

"The Oka Indian Dispute."

The following is taken from the *Canadian Advance*, from a sermon in its columns delivered by Dr. Joseph Wild, on Sunday, September 21st, 1890:—

For a number of years past, there has been before the public, what is called "The Oka Indian Dispute." You, who are familiar with the newspapers, will not be ignorant on this question. Oka or Lake of the Two Mountains, sometimes called, is an Indian settlement about 38 miles slightly to the north-west from Montreal, in the Province of Quebec. The reserve there is 18 miles square; on the west it faces the Ottawa River. The Oka settlement at present consists of three tribes—the Nipinguins, Algonquins and Iroquois. They removed into this reserve in 1713, and have been there now more than a century and a half. They formerly lived around Montreal and other parts of Quebec. They yielded their former home to certain priests requests, and the King of France made them a grant of this 18 miles square. These Indians kindly and generously moved from their homestead and settled down here with the distinct understanding, that at that was to be their final home on earth, and that no one was to seek to dispossess them or disturb them in the enjoyment of their land and liberty. When the King of France granted this portion of land to them, he made what are called the "Sulpicians," the trustees of the same. The Sulpicians are priests of the Society of St. Sulpice, a Society founded in Paris, France, Sept. 6th, 1645, by Jean Jacques Olier de Verneuil. They have two orders among themselves one to do parish work and the other to teach. Hence they in early days began to establish seminaries and became instructors of the priests at large. Up to the present time they have been the great opponents of the Jesuits. It is a marvellous history to read, how these societies have fought in different countries; they abused and called each other everything that was bad, killed and imprisoned and did their level best to wipe out each other. If you wish to read their struggle in Canada, get *Rome in Canada*, by Lindsay. There you will find all the papers and documents that will trace these two orders in Canada, up to the present time. Sometimes they have been suppressed like the Jesuits, although they are a superior order to the Jesuits, and have many good qualities, especially the early Sulpicians; they were self-sacrificing and of a noble disposition, but their successors were a bad lot, and they became too avaricious, they have not kept their trust or their vows by any means. Napoleon Bonaparte suppressed the Sulpicians in France in 1812; Louis XVIII. restored them. Olier founded a company to colonize the Island of Montreal, and he purchased it in 1650. In 1653, he transferred his purchases over to the Sulpicians and they founded a seminary in Montreal. The Oka Indians came under their charge for education and protection; they were to provide for their maintenance and instruction and in every way, the King tells them in the deed of trust; have they educated these Indians; did they teach them the means by which they could earn their own livelihood? I tell you, there is not one Indian in 50 can read or write, to the shame of the Sulpicians who were paid both by the Government and intended by the King of France to be the teachers. They have no more right to be called teachers than I have, for they have never fulfilled one iota of the contract they entered into; and I have helped to pay money and do so to-day, through the grants of the Dominion Government to these men. Have I a right to do this?

Now the Sulpicians will have the authority of a Government official, and may try to dispossess them at any time. The land is ours, if it is anybody's; if it reverts from the Indians, it goes back to the country and does not belong to the Sulpicians or anybody else, but to the country. It is a remarkable thing to me how these people can get the advantage over us every time.

GOVERNMENT FAVOURITISM.

When I was in the Northwest I made a very pleasant acquaintance with a Catholic Father. I found him a very pleasant gentleman; we got talking on the school questions, I rather doubted the figures at the time, but afterwards found that in Manitoba and the North-west, the Church of England has 27 schools receiving Government assistance of \$32,657.00. The Presbyterians have 11 schools and they receive \$16,790.00. The Methodist have 12 schools, they receive \$3,037.00. I find our Roman Catholic friends have 24 schools, they receive \$61,070.00 from the Government. The average to the Methodist school is \$250.00. The aver-

age to the Roman Catholic \$2,574.00. They ought to have a pretty good school, and yet if I were a betting man, I would bet ten to five that they are not as good as the Methodist schools by a long way. 50 Protestant schools in Manitoba and the North-west receive from the Government \$52,494.00. 24 Roman Catholics receive \$61,070.00. The Roman Catholics receive more than all the rest by \$9,496.00. They are either smart or we are great fools, that is very certain.

What I do complain of is this partiality, and it is not to you adherents and members of the Roman Catholic church, that we speak; it is to your leaders and crafty men that are after money, money in the grave, in purgatory, and money everywhere.

The Lion Empire.

The Lion-Heart of England
Is beating as of old;
They lie who say its life-blood
Is growing weak and cold.
Tis throbbing with the energy
Which, in the days of yore,
Made all the nations tremble
To earth's remotest shore.

The Lion Eye of England
From many a craggy steep,
O'er every land and ocean
Unwearied watch doth keep.
Now, as in by-gone ages,
From his rocky island lair,
Undimmed, and strong as ever,
That gaze is every where.

The Lion voice of England
In thunder tones is heard,
And the hearts of all the nations
To their lowest depths are stirred.
The statesman and the warrior,
Of every clime and race,
Are silent when that voice is raised,
In conflict or in peace.

That heart is ever beating
Where'er her children go;
That eye is ever watching
Their welfare or their woe;
And an insult or an injury
To the weakest of her sons
Unites the thunder of her voice
With the thunder of her guns.

Let us not faint nor hesitate
But raise our standard high;
With the Lion Empire on our side,
We may the world defy.
In Commerce, Agriculture, Art,
And on the battle field,
Our motto evermore shall be—
"Canadians never yield!"

The U. S. A. Republic.

What Prof. L. T. Townsend, of Boston University, says of it:
"And yet, notwithstanding our national greatness and our present security, judging from more than one of the historic republics, the existing political corruptions and our mixed populations which are more heterogeneous than those of any other country, may so weaken and divide our republic in the next half century, that it will be despised by the feeblest nationalities that now stand in awe of us. . . . This foreign rabble already is making such din in some of our cities that the voice of the law-abiding native-born Americans scarcely is heard. The times are on us when more than ordinary courage is needed for one merely to speak one's mind. Forcibly Carlyle once said: 'The American Republic is going straight to the devil. No government can long exist that receives the refuse of all the rest of the world into its midst and make citizens of them.'"

That which causes thoughtful men to tremble the most is the fact that our native-born politicians, for the gaining of a few votes, and other citizens for the sake of business or peace, eagerly patronize these invaders and blindly wink at their political and other iniquities. Of more and more significance appear the words of Fisher Ames: "Our country is too big for union, too sordid for patriotism, and too democratic for liberty." The conviction is deepening in some minds and dawning on many more that we are well nigh a conquered people already, and are soon to be entirely at the mercy of those who are destitute of patriotism and who are foreign in all their instincts.

A concise but rough and perhaps somewhat extravagant statement of the creed of Russian Nihilism by one of its apostles is this: "Take the earth and heaven, church and state, take kings and Deity, and spit on them—that's our doctrine." Men who hold such sentiments should not be entrusted for a day with the rights and franchise of American citizenship. . . .

But the criminal classes from Europe, the Fenians, the members of the Clann-Gael, German Socialists and Russian Nihilists, by themselves or taken together, are not the occasion of immediate alarm. It is their influence over others in certain possible emergencies that must be considered and without delay be provided for. While there is good pay and labour enough for all; while there is room for men to move freely without crowding, bread enough

that men can go to bed without the gnawings of hunger, and beds enough that men need not sleep on the floor, there is not much danger that the masses will become insane or be swayed heedlessly by violent appeals of bad men. But with short crops, dead bread-stuffs, depressed business, low wages, unemployed masses of people in our cities, one man crowding against another, and when the time comes, as come it must, that ten men will stand ready to take the place of any one man that strikes, then feelings of discontent will be converted into a kind of popular passion and the sense of social injustice, as more than once in our country has been the case, will flash into a murderous intent. Then the criminal classes and all un-American organizations will have dangerous allies who in such times, swayed by any one who promises improved conditions, will rise into terrible importance. When that day comes property or life for a single hour will not be secure, and law-abiding citizens with bated breath and blanched cheeks will be heard pleading for military protection, and will promise great things to those who will volunteer to save the republic.

The Irish American Poet.

A kindly-disposed inquirer wishes to know "If such a good man as the late John Boyle O'Reilly is in Purgatory?" He is not; he belonged to the order of Our Lady of Mt. Carmel, the members of which are liberated by the Virgin Mary on the Saturday after they die.

The Boston Herald, June 20th, 1887, reports a meeting held in Faneuil Hall to protest against the use of that historic edifice for the celebration of Queen Victoria's jubilee by the united British societies of Boston; at the meeting the poetic soul of O'Reilly found expression in the following sentiments: "I don't come here to-night to make a speech; I came here as a citizen to listen to men speaking in a protest to which I wished to keep out of, because I know there are men mean enough to say that I came to speak for the obvious motive of being an Irishman. (Cheers.) We stand here now in a desecrated Faneuil Hall [prolonged cheers and applause.]

I want to say that after the royalist banquet to-morrow I shall never enter the walls of this hall again. (Tremendous applause.) I will never, so help me God, I will never. May my tongue cleave to my mouth if I ever speak a word for mankind again in Faneuil Hall. (Cheers and applause.)

The Irish papist idea of liberty is liberty for himself to say and do as he likes, but the utter denial of it to others.

Cardinal Manning's Precedence.

Mr. Smalley writing from England hereon says:—The religious objection is the formidable one. Cardinal Manning is a pervert, and perverts are not liked in this country. He has been a very active agent in the Roman Catholic propaganda which, in one way or another, is always going on, and does, I believe, keep some people awake o' night. He is the avowed enemy of the Church of England, which he deserted. Men are generally the enemies of those whom they have betrayed. He is not liked nor trusted by the great body of English Churchmen. In many ways and to many persons has Cardinal Manning made himself obnoxious. Roman Catholic prelate as he is, he practices the art of self-advertisement. He sides with Socialists and strikers; pushes himself into every dispute, and to the front of every agitation, or of many agitations. He is a professional philanthropist, which is some degrees worse than a professional politician. Why should a man who is all this and something more be placed on a social pinnacle, and see his name next to that of His Royal Highness the Prince of Wales?

A Jewel in the British Crown.

Canada is first in canal development. Second in the production of copper. Third in area. Fifth in mercantile marine. Eighth in railway mileage. Ninth among coal-producing nations. And tenth in the production of iron. This is all in wealth produced. In undeveloped wealth the Dominion takes a still higher position as compared with other countries.

The largest deposits of coal in the world are in the Northwest. The richest petroleum beds along the MacKenzie and Athabasca.

The greatest copper mine is at Sudbury.

The best iron ore is at Nova Scotia, and Canada, as a whole, possesses a supply sufficient for the whole world.

Dickens and Macaulay.

The evidence of such men as Charles Dickens and T. B. Macaulay on a social or moral question, will be conceded by all; so when we find them giving evidence as to their views of Romanism in Europe, we regard their words with much interest. Here is an extract from a letter of Dickens, written while he was in Switzerland:

"I don't know whether I have mentioned before that in the valley of the Simplon, hard by here, where this Protestant canton ends and a Roman Catholic canton begins, you might separate two perfectly distinct conditions of humanity by drawing a line with your stick in the dust on the ground. On the Protestant side, neatness, cheerfulness, industry, education—continual aspiration—at least after better things. On the Roman Catholic side, dirt, disease, ignorance, squalor, misery. I have so constantly observed the like of this since I came abroad, that I have a sad misgiving that the religion of Ireland lies at the root of all its sorrows, even as much as English misgovernment and Tory villany."

Here is the evidence of Macaulay: "If I were a Swiss with a hundred thousand pounds, I would be as steady against the Catholic canton and the propagation of Jesuitism as any radical among them; believing the dissemination of Catholicity to be the most horrible means of social degradation left in the world."

The works of both these noted men are placed on the *Index Expurgatorius* of the Romish Church. It will be remembered that "Dickens' Child's History of England" was taken out of the Boston public schools by a Romanized school committee.

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—AND—

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Note what a well known gentleman says of it:—

OTTAWA, 5TH MAY, 1888.

C. J. RIPLEY, Esq.,
DEAR SIR,—Kindly send me one of your large bottles of "Sufferers' Friend." I had no occasion to use the one I got last fall, till recently, and I am glad to say it is without exception, the best Pain Killer I ever used. Its effect is simply marvellous.
Yours truly,
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Gen'l Ticket Agent.

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Wholesale Agents, Ottawa, Ont.
Ask your druggist for the Sufferers' Friend.

C. J. Ripley, Prop. of Liniment called

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Trial of the Steam Lifeboat.

The new steam lifeboat has been tried successfully in England. She was launched recently from the shipyard of R. & H. Green in Blackwall, England. She is 50 feet long, 12 feet beam, and 14 feet 3 1/2 inches across her broadest part. Her extreme draught when loaded with coal, crew and 30 passengers, is 3 feet 3 inches, and her displacement 20 tons. She is constructed of the best steel, which was submitted to the severest cold tests before it was put into her. The devices for strengthening her beyond the possibility of serious injury, even in the most violent storms, were numerous and ingenious. No fewer than 72,000 rivets were used in putting her together. The firmness of her hull was further increased by a complete system of sub-division of longitudinal and transverse water-tight bulkheads, which give her fifteen water-tight compartments quickly drainable by bilge pumps and steam ejectors.

The most curious feature of the new boat is that the propelling power comes directly from a turbine, operated by engines of 170-horse power. This rather unusual method of propulsion was adopted by the Royal National Lifeboat Institution, under whose auspices the craft was built, after a thorough investigation of the possibilities of driving her with a screw. The ordinary propeller, the institution decided, was out of the question for various technical reasons. The sidewheel was obviously impracticable. The turbine is nearly horizontal, and draws water through a vertical scoop-shaped inlet in the bottom. The inlet is protected on each side by an elm side keel, which also helps to keep the boat upright when she runs on bottom. The water is discharged by the turbine through the outlets at the rate of one ton a second.

The first trial of the boat showed her to be about as manageable a little craft as ever floated. While making 8 1/2 knots an hour she was stopped within half her length. In 40 seconds she made a complete circle. It was calculated that she might list over to 110 degrees without upsetting. Nothing could be simpler than the operation of her horizontal, compound, surface-condensing engines. When once started they do not need to be stopped or reversed. They go straight ahead, taking in and driving out water. The tremendous current thus created is directed by the manipulation of a valve, with two handles. There are no paddles and no screws to be smashed or fouled. The rudder is the only thing about her that may be carried away, and in that case she can be steered without difficulty by the turbine alone.

The boat is rigged with a lug sail and jib, so that she may not be crippled by an accident to her engines. She will accommodate thirty passengers in her well, which has ten large freeing valves for the expulsion of water. She is painted in the colors of the lifeboat institution, and is called Duke of Northumberland.

"Darkest Africa."

There is yet, it is said, but one coloured Roman Catholic priest in the United States, and he is lost somewhere in the great city of Chicago.

Send 50c and your address to Box 296, and get the Anglo-Saxon for one year.

CATARRH

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W. H. Hopper, Sentinel Office, Toronto, Your Inhalation Treatment radically cured me in three months of a bad Chronic case of Catarrh.

W. Fever, Surveyor, 200 Seaton Street, Toronto, I have found your Inhaler a complete success in Chronic Catarrh. Easy to use and reasonable in price.

J. Williams, 282 Manning Avenue, Toronto, I can Recommend Your Treatment as a Sure Cure for Catarrh and Catarrhal Asthma. It has proved such in my case.

Wm. Hamilton, Supt. American Life Insurance Comp'y, London, Your Treatment by Inhalation is all you claim for it. I can recommend it to all sufferers from Catarrh.

Mr. Doidge, 372 Wellesley Street, Toronto, says: Although a case of long standing, your treatment has entirely cured me of Catarrh, and there has not been any return of same since using the Inhaler.

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