

considerable credit for common sense. This is in substance what our contemporary means to convey: "The Irish have grievances which should be redressed. The Government of Mr. Gladstone is desirous of giving relief, but the House of Lords will not consent." It also claims that Mr. Parnell had the best of the argument in his encounter with Mr. Forster. The *Free Press* is still unable to divine what the Irish people desire. It seems to think there is not any very good cause for agitation, and that this agitation is a sort of chronic disease among Irishmen. It would also have believed us that it would be a suicidal crime on the part of any government to wipe away hereditary wrongs. Were the people of Ontario to be treated as Irishmen are being treated, our contemporary would very soon discover what was the matter, and what should be the remedy. But the country in question is three thousand miles away from us, and is inhabited by a lot of Irishmen, hence the disposition to pool-pool the movement for a radical change which would be distasteful to the heartless voluptuaries who have possession of the land. Another very grave reason why the Irish people in the opinion of our contemporary, are unfit for self-government is the fact that a murder takes place once in a while in Ireland. This is unfortunately the case, but many more brutal murders take place in England, in proportion to population, than in Ireland. Very few of the latter, strange to relate, ever find their way into its columns. Let an Irish landlord be shot at and the fact is heralded by our contemporary in the most vigorous manner. The evident desire is to keep before the public the worst side of the Irish character, that by this means the idea will gain ground they are not capable of self-government. We have often been told by our neighbor that most of the public men of Ireland are a lot of blood-thirsty scoundrels, who make it their business to incite the people to murder. This is a statement that will not stand close scrutiny. Many of the Irish members of Parliament have used vigorous language in speaking of landlords, and admonished the people to be steadfast in their demands for justice, but not one of them ever yet favored the taking of life to obtain this end. On the whole, we cannot help thinking that the *Free Press* has always been unfriendly and unfair in its treatment of Irish questions.

REV. GRIFFITH JOHN is Methodist missionary in China. He has written a letter to the *Christian World* in which he tearfully complains that Catholic priests have actually gone and fought over some of the dear man's Chinese converts. Doubtless some of these people who have never been Christians—people of the "childlike and bland" type—have endeavored to do a little business with Mr. John. They offered to come back again if the good man would make it worth their while to do so. But Mr. John indignantly spurned the idea. This proves that Mr. John never "evangelized" in Ireland, or he would think nothing of pursuing such a line of conduct. He would rather a poor account of his labors should be sent to his employers than be guilty of such a discrediting trick. The respective relations of Catholic and Protestant missionaries will convince those who know anything about the matter that Mr. John's statements are most extraordinary. In the first place, Mr. John is hired at so much a year by some missionary society to do a certain amount of work, and make a full report of his success to said society. It assumes the appearance of a commercial transaction. The society expects that Mr. John will make a large number of converts among the Chinese, or at least a respectable exhibit must be made in order to satisfy his employers. He has evidently not been successful. The Chinese do not seem to like Mr. John's Christianity. In other words, he is a failure as a missionary. This is painfully evident, and most assuredly the best and only thing he can do is to write a letter and accuse the priests—the dreadful Jesuits—of theft. They stole his converts. Mr. John says: "No one can know better than the missionary how weak, ignorant and imperfect some of the converts are." But this will not hold good with your employers, Mr. John. It is your business to mould their character and make them different. You have failed, and the missionary society will probably ask you to step down and out. We have not the least doubt but the Jesuits took over many of your "converts." That is their business, and they know very well how to do it without paying a certain sum of money. They have no powerful missionary society to back them up with funds, and if they had they would never think of buying souls. They are well trained to win them over in a different fashion, and they are about this business at all hours when Mr. John and missionaries of his school are

enjoying the luxuries and comforts of a home. The Jesuits strike into the wilderness and are lost to civilization for years. Their whole souls are in the work of their Divine Master, and to Him alone do they make their returns at the close of a well spent life as soldiers of the cross of Calvary.

HAMILTON LETTER.

RELIGION BEFORE PATRIOTISM—STATUS OF ST. PATRICK—THE LIBRARY—IRISH ENGLISH AND ENGLISH IRISH—THE WEATHER—THE FAIR BREVITIES.

RELIGION BEFORE PATRIOTISM. The article contained in your editorial columns of the 10th instant, in reference to the Kingston diocese, has excited much favorable comment in this city and vicinity. It was a fitting rebuke to those who gauge theology by the standard of political expediency, who would demean Catholic clergy to the level of aspirants for political benefices, and who would, in fine, make the prerogative of the church subsidiary to the selfish claims of the State. The cry so nobly sounded by the RECORD should be taken up by the Catholic press, and echoed far and wide through the land. The Catholic Church, in the university of her character, bestows her favors on no man merely on account of his nationality, it being sufficient in compensating his conduct in this respect, that he be the fittest. Besides, some of those journals referred to in your article are not always consistent. It is only a short time ago that one of them, in the matter of a secular appointments, proved itself very much wanting in advocating the maxim of "Canada for the Canadians."

THE STATUE. The niche over the main entrance of St. Patrick's Church is still statuettes. When we consider the admirable finish that a statue of St. Patrick would give to this beautiful structure, and the comparatively small cost at which this work could be completed, it will be a matter of surprise if the receptacle should long remain vacant. Some of our Catholic societies could easily show their religio-patriotic zeal by devoting the proceeds of an entertainment for that purpose, or some other praiseworthy individuals, who, in the name of the church, could be induced to do so. The required amount, and place on record a lasting memento of their usefulness. One hundred dollars would do all that is necessary.

THE LIBRARY. There is in Hamilton one of the best Catholic libraries in Ontario. The collection of books is select, varied and extensive, comprising some of the best works of standard writers. There are opportunities here for intellectual improvement, both as regards secular and religious knowledge, besides a wide field for profitable amusement—all for the small sum of one dollar per annum. Yet this library is not supported as it ought to be, and it is a matter of surprise that this is the case. When such an institution had no existence people earnestly advocated its establishment; but now, after hundreds of dollars and years of labor have been spent in founding it and bringing it to its present state of perfection, the number who support it is but a small fraction of those who could. Few persons can afford the expense of a good library within their households. Here, then, is the very best of substitutes for such a desideratum. One dollar a year will give them recourse to a collection of books whose contents will amuse, instruct and refine. Young men, especially, could spend that trifling sum on a less useful purpose and on very short notice. Would it not be better to use it in this way, and acquire a stock of knowledge that will enable them to hold their own in the social circle, to impart information to others, and, if necessary, to defend the truth of religion against the scoffers and unbelievers?

IRISH-ENGLISH AND ENGLISH-IRISH. A certain class of writers, newspaper men especially, in dealing with Irish characters, habitually represent the language of the latter in the most corrupt form, under the impression that it adds spice and interest to the composition. They seem to think that an Irishman is nothing unless they can make him say *puce* instead of *peace*, *suete* for *sweet*, and get him to swear "be jabers" and "the piper that played before Moses." This is how the newspaper Irishman speaks, and how the stage Irishman pronounces. Nobody ever knew the Irishman as he exists in nature to treat these words or their kindred in the manner referred to. In reality, it is well known that the Irish vocal organs, in pronouncing for instance the word *sweet*, give the *e* sound a sharper intonation than those of the average Englishman. It is true that in such words as *puce* the sound *pu* is often heard, but that is a result of the Irishman's own natural language, the Celtic. That peculiar sound given to the letter *e* in the English language was unknown to the classic, and is not used by any of the modern languages of Christendom, that rare linguistic specimen called the "Queen's English" alone excepted. In the sound which the native Irish give the letter *e* we see its congeniality with all other great languages of ancient and modern times. English influence has now almost entirely deprived us of our language, but Irishmen can derive consolation from the fact that, in merely adopting the hybrid language of England they have secured a brilliant occasion excelled the dominant nation in the use of its own speech. Writers would do well to make a note of this fact before introducing their preposterous allusions to Irish accentuation.

Again, how numerous and glaring are the blunders which these same writers make in dealing with Irish names. If it were worth while getting excited over the matter, O'Callaghan might become indignant at seeing his name spelled Calligan and hearing it pronounced accordingly. In the hands of these murderers of Irish names McGeoghan is almost hopelessly disguised as Gagan, O'Byrne appears as Burns, O'Dougherty as Doherty, and Mahoney is pronounced with a *h* as if he were a razor stropper. It was not enough that the English pruning knife clipped off the Celtic prefix "O" and "Mac" but what was left to us of our names must be cramped and twisted out of all shape and sound. We have been legislated out of a great many good things

in different parts of our history, and the least the English press might do now is to let us have our right names.

THE WEATHER. The weather that has been in the vicinity of Hamilton for the last week or two can be best described by copying a page or two of the New England weather record. The weather prophet for this locality might calculate heat and cold, rain and drought, sunshine and shadow within twenty-four hours; but, like Mark Twain, he would have to make himself safe by appending a probable entire change of programme before the period was half over. The storm clouds would gather with amazing rapidity and threatening aspect, gladdening the heart of the careful housekeeper with prospects of abundance of "nice soft water," but would suddenly disperse with apparent vindictiveness, leaving the water tubs empty and sickening the heart with deferred hope. In fact, so unreliable has been the weather that its very unreliability could not be relied upon.

THE FAIR. The long-expected and much-prepared-for Provincial Exhibition opened here this morning. The sky looks threatening but the air is pleasantly warm. The streets are well cleaned and stoned and an array of water carts are drawn up in hydraulic array ready to repress the first uprising of dust. The two parks have been neatly trimmed and dressed, and in their holiday aspect look extremely refreshing. The park at the Gore is entirely surrounded with apparatus for illumination, having a gigantic coat of arms on the James street side, all of which will be lit up on alternate nights. The fountains will play during the day continuously and during the nights of the illumination. Experience has shown that this combined display of fire and water has a very fine effect. Flags are being hoisted in all directions, and already the city begins to wear a live appearance. All the hotels and boarding houses have increased their facilities, and numbers of persons not regularly in the business have improvised accommodation for man and beast. Concerts, dramatic performances, base ball matches, games and sports and other amusements too numerous to mention are the order of the day.

The Crystal Palace building, having been renovated from top to bottom without any interruption of the fair, was opened as it did twenty years ago, when just opened. Its interior arrangements for the reception of the finer articles of the exhibition are perfect. The grounds, with its numerous buildings, arranged regularly along streets and avenues, look like a carefully kept park, and the machinery centre by a pleasant park and rapidly developing shade trees. The machinery hall has been very much enlarged and will probably form the centre of attraction.

The exhibition will last two weeks, and it is expected that the interest and attraction which will be shown here, will be thought that Friday, the 24th, will be the day of days. Then the Governor General comes and the French make their grand display. The paraphernalia attending the reception of the French will be a grand procession of gay uniforms, brass bands, banners and decorations, and will surely create sufficient excitement to satisfy the most ardent lover of display. The Frenchmen are coming from Ingersoll, Bradford, St. Bridge, Dundas, Clifton, Niagara Falls, Hamilton, Dunnville, Coburg, Grimsby, Chatham, and St. Catharines.

THE MASONRY. The Masonry began in Dundas on Sunday, opened by Father Burke of the Redeemers.

The new altar for St. Patrick's Church has arrived and is being quickly put into place.

His Lordship the Bishop will be in Burlington on Friday, the 24th, and in St. Catharines on Saturday, the 25th, and in Dunnville on Sunday the 10th in Dunnville.

The members of the Total Abstinence Society of this city are preparing to commemorate the anniversary of Father Matthew on October the 10th.

CLANCAHILL.

QUEBEC LETTER.

In my last "notes" I said that, as I was writing, a ball was being given by the citizens of Quebec to the officers of the fleet. The programme contained six "square" as against fourteen "round," or, as they are termed, "fast" dances; a feature which was found to be so objectionable that the attendance was small.

THE LADIES OF QUEBEC.

To their credit be it said, was exceedingly slim; the consequence being that the "programme," like the booming of the savages of Australia, returned on its projectors, and they were obliged to forego dancing nearly altogether. It is only the fact that the ladies themselves were in fact being "wall-flowers." The officers returned on board their respective ships, and were off to sea at eight o'clock that same morning, whilst many of their hosts were fast in the embraces of Morpheus. *Sic transit, &c.*

THE SABBATH OF THE B. V. M.

was observed with great pomp at the Basilica on Sunday. High Mass was sung by Rev. Father Doyle, of Summerside, P. E. I., assisted by Rev. Messrs. Lemieux and Bouffard as deacon and sub-deacon. In St. Patrick's the festival was also celebrated. Rev. P. Lowkamp made a stirring appeal to the charity of his hearers on behalf of the St. Bridget's Asylum bazaar. In all the other churches of the city the festival was also solemnized with becoming grandeur.

ORDINATION.

To-morrow, commencing at six o'clock, His Grace the Archbishop will advance the following acolytes to the order of sub-deacon in the Basilica. Messrs. Joseph Rouleau, Arthur Vaillancourt, Odilon Marois, Alfred Langlois, Edmond Paradis, Philippe Deschamps, Felix Blanchet, George Pelletier, Adolphe Michel, Victor Charland, Jean Baptiste Dupuis, of the Archdiocese, and William Grant, of the diocese of Charlottetown, P. E. I. On Sunday morning at the same hour all the above named belonging to the Archdiocese will be further advanced to the order of deacon. On Wednesday he conferred the tonsure on twelve young men, one of them belongs to the diocese of Chictimi, and the remainder—including Mr.

Patrick Sarsfield O'Ryan, of St. Columba of Sillery—to the order of priest. The students of the Seminary are presently in retreat; Rev. F. Fieviez, C. S. S. R., of St. Anne's, is the preacher.

DEATH OF A SEMINARY PRIEST.

The Rev. Mr. Papineau departed this life at the General Hospital on Friday of last week at the age of thirty-five. Deceased was ordained to the Priesthood in 1871, and for some years was Professor of Philosophy in Laval University; during the last year he was in charge of the Archives of the Seminary. His interment took place at the General Hospital on Monday morning, when His Grace the Archbishop celebrated a Pontifical Mass. The reverend gentleman was a relative of the celebrated Canadian patriot of the same name. A very great number of clergymen, including all the Priests of the Seminary and the students, were present.

His Grace the Archbishop has issued a Pastoral letter on Colonization and Emigration, a translation of which I send you. It is seldom that one can chime in with the "other" *Wittnes*, but to disagree with him when he writes as follows would be impossible.

"His Grace the Archbishop of Quebec will have the sympathy of all who love Canada in his regret that so great an emigration of Canadians to the United States is taking place. There can be no doubt that the transfer of many young people from quiet country homes in the Province of Quebec to the busy manufacturing towns of New England is attended by many evils, and those of the very worst character."

THE FEAST OF THE EXALTATION OF THE HOLY CROSS.

which has always been a festival of special devotion with the reverend ladies of the Hotel Dieu, was observed as usual in the chapel of the institution on Tuesday. In the morning a solemn High Mass was celebrated, and at two o'clock in the afternoon solemn vespers were sung, an appropriate sermon was preached and benediction of the Blessed Sacrament was given. On both occasions the musical portion of the service by the reverend ladies themselves was sublimely impressive. From Tuesday commences what may be called the Lenten season of the sisterhood, as from then till the feast of the Finding of the Holy Cross, which occurs on the third of May, the fast, abstinence and other penitential observances of the community are much increased.

THE SISTERS OF CHARITY CONVENT.

At six o'clock on Tuesday morning six young ladies received the black veil of the order and made their first annual vows. These vows they repeat annually for the next five years, they being at liberty to withdraw at the termination of any one of them, should they so think fit, but at the end of the fifth year their vows will be made for life. These names are—Miss Desjardins, in religion, Sister St. Remi; Miss Catherine Gauthier, in religion, Sister St. Anne; Miss Marie Gauthier, in religion, Sister St. Felix; Miss Suzanne Auger, in religion, Sister St. Zephirin; Miss Zorilla Mercier, in religion, Sister St. Edmund; Miss Dina Robarge, in religion, Sister St. Laurent; and Miss Marie Lepine, in religion, Sister St. Magdalen of Pazzia. At the same time the following eight received the sacred habit and entered as novices—Miss Angèle Dutil, in religion, Sister St. Anastasia; Miss Alphonsine Valliere, in religion, Sister St. Bonaventure; Miss Eliza Gough, (of Valcartier), in religion, Sister St. Jerome; Miss Sara Doyon, in religion, Sister St. Ambrose; Miss Seraphine Bouchard, in religion, Sister St. Gertrude; Miss Helena Maynard, in religion, Sister St. Eugene; Miss Cesarine Lefrançois, in religion, Sister St. Scolastic; and Miss Margaret Boland, in religion, Sister St. Eleanor. The Very Rev. Mr. Hamel, V. G., Superior of the Seminary, received the vows and conferred the habit on those who have thus joined themselves to the band who have vowed themselves to "Follow the Lamb, whithersoever He goeth." The other clergymen present were—Rev. Messrs. Gauthier, P. P. of St. Helene; Desjardins, P. P. of St. Louis; O'Farrell, P. P. of St. Gabriel of Valcartier; and Rouleau, Chaplain of the Convent. There was also a large assemblage of relatives and friends present in the chapel.

The devotion of the "Forty Hours" commenced in this institution on Wednesday morning and terminated this morning. The gem of a chapel was beautifully decorated.

The only ecclesiastical change made at the close of the retreat was, that Rev. Mr. Lampert, vicar of St. John's Church in this city, has been appointed *cura* of Sault Rouge, and will be replaced by Rev. F. X. Belanger of the Seminary.

Another little French paper has made its appearance in St. Roch's. It calls itself the *Quebecois*. This makes no less than eight papers in the French language, in this city alone.

It is an old saying that "fools rush in," &c., but what is to be said of a man named George Richardson who went up to the Citadel on Wednesday morning and offered to enlist into "A" Battery, when he was recognized as one of the bandmen of H. M. S. "Northampton," from which he had deserted, and which only left port on Friday last, and was detained until the police had been sent for, when he was handed over to their charge. He has been forwarded to Halifax.

It has been positively announced that within a few days the Hon. Hector L. Langevin, C. B., will be created a Baronet. It is generally felt that, in the distribution of Imperial honors, French Canadians have been overlooked, and it is equally admitted that Mr. Langevin is the representative man of that race.

Quebecers feel not a little pride in the fact that one of their fellow-citizens, Captain G. H. Balfour, 8th Rifles, inspector of the Union Bank, has been the successful man in the competition for the Governor-General's prize at the Dominion Rifle Match. It brought a purse of two hundred and fifty dollars.

Mr. Bogart, owner of the American brigantine "Atalaya," on Monday filed in the Vice-Admiralty Court, his claim for damages, arising out of the recent arrest and detention of the vessel and her cargo. The claim is for \$2,500 sterling, and her cargo, as assessed by the Registrar and merchants in the usual manner. Fears are entertained for the safety of this vessel, as nothing has been heard of her since she sailed. It is thought she may have gone down in the same gale that engulfed the *Venue*.

The rumor that the Redeemptorist Fathers

of St. Anne's had been placed in charge of the parish of Beauport is contradicted. It is estimated that the profits realized by the exportation of "blueberries" to the Southern States, this season, from Quebec, amount to about \$200,000.

ENQUIRY.

The private enquiry into Mr. R. McGreevy's claim against the Federal Government for extra compensation with his Intercolonial Railway contract, was opened yesterday in one of the committee rooms of the Parliament House, before Mr. Frank Shamy, arbitrator. Hon. Geo. Irvine represents the petitioner, and Messrs. H. C. Pelletier and Richard Alphen, the Dominion Government. There is a large amount involved.

The following extraordinary account of the disappearance and recovery of a child is translated from *Le Nouvelliste*, of this city, which says that some short time ago a

child, five years of age, disappeared from the paternal roof in the parish of St. Pierre les Bequets, and notwithstanding every effort on the part of the afflicted parents and of the neighbors, her whereabouts or any trace of her failed to be discovered. At the expiration of a week, however, a more sagacious moving lay at some distance from the child's home, heard a faint cry; its repetition at length attracted their attention and on reaching the place from which it proceeded, they, to their great astonishment, found the missing child sitting among a lot of brambles, when the following dialogue is represented to have taken place—"How do you come to be here?" "I don't know," replied the little one. "Are you hungry?" "No, Monsieur, only I am thirsty." "But it is now five days since you have eaten." "Pardon, it is, I suppose, five days since I have seen here, but have not suffered from hunger; a great lady who resembles mamma brought me something to eat every day." The laboring man, full of astonishment, and at the same time, of admiration, conducted the child home to its mother—who, as may be imagined, received with transports of joy the little one whom she had not seen for so long a time. The affair has caused a good deal of comment in the parish, the general belief being that the child's preservation is due to Heavenly intervention.

The Quebec Seminary are engaged in erecting a considerable addition to their present buildings, the view of which is now being taken by the architect, and replacing them. The contract for heating the new structure with hot water has been awarded to Mr. James Maguire, of this city.

IN MY NEXT LETTER.

I hope to give particulars of a matter which cannot fail to be interesting to the Catholic reader. *An revoir.*

OCCASIONAL.

Quebec, Sept. 17th, 1880.

Translated for the CATHOLIC RECORD.

PASTORAL LETTER.

OF HIS GRACE THE ARCHBISHOP OF QUEBEC, RESPECTING COLONIZATION AND EMIGRATION.

Elzear Alexandre Taschereau, by the grace of God and of the Apostolic See, Archbishop of Quebec, Assistant at the Pontifical Throne.

To the clergy, Secular and Regular, and to all the faithful of the Archdiocese of Quebec, Health and Benediction in our Lord!

For a long time past, Our Dearly Beloved Brethren, we have witnessed with regret the departure from this Province of a certain number of French-Canadian families who went to the United States, where, too often, they lose their Faith and find nothing but deception and misery.

Two principal causes are assigned for the sad and voluntary exile to which our fellow-countrymen condemn themselves. The Fathers of our fifth Council (No. 26, 22nd May, 1873) point them out in their joint pastoral letter: "One thing is clear to us," they say, "that emigration would no longer be necessary and would consequently soon cease, if the parents used their money to buy a new land for their children instead of spending it in luxury and intemperance."

Yes, dearly beloved brethren, we say with these same Fathers, "It is since unlimited luxury has invaded our parishes that this emigration has attained such enormous proportions. People run into debt to obtain extravagant toilets, and other things far exceeding the means at their disposal, to entertain their friends and appear magnificently in public; in a word, the pride of life, as the Apostle St. John expresses it (I Ep. II, 16) entering into infernal conspiracy with the concupiscence of the flesh, and the concupiscence of the eyes, attacks with fury the temporal welfare of families to better work out the eternal ruin of souls."

The degrading vice of intemperance, so fatal to the peace of families, to the health and to the life of its miserable victims, and which, by the loss of the great doors leading into hell—this dreadful vice, in impoverishing families and weakening the faith, leads a number of our fellow-countrymen to go to the United States. Here, dearly beloved brethren, are three great evils which spread desolation over our country—LUXURY, INTemperance and DEBT. To-day, as it ever did, religion comes to our aid and at once proposes an easy remedy to all these evils.

We are about establishing in our diocese a colonization society, the direction of which will be confided to a Council composed of men whose zeal, disinterestedness and prudence are known to all. Aided by their advice and their perfect knowledge of all the territory of this vast diocese, we hope with the help of God to give a new start to colonization, and reap abundant fruits which will rejoice the hearts of those who love their country.

But, dearly beloved brethren, to succeed in this great and beautiful enterprise we stand in need of your generous aid.

We ask your *zeal* for this work, the great and urgent importance of which you will readily understand. Our nationality, our religion, and consequently the future prosperity and temporal welfare of your children and your fellow-countrymen are therein interested.

We have named for *zealots* in this work all the pastors and superiors of seminaries, colleges and communities. They will name, each in his parish or establishment, collectors charged to receive the annual contribution and names of those who wish to be admitted. Every one should voluntarily lend himself to further this work in the interests of religion and of country.

make known this work to those who are ignorant of it; excite the zeal and the generosity of those who appear too little interested; give the example, which is ever more efficacious than words.

2. The aid of your generosity, or to use a more charitable and divine expression, the aid of your charity, the first the most excellent of all virtues, and without which, according to the testimony of St. Paul, *we are as nothing before God* (I Cor. XIII, 1). Yes, dearly beloved brethren, to help in the establishment of a certain number of your children and fellow-countrymen is a great act of charity—a most efficacious corporal alms—but it is also necessary to work for the glory of God by keeping in the path of Faith a great many families, that, without it, would be exposed to lose that faith and endanger their eternal salvation.

We ask annually the trifling sum of ten cents. This will entitle you to the benefit of a mass which shall be celebrated every month and draw down upon you spiritual blessings on the members of the association. You will thus obtain the benediction of the charity of God whom you glorify, and of your neighbor whom you aid; the benediction of faith which you preserve and augment in your dear country; the benediction of love by the grace and mercy of God, which God sends down on those who love and serve him, and by the eternal glory which recompenses even a glass of water given in the name of God.

Were it necessary for this to sacrifice some trifling expense, some amusement, we feel assured you would sacrifice them on the occasion to merit the one and the other.

Finally, dearly beloved brethren, we rely upon the help of all Christian parents, especially among the farmers, that you give your children to the colonization scheme, or, rather, to Country, to Religion, to God.

Yes, dearly beloved brethren, do not content yourselves with giving your zeal, your annual contribution; give your children, as it for them it is more directly established. It often happens in families even, though containing few members, that when the patrimony is divided, it is reduced to mere nothing. Colonization offers you an easy method of ensuring their future.

Your sons will go into the forest and in a few years will, by the sweat of their brow, be enabled to establish new families, and where your daughters, in their turn, will find homes. With what other waste in carriage-hire and extravagant clothes, and perhaps alas! in debauchery, you could easily aid them, in a few years, to possess a home in which they will find happiness and ease, which induces luxury and pleasure, which certainly never give them the satisfaction of being useful to those courageous colonists, who did not fear the trials to which their condition, like that of all others, exposed them, have ended by making for themselves a position infinitely preferable in every way to the exile and slavery that many families found in the manufacturing towns of the United States. How many of these poor exiles would willingly return, but possess neither means nor strength! How many young men and young girls have lost their health and even their lives in the poisoned atmosphere of the factories where they work like slaves without seeing their parents, those who have survived this, how few have succeeded in securing a home for old age! Go through, on the contrary, those new colonies of intrepid tillers of the soil who founded so many of the flourishing parishes of to-day; you see health, domestic happiness, ease, and what is more desirable, Faith and Religion reign everywhere.

This is a sight to which we often bear witness in our pastoral visits, and for which we unceasingly thank God. Give your children to the colonization movement. The new society will produce the necessary means to aid them, and will facilitate their ride task. Like a tender mother, it will wipe away their tears and watch over them and see that the consolations of religion will not be wanting to those dear ones whose salvation is so dear to the hearts of its promoters.

Profiting by former experience, the society will leave to the parents the care of nourishing and caring for their children until they are able to provide for themselves; it is a well-known fact that those of the colonists who rely upon other resources than those of the family, do not display the same energy and industry, and, but often waste in idleness and pleasure the aid sent them. Nevertheless, the society will willingly come to the aid of those whom extraordinary circumstances, but not their idleness or bad conduct, have reduced to want. Frost, hail, fire, inundation, a prolonged illness and other accidents will be met by the society, and the victims will be encouraged and aided as the means of the society will permit.

In opening or repairing government roads, unforeseen and small expenses frequently occur, and which may, however, finally benefit the new colony; the association will promptly see to this, and will endeavor to obtain compensation from the government, should the latter prove willing.

The work of the propagation of the faith hardly suffices to defray the expense of building chapels and supporting missionaries in the new colonies; the colonization society will come to the aid of the colonists, and will endeavor to procure for them all the consolations of holy religion. Here, dearly beloved brethren, is the plan of this organization which appears to us at once simple and efficacious, which, with the grace of God and your co-operation will produce, we are firmly persuaded, for time and eternity. We do not hide from ourselves the difficulties it will be necessary to overcome, especially in the beginning; all Christian work, to succeed, must be stamped with the sign of the cross, but it is in this sign the victory consists. Your prayers and your help will insure its success.

For these causes, and invoking the holy name of God, we rule and ordain as follows:

1. We establish a colonization society in our diocese; the *colonization council* will be composed of the Archbishop, president *ex officio*, and four members named by him, two laymen and two priests.

2. To be a member of the association it will suffice to be inscribed by a zealot, and contribute ten cents annually for the work.

3. The reverend pastors and superiors of seminaries, colleges and communities will be zealots *ex officio*. They will name collectors charged with collecting the names and contributions of the members.

Continued on page 8.