarter), Loughall, Ballyhagan and Cootebill. In 1834 similar scenes were enacted at Beliest, Kilrae, and other places; but we have no room for an account of any except that at Annahagh, near Armagh. A Protestant and his daughter had there been besten by the Roman Catholic. in revenge for which the Orangemen turned out armed with the yeomatry fire-locks; they attacked Annahagh, and burned and wrecked nine houses, when they were stopped and driven off by the police and military. It is almost superfluous to record that for beating this man and his daughter four Roman Catholies were transported—but for burning nine houses not a single Orangeman was punished in any way. There is a melancholy similarity in the details of the occurence, proving that they did not arrise from accidental or different causes, but were the certain result of a system. according to which the Orange processions were arranged on recurring anniversaries, in the way calculated to produce the utmost excitement

and irritation.
"It was very extraordinary to see men of education, principle, and otherwise estimable character, so deceived by their own assumptions, and so bewildered by the noxious in fluence of party spirit, that though familiar with the state of things we have described they actually denied its existence, or boldly attempted to justify it to the world. Colonel Vermier asserted that the Orange society, as a body, had never interfered in any political question; Colonel Black did not consider "Croppies Lie Down a party tune; affirmed that the anniversaries of the 12th of July were paculiarly tranquil, and that adminis-tration of justice was pure. The enquiry by the committee of 1835, however, brought the truth fally to light. The exposure was complete, the condemnation universal. All classes, creeds and parties then united in declaring that the Orange organization must be arrested, that the supremacy of the law must be vindicated, and that no party in the State should be permitted to arrogate to themselves superior privileges. and insult their fellow-subjects, under ground of a pure religious belief or on the false and in-

of a pure religious belief or on the talse and insolent plea of superior loyalty.

"The Orange leaders, we are happy
to say, at this juncture, yielded a
manly and dignified obedience of the
will of the nation, as expressed in an address of the House of Commons, and the
answer of the Orown. Nowithstanding considerable resistance from the Irish portion of the body, the Grand Lodge, in April, 1836, dissolved this society, and through their organ proclaimed that they did so, not in compliance with expediency, but for the sake of principle would neither repent of the deed nor

HON. MR. MCFARLINE-What is the date of the article that the hon, gentleman is reading

from? HON. MR. DONOHOE-I am reading from Frazer's Magazine of 1836. That was the course there, and the time embraced in these transactions only extends over five years. The twelve years that the society had been dis-solved were twelve years of solid peace to Ireland. In no twelve years during the last century did peace reign so supreme as it did during the twelve years of its suppression; but immediate by upon their re-organizing the same scate of things continued as before. This was the state of affairs in Ireland. Its bistory there was a dark one. I do not desire to harrow the feelings of anybody in this House in going back to these events, and I am merely taking up one point in their history, to show what it was in Ireland, and to show that this society had its origin worked, Allages destroyed, riots without number, law perverted, instice denied, and their history, to show what it was in Ireland, and their history, to show what it was in Ireland, and their history, to show what it was in Ireland, and their history, to show what it was in Ireland, and their history, to show what it was in Ireland, and their history, to show what it was in Ireland, and their history, to show what it was in Ireland, and their history, to show what it was in Ireland, and their history, to show that this society had its origin from the Orange procession in the city of New York. They may have had some provocation. They were out in procession; but supposing reason for bringing it to this country. The story were out in procession; but supposing that there had been cause, there is a provocation, does that justify wholestory.

Orange riots in the five years preceding the formal dissolution of the society in 1836. Ab Orosan, in 1839, in the County of Down, a formidable armed procession, ashibiting warrants from the Duke of Cumberland, openly resisted the police, and only retreated before an overpowering military force. At Dungamon, in Tyrone, they overswed the magistrates, and by force compelled them to disoby the orders of the Government. At Tanderagbee there were riots and murders. At Maghers, in Londondery, the Consensus of the Government of the Forms of the propose to the magistrates, and the country in the Crayes men broke their promise to the magistrates, and proved the province of the force anything else in the world—and under such a system of government, why should we in this House forter these secret combinations? Can any man who votes for that measure say to himself: "By doing so, I make society better; I tranquilize the country by giving that vote?" Can any man, on his conscience, say he has improved acciety by giving his sanction to an Orange Fill at this period of the world's history? Can any one say that our people would march to the front in time of people would march to the front in time of trouble in the united spirit they would if we had no lodges? In the army in England, where lodges were organized, they were suppressed immediately when found. They were as provocative of evil and disunion in the army as here, and every man can easily consider to himself how they may be. If you have a regiment with one hundred Catholics, and they are banded to-gether in a secret society in the same regiment, have we the fame army? Have they the same impulse, the same united aim that they would have if they were merely citizens brought together under the drill of the country, under their commanders? Is there no danger? I say there is a danger. I am speaking to this House frankly; I am speaking to the winder that a more serious question you have not been troubled with in their commanders? Is there no danger? I say your time in this Senate, and if there ever was one, that should be well considered before we cast frankly; I am speaking to it without regard to our votes is is this. In withholding our support from it was a serious question you have no required. what Orangeism has been in the past or what it may be in the future; but I speak in the pub-lic interest, in the interest of peace and in the interest of social existence and happiness in this our new and happy land, in which we ought not to foster, encourage or recognize any secret political organization. Since Orangeism came here, how have those societies conducted themelves? A few events will demonstrate it, a events fresh in the memory of every man here from the hurning of the Parlia-ment House in Montreal until you come to Prescott, where the black flag was hoisted.
Then c.ming to Kingston, where the son of Her Majesty would not be allowed to land unless be marched under an Orange arch. He had with him the Duke of Newcastle and his suite; the Orangemen came to meet them and he could not land there. That was loyalty to the Queen's son. They have all the loyalty. That is Orange loyalty. Then a step further west, to Toronto. He wanted to go to church on Sunday, but the Orangemen there had built an Orange arch; therefore, they would not let him go to church. They filled the streets. They were for mobbing him if he took any other route on that occasion to get to church; still, notwithstanding the annoyance and humiliation he had to suffer. he would not bow his neck or humiliate himself to go under the Orange arch, because it was the policy of the British Government that Orange is m should not be fostered or recognized. We had another specimen of Orange loyalty in the city of Toronto—a very nice specimen Lord Elgin came to the city of Toronto, where he was addressed by the people—a grand man. We all remembered him. He was rotren egged in the streets of Toronto by the Orangemen. But these were loyal Orauge eggs. HON. MR. McKINDSEY-You are wrong.

Hop. Mr. O'DONOHOE-No; I was there. I am ineaking by the book. At any rate, these are a few specimens of Orange loyalty, Orange freedom of speech, Orange fair play. These are evidences of them; but, for us the minority, living in Ontario, we have quite another tale to tell. It is not eggs—not even loval Orange It is not eggs-not even loyal Orange eggs that are thrown at us—it is bullets; it is stones. We see the Archbishop at the head of his flock moving from one church to another, performing a pilgrimage in solemn eilence and prayer, without any insignia or colors, or anyelse. We see them run upon pistoled and driven as if they were wild animals. We see bloodshed, women and men frightened, and such a scene, perhaps, as has never been witnessed in any other city in Canada. Now, that is conduct that we have a right to represent to this House. We have a right to ask this House, who are a judicial body, and capable of considering the rights of the minority as well as the rights of the majority—we have a right to ask them, in view of occurrences of this nature, is it desirable to sanction a body of men who are capable of such acts, for good men are known by their observance of the laws. Men who violate the laws never can and never could be called good men in any period of the history of the world. Another man came out to Canada-whether he was prudent in coming to this country or not is a question, but he came to a country over which floated the British flag, and which he heard was a free country—I refer to Mr. O'Brien. He went to Kings'on and he had a bairbreadth escape from being murdered there, and he had a bair arms experience in the sixty of Tourstone the same experience in the city of Toronto.

These people might find fault and say that he had no business coming to this country, but was it for them to take the law into their own hands and avenge themselves? Hon. Mr. McDonald—It served him right.

HON. MR. O'DONOHOE-Do I understand my hon, friend to say "Yes?"
HON, MB. McDONALD-To what!

Hon. Mr. O'Donohor—That they were right to take the law into their own hands.

Hon. MR. MoDonald-No; I did not say that; I said it served O'Brien right, that was

all.

Hon. Mr. O'DONOHOE—My hon. friend may say it served O'Brien right, but if stones were thrown at his own head he would scarcely say it served him right.

Hon. Mr. McDonald—I did not break the

Hon. Mr. O'DONOHOE—Nor did Mr. O'Brien on that occasion break the law. On another occasion the Orangemen in the city of Toronto. without any provocation, broke down a hotel simply because Mr. McGee was dining there on the 17th March, and they pursued him to the Parliament House, where he sold the House the circumstances, but the owner never received any remuneration, nor were there any convictions made, The judges themselves said on the bench that the officials and the constables were altogether with these people, and Chief Justice Richards said there was another oath beyond the oath of their office that they observed, and no man could be

Fremer of the Dominion; that, in fact, it is headers, and I have very little doubt it is, because the maker's name seems to be stamped on the blade pretty well. He is himself one of the order, and no doubt does everything in his power to foster it, and has always done so. In my humble judgment this House should not pass this Bill. We should not care under whose auspices the Bill was brought up or who brought is here; the question for this House should have been bestowed upon humanity; that it is almost impossible to resist the temp that it is almost impossible to resist the temp. brought up or who brought is here; the question for this House should be, is it beneficial to society to give this organization that recognition which is sought? It is not what is on the face of the Bill I read to you. What is on the face of the Bill amounts to nothing. The Orange order can in every one of the Provinces have all the rights they want as to holding property, and as to benevolent purposes, so it is not for that it is brought here. It is to give the society recognition. the society recognition. Now, hon, gentlemen, in all frankness I believe that a more serious from it we are hurting nobody; we are produc-ing no bad effects. We are irritating no party. They have all the power they want for holding property and for benevolent purposes, and why do they ask the Parliament of Canada be give them recognition. For my part, I believe it is unwise to recognize any society of the kind—not merely the Orange society, but any society whatever that is secret and political These societies begin in a very peculiar manner. They do not io good to the Orangemen. The great mass of the Orange body are not benefited by them. It is simply the bell wethers—the fellows that make use of them for positions these are the men who make use of the other poor fellows, and all they get in return is to be trotted out under the burning aun on the 12th of July to parade the streets. These societies do them harm, by subjecting their members to excitement, and I believe that they members to excitement, and I believe that they would not be any worse Protestants by not having this organization, and that the state of Protestantism in Canada does not require their assistance. England says: "We don't want your assistance," as she has told them freely and frankly over and over again; "the civil power is strong enough to protect the country." The Orangemen offered to take up arms for Ireland, but their offer was repudiated. Under these circumstances. I sak how gentlemen to these circumstances, I ask hon gentlemen to consider calmly whether they are doing a benefit or an injury to Canada by legalizing a system of ecrev auciotics in our political affairs

ORANGE AGGRESSION.

Col. O'Brien M. P., Makes a Fiery Speech.

OTTAWA March 25,-Col. O'Brien, M. P. speaking at the Orange entertainment in Carleten County, last night, said: There was no time like the present for the Orange Association to make itself felt. For many years past they had been living in a kind of fool's paradice and had been rudely awakened from their dream. While they had been liberal and telerant they had been taken advantage of by a certain class. They were told the Jesuits Estate Act was constitutional, and perhaps it was, but if it was so, so much the worse of the constitution. This was a time when the association should not be satisfied with a demonsteration on the 12th July, or singing to hell with the Pepe, or with being an insurance company. The Protestant party must meet aggression with aggression and beyond the line of Equal Rights these people should not go. Not far from Ottawa they had found that the public school system had been made use of to teach French and to per-petuate a religion that it was not meant to Their agitation had done semething to at ip tols. The French language was being used as a weapon in the hands of a Roman Catholic hierarchy and that is the reason they obposed its recognition, and not because they objected to the French race. There was no possible just floation for the use of the language as an official one, any mere than Swedish and German in Canada. There should be and could be only one recognized language, and that was not French but English.

Imitated the London Swells.

prisonment at hard labor for disgraceful and unnatural practices. Followed Davitt's Good Advice.

BELFAST, March 26.—Eight youths of this city have been sentenced to 18 months' im-

LIVERPOOL, March, 26.—Acting under advice of Michael Davitt, the dockmen of this city met their employers to-day and agreed upon terms.

Further Evictions at Oliphert.

LONDON, March 27.—The evictions from the Oliphert estate, in Ireland, have been renewed with all the painful scenes which have attended the former expulsion of tenants from the farms comprising that estate. A large crowd of people from neighboring farms and towns assembled to-day to witness the work, and outspoken ex pressure of sympathy with the tenants were exasperating to the bailiffs and police, but no violence occurred.

Healy on Balfour's Bill. DUBLIN, March 26.—Mr. Healy, who presided at a large meeting yesterday, said nobody who had read Balfours's bill would fail to see who had read Balfours's bill would fail to see it was essentially a scheme requiring a local standard by order of the Legislature it was essentially a scheme requiring a local visends and against Britain's interference with a salute of seventeen guns was fired from Assembly Hill, Frankfort, on St. Patrick's day, rights of Newfoundland, and demanding the opinion that a benefit ought to be refused be extinction of French claims on the Newfoundland demand cause it smanaked from the Tories, but the land coast. The people of Newfoundland demand land coast. The people of Newfoundland demand expressing the hops that the fetters which land Purchase bill was intended to benefit the land of Ireland may soon be shatlandlords and, therefore, he felt absolved from

that it is almost impossible to resist the temp tations that beset life's pathway; and some go so far as to question the justice of God in this respect. And yet, if we had not free will, if it were out of our power to sin, it would be im-possible to merit, for without a battle there can be no victory; and as God is a just God, He has given to every human creature a conscience, unerring, infallible, and it is only by refusing to listen to its dictates that a soul can be lost. Let a man be governed entirely by the voice of conscience and his free will is powerless to work him harm; sin can only be committed by turn-ing a deaf ear to its warning voice. When a human being first enters upon the

path of sin loud and clamorous is the voice of conscience. He may not be restrained by it, but he cannot stille its accusing voice. Nor can he deceive himself as to the nature of his offense, for his conscience lays bare before him its character, its enormity, and also that by it he forfeits his right to heaven and chooses bell. A long course of sin will numb the conscience, but it can never entirely deadened. It is often said of a man that he has no conscience that he is thoroughly hardened, but this is not so. There are times perhaps, in the darkness and silence of the night when his conscience awakes from its torper and lashes him with a thousand stinging tongues; when every evil deed of his life passes before him, bringing with it the agony of remorse, the torture of an accusing and upraiding conscience.

Conscience doth make cowards of us all, and the sinner often trembles and quivers under its accusing and upraiding, and that warning it never ceases to whisper. Is it not conscience which causes some to expiate by a life time of asceticism and penance a single sin; which will force the murderer to confess his crime when he is safest from detection; which will force from the clenched hand of the miser his ill-gotten gold, compel the sland derer to confess himself a liar, the proud man to acknowledge his injustice? It was conscience which caused Judas, the traitor, to end his own life; which caused Sb. Peter such history facility of his way. bitter suffering after his denial of his Master; uch forced our best parer hide themselves from God after their sin. What was it but conscience which made the crowd shrink back ashamed and silent, when Jesus said: "Let him who is without sin throw the first stone.

Ah, who can do justice to the tortures of remorseful conscience? It has driven men to insanity, to self destruction; it makes of the heart a hell, and thus sin is its own Nemesis.

Happy indeed are those whose conscience are white and clean. What matter to them the trials and sufferings of this sorrowful world; Are they not sure of eternal happiness beyond the grave, that when they lay down life, with ite burdens, they will enter upon a peace which wil ne ver end.

Therefore, is not a clean conscience of priceless value, far above the fleeting pleasures sin can purchase? Should we not guard and cherish it, use our free will only in God's rervice and honor, and not to offend and insult Him-use it to win for us heaven and not to

THE KAISER AND THE POPE. His Holiness' Indorsement of William's Labor Reforms.

BERLIN, March 26 .- The Reichsanzeiger published the letters between Emperor William and the Pope on the labor conference. The Emper or's letter announces the Bishop Kopp has been appointed a delegate, and says the Emperor knows Kopp is thorougly imbued with the Pope's ideas and will materially contribute to the success of the humanitarian work. Pope, in his reply, congratulates Emperor William upon taking the field for a resolute effect in a worthy cause which meets the Pope's hear if est wishes After referring to encyclical dealinas with the social question, the Pope says he recognizes the high value of an attempt to actale questions by an international conference, appreciates the Emperer's acknowledgement of the great officacy of the religion and the church in the solution of social questions, hopes the church's servants will be supported by the authorities in the exercises of their function in connection with social questions, warmely wishes the conference success, expresses grati-fication at the appointment of Bishop Kopp, and concludes with cordial wishes for the Emperor and his family.

LONDON, March 26 .- The St. Jame's Gazette says :- "It is reported that the Count Kalnoky, the Austro-Hungarian prime minister, will soo ratire from office.

PARIS, March 36 .- The Universe says General Von Caprivi has intimated his desire for more friendly relations with the Vatican.

THE WHOLE ISLAND ABLAZE, Rewfound and's Opposition to the Angio-French "Modus Vivendi,"

Halifax. March 26 .- A special cablegram from St. John's Nfid, to night, to ye an intuches demonstration was held there to day to protest againes one Angio-French modus vivendi regarding the lobster fisheries and the virtual transfer of a thousand miles of Newf undlend coast from the hands of the Government of that island to the joint control of British and French Naval officers. Strongly worded resolutions were unanimously and enthusiastically adopted, indignantly protesting against the modus visends and against Britain's interference with

weakness of the Government in the present crisis, and enthusissically adopted a stirring memorial to Queen Victoria and the British Parliament on the line of the resolutions adopted. Delegates were appointed to visit England and urge the vital importance of the present crisis upon the Imperial Government, and also to visit the other colonies and enlist their moral support. The whole island is ablaze over this question, and unless an amicable settlement is speadily arrived at Newfoundland promises to become a ercond Ireland to the home

WILL APPEAL TO THE STATES. St. John's, Nild., March 26 .- A large gather-

ST. JOHN'S. Niid., March 26.—A large gathering here to-day denounced French encroachments on the Maritime rights of Newfoundland The speakers urged that if Eugland does not protect the Newfoundlanders in their rights, an appeal should be made to the United States. Similar meetings were held at Harbor Grace, Little Bay, Burin and other principal settlements. Great excitement prevailed.

THE ORDER OF REDEMPTORISTS

Movements of the Superior General in the United States and Canada.

Advices from New York inform us that the Very Rev. Mons. Schauer, Superior General of America, has returned from his recent visit to America, has returned from his recent visit to the Pacific Slope, where he has accepted a number of new foundations; one in Portland, one in Colorado, and one in Washington Territory. The house in Portland is dedicated to St. Alphonsus, the founder of the Order of the Redemptorist Fathers. It will be the head-quarters, whence bands of holy missionaries will sally forth from time to time to evangelize this new division of the tar West. It seems that Archbishop Gross, of Portland, and other neighbouring bishops have prevailed on Mons. Schauer to accept a large number of missions for the laife. to accept a large number of missons for the laity and of retreats for the priests and religious communities of their respective dioceses. In order to supply the requisite number of priests to accomplish the work cut out in this programme it will necessitate a drain upon the houses in the New Province.

houses in the New Province.

The Very Rev. William Wayrich, Provincial of New York and Canada, has already received orders to furnish his quots of men for this new Western contingent.

We Quebecers are familiar with the many sterling qualities of head and heart of our own

good Redemptorist Fathers.

We have seen the great work accomplished by them, within a few years, in our own dear city.

We are acquainted with their mortification and prayerful lives, their indefatigable zeal for the salvation of souls, and especially their great solicitude for the spiritual and temporal welfare of the rising generation. Men of this des-cription and of such calibre cannot fail to cap an abundant barvest of souls, in these far disan abundant harvest of souls, in these far distant fields of labor, where the crops are ready for the sicle, and very few laborers to gather them in. When worthy priests as are stationed in St. Patrick's parish, and as are presently preaching a retreat to our people, enter upon their work of love, for the Divine Master, they are not the many privations the great hum. regard not the many privations, the great humliations, and innumerable inconveniences which must necessarily be met with in such an under-taking. Therefore it is that these zealous, hard working sone of St. Alphonsus meet with great success in preaching the word of God, and in hauling in such large drafts of fish every time they cast out their nets.

Should any of our good and exemplary Quebec fathers receive a call to the Pacific Slope we will say to him, with heavy hearts and tearful eyes, good bye, and may God bless him and his laborers, and may he receive from the Divine Master the reward of the good and faithful servaut.—Quebec Telegarm.

A "Workingman's Dwelling" Act

LONDON, March 27 .- The Liberals introduced a bill in the House of Commons this evening empowering the London County Council to erect dwellings for workingmen upon plans taken in the very latest and aighly approved sanitary improvements.

Although the Conservatives have several

times recently given intimation of their inten-tion to introduc a similar measure, it is thought probable that there will be considerable opground that its introduction is inopportune and made with a view of impeding Government's Irish legislation, but really because the Liberals have forestalled the Tories and would possibly make party capital by its passage.

Things That We Must do This Year and Every Year of Our Lives.

We must prepare for death. It is sure to come; but when? It might be this very moment, if the good Lord permitted it. Let us take care; let us watch and pray.

We must fear the judgment of Grd. Sconer

or later we shall be judged; our thoughts, our words, our actions. God has seen all, God knows all. Our lives already have stains upon their surface. Oh! let them be pure for the future.
We must avoid hell. God has surrounded us with every help to do so. Holy Communion to preserve us, Confession to purify us, remorse of conscience to warn us.

We must gain heaven. We are on the road that leads to it—oh! let us never turn saids from that road. God, our loving Father is waiting for us there, and the Blessed Virgin, and the glorious angels, and the dear saints long to welcome us. For this we were madeheaven and eternal joy. Oh! let us labor for it with all our heart and soul and strength this year and every year of our lives.

Tried to Assassinate a Priest.

BALTIMORE, Md., March 27.-The town of Texas, 13 miles from here, was thrown into great excitement to day by an attempt to sassasinate Rsv. Patrick B. Leuneghan, assistant pastor of St. Joseph's Catholic Church. The passive of St. sceeps a Caddott Church. The priest was to officiate at a funeral and was in the church reading his Office while waiting the arrival of the body. Sexton Richard McNichols, without a word of warning, fired at him five shots from a revolver, three of which took effect. Father Lenneghan now lies in a critical condition. McNichols has been carried the condition. McNichols has been sexton of the church six months. He is given to drink and is not considered to be quite sound in his mind.

Honoring the Day.

The Catholic Advocate of Louisville, Ken-The Camous Advocate of monavine, Kentucky, relates that "by order of the Legislature a salute of seventeen guns was fired from Assembly Hill, Frankfort, on St. Patrick's day, in compliment of our fellow-citizens of Irish