The Catholic Record. Published Weekly at 484 and 486 Richmo street, London, Ontario. REV. GEORGE R. NORTHGRAVES,

Author of "Mistabus of Modern Instella."

REV. WILLIAM FLAMMERY.

PROMAS COFFEY, Publisher and Proprietor
MESSES, LUKE KIEG, GOEN MIGH and
LUKE NIGH are fully authorised to receive
subscriptions and transact all other busi sess
for the CATHOLIC RECORD.

Agent for Alexandria, Glennevis and
Loniel.—Mr. Donald A. McDonald.

Rates of Advertising—Ten cents per line
spech insertion. Rates of Automatical and Index of the State of Automatical Approved by the Bishop of London, and recommended by the Archbishops of St. Bonizace and Otiawa, and the Bishops of Hamilton. Kingston, and Peterboro, and eading Catholic Cie-zymen throughout the

Dominion.

Correspondence intended for publication, as well as that having reference to business should be directed to the proprietor, and must reach London not later than Tuesday ears must be paid in full before the Persons writing for a change of address baid invertably send us the name of their mer post office.

Catholic Record.

London, Sat., Dec. 21st, 1889. RAIDS ON THE DOMINION

We have been so frequently told by the Francophobiac press that the Province of Quebec is very anxious to feed upon the vitals of Ontario, that we of Ontario had come to the conclusion that we were a very much martyred people : we were martyrs to the rapacity of the French Canadians. Thus it came to pass that we were particularly concerned in French Canadian legislation, at all events whenever the expenditure of money was involved. Ontario, Nova Scotia, Manitoba, above all, might do as they pleased. The last named Province had even attained a species of independence, and could build International Railways in defiance of Dominion interests and laws, and Ontario freely accorded it sympathy and encouragement in its assertion of Provincial Rights. Not so Quebec. This Province was represented to us as bankrupt, and if it spent a cent for any purpose, it would be sure to come beg. ging of the Dominion Government to foot the bill; and the ill treated martyrs of Ontario, contributing most largely to the Dominion revenues, would, of

course, suffer mostly by the transaction.

The raids of Quebec upon the Dominion treasury are purely imaginary. Quebee stands in relation to the Dominion in exactly the same position in which the other Provinces do, but as the Dominion Government is constituted by the British North America Act a sort of impost collector for all the Provinces, of course Quebec gets a proportion from these imposts similar to the other Provinces, and it is just as likely that any other Province will make a raid on the Dominion as that Quebec will do so. If such a raid were attempted it may well be supposed that Ontaric, which is the chief Province in representation as well as population, will take care of its own interests and will not allow itself to be unjustly treated. At least we have been so frequently treated by the Francophobiacs to disquisitions on the ignorance of French-Canadians, and the superior intelligence of the Ontarionians, that we should imagine that Ontario will be able to hold her own against all the efforts of Quebec to outwit her. Hitherto, at all events, Ontario has drawn her full share from the Dominion Treasury, in proportion to Quebec, and the dismal prognostications of the Mail and other Francophobiac journals, when ever they think proper to be not pleased with Quebec legislation, are as foolish and absurd as the forebodings of evil entertained by the superstitious when the contents of the salt-cellar are over. turned on the table. The fact is, it is only because the people of Quebec are of French origin and Catholic that the lugubrious fears have been expressed at all that they have any such purposes in view as have been so readily attributed to them. Designing politicians know that in Ontario it is always easy to stir up religious rancor in the breasts of a certain class, and they take advantage of this from time to time to procure for themselves a political following, their desire to gain political power and unfluence being much stronger than their love of country, which ought to restrain them from raising dissension by means

of racial and religious outcries. It is amusing, under these circumstances, to notice that a recent attempt has been made from one of the Provinces to better its position at the expense of the public in the rest of the Dominion ; but unfortunately for the case of the demagogues, the effort does not come from Ozehec. It was a Nova Scotian deputa tion which the other day waited upon the Government to ask that higher duties be placed upon pig iron, and that a bonus be granted for a railway in that Province which would connect the iron mines with the Intercolonial Rail-We do not attribute any wrong motives to the gentlemen who have asked these concessions, but if the demand had come from Quebec there would be no end to the charges which would be made of Quebec rapacity from which poor martyred Ontario would be the great sufferer. "We told you so"

rould be the cry of those gentle who prognosticated that Ontario would be called upon to foot the bill Quebec determined to appropriate \$460,000 fairly between Catholics and Protestants for purposes of higher edu-cation. The annual interest on this sum, at 6 per cent., would only amount to \$27,600, and one would suppose that as each Province has the management of its own educational matters, the Quebec Legislature might be allowed to deal with the question itself. No other Province ever dreams of interfering with the manner in which Ontario man ages its schools, although the total amount expended for high schools in this Province amounted in 1887 to \$529 322 . 63, and is increasing every year. There is no doubt that in 1889 Ontario spent over twenty one times as much on higher education as the interest of the sum which the Quebec Legislature appropriated to the same purpose in the Jesuit Estates Act. Would it not be far more plausible for the other Provinces

lavish? It will not do to say that only a com paratively small portion of the amount paid by Ontario for high school purposes is derived from Legislative grants. Whether the amount be given by the Legislature or derived from direct municipal taxation, is comes from the pockets of the people all the same, and tends to impoverish them to the same degree. If it be a just cause of complaint against Quebec that it apportion small sum for such a purpose, the other Provinces have twenty-one times the reason for complaint against Ontario for apportioning the larger sum. Of course the fanatics will say that

of the Dominion to say that Ontario has

in view a raid upon the Provincial

Treasury to save it from the bankruptcy

which must ensue from expenditure so

there are reasons for objecting to the Jesuit Estates Act, besides the largeness of the amount. The introduction of the Pope's name into the preamble has been one of the staple cries against it. We have before now shown that it does not, as pretended, substitute the authority of the Pope for that of the Queen, and we do not propose to enter upon this question here. It has been sufficiently settled by the decisions of Lord Stanley and the Imperial Government that the statement is groundless. It is merely our purpose here to point out the absurdity, which has been recently and is now being reiterated in the anti-French journals, that the Quebec Legislature is threatening to inflict a grave injustice upon Ontario. The endeavor of the Nova Scotian deputation to favor Nova-Scotians by measures which will undoubtedly throw additional burdens upon the rest of the Dominion shows that the pockets of Oatarionians are quite as likely to suffer from the efforts of the Protestant Provinces to better themselves as from those of the

Catholic Province of Quebec. We may add that the last financial statement of Mr. Shevbn shows that Quebec is not at all in the disastrous con dition approaching bankruptev in which the Mail is so fond of representing it to be. It is further worthy of remark that the Mail, in an editorial a few days ago, speaking of the Nova Scotian demands, treats the deputation with great consid eration and respect, though it maintains that only part of its demands should be ourselves the indignation it would have shown if the petitioners had been from Quebec. The whole thing would have been represented as a hierarchical and Jesuitical plot against the well-being of Protestant Ontario, and there would be no end of resolutions from the Orange lodges denouncing the horrible Popish conspiracy. It is fair to add, however, that these frantic appeals to bigotry are not countenanced by the people of Ontario generally. By them the Mail has only succeeded in rendering itself ridiculous, and in losing the influence it once

AN IMPORTANT DECISION.

undoubtedly possessed.

A man named John McGuire died some months ago while attending a lecture delivered by Dr. McGlynn in the New York Academy of Music. The authorities of Calvary Cemetery refused to allow him to be buried in consecrated ground, as he died in the act of disobedience to the Church, but McGuire's sons applied to the courts for a mandamus to compel the trustees to admit his body to he buried in consecrated ground, as he had a plot in the cemetery. Judge Beach would not issue the mandamus, and the family brought the matter to the Supreme Court of the State. The decision has been given by the Supreme Court in favor of the trustees of the cemetery. Judge Barret in giving the decision of the court says that under the contract by which the plot was purchased only Catholics in good stand-ing could be buried in it, The Judge adds: "It seems to me that the Ordinary's jurisdiction in spiritual matters cannot be questioned by the civil courts at all." Judge Daniels dis-

of the Court; but the decision is of great importance, as it maintains the liberty of the Church to adhere to her laws in exeluding from Christian burial those nominal Catholies who disobey the laws of the Church and set them at defiance It is but just that the authorities of the Church should be free to decide the question of Church membership in ac ordance with the laws of the Church.

Judge Barret in declaring the decision of the court cited many authorities to sustain his argument, and said :

sustain his argument, and said:

"I have thus considered this case precisely as though the rights of property claimed by the plaintiff had come from a secular cemetery. But when we consider that the transaction was with a strictly denominational cemetery, the weakness of the plaintiff's equity is still more strikingly apparent. The record contains an express admission by the plaintiff of the allegation in the answer that the cemetery lands in question were set apart and consecrated, with appropriate religious ceremonies, by the ministry or a priest or priests of the Roman Cath olic Church, for the exclusive purpose of the burial of the remains of persons who may die in communion with that Church. McGuire was a Ustholic. As such he entered the denominational domain; as such he obtained the receipt in question from the denominational commeters office. What transpired at the ery office. What transpired at the time he so obtained that receipt is, as we have already seen, entirely unknown. What may safely be affirmed, however, is that he sought burial privilege in a denominational cemetery thus consecrated to the exclusive purpose of those dying in communion with the Church. That denominational rule must certainly be implied (a part of the agreement) from the receipt and the surroundings under which it was sought and obtained.

"It is as though the receipt had read Received from John McGuire \$10, being amount of purchased money of a grave

Received from John McGuire \$10, being amount of purchased money of a grave two feet by eight in the ground of Calvary Cemetery, which has been cased crated for the exclusive purpose of the remains of persons wuo may die in communion with the Roman Catholic Church.

'That is the parol agreement—the only one which can possibly be implied. The plaintiff, too, recognized this, for he averred in his complaint that McGuire died in the Catholic faith and in communion with the Church. And it was only when, upon the trial, the difficulty of

when, upon the trial, the difficulty of proving affirmatively the latter assertion weighed upon him that he struck it from his complaint and claimed that it was superfluous,"

A FORLORN HOPE.

An amusing, yet instructing, episode has occurred in Stanstead in connection with the "Equal Rights" movement. It has been very confidently and constantly asserted by the bogus Equal Rights organ that the Catholic vote has been for sale, and has been indeed actually sold, though, of course, there was not a particle of truth in the statement, nor was any species of proof offered in support of it. Now, however, the tables have been turned, and it has been asserted by the Equal Rights people of Stanstead that they were themselves offered in the market. The rumor which they have circulated is to the effect that Sir John Macdonald told Mr. Colby, when the Jesuit Estates Act was before Parliament and under discussion, that he would have to take charge of the Onebec Protestant vote, and that Mr. Colby declared he would take care of it; and now the unpurchasable party of "purity, righteousness and truth," profess great indignation because the Protestant vote was supposed to be "in any man's vest pocket," Of course no reasonable person supposes for a moment that this is the case, yet the amount of indignation Rights people of Stanstead on the subect is calculated to show that their leaders, at least, are not above suspicion, while they have been endeavoring to throw the odium of venality on the Cath. olic body.

At the last moment a bogus Equal Rights candidate has been brought out in the constituency to oppose Mr. Colby. It seems that this party have no expectation of winning the election, but they do not wish to have it said that they are nowhere even in the Protestant constitu encies of the Province, and they hope that under cloak of the Reform opposi tion to Mr. Colby they may make a respec table showing at the polls, and so Mr. Le Baron of North Hatley was induced to allow himself to be nominated as the candidate of Equal Rights : the members of the party declaring that "if it were only a general election, they would make it hot for Mr. Colby" on account of his truly noble speech in Parliament where. in he deprecated the attempt to excite religious dissension in the Dominion. Up to the time of our going to press, we have not received the returns of the result of the election, but we presume it will show that the Quebec Protestants will not allow themselves to be made the tools of a coterie of blatant demagogues. The big if shows the magnitude of the expectations of the fanatics.

TO OUR SUBSCRIBERS.

We would remind all who remit their order system is the cheapest and safest method. When this cannot be convenimethod. When this cannot so conveniently done it is desirable in every case that the letter should be registered. If either of these precautions be not taken, subscribers will be responsible for any loss that of Lucifer to the Gar. santed from the decision of the majority | that may coour.

ROWDY TORONTO.

We clip the following from the Mail of Thursday :

"The party organs on each side did their pest to exaggerate the conduct of two or three street blackguards on the night of Archbishop Walsh's arrival in Toronto. It was a struggle between Pompey and Scipio as to which could secure the favour of the new master, and all regard for truth was set aside in the first to magnify that occurrence. The New York Freeman's Journal has, however, outdone both the party pages?

What new master had the New York Freeman's Journal to subserve that it should outdo the others in megalfying the occurrence ?- And if all those had masters to serve, who magnified? We might ask what or who was the master the Toronto Mail was serving when it also magnified in its own way? That paper exaggerated the smaliness of the outrage by saying that "some by threw a stone."
Well it knew, and every paper in the city had it, that many stones were thrown and much harm intended. Carriage windows were smashed, the Archbishop struck, and lasting disgrace prought on the name of Toronto. Why did the Mail minimise all this in its first report? And why does it still hold on to the "one or two arabs or two or three blackguards version?" Because the Mail hes a master to serve ; not indeed a new, but an adult master by this time. The master for whom the Mail caters is the Oatario bigot. It is forever exagger. ating, minimising or magnifying facts to please and flatter the low instincts and insatiable cravings of that tyrannical master, the Toronto Bigot. Under the head of 'Bigot" we may class all its natural offspring, viz: The Young Britons, the night brawlers, the armed hoodlums and fanatice, young and old, who read the Mail and support it; for it has no other support. Both Whige and Tories have thrown the Mall overboard. It has fallen back on the bigoted fanaticism of the Province, which it keeps on forever fapping into a fisme. The Mail has be youd all doubt a master to serve-the most tyrannical because the lowest and most unreasonable—the bigot, the hoodlum and fanatic.

D'ALTON McCARTHY IN OTTAWA.

The Equal Rights meeting held in Ottawa last Thursday was not attended with that enthusiasm and unity of purpose that would be necessary for the succers of any party. A resolution was proposed by Mr. P. D. Ross, of the Ottaws Journal, to the effect that "the use of the French language as the language of instruction in our public schools should be absolutely and forever prohibited, and that no indecisive measures for the attain ment of this end shall be satisfactory to the people of Oatario." He could not even ret a bona fide seconder. Mr. George Hagne seconded the motion, but he abso lutely dissented from that portion of it as to the language of instruction. He would rather it read "that English should be introduced as soon as possible as the sole language of instruction." Everyone is in accord with this. The French-Canadians themselves are anxious to have their children learn Eng. lish, and the fact is that Without any Interference of D'Alton McCarthy or the Equal Rights people there are very few should it be expected that the French French Canadians of any respectability or who are well educated in religious matposition who cannot speak English as flu- ters, and who would part with their life raise a tumult about what is patent to all all their religious practices and sacred and accepted by all is only borrowing and cherished traditions at the dictation trouble and seeking to have war to the knife without cause or object.

Mr. McCarthy was received with loud cheers, of course, by the few fanatics who were present. He said "he would continue to promote the abolition of the dual language system and the separate schools in Manitoba and the North-West Territory." We would respectfully ask what particular interest has D'Alton McCarthy in Manitoba or the North West Territories? Has he children attending school up there? Does he fancy the new settlers In that country are not capable of taking care of themselves? Or does he imagine that bitterness and bickerings and rumor of civil strife and internecine war will promote emigration to Manitoha and benefit the farming or railway interests of that new country? He has already done mmense, if not irreparable, injury to the prospects of that newly settled portion of our country. He went up there last spring and remained part of the summer traversing the country with the flaming torch of discord in his hand. Where friendship and fellow-citizenship existed he went to create mistrust and hatred among the well-disposed pioneers. Where a combined effort was necessary, where no one man could get along without the help of his neighbor, McCarthy introduced bigotry and war-cries that isolated Catholic and Protestant English settlers and French habitants, and made pandemonium reign instead of that happy Itopia to which after the Riel troubles all parties were settling down-a compact and solid Manitoban nationality. The

Paradise. Happily

the

people of Manitoba have already seen through McCarthy's selfish ambition, and both Archbishop Tache of St. Boniface and the Protestant Bishop of Rupert's Land have expressed their abhorrence of McCarthy's principles. His mission in Manitoba was productive of nothing but a transitory ripple on the surface. The people were not stirred to their depths ; they had too much good sense. But now in Ottawa the would be leader of Dominion politics, frustrated and ignored as a statesman in Canada, appeals to England and the British Parliament. Was ever such noncense, such unpatriotic gibberish heard from a public man who would lead Canadian politics. Hear him: "We will," continued Mr. McCarthy, "ask the British Parliament to eliminate such clauses as are bad in the Act of Union." Is Canada to be thrown back on the mercles or prejudices of the British Parliament? The British Parliament has already more than enough on its hands without shouldering the bigotry and fana-tical intolerance of the Methodist preachers of Canada who, with Principal Caven ex Bishop Carman and a few strongminded women of both sexes, form what is called the Party of Equal Rights. The British Parliament will be advised by Lord Stanley, our Governor General, to tell D'Alton McCarthy and the preachers that they ought to be ashamed of themselves, and that they must learn to be tolerant of other people's convictions and interests if they want to avoid trouble and build up a peaceable and firm

Canadian nationality. "Are we bound down," exclaims Me Carthy, "to the separate schools in Ontario, to tithes in Quebec and dual languages in Manitobs and the North West?" certainly are, Mr. McCarthy. You are ound down to them by the constitution of the country, and whether you like it or not our separate schools will live and flourish. The people of Quebec will decide for themselves how they are to support their priests. They certainly will not take advice from you or the Orangemen or the preachers whether they will continue to pay tithes to their priests or adopt the envelope system or any other that you would suggest. They are abla to mind their own business, and you and and the preachers will have to wait a long time before the British Parliament Interferes to prevent them.

"The French . Canadians." said Mr.

McCarthy, "were anxious to carry their religion, laws and institutions through Ontario, Manitoba and the North-West Territories. And the French would die game in the fight," This is especially what frightens McCarthy and the Orangemen. They are afraid to attack the French Canadians in Montreal or Quebec. They can attack priests or blehops in Toronto but they durst not attempt anything of the kind in the Province of Que. bec, because, as Mr. McCarthy knows, "the French would die game in the fight." But why should they not take their religion with them through Ontario or any other country? Would Mr. McCarthy have the French Canadians change their religion and become Orangemen the moment they enter Ontario? Is the man taking leave of his senses? Or does Mr. D'Alton McCarthy fancy that any kind of rubbisl or tomfoolery will go down with the bigots who form his audience? Why of D'Alton McCarthy or any other man or set of men? "Mr. McCarthy then spoke of aspersions on his motives. He was told in a speech by a Minister of the Crown that he was urged on by dis-appointed ambition. When that gentleman and he were face to face he would ask what he meant," Everybody knows the minister of the Crown alluded to is the Hon, John Thompson. McCarthy met him before on the Jesuits Acf in Ottawa and came off second best, He got such a drubbing on that occasion it is not likely he will be anxious to cross swords with Mr. Thompson a second ime. If in his future harangues Mr. Mc Carthy gives no better evidence of

chief, is doomed to perish soon, and Canada is safe. Ir will be remembered that the city of Painesville, Ohio, rendered itself notorious by the bigotry of its school board which refused to appoint Miss Gill as s teacher because she was a Catholic though she had gained the right through a rigorous examination in which she distanced all competitors. Another Catholic young lady was second on the list. Since that time, one of the members who opposed Miss Gill's appointment died, and a more liberal gentleman was elected in his place, and as the Board were before equally divided on the question, Miss Gill has now been appointed to the position by a majority two. It is worthy of remark that the first two places in the competition should be gained by Catholics, while the no-Popery press are proclaiming on the house tops the absolute inferiority of Popery press are proclaiming on the

patriotic sentiment or common sense,

the Equal Rights Party, of which he is

Catholic schools both in the United States and Canada, Facts point the other way, and "facts are stubborn things."

CHRISTMAS MEMORIES.

All alone.

Nothing breaks the slience in my room this X mas Eve save the mosning of the pine trees outside my study windows and now and then Breton song from a lusty Canadian throat.

Snowfiskes are falling gently, draping Quebec in a garment of purity for tomorrow's feast. Stars are merrily twinkling, and the epheres pulsate with the harmony of angel voices chanting the wonders of the birth of the Son of man. Surely on such a night as this one's soul must be lulled to peace and happi-

But alas! the phantom shapes of fifty sad years came trooping through my memory and upon my spirits fall the funeral pall of melancholy.

I see before me men whose youth seemed to shadow forth a glorious manhood, but lured away by the siren voice of temptation, they drift past wrecked and tempest-worn. Others I behold who bartered away

their independence and very soul for money. They, as so many of this century, were ever prostrate before the juggernaut car of the hideous idol Success. They had no fixed principles. Drifting ever on the waves of popular opinion their dwarfed soul desired no pobler reward than the meed of praise that the world gives to demagogues and political weathercocks. They tacked on their poor bodies the rage of some office, and fancled, as lepers do, that none beheld the rotten bones, their "whitened sepulchres" but poorly veiled Others sailed out on life's ccean with the greatest treasure that can be confided to mortal hands—the treasure of their Catholic faith. As Torquatus was bidden to carry the sacred vessels through Rome and preserve them from pagan scoff and

and preserve them from pagan scoff and insult, so also were they many times commanded to be Catholics in every thought and deed—to be earnest and enthusiastic in their belief.

Godless companions weakened their good intentions; magazine sucking sowed the first germs of indifference and unbelief; Onida, the Duchess, and the other literary garbage-pickers of the century softened and incapacitated the brain for the serious business of life.

Others there were who came from col-

the serious business of life.

Others there were who came from college equipped with all the advantages of a good education, yet became intellectual nobodies. Why? As the college portals closed behind them they throw study to the winds, forgetting that the most brilliant course in any institution is chiefly valuable because it fits us to enter intel-ligently upon the sublime duty of educating ourselves. They renounced study and the secret labor that fashions the noblest characters, and ranged themselves in the great aims of the indolent and un-skilful, and when we ask them why they, like the faithless servant of the gospel, hid the talent with which God had enriched them, we receive for answer that the walks of life were over crowded. Anyone who has brains enough not to

be a fool will not rest satisfied with suc

"The patient, skilled workers of the world will ever find themselves, it mat-ters not how, where there is room and to spare. Take anything which it is well to do, learn how to do it thoroughly well, better, if possible, than anyone else, and you are at the head of a realm, high or low, but in any event away from the crowd's pressure."

Let me not be censorious, "for it is bet-

ter to fight for the good than to rail at the ill."

The old rock city shrouded in histor ical memories can give us one man who may help us to understand what a well-

spent life can effect.

I refer to Bishop Laval, whose memory will be ever revered by all lovers of heroic souls and whose spirit will ever live amidst the whose spirit will ever live amidst the noblest association of Canadian history. Analysts style him "a great and glorious bishop," and well they may, for page after page of his history tells us how justly these epithets may be applied to him—great and glorious by that faith that never flygged during the long years of his labortous agrees. In that home that made him lous career, by that hope that made him look aloft in all his trials, by that charity that impelled him to give up everything, to sever himself from country and friends and to spend his energies in a foreign clime for the salvation of souls—great and glorious by that mortification which, recalling the times when anchorets dotted recalling the times when anchorets dotted with their cells the mountains and plains of the East, give us a glimpse into the re-cesses of that pure and noble soul. In short, we look from the time when Laval bent himself to the task of Canada's

Laval bent himself to the task of Canada's salvation to the moment when, weighed down by age and infirmities, he resigned himself into the hands of his Creator, his life was one which must command the attention and admiration of every unprejudiced reader of history. G'adiy would I portray all the virtues, which form the holy tissue of his life, but in this article I can but pay a humble tribute to his zeal for the salvation of souls. I could not he for the silvation of souls. I could not be more happy in my choice from that cluster of virtues, which, gem-like incrust his beautiful soul, for his burning love for his beautiful soul, for his burning love for the salvation of souls was ever the main-spring of all his actions. Even in tender years his enthusiasm was fired at the recital of missionaries who told him of the country that lay beyond sunny France, with its leagues of territory, and multitude of inhabitants whose brows had never been laved by the regenerating waters of baptism.

As years rolled on the youthful fancy became the irrevocable resolution that

became the irrevocable resolution that, come what may, he would give his life to

its origin was lost in the twilight of fable-

made this heroic resolution.

His family was amezed on hearing of his design, and did everything to prevent its execution. They reminded him of his its execution. They reminded him of his illustrious birth, and that he was the only hope of their line, and bade him don the warrior's mail. The youthful Laval re warrior's mail. The youthful Laval re mained firm, overcame their obstacles, and thus the hand which they fondly hoped to see wielding the sword or bearing in battle the proud pennon of the Montmorency, took up the cross of the

Apostle. He had determined at first to have come to Cauada as a simple priest, but was pre-walled upon to allow himself to be ad-vanced to the episcopal dignity. Accord-ingly, he was consecrated Bishop of Petree in 1658 The following wear he sailed for Canada, and arrived at Quebec, where he was received with the greatest joy by the inhabitants who then comprised the little colony.

He was at last in the land after which

his heart had so long and ardently desired, and in the fervor of his zeal busied himself without delay about the work for which God had destined him.

As the difficulties of his undertaking financial before him to all the difficulties.

flashed before him in all their reality he drew back for a second, but, recollecting that the role of the Apostle must be played on the stage of Calvary, bent himself to the task. Despondency had no place in his heart.

I hold that it becomes no man to nurse But in the teeth of clinched antegonisms. To follow up the worthiest till he die. The flock which he had to govern was

cattered here and there, and lodged in miserable cabins, and destitute of everything except temperal and apiritual miseries. Nothing daunted, he went amongst, them, and his burning words reanimated their fatth. But the Indians were the special objects of his zeal. Not content with sending them missionaries, he himself, cross in hand, penetrated to the abodes of the children of the forest. The sylvan glades, which had re echoed the accents of a Lallemant, of a Bret e 1f, rang with the voice of the "great Bishop," and the Indians, as they heard him now depicting the evils which must necessarily accompany sia, now telling them in pathetic language of the "thousand wounded head," "the wide open heart," of the crucified, wondered what manner of man had come amongst them. And when they were told that he had abjured a princely name that He might save their souls their savage hearts were softened. Floods of grace burst the barriers that surrounded their souls and washed from out them the foul stains of sin and pagan

A vision such as this comes before me to night as I look up the long vista of Canadian history, and gives me an insight into the goodness and seriousness of life, into the illimitable reach of achievement which it opens to the young who have a great heart and worthy sim.

The memory of Bishop Laval strikes

no responsive chord in the prejudiceleaved souls of those who despise men of another language and faith. But let of another language and faith. them rant: Give full way to the putrid waves of calumny and misrepresentation that flow daily from the anti-Catholic

O! it is tedious
As a tired horse—a railing wife
Worse than a smoky house: I had rather With cheese and garlic in a windmill far Than feel on cates and have it talk to me In any summer house in Christendom.

WOMEN'S RIGHTS.

A public meeting was held on last Thursday evening in Toronto under the auspices of the Women's Enfranchisement Association, in one of the parlors of the Young Men's Christian Association. A resolution was passed to the effect that, whereas, "in the realm of thought, as in that of nature, no vicarious work is or can be done; and as all valuation based on the relative service of the sexes is un- patches scientific and without precedent, etc.; is now go Resolved, that in the opinion of this to expel meeting the interests of society will be best subserved by the immediate removal of all barriers which now obstruct and withheld women from the free exercise of this; and the franchise, thus enabling them to cooperate with men in building up a civilization and social structure of which the century now nearing its close may justly be proud." Mr. Gibbs "pointed to the good results that had followed the allowance of the vote to widows and spinsters in municipal affairs. But for this, ex-Mayor Wm. Howland, who preached better than he practiced, would never have been elected by so large a majority (applause). Men called women angele, and would not allow them to vote either at the Local or Dominion elections. Was this fair? Should not angels vote?"

Alderman Baxter poo poohed all the objections that ever had been offered to women's right to vote either at elections or municipal conventions-they would prevent all swearing and drinking at the county conventions. He waxed ladig. nant because no woman had been so far elected to fill the presidential chair. Who is Cleveland? Who is Harrison? Is not and place any woman of culture better than those men? Look at Queen Victoria. Is she not the greatest and wisest sovereign that ever lived ?

Rev. Dr. Wild advised the women to peg away until the public got sick of them and became impressed with the justice of their demands. Denial of the vote to placed or women reduced their status intellectually and morally. Man and woman are corelative, and he would be sorry if it were not so. He would be sorry if the women were all men." (Great applause).

We take the following verbatim from

the Toronto Empire: Mrs. De Greer, an American lady, felt myself v ashamed that in the "glorious Province of Canada" people had only advanced to ally disa

the enfra She was States ald she ment of allegis to swallo on wome tation. beings, sh rights, an stage whe She came self a figh the next s eand stro cannot les our right national would pu chair. How t men of t

that stage

tion allo talk such halls is he God wh two in etc, and but one." than all th the Christ Mrs. De C country a tlemanly safe back small for

Dom P

Brazil, is

he yielded

force to

and his fe

ping and

he will no

usurping

Brazil wis but if th offer no quietness things has able and acknowle has been Even as announce sition to manifeste but it is c such mar fore quit accept t which ha military bolders, the em was apps year. It may be th

> It is amo Pedro m which he Vacant, which wil toration (mit quiet

the assen

assembly

gether, b

stitutions

is not pro

be govern

wish to i

have a s which it In L's with roys tionately guard of landing p disembar says : "I licans for The ex

Revolution

"I hav

ern ment

summer that the Upon its revolutio at Rio Ja troops s stopped. were the between upon wh

she took Upon ou was roug boats to agitated hands ar being harmyself w