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Catholic Record.

LONDON, SATURDAY, MARCH 21, 1885.

THE CATHOLIC CHURCH IN AMERICA.

The meeting of the Plenary Council in Baltimore during the closing weeks of the year of grace 1884, was an event too important and significant not to attract, especially among an inquiring and intelligent people like the Americans, very earnest and general attention. The gathering together of so many representative prelates, rulers of churches from the Golden Gate to Plymouth Rock, and from Santa Fe to Toronto, was an event altogether without parallel in the history of the American nation. Churches as old as that of St. Augustine, as venerable as that of Baltimore, as mighty as that of New York, as progressive as that of Chicago, as youthful as that of Manchester, as honored as that of St. Paul, and more than half a hundred others, were all represented at that Plenary Council. Provinces as rich as Louisiana, and golden California; commonwealths renowned in history, such as the Virginias and Maryland; countries as fair as the Empire State, and its mighty Canadian rival, the beautiful and promising land of Ontario; great industrial centres like those of Massachusetts and Pennsylvania; regions of untold wealth of soil and products, such as Illinois, and the "land of the Dacotah"; the silver-bearing hills of Colorado, and Nevada, and the boundless plains of the great Southwest, all had their spokesmen at the Catholic Council of Baltimore. There were there, the Irishman, the German, the Scotchman, the Frenchman, the Spaniard, the Italian, the American, and the Canadian races, the very names of whose representatives carried the mind back to an antiquity revered for its sanctity and renowned for its chivalry. Never before did the New World witness an assembly so august and so influential. It was felt for the first time that Catholicism was a mighty force in this new land, mighty in its organization, mighty in its numbers, mighty in its learning, mighty in its sanctity and sanctifying influences and faculties. The number of Catholics in the American republic has been variously estimated, some placing it as high as thirteen and others as low as five millions. The total population of the United States is now about fifty-five millions. As the decennial census gives no returns of the religious creeds of the population, the numerical strength of the various denominations must be inferred from the figures which they themselves collect. A Catholic directory places the whole number of Catholics in the United States in 1882 at 6,880,000; but this directory shows no data from which such a result can be drawn. The fact is, that in a new country like the United States, with a constantly shifting population, it is impossible for the Church authorities to arrive at anything like an accurate figure of the number of their adherents. An eminent statistician of this country has favored us with his views on the subject of Catholic population in the United States. He gives the whole number at 11,500,000, made up as follows:

Catholics of Irish origin	8,500,000
" French "	800,000
" German "	1,500,000
" Spanish "	150,000
" Polish "	200,000
" all other origins "	250,000
Total	11,500,000

These figures are based on emigration returns and other reliable data and are, in our estimation, as nearly correct as any we have seen quoted. The number of German Catholics may be here under, and that of French Catholics overrated, but on the whole, the correctness of the figures will stand the severest criticism. The *American*, in an article on the "Strength of the Catholic Church," published last spring, did injustice to the Church in many ways, but especially by seeking to underrate its numerical strength. "The other American churches, as a rule," says that journal, "report the number of their communicant members." This body makes no such distinction. It claims all baptized persons, however young, as Church members, and it retains them on the lists all their life, unless they have been distinctly excommunicated or refused the sacraments. They may be 'bad Catho-

lics,' not even complying with the requirement of one confession and communion a year. But because they are baptized and are not formally excommunicated, they are held to belong to the Church. In point of fact, the Roman Catholic Church loses a great many members by the emigration from Europe to America. We have known both Irishmen and South Germans who never crossed the threshold of a church after they came to this country. In many cases their children became attendants at Protestant Sunday-schools, their parents remaining quite indifferent, yet both parents and children would be counted as part of the Roman Catholic population, unless they connected themselves formally with some Protestant body."

The Catholic Church has indeed been a sufferer in its membership through mixed marriages and public schools, but the extent of its losses is by no means as great as the *American* would have us believe. The Church in America was not, we may say, till now provided with adequate means of throwing the mantle of its spiritual protection over the thousands of emigrants annually cast on the shores of the New World. The Church is now, however, in a vastly different position. She has within a few years shown a mighty power of organization, consolidation and extension of forces. She has not resorted to any questionable means to swell her membership. She lays no claim to those who have been cut off by her own judgment or their own individual action from her membership. She claims as her children those only who of right belong to her. There is no church organization in the United States which has a bona fide membership at all approaching that of the Catholic Church. The Episcopalians outside the cities and larger towns are too weak in numbers for special notice. The Methodists and Baptists, strong in the rural districts, where much ignorance and fanaticism yet prevail, claim a total membership of 7,250,428. But when consideration is given to the character of this membership, emotional and unstable, it will at once be seen that these bodies have not the strength they assume, and whatever of strength they now possess they are certain to lose in a very great measure, at least, in the dread struggle with infidelity.

The *American* is good enough to remark that "the Roman Catholic population, if it were disposed to united political action, would be unable to exert an influence proportional to its numerical strength, because of its distribution." It then proceeds to say that "it is quite true that there are Roman Catholics whose ecclesiasticalism is so strong as to induce them to put sectarian feelings above and before anything else. The English nobleman who said in Parliament, 'call me an Englishman if you please; but call me first of all a Catholic,' was a sectarian of a very dangerous type. If all Roman Catholics were like him, if they cared for little else than their church, we certainly would regard them as a very dangerous element in any free state. With such feelings they could but carry church influence into fields from which wise men would exclude it. But the Roman Catholics of America, and more especially the Irish element among them, are not of this type."

Such language, coming from a journal like the *American*, is indeed surprising. The Catholic who is not a Catholic first, and an Irishman, an Englishman or an American after—is neither a true Catholic nor a good citizen. The closer any Catholic adheres to the teachings of his Church in the discharge of his duties, the more certain he is to be a faithful citizen. During the civil war America had no citizens more faithful, devoted or self-sacrificing than the Catholics. As far as the Irish in America are concerned, there are none in the world more devoted to the Holy See, none more cordially desirous of seeing its prerogatives acknowledged and its just privileges respected. The Irish in America are amongst the best of American citizens because they are first of all Catholics. The *American* concludes with the solacing statement that "it is not true that the atmosphere of the Roman Catholic Church necessarily produces a subservience to clerical demands of whatever character. Like others, Catholics are not insensible to the influence of the public opinion around them."

This must be very reassuring to the ultra-Protestants who scent "Romish" influence and intervention from afar. The time will come when all calling themselves Christians and have any faith whatever in that sacred name, will be glad to have so well-organized, so powerful and so numerous a body as the Catholics of America, to check the tides of impiety and of infidelity that are certain to sweep over the republic. The Pastoral of the Fathers of Baltimore proves of itself that the Catholic Church is the only organization able to cope successfully with the mighty legions of the common foe.

Our book reviews are again unavoidably held over.

GERMAN COLONIZATION.

The colonization schemes of Germany have attracted very general enquiry and very close attention. The lands lately acquired by Germany are, the *Pilot* assures us, of enormous extent and incalculable value, both as colonial possessions and strategic points. Our contemporary is of opinion that the territories acquired by the German government in Africa must prove a check, and remain a standing menace to Britain, and that the extension of British sway in the direction of the Orange river is effectually stopped. "Henceforth," says our Boston friend, "every new step will cross a dangerous barrier and ring a war bell in Europe."

Agra Peguena, which Germany has annexed, is an important range of coast in southwest Africa, while in the south-east that power lays claim to a tract of land involving a protectorate over, if not the annexation of Zululand. Bismarck is likewise credited with a design on the Zanzibar country, a very ambitious project indeed.

The German acquisitions in the South Pacific include the whole of the unappropriated portions of North New Guinea; portions of the Admiralty Islands; New Britain; the Duke of York's Islands; New Ireland; New Hanover; Marshall Island and Anderson Island. The very names given these new countries clearly indicate what power it was that first claimed them, but has now had to bow before Germany's bold and energetic policy of territorial aggrandizement. New Britain is said to be about 300 miles long and almost as large as Ireland, fertile and beautiful, and inhabited by a strong negro race. New Ireland, the name of which the *Pilot* suggests that Germany should change, lies to the northeast of New Britain. It is about 200 miles long, richly wooded and enormously productive. The Admiralty Islands, about 40 in number, lie to the northeast of New Guinea. They are, says the *Pilot*, spoken of by Captain Carteret, who says they "are of considerable extent; one in particular would alone make a large kingdom. I called them the Admiralty Islands. . . They are clothed with the most beautiful verdure; the woods are lofty and luxuriant, interspersed with spots that have been cleared for plantations, groves of cocoa-nut trees, and houses of the natives, who seem to be very numerous." England had named all these possessions and, no doubt, looked on them as her own. The fact that Germany has "without warning, asking, or explanation, seized on territories so rich, fertile and extensive, is," the *Pilot* justly claims, "highly significant. It certainly marks the inauguration by the German government of a colonial policy vigorous and decisive. Germany is evidently determined to find outlets for her surplus population that will be German. She has for years witnessed with regret the departure from her shores of thousands and hundreds of thousands of her sons for the republic of America, where they imbibe views and opinions as to individual and political freedom incompatible with those on which rest the despotism of Fatherland. Every wave fanned by the western wind waits their views and opinions across the Atlantic, to the discomfort and dread of the rulers of other lands. Prince Bismarck is, of all things, devoted to the principle of absolute monarchy. He has, with mingled fear and sorrow, noticed that the growth of a great German population in America, imbued with a love of liberty and a very marked preference for republican institutions, has weakened the hold and influence of royalty on Germans at home. He hates republicanism and despises monarchic republicanism. Hence his fixed purpose and eager desire for the foundation and formation of German colonies under the direct authority of the imperial government itself. His domestic policy having proved a gigantic failure, it remains to be seen whether success will crown his efforts to found a great German colonial empire."

WHAT IS SAID OF THE RECORD.

We have great pleasure in laying before our readers the following letters from friends in various parts of the Dominion: St. Mary's, Montreal, March 1, 1885. REV. FATHER COFFEY.—Please receive my subscription for one year to your paper. I always read the CATHOLIC RECORD with interest and profit. I most heartily congratulate you on the way your paper is got up. A Catholic spirit permeates the whole paper, and gives it real sterling value for all its readers. It is a Catholic paper.

Yours truly,
 T. P. LONERGAN, P. P.
 Springfield, 2nd March, 1885.
 THOMAS COFFEY, Esq.,—Dear Sir.—Enclosed you will please find one year's subscription to the CATHOLIC RECORD. No Catholic family should be without the CATHOLIC RECORD. I consider it the best paper comes into my office and it is anxiously looked for every Saturday night.

P. KENNEDY, P. M., Bagot.
 Lismore, Pictou Co., Nova Scotia, Feb. 28, 1885.

DEAR SIR.—Please find enclosed \$2.00 in advance for another year of the esteemed CATHOLIC RECORD, your journalistic ability, judgment and fair play in

unavoidable difficulties, merit my approval to such a high degree as to make me a life subscriber to it.

Yours truly,
 ARTHUR CHISHOLM,
 Superannuated Teacher.

THE SACRAMENT OF PENANCE.

Another very large congregation filled every part of St. Peter's Cathedral on Sunday night, to hear the Bishop of London on the subject of "Penance." His Lordship took for text the words addressed by Our Lord to his apostles after His resurrection. "Peace be to you, as the Father hath sent me, I also send you. When he had said this He breathed on them, and He said to them: Receive ye the Holy Ghost, whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained." (John xx, 21-23.) The moment chosen by our Divine Redeemer for the communication of this extraordinary power to his apostles was indeed a most solemn one. He had just risen from the dead, triumphing over sin and over the grave. He was just about to complete his mission, and return to the vision of His Father. But before leaving this world He resolved to give unto His apostles that power whereby they were to bring joy and peace and consolation to hearts oppressed by sin, and to regenerate a guilty race and redeem a fallen world. By this wonderful mystery of love and mercy Jesus Christ set the seal of heaven on mankind. "As the Father hath sent me, I also send you," were the words wherewith He prefaced the communication of that God-given power which was to obliterate sin. Sin is the great enemy of God and man. God is infinite perfection. Sin absolute imperfection. God is love, sin is hate. Our Lord had in the establishment of this magnificent institution of compassion and pity, given his apostles some notice of his purpose. He had upon a previous occasion said to them: "Amen I say to you, whatsoever you shall bind on earth shall be bound in heaven, and whatsoever you shall loose on earth, shall be loosed also in heaven." (Matt. xviii, 18.) In the 20th chapter of St. John he carries out the purpose indicated by these words. So also in the case of the institution of the Blessed Eucharist. Our Lord clearly made known his design of giving to mankind His own adorable flesh to eat and his blood to drink: "He that eateth my flesh and drinketh my blood abideth in me and I in him." (John vi, 57.) The promise on that occasion made by our Blessed Redeemer he fulfilled when at his last supper, eating bread, he said, "This is my body," and taking wine, said, "This is my blood." In like manner, before conferring the primacy on Peter, he prepared the minds of his apostles for that marvelous collation of spiritual power with which he honoured that apostle, when he said to him: "And I say to thee that thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind on earth, it shall be bound also in heaven, and whatsoever thou shalt loose on earth, it shall be loosed also in heaven." (Matt. xvi, 18-19.) The mode of institution adopted by Christ in the case of the Sacrament of Penance, was of the most solemn character. We are told that He breathed on His apostles. The breath of God is never mentioned in Holy Writ but in connection with the communication of some extraordinary virtue or faculty. Thus, in the beginning, God breathed life into the body of man, which He had shaped and fashioned out of clay. And in the book of Ezekiel, we read of His breathing on a multitude of dry bones and forthwith sprang up living men, and a mighty army. So also in the case of this singular exercise of omnipotence and love, Christ breathed on His apostles and gave them the power of forgiving sins. The Church is a moral world, a great spiritual kingdom, and by the Sacrament of Penance is enabled to heal and save its members. The soul reviving under the beneficent action of that Sacrament is truly a thing of beauty. By its life-giving power it is snatched from the very grave, and out of the shadow of death.

The effects of mortal sin were terrible to contemplate. By mortal sin the soul was wrecked and ruined. The soul once so majestic and beautiful, under the sway of this fell monster, was like a vast edifice gone to decay, or a mighty tree laid low by the tempest. Mortal sin is the great, the only true and essential evil afflicting mankind. It was like the Arctic winter which followed closely on the glories of autumn. Sin brings grief and death to the soul, but penance restores to it harmony and joyousness. The Blood of Christ is by its means poured out on our hearts and souls, obliterating all the evil effects of mortal sin. No matter how enormous our sins, they could in this sacrament of love and mercy be forgiven. There was but one sin which could not be forgiven in this world or in the next, the sin against the Holy Ghost—final impenitence. They were in danger of falling into that sin who heard the church, but refused to obey its commands. During this season of grace and reconciliation Holy Church

earnestly invited her children to make their peace with God, and rid themselves of the sway of sin. Let us hearken to her admonition and accept her invitation to lay the burden of our guilt at the feet of God's ministers and begin once more the life of peace that knows not the sorrow of sin. By such a life we ensured for ourselves a happy death and a glorious eternity.

THE SITUATION IN NEWFOUNDLAND.

The political situation in Newfoundland is one of extreme gravity. At the opening of the present session of the Parliament of that colony, the Governor, Sir John Glover, in the speech from the throne, said he was "deeply grieved because there was such a disturbed feeling arising out of the affair at Harbor Grace on St. Stephen's Day, 1884." His Excellency furthermore urged that every effort should be made to allay the irritation now prevailing. The usual formal address prepared in reply to the speech from the throne, re-echoed, of course, the sentiments expressed by the Governor. But the Orange party could not lose the opportunity to vent its disappointment because of the acquittal of the Riverhead prisoners. They had been thirsting for Catholic blood, and would be satisfied with nothing less than a hecatomb. Justice, however, stepped in to prevent the gratification of their desires. The legal machinery of the island, therefore, at once fell into disfavor with the "brethren." Their feelings found expression in an amendment to the address, moved by Alfred Penny, a member representing the Carbonar division of Conception Bay district in the House of Assembly. Mr. Penny's amendment denounced "the unjustifiable outrage" at Harbor Grace, and declared that the present deplorable state of feeling was the result of "the disgraceful failure of justice at the recent trials of the Riverhead prisoners, and that harmony and good feeling could not be restored until justice had been satisfied."

Instead of meeting this amendment, which affirmed the right of the legislature to unconstitutional interference with the judiciary and its functions, with a direct and emphatic negation, the Premier, Sir W. V. Whiteway, moved a substitute more moderate in tone than the proposition of the member for Carbonar. Both amendments were vigorously and eloquently combated by the Catholic members of the House, but all, of course, to no purpose. Sir Ambrose Shea (Harbor Grace), Dr. Dearn, and Mr. R. J. Parsons, of East St. John's; Messrs. Patrick J. Scott, and P. D. White, of West St. John's, and D. J. Green, of Ferryland, as well as the Receiver-General, Hon. Mr. J. S. Donnelly, all spoke on the side of justice and equal rights. Brief reports of some of their speeches will elsewhere be found. Mr. Penny's amendment having been rejected and Sir William Whiteway's carried in committee, the committee rose, the chairman reporting that they had passed the Address with some amendments.

On the question being put as to acceptance of the report, Sir A. Shea moved that the seventeenth section of the Address, embodying the Premier's amendment, be expunged. This motion was put, and lost on division:—

FOR.—Hon. Sir A. Shea, Hon. Receiver-General, Mr. Scott, Dr. Dearn, Messrs. Parsons, Carty, White, Callanan, Macdonnell, Tobin, Veitch, Greene, 12.
 AGAINST.—Hon. Attorney-General, Hon. Solicitor-General, Hon. Surveyor-General, Chairman Board Works, Dr. Skelton, Messrs. Penney, Winton, Rice, Bartlett, Thompson, Bond, Boyd, Goodridge, Garland, Bradshaw, Peters, Noonan, Dave, 18.

Mr. Penny moved to substitute his amendment for the seventeenth section of the Address, which motion was put, and lost upon a division.

The hon. the Speaker then rose and congratulated the members on the calm and dispassionate manner in which the evening's debate had been conducted. Whilst thanking them for the high honor which they had conferred upon him in making him their Speaker, he would now tender them his resignation as Speaker of the Assembly, and in doing so he begged to express his appreciation of the great courtesy which he had always received from the House during his tenure of office. Although he resigned the position, he would take his seat as formerly among the members of the House.

He then handed his written resignation to the Clerk, stating that the resignation would take effect immediately after the adjournment.

The Hon. R. J. Kent retires from the speakership with dignity and honor. He had presided over the deliberations of the Legislative Assembly of Newfoundland with an impartiality and dignity that won him universal respect. His retirement at this critical period in the history of the colony will long be felt. Of Mr. Donnelly, the Receiver-General, who likewise relinquished the seal of office on account of the passage of the Whiteway amendment, the St. John's *Evening Mercury* says:

"Mr. Donnelly accepted office in 1882,

and was returned for Placentia and St. Mary's by a majority of 281. Since that time he has discharged the important duties of his office with marked satisfaction to the public, and no better proof of his popularity could be offered than the fact that even the bitter partisan opposition press has refrained from attacking him. In the Assembly Mr. Donnelly was esteemed for his eloquence and geniality. His subordinates in the Customs Department speak of him as the kindest and ablest of Receiver-Generals. In outside circles general regret is expressed at his resignation. Mr. Donnelly is not second to any man in the ranks of the Roman Catholics, and there can be no doubt that ere many years have gone by he will again be in office."

A LAND OF ICE AND SNOW.

The *Post* lately did good service by calling attention to a rather remarkable article in the *Canada Gazette*, a journal published in London, England, under the auspices of the Canadian High Commissioner and the Canadian Pacific Railway. The *Post* finds that some very curious items of Canadian news obtain place in the columns of that journal, a fact which proves that the editors who control it have but a very limited knowledge of Canada and of the events which transpire in this country. Our Montreal contemporary adduces one very curious piece of information with which the *Gazette* lately favored its readers. It is as follows:

"St. Hyacinthe has again been the scene of a very sad catastrophe. Last spring, at the breaking of the river, large icebergs were seen floating down the Yamaska at a rapid rate until they met with the huge dam which barricades the river to supply a water power to the various manufacturing lines the river banks. For a few hours the accumulated ice afforded the spectators a very curious aspect, until finally the pressure became so powerful that the dam gave way to the mighty waters. In addition to this, two iron bridges were swept down the rapids. Last May a contract was signed by a Toronto firm for the erection of a new bridge, and since that time the work was carried on very satisfactorily. One hundred and fifty feet of this has been swept from off its piers and hurled down the rapids, along with 21 workmen, by a hurricane. Immediately, the sad accident was telegraphed to the city, and in a few minutes hundreds were lining the shores. All were rescued, two lifeless, two others whose recovery is very doubtful, and seventeen hopeful of recovery, as their injuries are not grave."

The idea of large icebergs sailing down a stream of the size of the Yamaska is, as the *Post* says, quite absurd. Our Montreal friend adds, that if the *Gazette* editor had any respect for the venerable old age of the item, and had not disturbed it in its oblivion, he would not have been led to exhibit his ignorance on such a trivial occasion. When the carnival numbers of the Montreal *Star* are scattered through Britain, the popular notions regarding Canada will receive solid confirmation. That Canadians are little better than Esquimaux is now a well-fixed delusion with thousands of Englishmen. The "ice-palaces" and "condoras," the snow-shoe parades, skating tournaments, &c., will certainly strengthen this superstition.

We can, however, put up with the consequences of such folly, if Europeans can. We offer them here homes in the freest and happiest country in the world. If they profit not by the invitation, so much the worse for themselves. Meantime the High Commissioner should be after the *Gazette*, and see that it keeps on its good behavior.

THE INDIANS OF THE UNITED STATES.

In an article which appeared some weeks ago in a city contemporary it was justly stated that the United States government had not the most creditable record in regard to its treatment of its Indian wards. The policy it has followed has been largely one of land grabbing, and even when it has endeavored to act with justice and humanity dishonest agents have often frustrated its well-meant endeavors. Of a bad policy, or a good one badly carried out, the natural consequence has been Indian wars and Indian massacres. The *Advertiser* informs us that there is, however, one feature of the latter-day Indian policy of the American government which deserves praise. There have been, it says, systematic and earnest efforts made of late years to educate and civilize the young aborigines. With the mature Indian, whose life has been passed in a state of barbarism, little can be done. Boarding-schools have, therefore, been established at various points, where the young Indians of both sexes are trained in the arts of civilization and in the elements of a general education. In addition to these boarding-schools there are day schools provided in various settlements for the training of youthful aborigines and making them useful members of society.

The *Advertiser* thinks the results of this system of education are very gratifying. There are, of course, plenty of individual cases in which the natural savagery of the red race breaks out, overlooking all the trammels and refining influences of civilization; but there is, on the whole, a marked improvement in the character of those who have passed through the schools. Our contemporary thinks that there can

be little question that the good effects of this training will increase, adding:

"It may take several generations to tame the wild blood of savages; but education will be effectual in the end, the only plan by which the Indian can be made a good citizen. The school policy may exterminate the Indian to those who have no faith in his civilization; it may seem the most economical not the most Christian, plan. But experience of both Canada and the United States shows that the only way to satisfy every one that the red man is as hopeful and bright as could be desired."

We are glad to learn from so well formed a journal on Indian affairs, the *Advertiser*, that the policy of the American government towards the red men has improved. But we think it will take years to efface the bad effects of the mistakes committed during Grant's bad and corrupt administrations. Indians were then practically handed over to the Methodists, being first, of course, robbed of lands and whatever of wealth they had acquired. Under the administration things were little if better. Carl Schurz introduced a rough Bismarckian policy into the Indian department, the poor Indians being him subjected to most cruel treatment. Matters have not, we think, improved since, but there are, we believe, better times in store for the ill-fated aborigines. The schools supported by the *Advertiser* have, no doubt, and are doing good, but till a thorough Christian policy in regard to the Indians is inaugurated by the American government, penitence checked, and republished, the condition of the red man cannot be considered satisfactory.

In our North-West the Catholic missionaries have founded schools for Indian youth of both sexes, which is in itself a good. Our government, some assistance to the good work, since we hope to see increased, which ought to be supplemented by generous contributions of Catholics older provinces. If the American government desire to civilize the red man, it must do as the Canadian government has done, viz., assist in his Christianization.

OBEDIENCE TO THE CHURCH.

On Sunday last the Right Rev. Br. Bruyere preached a practical and full sermon on "Obedience to the Church." He pointed out that every well-ordered body was invested with the power of making laws and enforcing its will. The Church, being the most perfect organized body, not only made laws, but provided for the enforcement of these laws. These laws were those laid down and issued by the Council of Lateran, commanded (1) that all the faithful make a confession at least once a year to the ministers of God, and (2) that they should duly prepare themselves for communion by at least at the Eucharist, and at length and with force, points, arguing the necessity of the merit of the law. Those who obey the law were cut off whilst living when dead deprived of Christian life. The sermon was listened to with profound attention by the immense congregation present. His Lordship the Bishop of London assisted at the high mass at the altar.

OBITUARY.

MRS. JOSEPH CRAMER.

We learn with regret of the death of the beloved wife of Joseph of St. Paul, Minn. Deceased former resident of this city. (L. C.) Four years ago she left here on a visit to her friends in St. Paul, and died shortly after. She had never quite herself since the death of her husband, and was a kind and affable wife, and was beloved by all who knew her. It is supposed that the husband will return to the home of childhood in Orillia, where he has friends.

MIL. JOHN HOGAN.

On Sunday last took place the funeral of the late John Hogan, of this city, who met his end by a railway accident at Kansas City, Mo., on the 10th inst. The body was brought to London on Thursday. He had belonged to the railway association, the London branch turned out in a body to attend the funeral. The Rev. Father Tierney, the service in the cathedral, and for some minutes very touching on the subject of death, paying tribute to the virtues and merits of the deceased. May he rest in peace.

President Cleveland and the Children.

Boston Pilot.

While on a visit to the Convalescent Home at Kenwood, N. Y., last week, President Cleveland was told that the scholars be given a holiday in commemoration of the day before the inauguration of Washington, Mr. Albany for Washington, Mr. Albany sent a check for \$50 to the Ladies' Association, accompanied with the following letter:

DEAR MOTHER O'ROURKE:—I am your friend, Mr. McCall, which I hope will cause the children to know that they are not for the man who, in the midst of day, is undergoing the most ordeal that his life can bring. With many kind thoughts of the good people at Kenwood, I am, Sir, very truly, Yours, J. M. McKim.

The receipt of the letter was acknowledged and the money was given to the children, who were greatly enjoyed their holiday. The children drank bottles of champagne to toast