

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERBO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

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CLERICAL.

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OTTAWA LETTER.

Nowhere in the broad domain of Canada's fair empire does the golden season of Autumn shed its glories with more splendor and profusion than in the magnificent valley of the Ottawa. Go up or down that noblest of Canadian streams, ascend which one you will of its broad and rapid affluents, and everywhere your eye will be delighted, and your heart gladdened by a wealth and variety of scenery nowhere surpassed in America. There you may feast at will on majestic mountains and charming vale, or whispering streamlet and pleasant hill or sheltered cove, and undulating field, but above all enjoy the regal glory and almost superlunary munificence of its forest growth, now attired in its richest apparel of celestial hue, where, in the brightness of red, and the splendor of purple and the sweetness of green combine to form a whole with which no earthly beauty can compare. How sad the thought that all this splendor and beauty is so soon to be effaced by the bleak and chilling blasts of winter! At all seasons indeed is the Ottawa beautiful, but it does seem to me that in autumn it is thrice beautiful. Forest and field, hillock and vale, all these more than ever rejoice in contiguity to the great water as if eager to draw a parting inspiration and vigor from its roaring falls and its purring rapids. The writer had lately a truly welcomed opportunity of visiting the Upper Ottawa, and never did the beauties of the great river appear to him so enchanting. Immediately above the city the river expands into a lake four or five miles wide and about fifteen in length. This body of water is known as Lake Deschênes and is now one of the most favored summer resorts of the Ottawa Valley. Beyond Lake Deschênes are the far-famed Chats Rapids, the Niagara of the East. Then the Chats Lake, broad, deep and tranquil, and further on the Chenaux rapids, rushing through rocky islets as if in disdain of every effort to impede their course. Above these again are the Calumet rapids, and so on, through the whole course of the river from its very junction with the St. Lawrence, to its very rise amid the lakes, away northward and westward the Ottawa exhibits the same pleasing diversity of scenery that has no parallel in Canada. Tourists who, to seek beautiful scenery elsewhere, pass by the Ottawa, evidently know little of that majestic stream with its beauty of lake and rapid, of mountain and vale. No man, say we, can truly say he knows what Canadian scenery is till he has visited the Ottawa country.

We do not at this moment propose to dwell at length on the scenery of the Ottawa. But we may promise the readers of the Record that we hope in a short time to be enabled to place before them a full recital of its enchanting loveliness. Meantime let us content ourselves with such items of interest as our observations suggested.

Though news, in the political sense, in the Upper Ottawa towns, is just now depressingly scarce, there being no stir whatever even amongst the politicians themselves, there is, however, to the stranger much to be seen in these towns really deserving of note, and for the faithful paragrapher never a lack of matter deserving attention. Beginning with

We find a large and thriving town at the confluence of the Madawaska and Ottawa rivers. Arnprior is the seat of a large lumbering industry, and can boast of some of the finest saw mills in the country. There is in the village a fine Catholic church, of which the Rev. Father Chaine is pastor. The rev. gentleman is now sojourning for the benefit of his health in France, but is shortly expected to return, when he will receive a glad welcome from the good Catholics of Arnprior. His place, meantime, is ably filled by the Rev. Father LeLac, of Montreal.

Seven miles from Arnprior, but on the Lower Canadian side of the river, is the flourishing

VILLAGE OF QUO, where there is a neat church and a large Catholic congregation. The Rev. Father Cadigan, the worthy and indefatigable priest of this mission, has lately held a bazaar for the benefit of his proposed new church in North Ouslow. The bazaar was a splendid success, as might well be expected from the earnestness with which the many friends of the rev. gentleman entered in its inauguration and support.

PORTAGE DU FORT.

Portage du Fort is very picturesquely situated on the banks of the Ottawa twenty-three miles from Quo. It is a very promising village and is possessed of a fine stone church erected in 1853, and a commodious presbytery. The pastor is the Rev. Father Brunet, one of the pioneer priests of the Ottawa country. Father Brunet has been in charge of Portage du Fort since 1877, and has during that period effected many improvements. On the 20th ult. a picnic was held for the benefit of his church. The rev. gentleman's friends, of all denominations, turned out in full force, and the day was in all respects a splendid success. The picnic

was held in Mr. Amy's beautiful grove, which was thronged throughout the day by visitors from all sections of the adjoining country. Amongst the clergy present were, besides Father Brunet, Father Ferreri, of Vinton, Father Sheehy, of Osceola, Father Aguel, of Aylmer, Father Lemoyne, of Gower Point, and Father Cole, of Ottawa. One of the principal features of the picnic was the voting for a magnificent lady's gold watch, presented by the Rev. Father Brunet. The candidates were Mrs. P. Roney, Portage du Fort; and Miss Merleau, Bryson. The friends of both ladies worked with genuine earnestness, but Mrs. Roney took the lead from the beginning and maintained it to the very close, when she was declared the winner of the coveted prize by a majority of nearly three thousand. The numbers at the close of the poll were Mrs. C. P. Roney 4,993, Miss Merleau 2,193. The total amount realized by the picnic must have been about \$700, a very handsome figure indeed when we consider the many calls of late made on the Catholics of Pontiac. The day's festivities terminated with a grand dramatic and musical entertainment in the evening in the town hall of Portage du Fort. The hall was crowded to the doors by a most appreciative audience. The ladies and gentlemen who sustained the various roles in the entertainment acquitted themselves with skill and distinction. The 20th of September will long be remembered in Portage du Fort as one of its brightest days. We congratulate Father Brunet on the success of his efforts to reduce his church debt.

THE FRENCH IN AFRICA.

In the Annals for September, 1870, there is published the following paper:

In the Annals for January, 1869, we finished our last article on the subject of the Malgasia Missions, by announcing the conclusion of a treaty which had been negotiating for several years between the French government and the government of the Hovas. The signature of the treaty took place the 8th August, 1868.

It would be tedious and useless to reproduce all the articles of that treaty; we shall confine ourselves to reciting the III and IV articles, which secure liberty of conscience and establish the rights of the French inhabiting Madagascar.

"Article III.—French subjects, in the realm of Her Majesty the Queen of Madagascar, shall have the right to practice freely and to teach their religion, and to erect buildings destined for the exercise of their worship, as well as for schools and hospitals, etc. These religious buildings shall be subject to the laws of Madagascar, but they cannot be appropriated to other uses. The French shall enjoy, in the profession, the practice, and the teaching, of their religion, the protection of the queen and of her functionaries as the subjects of the most favored nation. No Malgasia can be annoyed on account of any religion he may have adopted, provided he acts conformably to the laws of the country.

"Article IV.—The French in Madagascar shall enjoy complete protection for their persons and their properties. They can, as the subjects of the most favored nation, settle themselves wherever they may deem suitable, take on lease or acquire every kind of property, moveable or immovable, and devote themselves to all commercial and industrial pursuits which are not forbidden by internal legislation. They may employ in their service any Malgasia who is not a slave or a soldier, and who is free from a previous engagement. If, however, the queen should require these servants for her personal service, they may retire, after having given notice previously to those who had engaged them, etc.

These stipulations are far from what could be wished and even expected, after the treaties signed with Radama II; the right of property is refused to the French, even for religious establishments, which belong to the queen. The renunciation was a little compulsory, after the treaty with the English, in which there are the same identical stipulations. It remains to be seen whether the treaty shall be respected; nothing in the past is calculated to inspire much hope, and even, since the signature of the treaty, certain great lords amongst the Hovas, bribed by the Methodists, have not been wanting in raising up obstacles to the labors of our Missioners.

Despite the ill-will scarcely dissembled, the treaty has powerfully assisted the movement which led the population towards the Catholic Priests. The numerous demands for Missioners have now become larger, but the want of laborers in this field has hindered these requests being all complied with.

Nevertheless, a few Missions have been established in the neighborhood of Tananariva, and everywhere the Missioners have been well received, and they see their labors crowned by the most encouraging success.

Not being able to explain fully all the details of these different foundations, we desire at least to give an idea of them to our Associates, by placing before them the following letters:

Letter of the Rev. Father Delbos, of the Society of Jesus, to the Very Rev. Father Carez, Superior of the Mission of Madagascar.

TANANARIVA, 17th December, 1869.

REVEREND FATHER,

Towards the middle of July, the chiefs of a village, or rather of a little town, styled Imerimandroso, sent us a request; Rev. Father Josen directed me to examine the ground, and, on the report which I made to him, it was agreed that we would comply with the wishes of the inhabitants of that district. Your humble servant was appointed to occupy the post. I went on a Sunday to Imerimandroso, and on the following Sunday I was able to announce, on the part of the Rev. Father Prefect, that the station was accepted, and that I would fix myself there to instruct the population.

"On this being announced, one of the chiefs addressed me, and said it would be prudent to come to an arrangement with the Malgasia government. Had he the foreknowledge of what was going to occur, or was it simply the natural prudence of the Malgache which made him speak thus? I do not know. However, on Monday, when I was going back, I met a courier who crossed me on the road; he was an officer with whom I was well acquainted, and who saluted me politely, without telling me, however, the object of his journey.

"On Tuesday morning, two men who came from Imerimandroso acquainted me with all that was going on; the courier I had met was an officer of the palace sent before him the five men who had the temerity to invite a Father to the place. It is needless to tell the agitation amongst the people caused by the sudden arrival of such a personage and the reports

which pervaded the whole neighborhood. The wives and the children of my five chiefs were to be sold; they themselves were to be put in chains, etc. On the same day, Tuesday, they sought me out; they were more dead than alive, and they begged me to interfere in their behalf. I tried to inspire them with courage; I told them I thought the time had not come for me to act; that Raimaharavo calling for them, they ought to go, to know what he wished; and that, if it was a question of religion, we were there to sustain them. In spite of all my arguments, they persisted that I should write to the prime minister. I consulted Father Josen, who told me to satisfy their wishes, and it was in the following terms I did so.

"I commenced by offering the respectful homage of all the members of the Mission to the queen and her prime minister. Then, addressing the letter, I said:—

"The inhabitants of Imerimandroso have called on us to instruct them in religion and to build a church; we inform you of this request; be good enough to tell the queen. We shall teach religion and shall build a church, and we inform the queen of these proceedings, that no obstacle may be placed in our way."

"These few curt words seemed to us sufficient to disperse the storm; if we had gone further, we might have been considered as aggressors, seeing that Raimaharavo had not as yet given any explanation.

"On the morrow, the reply of the prime minister came to hand: in substance it said that we might freely teach our holy religion. The reply calmed all minds for a time, and the 14th August, the eve of the Assumption, I set out for Imerimandroso; next morning, under the auspices of Mary crowned with glory, I said Mass for the first time; the house of the chief himself served for a chapel. But all was not concluded by doing this; it was painful to Raimaharavo to give up the game. He found means to gather the chiefs about him, and without directly setting himself in opposition to the teaching of Catholicity, he managed to disturb their minds to such an extent, that even now they waver between two opinions, or rather lean to that of Raimaharavo, going regularly to the Protestant house of worship, and appearing seldom at the church. I at one time even feared that the policy of the chiefs would destroy the good which was being done; but Almighty God interfered, and we were able to go on.

"Meanwhile, everything was not ended, or rather everything remained to be done. I had rented two houses, one belonging to the chief which I used as a church, and another which I dwelt in; but all this was only provisional, and the Protestants knew it well. Their plan was, therefore, to hinder me from building a church. If the Father has no church, they said, he must go back. Knowing this, and seeing, on the other hand, that the house of the chief became more and more incapable of containing the crowds which thronged it, I sought permission from the Father Prefect to build a provisional chapel. He granted me leave, and in less than a month I was able to say Mass, not in a church, but in a kind of wretched barn, the only recommendation of which was that it was larger than the chief's house. At present, the same barn serves me as a church; we have finished the building, arranged the interior as well as we could; but in spite of all, it is only a barn, and when the summer comes, we must have a church. The Bishop as it is, my chapel still gives umbrage to our enemies, and at one time I was afraid we should be obliged to demolish it.

"On a certain day, an individual came forward, who said he was owner of the site of the church. The notables of the neighborhood were collected, who form a civil court of inferior jurisdiction; before this tribunal he pleaded eloquently. It should be well understood the complainant was supported and pushed on by the Protestants; he did not gain his whole suit, but he got a bit of it; the church was shortened by three feet three inches. It is, after the diminution, forty-five feet long, by twenty-seven and a-half feet broad; we may say at once that hardly was it finished when it was found too small; every Sunday my congregation is from six to eight hundred persons, sometimes a thousand. And yet we had plenty of room already. I must here add, that on every Sunday morning the avenues are watched, and that it is sought to bring to the Protestant meeting-house those who are desirous to come to us. Besides, the ordinary arguments are used against us: we are idolaters, adorners of images and of the saints; the queen dislikes our prayers, etc.

"We believed it to be our duty to inform the prime minister of those tricky proceedings; they were a flagrant violation of the treaty recently concluded with France; in consequence, a hint was given to the two chief agitators, and from that time, we are more tranquil. Very recently, I have been able to baptize thirty-six adults.

"And now for a word about the geographical position of Imerimandroso, and of the spirit which animates its inhabitants. It is a town situated about four or five miles to the west of Ambohimanga; the rice-fields which environ it on the east, the south, and the west, make it almost a peninsula. A great ditch surrounds it, as is the case in all large Malgasia villages; the town was built and the ditch was made by Andrianampoinimerina, the great conqueror and founder of the Hova monarchy. The inhabitants belong, for the most part, to the Tamatavy caste; they were their fathers who enabled the great king to conquer his kingdom. In their carriage they are more resolute and independent

than the other Malgasia castes, and probably it is this vigor of character that we owe the success of our little Christian congregation. There is amongst them something even of a chivalrous character, which you might seek in vain in other quarters. Here is a proof of it.

"One day, there came people asking me to found another post to the east of Imerimandroso, and my catechumens said to me that it was not suitable that I should go there alone, that they would form a guard of honor. On the whole, their notion appeared to me not to be bad; I called to your mind the forty mountaineers traversing France singing, *Pyrénées Mountains*, etc.

TO BE CONTINUED.

CIRCULAR.

To the Reverend Clergy of the Diocese of Hamilton.

REV. AND DEAR FATHER:—You are hereby officially informed and directed to make known to the flock committed to your care, that it is the desire of our Holy Father Leo XIII., that the coming month of October should be sanctified in a special manner by certain prescribed daily devotions in honor of the Blessed Virgin, with a view of obtaining her powerful intercession in aid of the Sovereign Pontiff in his contest to struggle for the triumph of the Church. For this purpose our Holy Father enjoins:—

1st.—That the Festival of the Holy Rosary, which occurs on Sunday, the 7th proximo, should be celebrated with special devotion and solemnity.

2nd.—That from the First of October until the Second of November, five decades, at least, of the Holy Rosary, to be recited with the Litany of Loretto, should be daily recited in all Parish Churches.

3rd.—That the same devotion should be practiced in other Churches and Chapels dedicated to the Blessed Virgin, wherever the Ordinary should consider it useful and practicable. Furthermore, the Holy Father desires that, in addition to the daily recital of the Rosary, the Holy Sacrifice of the Mass should be celebrated, and the Benediction of the Blessed Sacrament given to the faithful.

And that the faithful may more earnestly comply with the aforesaid devotions, our Holy Father has been pleased to grant the following indulgences:

1st.—A plenary indulgence to all who, on the Festival of the Rosary, or who, together with the Litany of Loretto, should hear confessions, on any day of the Octave, having worthily received the Sacraments of Penance and the Blessed Eucharist, shall visit a church, and there offer their prayers to God for the wants of the Church, according to the intentions of His Holiness.

2nd.—An indulgence of seven years, and as many forty days' indulgences, which may be gained by the faithful as often as they shall devoutly recite the Holy Rosary for the intentions of the Holy Father. To those who, for some reasonable cause, cannot be present in Church at the aforesaid devotions, His Holiness has deigned to grant the same indulgences, provided they privately recite the Rosary and the Litany of Loretto according to his intentions.

3rd.—His Holiness also grants a plenary indulgence, on any day they may choose within the stated time, to all those who, during the period aforesaid, shall have been present ten times at the public recital of the Holy Rosary, or who, prevented by some just cause from assisting thereat, shall have as often privately recited it, provided also they receive worthily the Sacraments of Penance and the Blessed Eucharist, and pray for the intentions of His Holiness.

In order to comply with the intentions of our Holy Father, you are directed to have daily, during the appointed time, a public recital of the Rosary and of the Litany of the Blessed Virgin in your parish Church, either immediately after Mass, or at some convenient hour in the evening.

2nd. You will give Benediction of the Most Holy Sacrament every evening during the stated time, or, if not convenient to assemble your flock so often, at least as many times in the week as may be practicable.

3rd.—You will afford the faithful every opportunity of approaching the Sacraments of Penance and the Blessed Eucharist, with the view of gaining the aforesaid indulgences.

4th.—You will exhort such as are prevented from assisting at the public exercises, to recite privately the prayers prescribed, and instruct all on the nature and advantages of indulgences, explaining the necessary conditions to obtain them.

This Circular shall be read in Church as soon as received, and also on the Sunday immediately following its reception.

By order of
THE ADMINISTRATOR OF THE DIOCESE OF HAMILTON.
M. J. CLEARY, Priest,
Secretary.

Hamilton, Feast of the Dedication of St. Michael, Archangel, 1883.

Prejudices, like odorous bodies, have a double existence, both solid and subtle—solid as the pyramids, subtle as the twentieth echo of an echo, or as the memory of hyacinths which once scented the darkness.—George Eliot.

MUSICAL AND LITERARY ENTERTAINMENT.

An entertainment, under the direction of Rev. A. McKeon, was held in the Town Hall, Bothwell, last Wednesday evening. It was an artistic success in every particular.

The mere fact that Mr. T. O'Hagan, B. A. of Chatham, and Miss Kate and Theresa Hughson, of St. Thomas, were programmed for a number of choicest selections brought together a very intelligent and appreciative audience.

Mr. O'Hagan is a graduate of the Philadelphia school of elocution, and it is difficult to imagine a voice that unites in such just proportions all the elements of strength, sweetness and flexibility. This judgment was more positively confirmed when he had finished "The Death of Little Joe" and followed it in response to the enthusiastic and stormy recalls that ensued with "The Creed of the Bells" and Longfellow's "Old Clock on the Stairs." The nobility and breadth of his style, the force of his interpretations, the passion that glows in his accents, the keen sensibility with which he unites himself to the spirit of the author, the magnetic charm which he exerts over his listeners,—these are things which will always make Mr. O'Hagan a favorite elocutionist.

Master Charley Butler sang a number of comic songs that greatly amused all his hearers.

Miss Kate Hughson—a mezzo-soprano of St. Thomas—made a decided hit with the audience and was cheered to the echo. The limpidity of her voice is delicious and her method is the essence of simplicity. Her *Barfaletta*—an Italian song and the "Little Green Isle" were among the musical gems of the evening.

Miss Theresa Hughson's rare contralto voice was heard to advantage in several pleasing duets, while the exquisite, almost severe, simplicity of her "Only a Violet," was a touch of nature in her brooding and pathetic mood that swayed all hearts in unison with her own rapt and lofty aspirations.

Miss Killeen's piano solos were of a high order and were deservedly encored.

Miss Anna Reid and Miss Martin—two of our Bothwell young ladies—gave a vocal duet in capital style and received a hearty recall.

Mr. O'Hagan sang "The Warrior Bold," and "The Death of Nelson" with conscientious excellence.

The entertainment had other agreeable features, as the excellent singing of 35 school children—a new departure in Bothwell concerts. These children had been thoroughly trained by Miss Hughson and presented a brilliant spectacle on the stage. Their songs were all well rendered and brought them the most cheering honors which an intelligent audience could bestow.—Bothwell Times.

PRESENTATIONS AT THE CULLERS' OFFICE, QUEBEC.

On Thursday last, at the Supervisor of Cullers' Office, the following presentations were made by the square timber cullers attached to the office:

"To James Patton, Esq., Supervisor of Cullers, a very handsome ice pitcher and goblet, the former bearing the following inscription:

"JAMES PATTON, Esq.,
SUPERVISOR OF CULLERS,
From Cullers of the Square Department,
as a mark of respect.

Quebec, Sept. 29th, 1883.

To J. Walsh, Esq., Acting Deputy Supervisor of Cullers and Cashier, similar articles with inscription as above.

"To Edmund Gowen, Esq., accountant, a meerschaum pipe, with usual attachments."

The spokesman was Mr. Culler Thomas Gilchen, who complimented the supervisor and his acting deputy for the interest taken in the cullers by them, and more especially the square timber cullers, who on this occasion beg their acceptance of some trifling articles to mark the unanimity and good feeling that at present existed between the cullers and the chiefs of the office. Mr. Gilchen before finishing would beg leave to remark that should the same kindly disposition be shown in the future, and he had no reason to fear otherwise, judging from the past twelve months, the cullers would be more than happy.

Mr. Supervisor Patton, in his own happy manner, thanked the gentlemen present and begged to assure them that it always gave him pleasure to be on friendly terms with those over whom he had the pleasure to preside. For the future, he assured them, that with the assistance of his very efficient and obliging Acting Deputy, Mr. Walsh, he had no fear but that all would go on in the future in the same satisfactory state.

Mr. Walsh, in responding, thanked the gentlemen present for the very handsome present, as also for the kindly manner in which they had alluded to the part taken by him in the working of the office for the past year. It always gave him pleasure to see things work smoothly and they might rest assured with such a man at the helm as our worthy supervisor, the same harmony and good feeling would continue.

Mr. Walsh before resigning his seat complimented the cullers on the increase made to their salary in the way of having their expenses paid, and stated that it only required to be pointed out to Hon. Mr. Gostigan and his deputy, Mr. Miall, for these gentlemen to at once see the justice of their claim by ordering the additional amount in question to be allowed the cullers.

Mr. Gowen stated that he would give his answer in writing.—Quebec Daily Telegraph, Sept. 27th.