

THE CATHOLIC RECORD

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GEN. JOHN F. COFFEY, N. A. L. P., EDITOR

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Approved by the Bishop of London, and the Bishops of Ottawa, Hamilton, Kingston, and Peterboro, and leading Catholic Clergymen throughout the Dominion.

Catholic Record.

LONDON, SATURDAY, JAN. 8, 1887.

THE VICARIATE APOSTOLIC OF ATHABASCA-MACKENZIE.

We have been handed for publication in the RECORD by the venerable and illustrious Bishop Clut, auxiliary of the Vicar Apostolic of Athabasca Mackenzie, a document that will be gladly welcomed and eagerly treasured by the faithful everywhere.

The vicar bishop's paper is entitled "An Appeal to Generous Souls," and reads as follows:

The Vicariate Apostolic of Athabasca-Mackenzie is situated in the extreme North of Northern America. It is bounded on the south by the diocese of St. Albert, in charge of Mgr. Grandin; on the north by the frozen ocean; on the west by the summit of the Rocky Mountains; on the east by the northern portion of Hudson's Bay. It is in extent three times the size of France. Confided to the care of the Oblates of Mary Immaculate, it has for its first Vicar Apostolic Mgr. Faraud, O. M. I., Bishop of Anenour, elected May 8th, 1862, and consecrated Nov. 20th, 1863. As Bishop Faraud had been already seriously impaired by severe apostolic labors, and by privations of every kind, His Lordship found himself unable to make visitations of his immense Vicariate. Wherefore soon after his consecration, he asked and obtained an auxiliary, in the person of Mgr. I. Clut, O. M. I., Bishop of Erindale, elected August 3rd, 1864, but not consecrated till August 15th, 1867.

But thirty-nine years have elapsed since, in 1847, an Oblate missionary visited the southern portion of the vast territory to be afterwards formed into the Vicariate-Apostolic of Athabasca-Mackenzie. It was the Rev. Father Tache who first proceeded to Fort Chipewyan (Lake Athabasca), where he sojourned for three weeks only, but baptized 194 infidels.

In the month of August, 1848, the Rev. Father Tache, later on Archbishop of St. Boniface, visited for the second time Fort Chipewyan, and there remained four months. This second visit was, like the first, crowded with heaven's choicest blessings. In 1849 the Rev. Father Faraud, afterwards first Vicar Apostolic of Athabasca-Mackenzie, was despatched by Father Tache to visit his dear Indians who frequented Fort Chipewyan, and in 1850 he again went there to found a fixed missionary station. On the 8th of September, 1851, Father Faraud had the consolation of inaugurating the first mission house there and very appropriately gave it the name of Our Lady of the Nativity.

In 1853 Father Grollier went to visit the extreme end of Lake Athabasca and there established a new mission dedicated to our Lady of the Seven Sorrows.

In 1855 the Rev. Father Vital Grandin, since become first Bishop of St. Albert, went to the mission of the Nativity. He is the third missionary, in point of time, of the North.

In 1858 the Rev. Father Clut, having sojourned a winter at St. Boniface, where on the 20th of December, 1857, he was ordained priest by Bishop Tache, arrived at the house of the Nativity, accompanied by Father Eynard. The latter had orders to proceed as far as the mission of St. Joseph, there to meet Father Grollier. He, however, hearing that an Anglican Archdeacon was on his way to Fort Simpson, did not hesitate in the face of great obstacles, to go also to Fort Simpson, where he baptized, without a single exception, all the Indian and half bred children. Having obtained great success at Fort Simpson, which we may term the capital of the Mackenzie district, Father Grollier thence directed his footsteps to the Polar Circle, where he founded a mission dedicated to Our Lady of Good Hope.

Not to be too long, I will not speak of the successive establishments made here and there throughout this immense territory of the extreme North of America. Suffice it to say that at this moment, 6th December, 1886, the Vicariate Apostolic has 12 central missions and 19 others visited once or twice a year.

Before the arrival of the missionaries in the Vicariate all the tribes there were, needless to say, pagan and more or less barbarous. Cannibalism was common enough among them. Besides, the deformed, the infirm, and the old were often abandoned in the woods on the banks of lakes and rivers, there to die of hunger, or be devoured by wild beasts. Poor old women, unable any longer to do manual labor, or incapable of walking after the caravans, were pitilessly abandoned, even by their own children. Female children were often cast into snow immediately after their birth, as their sex made them useless for the chase, and they were consequently looked on as useless encumbrances. Whenever a family was thought to have female children enough, those of that sex afterwards born were mercilessly sacrificed by their barbarous parents. How many women, since become Christians, have lamented to the missionaries that they had taken the lives of their female children. I have myself heard a multitude declare in deepest anguish their guilt of this crime. Some indeed said: "It pained me a great deal to cast my daughter or my daughters into the snow, but my husband forced me by threats to do it."

I hasten to say that, thanks to the unlimited zeal and devotedness of the missionaries, this sad state of things has changed very much for the better. In very many of our missions there is no longer a single pagan—whole tribes are now entirely Catholic, and I can state that among these poor savages a great number are good practical Catholics. The men themselves set the example. They are often better instructed than the women, being able to read in syllabic books composed for them in their respective languages by the missionaries. A great number of women too, unwilling to be distanced in book learning by the men, are also able to read and write well.

The men are just as pious and as assiduous in their frequentation of the sacraments as the women. We always have as many men as women approaching the tribunal of penance and the Holy Table. Still more—in many of our dear missions there is no exception among men or women in the discharge of this duty. The actual number of Oblate missionaries in the Vicariate is 23, 2 Bishops and 21 Fathers. We have also 23 lay brothers or catechists. The Sisters of Charity, of Montreal, known as the Grey Nuns, number 20 in the Vicariate, and have 3 tertiary of the order of St. Francis to aid them in their heavy labors.

other Fathers even supposing that all the actual missionaries were in sound health, but I, myself, saw, on my way south last summer from our most remote central mission in the north, Good Hope, established in the Polar circle itself, a dozen of our Fathers on the road, and of those fully half were ruined and exhausted by fatigue and privations. By letters received from our other missions on my journey, I learned with sorrow that the same sad state of things prevailed everywhere.

These dear fathers, however, seeing or knowing me to be grievously sick, imposed on me the obligation of coming back into a civilized land in quest of rest, care and strength. But my heart was heavy at the thought of being obliged to leave these dear missionaries, many of whom needed the care and rest themselves that they wished me to take. I console myself with the reflection that I may, at least so I trust, be enabled to return to them with a band of intrepid missionaries and with some resources in the way of alms.

Notwithstanding that we have twenty-three lay brothers, of whom many are also ruined by fatigue or advanced in years, we need a new supply of good lay brothers. It is almost impossible for us to find among the Indians men fitted to do our work, for they do not know how to work, and don't desire to work. They prefer their wandering and adventurous life, in order to be free. What then happens? The poor missionaries, who would require all their time for the ministry or for the difficult study of the different tongues and dialects of the savages, are forced to spend a great part of the day in manual labor. The Bishop of Erindale, who writes these lines, can truthfully affirm that at least one third of his missionary life has been spent in very onerous manual labor, taking up too much altogether of his precious time. Had we a sufficient number of lay brothers, we could devote more time to the work of saving souls. Our brothers, in their humble life, have part in the recompense of the missionary, which is great in deed. Until 1880, Mgr. Clut never had the consolation of having a brother to accompany him in his long and painful journeys of winter and summer. He often had no other companion than a meek and simple man, many a time saw himself abandoned on the way, exposed to die of hunger. This, in fact, is what has happened to many of our missionaries. The Bishop might indeed have taken a brother from such or such a house, but each of our missions had such pressing need of its lay brothers, and so many of the Fathers were in feeble health, that he could not think of depriving them of the services of a brother. A reinforcement of brothers having arrived in 1879, the Bishop now enjoys the luxury, but during his travels only, of having a brother for company. In 1883 the Rev. Father Le Corre also brought us from Brittany a certain number of lay brothers. But I have need of a dozen more. Hence, good young men from our country places who feel a desire for the religious life, and who would like to contribute to the salvation of souls in the humble life of our Brothers, should enroll themselves in the service of our missionaries. I beg of them to do so in the name of Our Divine Master, who had such love for souls and suffered so much to redeem them. In the name of these dear souls that are being lost, I make an appeal to the courageous souls of priests, and of pupils in the grand or little seminaries, that some among them come amongst us to help directly in the salvation of souls. I make the same appeal to young men of less education, but who are pious good Christians, to come also to work by good example, by zeal and by devotedness for the conversion of abandoned souls. Our brothers bear, as do our Fathers, the name of missionaries; in the Vicariate they have the honor of sitting at the table of the Fathers and of the Bishop himself when he is in the same mission as themselves or travels with them.

O! good young men of our country, do you not behold those poor missionaries, and the bishop himself, yielding to the burden of manual labor of every kind. See you not our good Indians who invite you to give them the example of prayers, humility, industry and sacrifice? Would not the poor Bishop of Erindale return happy to his missions if a good number of young priests, of seminarians and of lay brothers, accompanied him or preceded him there?

I humbly ask the clergy to take pity on our dear missions and to encourage whenever opportunity offers the young men of their respective parishes to respond to our appeal. If any of the readers of these lines wish to co-operate with the poor of the Holy Ghost, who will inspire them with the necessary devotedness, if they feel themselves truly called to this life of sacrifice, by excellence, let them not fear to address the Right Rev. Bishop Clut, Hotel Dieu, Montreal, Canada.

Even should the Bishop absent himself temporarily from Canada, and go to

France, his letters will be carefully forwarded to him wherever he may be. I must make known the fact that I cannot return before the spring of 1888. My broken health and many grave reasons pertaining to the welfare of our missions will till then detain me in Canada or in France. Those, however, who finally decide to embrace the life of sacrifice of our missions would do well to set at once on their determination. I will then have them their noviceate at Lachine, whence after one year's noviceate they will then be sent to our scholasticate at Archville, near Ottawa, to finish their theological course or await my return. If any among them have finished their theology or have it nearly finished, I will send these to our missions immediately after their noviceate, for the need of missionaries is more than urgent. Aid may be given to our Scholasticate, our Noviciate, our Juniorate, the sources whence our missions are kept alive, either by directing to them young men who show signs of a serious vocation, or by the formation of Scholarships, or by annual subscriptions, or by gifts of money or other valuables. Our schools in the Mackenzie country may be aided in the same way and sixty dollars would make an annual purse for the raising of an orphan, male or female, in the Vicariate. This would be a great charity for the mission and for the child adopted. I say all this that those who cannot become missionaries, may know the means to have part in the merits and recompense of the missionaries by aiding them with prayer and with almsgiving.

O all ye priests, religious and Christians of the whole world—ye who love Jesus Christ and the souls purchased by His precious blood—behold the millions of infidels who stretch out their arms to you—come to their succor, according to your means, by prayer and by alms, or in giving yourself to them in the life of missionaries, and your recompense will be great in heaven.

As far as subjects for our missions are concerned, I, of course, make special appeal for the Mackenzie country. But if the rigorous climate of this immense region should frighten some, who might on other accounts wish to become Oblates of Mary Immaculate, I may state, that they may easily gratify their aspirations, for the Congregation of the Oblates, recent as is its origin, has been blessed by God, and is scattered throughout the world.

In closing this appeal I count on the generous sympathy of my readers and I raise my hands in supplication to God, that He may bless all these dear readers, asking them at the same time to pray for me, and for the missionaries of the Vicariate of Athabasca-Mackenzie. + ISIDORE, O. M. I., Bishop of Erindale.

CATHOLICS IN THE NEW LEGISLATURE.

We have been by several asked how many Catholics have been elected to the new legislature of Ontario, and in reply lay before our readers the following statement of Catholics elected on the 28th, viz:

- Messrs. Clancy..... Kent West
Conmee.....Algonua West
Dowling.....Renfrew South
Evanturel.....Prescott
Fraser.....Brockville
MacMahon.....Wentworth North
Morin.....Welland
Murray.....Renfrew North
Pacand.....Essex North
Robillard.....Russell

All of these gentlemen are, with the solitary exception of Mr. Clancy, supporters of the Mowat government. The Catholic candidates defeated on the 28th of Dec. were:

- Messrs Tierney.....Renfrew South
Baskerville.....Ottawa
Dillon.....W. Kent
Cote.....Essex South
McCauley.....Russell
Molloy.....Prescott.

THE IRISH NATIONAL LEAGUE IN ONTARIO.

We are pleased to learn that the Toronto Branch of the Irish National League of America is prepared to send, wherever his presence is required, a gentleman of ability and experience to organize branches of the League. We lately said that we thought that every Irish family should have a branch. The cities and towns should, however, set the rural districts, where organization is always more difficult, a good example by coming to the front with the work of establishing branches of the Irish National Association. There are, we know, very deserving and patriotic Irishmen in Stratford, St. Thomas, Windsor, Chatham, Seaford, Goderich, and Sarnia, not to speak of all other places that could be easily mentioned. We invite some one or more of our friends in other places to open communication with Mr. R. B. Teely, 29 Balmuto, Toronto, treasurer of the branch there. Mr. Teely will gladly give them all the information they desire, and enable them to do that which they are called upon by honor and by patriotism

to do, viz, organize at once and on a sound footing branches of the Irish National League of America.

THE MAIL AND JUDGE KEOGH, vs. BISHOP CLEARLY.

The Mail, in its parting shot just before the elections on the 28th, took deadly aim at the Bishop of Kingston, but, strange to say, that prelate still lives and moves and prays! "Whatever," said the now shattered, but then defiant organ of Orange Toryism, "whatever the result of to-day's elections, steps ought to be taken to bring Bishop Clearly to a standstill." It is one thing, added Mr. Farrar, for a clergyman to make a political speech in the pulpit—the greater Canon Dumoulin, and the lesser Innes, for instance, did it to the Mail's hearty satisfaction—one thing even for clergymen to make a political speech on the platform, as many firebrand Tory preachers did all over the Province—but it is quite another thing for a Bishop to command his flock to kneel during divine service, and pray that His Lordship's political enemies may be overthrown. The Mail further assures that the "wide difference betwixt these two acts is the measure of Bishop Clearly's invasion of the freedom of the electorate in his diocese." Now, we pretend to know something of the diocese of Kingston and its good Catholic people, and with all our profound regard for the Mail as an authority on mensuration, we must say that in our estimation the people of the Catholic diocese of Kingston are heart and soul more in favor of prayer at the altar of God, than of political harangues from the pulpit, that they are conscious of no wrong inflicted, no invasion attempted, on them by the prayer in which this gifted, beloved and venerated Bishop asked them to join, and in which they did join, from their inmost soul, with the exception, perchance, of a hickory Catholic or two, in possession of ill worn titles or in quest of government "boodle." What did Bishop Clearly ask his people to pray for? He asked his people to kneel down and join him "in praying with all the fervour of your souls to the Heavenly Father, through the merits of our dear Lord Jesus Christ, the head of the whole Church, and the intercession of the blessed Virgin Mary, the help of Christians, that he may be pleased to look with pity upon this distracted Province of Ontario to repress the violent passions of the wicked combination of men who are clamouring for penal laws against our holy religion, and to infuse His divine spirit of charity, peace and union into all Catholic hearts throughout this struggle that is forced upon us."

In particular you are requested to pray that our enemies may not be able to deprive us of our constitutional right to our Separate schools, against which they are waging a most bitter and desperate war, nor deprive our sick and our orphans and our helpless old people in the Hotel Dieu and House of Providence of the means of subsistence. Where the intimidation? Where the invasion here? Would the Mail condemn Canon Demoulin for inviting to pray with him in time of tumult after the following fashion? "O Almighty God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent. Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, assuage their malice, and confound their devices; that we, being armed with thee, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory; through the merits of thy only Son, Jesus Christ our Lord. Amen."

This prayer we find duly set down for times of tumult in the Book of Common Prayer. We freely admit that Bishop Clearly and Canon Dumoulin are quite different men, even in their mode of prayer. Conscious, perchance, of this difference, the Mail would have the Bishop of Kingston denied access to the throne of mercy:

"In Ireland and in Quebec the clergy who have been brought to book were guilty of using threats from the altar or the pulpit—menacing the unfortunate voter with hell or with the deprivation of the sacraments. Bishop Clearly has introduced a new form of the offence in ordering the people to pray for the politicians whose interests he has at heart. Nevertheless we think that, under the ordinary definition of undue clerical influence, the order to pray is just as gross a violation of the law as the threat to consign to eternal torments or to visit with the loss of spiritual privileges. Bishop Clearly impose and thrusts upon the Catholic voter who may be inclined to vote for the Opposition a supplication to God that the party of his choice may be defeated; in other words, by virtue of his authority as the spiritual head of the diocese, his Lordship compels certain persons to take sides in the most solemn manner conceivable against that party which, if left to themselves, they would support. The clergyman who preaches a political sermon argues, appeals, exhorts; but Bishop Clearly forces his unfortunate flock into the position of suitors to the throne of Grace for something which they would rather not have. If to constrain a man to write a letter against him will be an act of undue influence, surely it is an act of undue influence to compel him

to pray for something contrary to his desires."

Clearly the Bishop of Kingston must stop praying or consult Mr. Farrar as to the form and the object of his orisons. Feeling, however, that Bishop Clearly is a prelate that it will be difficult to frighten into submission, the Mail evokes the ghost of the late unlamented Judge Keogh—another apostate—to terrify Dr. Clearly into a surrender:

"I recognize the full right of the Catholic clergy to address their congregations," said Mr. Justice Keogh in the borough of Galway case in 1869, "to tell them that one man is for the country, that another man is against the country; nay, more, I would not hold a very hard and fast line as to the language which in excited times may be used by Catholic ecclesiastics or by civilians. They may be impatient and zealous and wrathful, provided they do not surpass the bounds of what is known as legitimate influence." We venture to think that the limit of legitimate influence is overstepped by the prelate who travels up and down his diocese during a general election, at Kingston to-day, in Glengarry to-morrow, exhorting members of his flock into calling upon God and the Virgin Mary to overwhelm the men for whom upon that instant they had intended to vote. Should Mr. McLennan be defeated in Glengarry to day, or should Mr. Metcalfe fail in Kingston, we trust the question will be brought into court. If Bishop Clearly does not know his duty in a free country like this, he must be taught it. The higher the offender the more fearlessly he must be dealt with."

And again a little more of the suicide apostate: "In the Irish case to which we have referred Mr. Justice Keogh referred to the measure for the disestablishment of the Irish Church, which was then going through Parliament, saying: 'If the Legislature in its good will and pleasure and judgment is minded to strike down what is called one ascendancy, I hope and believe that the intelligence, the spirit and the independence of the lay Catholics of Ireland will prevent the setting up of another ascendancy over them more galling and fatal though coming from the midst of their own community.' The ascendancy of the priest in elections has well nigh come to an end in Ireland. In the United States it has never been tolerated. Amongst the habitants of Quebec it flourishes, and is likely to endure despite the decision of the Supreme Court in the Charlevoix case. The question now is, Shall it be set up in Ontario? Are the Irish Catholics willing to submit to so great a tyranny?"

The Mail, no doubt from that fellow-feeling which makes some men "wonderful kind" to some others—looks up to Judge Keogh as an authority on clerical intimidation. Let us for a moment glance at the unfortunate man's history. Elected to Parliament as an ultra-Catholic and an ultra-Irish Nationalist, he was for some years the idol of the clergy and people of Ireland. His hypocrisy was, however, too thinly veiled to escape detection. When detection came, but before condemnation was pronounced on him, he conceived for the hierarchy of Ireland a hatred only equalled by his savage detestation of the people who loved them. His judicial career was marked by barbarous outbursts of infamous—nay, hellish rage against the Irish priests and people. Mr. A. M. Sullivan, in his own inimitable way, recites an incident of his early political history in reference to the famous ecclesiastical Titles Act whereby Catholic Bishops were prohibited from assuming titles taken from any place in the United Kingdom. Mr. Sullivan writes:

"On Tuesday, 23rd of August, 1851, an aggregate meeting of the Catholics of Great Britain and Ireland was held in the Rotunda, Dublin, to protest against the Titles Bill, and to take measures for Catholic defence. The most Rev. Dr. Cullen, at that time Archbishop of Armagh, filled the chair. There was a great array of Catholic bishops and clergy, as well as of Catholic noblemen and members of Parliament. Mr. John Sadleir, M. P., was one of the honorary secretaries to the meeting; his cousin, Mr. Vincent Scully was one of the speakers, and Mr. W. Keogh, M. P., was another. The latter gentleman delighted the assemblage by his eloquent denunciation of the Penal Act, which had just received the royal assent. He, for one, would trample on and defy the law. He drew from his pocket a copy of the new statute, and, holding it forth, said, 'I now, as one of her Majesty's counsel, holding the act of Parliament in my hand, unhesitatingly give his proper title to the Lord Archbishop of Armagh.' He then went on to promise that he and his friends would have the hostile act repealed if the people of Ireland would but send them a few more parliamentaries. 'We will have no terms,' said he, 'with any minister, no matter who he may be, until he repeals that act of Parliament, and every other which places the Roman Catholic on a lower platform than his Protestant fellow subject.'"

A clearer insight into this infamous man's true character is given us by the same writer in his citations from a speech delivered in Cork county in 1852, in reply to a charge of insincerity to the popular cause, formulated against him by Mr. McCarthy Downing:

"Then rose up Mr. Keogh; and never, perhaps, were his marvellous gifts more requited than at this critical moment. The future fate and fortunes of his leader and party hung on the turn affairs might take at this meeting; an open challenge and public charge having been thus flung down against them. There were a few hostile cries when he stood up; but silence was after a while ob-

tained. With finished countenance, hoarse, he burst forth in words:—"Great God!" he exclaimed, "an assemblage of Irishmen have you that those who are most ready to every pledge have been the sincere in perseverance to the end have you not rather seen that they like myself, went into Parliament unpledged, not supported by the popular voice, but by the face of popular acclaim, whose time for trial comes are not found in me? I declared myself in the presence of the bishops of Ireland, and of the members of Parliament, that let the matter of the day be who he may—let it be the Earl of Derby, let him be James Graham, or Lord John Russell, it was all the same to us, and so be God, no matter who the minister may be, I will support neither that minister nor that party, unless he comes power prepared to carry the measure which universal popular demands. I have abandoned my profession to join in cementing a form of an Irish parliamentary party. That has been my ambition. It may be a base one, I think it an honorable one. I have seconded the proposition of Shannon Crawford in the House of Commons. I have met the minister up to the utmost extent of my limited facilities, at a moment when disunion was not expected. So help me God! that and every other question to which I have given my assent, I will be true to it as I am to myself. I know I may say that every one of my friends is as determined as myself, unflinching, unswerving, unshaken supporter of it."

At the very moment that this witness adorned his God to witness his own, he was trading on his own honor, and targeting for her sake an enemy he so ostentatiously denounced. A more consummate piece of political treachery, a more blasphemous display of political criminality was never witnessed in any age or any country. But this is not all we have of Judge Keogh. Mr. Sullivan tells us that in the course of the general election of 1852 "Mr. Keogh, addressing a large Westmeath, in the interest of his Captain Magan, delivered a speech containing at least one suggestion, listening Ribbismen were not like to forget. "Boys," said he, "the day is now long, and the nights are stormy; winter the days will be short and the winter will be long; and then let everyone who voted for Sir Richard Levinge."

And this is the man whose authority the Mail invokes against the Bishop of Kingston! This wretched man, whose name had been rewarded by an Irish Judge actually perjured by his own hands long after that very Galway judgment from which the Mail cites with evident satisfaction!

The Bishop of Kingston needs defence at our hands against the defence of the Judge Keogh or the formidable oral presence of Mr. Edward Farrar. Clearly stands too high in the regard of this whole Dominion; he is too entrenched in the love and veneration of the Irish Catholics of Ontario, to be defence from any man. The integrity of truth, however, require that we expose the base recitals of the occasion successively prayed. One of the schemes of the enemy was expressed in a letter to the Ottawa Free Press 28th ult:

A Citizen Slander Nailed. To the Editor of the Free Press: SIR,—This morning's Daily Citizen publishes what he calls "our correspondent's" statement, that "St. C. church in Alexandria, on Christmas when the Very Rev. Vicar-General Donald invited his congregation to kneel down and pray for the divine power of the church, a large number of the male portion of the congregation from their seats, thus far, indeed states the truth, but not the whole because all the members of the congregation, male and female, instantly from their seats and assumed the tommy kneeling posture for a most atrocious calumny is, ever, alleged by the most correspondent against the Holy and devoutly religious people of Alexandria, that they 'No Popery clap trap.'—The 'males' left the church in a body, others leaned back in their seats, refused to bend the knee." It is witness the enormous excess of audacity to which the No Popery give way in their effort to deceive the electors. I was present among the congregation in Alexandria on the occasion referred to, and I was in possession every person's movement at the of invitation to pray. I most assuredly your readers on the work of a gentleman and a Christian, that person, male or female, left the church or failed to kneel down in the prayer never witnessed so much fervor in the prayers of a congregation as in the church in Alexandria on Christmas day.

I enclose my card in proof of the ability of my testimony, but not of my location. I am, dear sir, Yours faithfully A LOVER OF THE TRUTH.

Ottawa, Dec. 27.

We happen to know the writer of the letter—we know too the religious character of the good men of Glengarry knowing the writer and knowing the people of Glengarry, we must say more abominably clumsy at falsehood and slander we have witnessed. Nowhere in the diocese of Kingston is Bishop Clearly more venerated than in Glengarry. Now-

where we have a few hostile cries when he stood up; but silence was after a while ob-

tained. With finished countenance, hoarse, he burst forth in words:—"Great God!" he exclaimed, "an assemblage of Irishmen have you that those who are most ready to every pledge have been the sincere in perseverance to the end have you not rather seen that they like myself, went into Parliament unpledged, not supported by the popular voice, but by the face of popular acclaim, whose time for trial comes are not found in me? I declared myself in the presence of the bishops of Ireland, and of the members of Parliament, that let the matter of the day be who he may—let it be the Earl of Derby, let him be James Graham, or Lord John Russell, it was all the same to us, and so be God, no matter who the minister may be, I will support neither that minister nor that party, unless he comes power prepared to carry the measure which universal popular demands. I have abandoned my profession to join in cementing a form of an Irish parliamentary party. That has been my ambition. It may be a base one, I think it an honorable one. I have seconded the proposition of Shannon Crawford in the House of Commons. I have met the minister up to the utmost extent of my limited facilities, at a moment when disunion was not expected. So help me God! that and every other question to which I have given my assent, I will be true to it as I am to myself. I know I may say that every one of my friends is as determined as myself, unflinching, unswerving, unshaken supporter of it."

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A Citizen Slander Nailed. To the Editor of the Free Press: SIR,—This morning's Daily Citizen publishes what he calls "our correspondent's" statement, that "St. C. church in Alexandria, on Christmas when the Very Rev. Vicar-General Donald invited his congregation to kneel down and pray for the divine power of the church, a large number of the male portion of the congregation from their seats, thus far, indeed states the truth, but not the whole because all the members of the congregation, male and female, instantly from their seats and assumed the tommy kneeling posture for a most atrocious calumny is, ever, alleged by the most correspondent against the Holy and devoutly religious people of Alexandria, that they 'No Popery clap trap.'—The 'males' left the church in a body, others leaned back in their seats, refused to bend the knee." It is witness the enormous excess of audacity to which the No Popery give way in their effort to deceive the electors. I was present among the congregation in Alexandria on the occasion referred to, and I was in possession every person's movement at the of invitation to pray. I most assuredly your readers on the work of a gentleman and a Christian, that person, male or female, left the church or failed to kneel down in the prayer never witnessed so much fervor in the prayers of a congregation as in the church in Alexandria on Christmas day.

I enclose my card in proof of the ability of my testimony, but not of my location. I am, dear sir, Yours faithfully A LOVER OF THE TRUTH.

Ottawa, Dec. 27.

We happen to know the writer of the letter—we know too the religious character of the good men of Glengarry knowing the writer and knowing the people of Glengarry, we must say more abominably clumsy at falsehood and slander we have witnessed. Nowhere in the diocese of Kingston is Bishop Clearly more venerated than in Glengarry. Now-

where we have a few hostile cries when he stood up; but silence was after a while ob-

tained. With finished countenance, hoarse, he burst forth in words:—"Great God!" he exclaimed, "an assemblage of Irishmen have you that those who are most ready to every pledge have been the sincere in perseverance to the end have you not rather seen that they like myself, went into Parliament unpledged, not supported by the popular voice, but by the face of popular acclaim, whose time for trial comes are not found in me? I declared myself in the presence of the bishops of Ireland, and of the members of Parliament, that let the matter of the day be who he may—let it be the Earl of Derby, let him be James Graham, or Lord John Russell, it was all the same to us, and so be God, no matter who the minister may be, I will support neither that minister nor that party, unless he comes power prepared to carry the measure which universal popular demands. I have abandoned my profession to join in cementing a form of an Irish parliamentary party. That has been my ambition. It may be a base one, I think it an honorable one. I have seconded the proposition of Shannon Crawford in the House of Commons. I have met the minister up to the utmost extent of my limited facilities, at a moment when disunion was not expected. So help me God! that and every other question to which I have given my assent, I will be true to it as I am to myself. I know I may say that every one of my friends is as determined as myself, unflinching, unswerving, unshaken supporter of it."

At the very moment that this witness adorned his God to witness his own, he was trading on his own honor, and targeting for her sake an enemy he so ostentatiously denounced. A more consummate piece of political treachery, a more blasphemous display of political criminality was never witnessed in any age or any country. But this is not all we have of Judge Keogh. Mr. Sullivan tells us that in the course of the general election of 1852 "Mr. Keogh, addressing a large Westmeath, in the interest of his Captain Magan, delivered a speech containing at least one suggestion, listening Ribbismen were not like to forget. "Boys," said he, "the day is now long, and the nights are stormy; winter the days will be short and the winter will be long; and then let everyone who voted for Sir Richard Levinge."

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