

EDITORIAL NOTES.

In reference to the Marmion discussion, of which we presume every one is by this time heartily sick, it may be well to draw attention to the action of the students of Victoria University on the matter, as reported in a late despatch from that place. On Friday evening last the students of Victoria University assembled in their literary parlour, when the leader of the government, having given due notice thereof, moved the adoption of the following:—"Resolved, That this house is of the opinion that Scott's 'Marmion' should be removed from the list of compulsory text-books prescribed for use in High Schools and Collegiate Institutes." After a protracted, interesting, and exciting discussion, the motion passed by a substantial majority. The Department of Education will doubtless attach due importance to this expression of opinion of students themselves, who are probably more interested in the subject than any one else.

There is still evidently trouble in Egypt over Arabi Bey. The Khedive appears to desire his execution. But as the people sympathize with him and there is no certainty that he was a rebel against the Sultan, who is after all his lawful sovereign, the British government is inclined to clemency in his regard. A London cable to the Sunday Sun says:—"There was a meeting of the Cabinet on Saturday morning, at which the Egyptian question was the subject of a protracted and anxious discussion. The Government is in the deepest perplexity over the trial of Arabi on Monday. Riaz Pasha was informed by the Khedive that counsel must be admitted for the defence, whereupon, with the approval of the Khedive and the concurrence of the entire Ministry, he made a formal tender to Sir Edward Malet of Arabi's person, foregoing all right of trying him, and handing him over to the English to do as they pleased with him. This proposition the Government energetically declined, and insisted that the trial should proceed with the English counsel, and that the Egyptian Government should assume all responsibility for it. The consequences in Egypt of this state of affairs are very detrimental. The people believe Arabi to be under the protection of the Sultan. They decide the Government for its timidity and assert that it dare not touch a hair on Arabi's head, all of which is natural enough, for never before in the history of Egypt was a moment's hesitation shown in dealing with so notorious a rebel as Arabi. That his life was spared for a day was due to the sympathy of a handful of Englishmen in London, whose humanitarian and personal convictions, stoutly asserted, sufficed to arouse public opinion and change the aspect of Arabi from that of a pernicious, plundering, burning, and throat-cutting rebel to a pure-minded and lofty patriot. This sympathy, misplaced or not, is working interminable mischief in Egypt, where there is a great deal of fanaticism, but no sentiment whatever. It would seem as though the wisest thing the Egyptian court could do would be to find Arabi guilty on all the charges and sentence him to banishment for life to England."

Late news conveys the information that the thirty new Liberal seats in the Diet were gained from the Free Conservatives and Nationalists, not from the Conservatives, as has been stated. The Conservatives, together with the Centre, retain their position intact, and that in the new Prussian Parliament the various parties will be represented as follows:—Conservatives, 150; Catholics, 100; Poles, 20; National Liberals, 60; Progressists, 40; Secessionists, 30. The repeal of the laws against German Socialists is expected shortly after the meeting of Parliament. With the Catholic party may be very properly counted the Poles, giving a total of 120 in the Diet. The Liberals, Progressists and Secessionists making in all 130, will generally act together. Without the support of the Catholics it will therefore be impossible for the government to control the Diet.

On the authority of Wickham Hoffman, Secretary of the United States Legation,

we see it stated, that as far as his observation extended he was inclined to believe the Czar had at last succeeded in stamping out Nihilism, as the principal leaders and movers of the organization have been captured and executed or exiled. The people, he says, are at heart opposed to revolution. Hoffman describes the Czar as a kind-hearted, indulgent man, whose sole aim is for the welfare of his country and his subjects. Of late whenever he appeared in public he was alone or accompanied only by an aide-de-camp, and displayed no fear of violence. Scoboleff's death was a great blow to the young Russian party. The prejudice against the Israelites, he states, is still great in many parts of the Empire, and has been a source of much annoyance to the Government, but the measures to suppress the outrages will probably prevent a recurrence of popular uprising. The disastrous competition of America in the grain trade attracts general attention throughout Russia, and many theories are advanced to counteract it. Hoffman says the Russian Government opposed England securing a controlling interest in the Suez Canal, as it would interfere with Russia's commercial interests in the Pacific and the East.

The following, it is said, will form the main ground of the indictment against Arabi Bey:—1st. That in violation of the rights of nations he hoisted a white flag in Alexandria, and under cover thereof retired with his troops and gave up the city to fire and pillage. 2nd. That he excited the Egyptians to arms against the Khedive. 3rd. That he continued war despite the news of peace. 4th. That he excited civil war, devastation, massacre, and pillage in Egyptian territory. The Government gave permission to Bradley and Napier, Arabi's counsel, to visit their client. The method of procedure at the trial will be subject to a written agreement. Ninth, the Swiss, says the war was occasioned by the bombardment of Alexandria, and that he possesses documents proving that the Khedive and Ministry ordered the evacuation at Alexandria as a measure for the defence of the country.

In the bye elections for the Legislative Assembly of Ontario held on Wednesday the 18th of October, the results were as follows:

Renfrew, N. R.—McAllister, Ind.
Bruce, S. R.—O'Connor, Ref.
Essex, S. R.—Balfour, Ref.
Hastings, S. R.—Rose, Con.
Glenagarry, R.—Rayside, Ref.
Simcoe, E. R.—Drury, Ref.
Waterloo, S. R.—Masters, Ref.

The Reformers make two gains, Glenagarry and South Essex. For the information of our readers we give the following table of majorities, in 1879 and 1882, respectively:

	1879.	1882.
CON. EXP.	CON. EXP.	CON. EXP.
Renfrew, N. R.	104	104
Bruce, S. R.	69	69
Essex, S. R.	157	74
Hastings, S. R.	327	299
Glenagarry, S. R.	59	61
Simcoe, E. R.	318	229
Waterloo, S. R.	482	381

CARDINAL MANNING AS A SOCIAL REFORMER.

Newcastle (England) Daily Chronicle.

Those who listened to Cardinal Manning in St. Mary's Cathedral, while recognizing the dogmatic character of his teaching, could not fail to be deeply impressed with its profoundly ethical tone. His Eminence never loses sight of the connection between culture and life. It is his supreme anxiety to mould the one that renders him so anxious to control the other. No one, among all the ecclesiastics of the day, has given himself with more devotion to total abstinence than Cardinal Manning. It is not merely that his tongue and pen are at its service, or that from pulpit and platform he inculcates its necessity; the Cardinal's superb capacity for organization has been given to the movement. In this way within his own communion he has been able to approach a class it was impossible for almost any other agency to reach. Intemperance, though like slavery, an ancient vice, is not therefore the less odious. The prophets of Israel depicted the "glorious beauty" of the "drunkard of Ephraim" as "a fading flower," and no emblem of fragility or decay could more appositely exhibit the individual demoralization which intemperance involves. The extent to which northern nations have in all ages been addicted to this vice, is matter of history. Law has from age to age endeavored to circumscribe its ravages, though only in comparatively recent times has the world seen a systematic agitation on the subject. It is to abstinence, unconditional and absolute, that Cardinal Manning has given himself. An ecclesiastic on whom the snows of more than seventy winters have descended, might in the gloaming of life have been excused from taking any prominent part in this agitation. But his Eminence never permits personal convenience to set aside the claims of duty. The time was when the church commonly in use in social circles were esteemed health-giving and nutritious. But when 2,000 medical men, embracing the very flower of the profession, declared that 'total abstinence would greatly conduce to the health, the prosperity, the morality, and the happiness of the human race,' this idea received its quittance. When the United Kingdom Alliance was formed, Father Mathew sent a letter to its secretary rejoicing in the fact that it was about to enter upon a task in which 'he had sacrificed health and property.' With equal zeal and still greater discretion Cardinal Manning has given himself to this work of faith and labor of love.

OUR NORTH WEST.

Few indeed in old Canada or elsewhere have any idea of the apostolic spirit of self-sacrifice displayed in the North West by the missionaries of the congregation of the Oblates of Mary Immaculate. It is but thirty-seven years since Father Aubert and a youthful novice, who has by right of merit ascended the ladder of ecclesiastical preferment till to-day he holds the exalted position of Metropolitan of the great North West of Canada, entered that country yet in that brief space they have carried the light of the gospel from the shores of the Missouri to the ice bound shores of the Arctic, like the apostle of old, though "journeying often, in perils of land, in perils of waters, in perils of robbers, in perils from their own nation, in perils from the gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren, in labour and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness." A friend some time ago placed at my disposal some few old numbers of the Annals of the propagation of the faith, from which I was enabled to learn many interesting details concerning the zeal, the sufferings and the self-denial of those modern apostles. After reading these details of apostolic devotedness, I could not help feeling that if any other proof were wanting of the divinity of the Catholic Church it is to be had in the evidently providential continuance of that Christ-like thirst for souls yet animating its missionaries whether they wander as fishers of men amid the frozen waters of the North or the sandy solitudes of the South. It is but a few years since a trip to the Red River was, even in Canada, contemplated with awe, and we all remember the time when a man who had succeeded in visiting the territories watered by the Saskatchewan, Athabaska or Peace rivers was looked upon as a veritable prodigy. Even now, when railway enterprise has opened to easy communication the vast prairie wilds of the Fertile Belt and made a voyage to the Far West a comparatively brief and pleasant affair it is looked on with more or less dread. How times have changed! Even as late as twelve or fourteen years ago, when St. Paul was the terminus of the railroad system, a voyage to the Red River was accompanied with so much hardship and delay that few were eager to undertake it. And if travelling to the Red River involved much hardship and fatigue, what shall we say of voyaging to the most distant posts on the Saskatchewan, and the remote regions drained by the Mackenzie and its tributaries? Yet difficult as was the voyage (it is to this day difficult), the missionaries, nobly sustained by the energy and hope of Apostolic love, went forth overcoming every barrier of nature to bring good tidings to the lowliest of mankind, the wronged and neglected redmen of North America.

Good soldiers and great victors—a noble army. They use no earthly weapon, they know not the spear or sword. Yet right and true and valiant is the army of the Lord.

In vain do earth and hell unite their power and skill to try. They fight better for their wounds, and they conquer when they die. The soul of every sinner is the victory they would gain. They would bind each rebel heart in their Master's golden chain. Faith is the shield they carry, and the two-edged sword they bear. Is God's strongest, mightiest weapon, and they call it Love and Prayer.

Every mission established in the North West has had its trials, its struggles and triumphs. That of Isle-a-la-Crosse, where Mgr. Tache for many years lived, not only forms no exception to this rule, but has a history full of the liveliest interest. Besides being the residence of Bishop Tache, it was also for a long time the residence of Mgr. Grandin, the first Vicar Apostolic of the Saskatchewan, who, as I have mentioned, was given upon its erection, the See of St. Albert. Till his removal to the latter place a few miles to the north of Edmonton, the supposed capital of a Province yet in *nubibus*, Isle-a-la-Crosse was the most important missionary station west of St. Boniface. This mission is situated more than nine hundred miles north west of Winnipeg. It was visited in 1845 by the Rev. Mr. Thebaud, who gave the sacred rite of baptism to three hundred persons. The first resident missionary was Father (now Archbishop) Tache, who was sent there immediately after his ordination. When he finally left Isle-a-la-Crosse in 1856, to reside at St. Boniface, the mission was in a flourishing condition. The residence of the Fathers was the finest house till

then seen in that country. It was large and commodious, two stories in height and had some spacious rooms, in one of which there was a well-selected library, wherein the good missionaries loved to spend the few moments they could snatch from the pressing duties of their lives. In close proximity to the mission house there was erected for the sisters an establishment wherein they taught school to the children and attended to the old and infirm of the aboriginal population. On the evening of the 18th of March, 1867, while the bishop and fathers were at supper in the convent, an alarm of fire was raised and the mission house was found to be in flames. In a very short time that blessed abode, together with the convent, was reduced to ashes. The church of the mission alone was saved. The bishop himself, in a letter sent to France some time after gave a really touching narrative of this untoward event.

"We made," he says, "the best of our way from the scene of the disaster. The Sisters, the children, the neighbors, all of us, stood upon the frozen lake, condemned to see the fruit of our labors, the object of our hopes, perish before our eyes."

"At nine o'clock in the evening all was over: that is to say, all was destroyed. I was without a home, with a Priest seriously ill, three Lay-Brothers, one of whom also was sick, three servants, and nineteen children. We had no covering to protect us from a degree of cold from five degrees to fifteen degrees below zero. The fire had melted the snow, our feet were wet, and we had no change of shoes."

"The next morning I had neither breviary nor ritual; we had, in fact, nothing, not even a handkerchief to wipe away our tears. How could I get to Saint Boniface to procure necessities? The trader in a neighboring station, Protestant though he was, gave me some blankets, and when I started for Saint Boniface, fifteen days afterwards, he put his own clothes on me, and carried his generosity so far as to place a hundred dollar note in my hand."

"I travelled three hundred leagues on snow and ice, drawn by dogs, when I could not walk. At Saint Boniface, Mgr. Tache and his Priests made the greatest sacrifices to assist us. But it was not till the beginning of July that the succors, which had been forwarded with all speed, reached our poor companions of the Isle-a-la-Crosse. Later, one of them wrote to me, 'It is only now that we understand the extent of our loss. We have no tools, no servants; those whom we had engaged to labor for us, seeing that we had no money to pay them, have abandoned us.'"

The pecuniary loss sustained by the missionaries was about \$12,000, an enormous sum at that time, and in a place so far removed from assistance of any kind. It was long before the mission of Isle-a-la-Crosse recovered from the blow it received on that bleak March night of 1867. The zeal of Mgr. Grandin, however, suffered no pause, till Isle-a-la-Crosse became once more a flourishing centre of evangelization.

I cannot dismiss this worthy prelate from mention without speaking of a visit made by him in the winter of 1867 to the mission at Lake Caribou, nearly six hundred miles north east of Isle-a-la-Crosse. The mission was begun in 1847 by Father Tache and definitively founded in 1862. In his visit to the fathers stationed there in 1867, Mgr. Grandin had to walk, going and coming, nearly twelve hundred miles. For a day and a night, he had to tread his weary way with scarcely anything to eat; and for another day and night not a morsel passed his lips. When he had reached Lake Caribou, he was dying from hunger, his nose and chin frozen, and his legs swollen and disabled. The fathers were sheltered in miserable cabins, and the church was little if anything better.

"During my stay with them," says Mgr. Grandin, "they were anxious to treat me well. They brought me chocolate. I asked where they got it; they replied that they got a few pounds from Europe, which they used only on festival days. I complained of this luxury, and I said aloud I could not permit such things. And yet one of the Fathers is sick, and in that Mission they cannot procure a potato. After having travelled for many months, with snow-shoes on my feet, having lain in the snow exposed to a cold from twelve to twenty-five degrees below zero, I had to content myself with fish and dried meat, only too happy when these could be procured."

Shortly after the fire, Mgr. Grandin visited Europe, and did not reach St. Albert, where he had decided to take up his residence, till the autumn of 1868. At the crossing of the Saskatchewan on his way homeward, a most unfortunate accident occurred. One of the oxen, laden with the bishop's luggage, became unruly, and rushed into the river with its burden, which happened to be most precious.

"By this accident," says the bishop himself, "I lost everything I had for my own private use, that is to say, my linen, several sacerdotal and pontifical vestments, a magnificent chalice, and a ciborium which I owed to the generosity of our well-beloved Pontiff, Pius IX. All that was dearest and most precious to me is now at the bottom of the river. Two of our Lay Brothers lost their wardrobe at the same time. Our loss is between nine and ten thousand francs. I had left my vicariate after having lost all I possessed by fire. On re-entering it I am reduced to poverty by water. *Transivimus per ignem et aquam*. But in this and in all, may the holy will of God be done!"

Everyone who knows anything of the North West, has heard of Father Lacombe, one of the most celebrated missionaries of modern times. What a life of exalted piety and Christ-like love for souls has his been? I can only give one incident in that life of heroic sanctity, and self-abnegation. But I give it with pleasure. In 1865, he founded the mission of St. Paul of the Cross. He himself, in a letter addressed to the Very Rev. the Superior General of the Oblates, tells the story of his arrival and stay amongst the Crees. Anything more touching in pious simplicity and pathetic in its unaffected sincerity, it has never been my lot to read.

"After nine days' travelling," says the worthy Father, "we arrived at the camp of the Crees. They had there one hundred huts which formed a flying village. Our tent was pitched in the middle, as was fitting for the house of prayer, and we set about preparing the savages for the festival of Christmas. We said Mass daily. Our tent was capable of containing one hundred persons; it was full several times in the day, and, notwithstanding the severity of the weather, we did not feel cold in it. At last, Christmas night arrived. Immense excitement in the camp. Not one would remain sleeping, for all wished to pay homage to the Infant Jesus at midnight."

"Quit Paris for a moment, don your winter garb, and come to visit our camp. How clear and brilliant is the night! but how intensely cold! Look at those cones of snow, disposed in regular order, each at a small distance from the other, and each one crowned with a plume of smoke: it is the village that your children are evangelizing. In the centre, you remark a tent larger and more elevated: it is the church, or rather the stable of Bethlehem transported to the middle of the prairies. A certain tumult, but both joyous and peaceful, reigns in the camp, and makes a singular impression on your soul in the midst of this vast solitude, rendered still deeper by the shades of night. Silence! the mystery is about being accomplished; all are kneeling in adoration of the Son of God become the Son of man. The chiefs and communicants are to hear the first Mass; the others will hear their turn at one of the six Masses that will be celebrated before noon. I will ask you now to enter our improvised basilica. There is our little altar, with only two candles for decoration; here, the crib, in which the King of glory was made man: *Verbum caro factum est*. To us, Missionaries, bearers of the glad tidings, is given the office of the blessed spirits: *Gloria in altissimis Deo, et in terra pax hominibus bone voluntatis*. . . . *Evangelico vobis gaudium magnam*. All the instructions of this night and the following day will be a commentary on this text. How lovely is our Bethlehem of the prairies! How beautiful are our shepherds enveloped in their furry coverings! How I love to see these keepers of vast troops of buffaloes prostrated before the spotless Lamb who takes away the sins of the world!"

"We are satisfied, Reverend Father, we thank you for your visit. Return to your own beautiful churches. You also have midnight Mass and the other offices of Christmas Day; you have all that the eye could desire or the ear delight in; but, do what you will, nothing can surpass the touching poverty of Bethlehem. Blessed then are the poor, and long life to the savages!"

Mgr. Clut, coadjutor of Mgr. Farand, Vicar Apostolic of Athabaska-Mackenzie, was consecrated on the 15th of August, 1867. His fifteen years of episcopal life have been all eventful, but I venture to believe that his voyage from France to the Mackenzie River country in 1870, is one of the most remarkable occurrences in his life. He left France with five missionaries and two lay brothers on the 9th of April, 1870, and did not reach Providence on the Mackenzie river till Oct. 27th, after journeying almost constantly for about seven months. In those days the journey from St. Paul to Red River alone took from four to six weeks. On the 22nd of June, Mgr. Clut left St. Boniface and after incredible fatigues reached the mission of Our Lady of Victories at Lac la Biche on the 8th of August. Here the party made a short stay. They were yet far from their destination and Mgr. Clut was eager to resume his journey.

"Having before me," he declares, "six hundred and twenty-five miles to go before arriving at the end of my journey, I urged our departure; it was fixed for the 25th of August. The pleasure we had enjoyed on our arrival was to be followed by the sadness of our departure. The tolling of the bell collected us at the foot of the altar where the Saviour veiled in the sacrament of His love is present. Mgr. Farand spoke to us in touching words, consigning us to God; he predicted the difficulties, the sufferings and tribulations we would have to endure, and, addressing me, he added, that the greatest ones were reserved for the leader, and that it was my duty to give the example of resolution."

His trials now fairly began. Hitherto his route had been mainly over land, now it was to be through river and lake. His guides and oarsmen were partially unacquainted with the country and partially ill-disposed to work with a will, and gave the good bishop infinite trouble. It was not till the 21st of October that the missionaries entered the Great Slave Lake where the ice had begun to form, a most perilous season for such craft as they guided. This lake is a real inland sea upon which the northern winds raise many a frightful storm. Mgr. Clut had no sooner entered on its waters than the north wind lashed them into fury.

"Hardly had we started," writes the bishop, "when the wind set to blow violently, and the waves rose as if in the ocean; the snow, which had ceased in the morning, began to fall again and blinded us. It was almost a winter hurricane. I proposed to the pilot to go back; he declared that it was impossible. The waves in the meanwhile broke against the boat, and inundated us; two or three times we were on the point of being swallowed up. There was no port before us to get into; we expected our boat to be wrecked in the shallow waters. The wind blew with redoubled fury. The Lord, however, would save us; we perceived a small bay; it had but little water in it; if the bark was wrecked, we could at least save ourselves. We steered towards the bay. The crew threw themselves into the icy water and raised the boat, so that it came to land without damage."

On the evening of the 26th the missionaries ascended the Mackenzie river in the midst of ice floes. They desired to encamp for the night, but found it impossible to land. Obstructed by the ice floes, some of them enormous in size, and held back by contrary winds, they made but little, if any progress, during the night, but when morning came, in spite of heavy snow, adverse winds, ice and cold, they pushed on bravely.

"At length," says Mgr. Clut himself, "on the 27th of October, at ten o'clock in the morning, we perceived in the distance the episcopal residence, the convent of the Sisters of Charity, and the fort of the Hudson's Bay Company. In a few moments more we were at home, at the Mission of Providence, the centre and chief place of the vicariate."

"Fathers Grouard and De Krangue, Brothers Salese and Boisrame, the Sisters, and all, were astonished at our arrival in such an inclement season. After hearing the adventures of our voyage, they and we, the residents and the travellers, all hastened to offer up thanks to Almighty God. The same evening we had a solemn benediction of the Holy Sacrament in thanksgiving; on All Saints' day we celebrated a pontifical Mass to return thanks."

Such is missionary life in the North West, such the men who abandon all to serve God and procure honor and glory for His Holy Name in the limitless regions of the far North. Could any religion but that of Christ produce such men? Could any men but the chosen ones of Mary so gladly endure such hardships in the Master's service to bring the light of His love and the knowledge of His kingdom to far off tribes and abandoned peoples. F. C.

The Question of Chicago's Cardinal Definitely Explained.

The Rome correspondent of the Monitor having read in our columns the telegram sent from the East to the Associated Press, relative to Archbishop Fechan's promotion to the purple, sends us, under date of the 8th ult., the following intelligence concerning the rumor, thus placing the Monitor in the van of Catholic journals in thus setting at rest a question that has agitated the American press considerably. Our correspondent writes: "The Monitor of August 2nd, of the Most Rev. Fechan's intended nomination to the College of Cardinals. On inquiring minutely about the matter at the Vatican, none of the dignitaries, not even the Cardinal Secretary of State, had heard of Archbishop Fechan's early call to the purple. It is, however, by no means improbable that at no distant period, his Grace will be raised to that high dignity, in recognition of his many virtues and the great benefit he has conferred on the Church in the United States. The only promotions to the purple of which there is, up to this date (Sept. 8), absolute certainty, are of Mgr. Czaik, Nuncio at Paris, and of Mgr. Bianchi, Nuncio at Madrid. The place of the former will be occupied by Mgr. Rondo, Archbishop of Benevento, and that of the latter by Mgr. Pallotti, sub-Secretary of State to the Holy Father.—The Monitor.