

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOL. 5.

LONDON, ONT., FRIDAY, AUG. 24, 1883.

NO. 254

NOW
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132 BUNDAS STREET.

To the Memory of the Late
RIGHT REV. DOCTOR DOYLE,
Bishop of Killarney and Leighlin, Ireland.

The Celar's fall'n—'for mourning now repair,
He's gone! the Patriot Prelate of Killarney,
Tho' short his course, the lights he left behind,
Proclaim the effulgence of his mighty mind,
The Church's ornament, his country's pride.

The moving Pillar, sent to be our guide,
In him the true philanthropist we trace,
His fold the globe, his flock the human race.

Fruital yet hospitable, dignified, yet mild,
Refined his wit, yet playful as a child,
His pure humanity gave all access,
His door and purse were open to distress;
A very Pelican the poor to feed,
They reap'd no harvest, tho' he sowed the seed.

(One luckless cloud between two planets came,
Obscur'd the while; but could not friendship's flame
Each kept its course, to its own orbit true,
The brighter's set but shines in memory's view.)

He saw the locusts eat the growing crops,
With Sampson's strength he shook the Massy props,
Of Mammon's temple; tottering now it stands,
Its final fall is left to other hands.

Meek, but when rous'd, he rose in conscious might,
Astonish'd Churchmen wither'd in his sight,
His eagle genius pierc'd the latent thought,
Dissolv'd their captious questions into nought.

Nor store of gold, nor palaces had he,
Nor found at Court, nor at the grand levee,
Incessant study, preaching, meant'd toil,
Renown'd Braxanza, long shall history tell,
Thy Master's name, the Powerful J. K. L.

ROBERT EVANS.
Carlow, Ireland, June 16th, 1884.
The Poor Law, 1884.
The difference between Dr. Doyle and O'Connell.

CATHOLIC PRESS.

Redpath's Weekly.
If any of our young readers are very anxious to serve a long term of penal servitude in a British penitentiary we advise them to join a New York Irish revolutionary secret society. If that doesn't land them in a British prison, it will not be for any lack of zeal or knowledge on the part of informers. These secret societies seem to be as dangerous to their agents as they are innocuous to the British Government.

Catholic Telegraph.
The renowned Edmund Burke, one of the shining lights of the English Parliament over a century ago,—and who was, like so many other eminent Irishmen, friendly to the cause of the American Colonies against the tyranny of the British rule—at one time convulsed the House of Commons by the following allusion to Burgoyne's pledges to over-awe the ferocity of the savages of that day by cautioning them to gentleness: "Suppose there was a riot on Tower Hill, what would the keeper of His Majesty's lions do? Would he not fling open the dens of the wild beasts, and then address them thus: 'My gentle lions, my humane bears, my tender-hearted hyenas, go forth! But I exhort you as you are Christians, and members of civilized society, to take care not to hurt any man, woman or child!'"

Irish Nation.
As the investigation proceeds it becomes more apparent that the English trouble in Madagascar was the result of the policy she has always adopted in every country she desired to annex. First comes a missionary, next a commercial traveller, then a British Consul or resident to watch over their interests. Admiral Piere, with his Gallic impetuosity, did not allow the scheme to fully develop itself. When the missionary offended he imprisoned him, when the Consul demurred he ordered him to leave. The men of peace will probably settle the question on the Admiral's line. Meanwhile the gallant Piere is obliged to go home in valiant after having issued a proclamation forbidding foreign soldiers and sailors to land at Tamatave in virtue of the French occupation of the place.

Buffalo Union.
One of our exchanges in the course of an article on Luther, says:
"But Luther loved lust better than he did the old religion established by Christ and his apostles, and hence his lamentable fall. He preferred the service of the Devil to the service of God."
"Ninety-nine out of a hundred of our readers can easily tell the source of the slander. They know that it must have appeared in a Roman Catholic paper; that no other, not even an anti-Christian journal, would print it; and that where malice and prejudice are handed down to a Catholic by tradition, he is utterly blind to argument, reason, fact, truth. What we have quoted from the Tablet is a mild perversion, compared with other sentences in the same editorial."

We clip the above from the Independent.

ent. The Tablet is right. How can it be wrong, if it repeats in plain, uncolored language, what Luther's Table talk holds out to us with all the finesse and brutality of an old sinner? Catholic journals would let Luther alone, were he not always, especially as his 400th birthday approaches, held up to us by his friends as a saint, as a great man of God, the liberator who burst the bonds of "Romish superstitions," etc., etc. We have too much respect for our readers, otherwise we would show from his own writings what sort of a saint Luther was. His foul and blasphemous language would scandalize even the most hardened.

San Francisco Monitor.

The intense and deep hatred of the London Tablet against the Catholics of Ireland is a marvel of wonder. It lets no occasion pass that it does not invent some calumny against them. Even the death of Father Tom Burke—God rest his soul—was made use of by that pro-British paper to insult his memory by saying that his last hours were saddened with the reflection that the Irish Catholics had chosen illegal and criminal political paths which he, as a priest of the Church, could not follow. This foul aspersion on the Irish race never found lodgment in the pure, holy, and patriotic soul of Father Burke, but was manufactured out of the spleen of the Tablet in order to gratify its revenge upon the dead Irish Lion for the whipping he gave the English jackal Frode. Of all papers in the world unlikely to have the confidence of Father Burke upon any subject—religious or national—the London Tablet would be the last on the list. Like Archbishop Croke, Bishop Nulty, and nearly all the Bishops in Ireland, Father Burke would not touch the Tablet even with a tongue. So this virulent and vicious oracle of English intensified hate against poor, starved, suffering, sorrowing, but ever-faithful Ireland, acted the ghoul over the grave of the dead Dominican by attributing to him thoughts he never harbored, and by besmearing the character of the best race of Catholics in the world—a race that has proved its faith by the blood of its martyred prelates, priests, and people at the hands of ruthless English murderers, both Catholic and Protestant.

Bay City Chronicle.

We read of a young man in Chicago, a "Catholic" who was so tender of the feelings of the young Protestant girl he was about to marry that he procured two marriage licenses, one for each of the two clerical men, Catholic and Protestant, by whom he intended to be married. The report says not whether the young lady insisted on this. If she did insist on it the marriage was one of these compromise affairs in which the Catholic party yields to the other in matters over which he has no power, and which, were he a manly Catholic, he would not yield under threat of death. If she did not insist, but the Catholic young man consented to be married before a Protestant minister, then he is a poltroon anyhow. The Catholic man who enters into one of these compromise marriage contracts gives away all that is dearest to the truly Catholic heart. For instance, he agrees to divide the family. In consideration that all the male children shall be Catholics he agrees that all the female children shall be Protestants. In other words, he agrees beforehand that the children of his own body shall be reared, not only in ignorance of the true Church, but in hatred of it. He agrees beforehand not only to take no care of the spiritual education of his children but to abandon them, to turn them over to error.

Boston Pilot.

Salem, Massachusetts, no longer hangs old Massen accused of witchcraft. Salem is far too enlightened and cultured for that kind of superstition. They merely take the river nowadays for a missing man, on the directions of a "medium" who had a clairvoyant revelation that he was there—but he wasn't.

The fact comes out that the greater part of the Duches of Edinburgh's trousseau was sold a year ago as "the property of a lady of rank." It is probable that the money paid for the trousseau has been invested in American land. Before we are aware, we shall find that nearly every English titled capitalist is an absentee American landlord, living on the sweat of American tenant-farmers. The land-grabbers must go!

It is said that the value of the idols manufactured and exported by England for the Indian and African trade exceeds that of the bibles, tracts, and hymn-books exported by her to those countries. England sends idols to Africa and India, and prints pictures on the same country. England is a very religious country, too; but if the devil ever ran short of brimstone she would supply him with all he could handle for cash down.

In Lakeville, Conn., recently, the Catholic priest, Rev. H. J. Lynch, erected outside the church door a large Crucifix. This gave offense to certain Protestants of the village, seventy of whom signed a paper asking the priest to remove the "image," as "shocking to the sensibilities of many, and entirely at variance with the sentiments and wishes of a great portion of the people of this community."

Father Lynch, of course, has not replied to or noticed the impertinent request. The Lakeville people must be taught that "the sentiments and wishes" of a portion of the community must not coerce or interfere with "the sentiments and wishes" of the remainder. The Catholics have put their Cross on their own land, and they will keep it there.

On Friday last the following cablegram was received:—London, Aug. 10.—The

Standard this morning says that the Government has decided to provide an additional £100,000 to aid Irish emigration, the money to be taken from the British exchequer instead of from the Church Surplus Fund. Another and later report states that 200,000 Irish emigrants are to be "assisted" to Canada, and "settled" there on free land. To the outside world, ignorant of the facts, these reports suggest benevolence. To those who see below the surface they mean murder—murder as deliberate and cowardly as if a strong man seized and held a weak woman by the throat in the darkness of night. Another half million dollars to get rid of the natives of a rich country, the fertile fields of which are allowed to fall back into waste, bog and desert. It is a story incredible in modern times—impossible if reported of any country but one steeped in national robbery and crime.

The report of the coming agitation in America against English land-grabbing in our Western States has produced a profound scare among English aristocratic speculators. Millions of their money have gone into American lands of late; and they know that the exposure and the Irish League in this country will astonish the country. It is a great movement, and it must be pushed forward in every State in the Union. The people have a right to know the purchasers of the public domain; and the laws prohibiting aliens from owning real estate must be enforced where they exist and enacted where they are not. We want no landlord system established in this country. The man who tills the land shall have no title drawn living on his sweat and blood. Within one year in every Western legislature, we hope to see steps taken to examine and report on the land ownership of the various States. Little by little the mountains grow. Step by step, forever, or until Ireland is a free country, English interests will be met and resisted by Irish influence. The policy well kept up, will tell in the end; it is telling already.

Baltimore Mirror.

Says the Weekly Witness, the "New York organ of apostate priests: 'We need not stop to point out that the Roman Catholic religion, by keeping the people in ignorance, poverty and degradation, is largely the cause of the intemperance of the Irish.' No, you will serve the devil better if you keep on lying; it will please him more than if you turned your attention to Christ's Sermon on the Mount and started out to practice its precepts.

A Protestant divine of this city seems to have been greatly exercised in mind over the fact that the Catholic priest calmly on the occasion of the so-called drowning victims of that terrible disaster for he is reported to have chosen for the text of his sermon on last Sunday week these words: 'Can man forgive sins?' and to have wound up his discourse with a high-blown peroration, in which he declared that he would prefer to be the captain of a vessel who disregarded charts, wrecked his vessel on purpose, and placed a log on a railroad track, and derailed a crowded passenger train, maiming and killing many, than stand in the pulpit and wreck thousands of men and women by preaching such a doctrine as that of priestly absolution. We imagine that the reverend gentleman is not well informed on this subject of absolution, else he would know that even many eminent Protestant writers, and the very father and patriarch of the Reformation, have spoken entirely at variance with his on this subject of absolution, and acknowledged absolution to be a Scriptural doctrine. In his book against the Anabaptists, and elsewhere, Luther declares, speaking of the Church of Rome, that she is the true Church, the pillar and ground of truth, and the most holy place. In this Church God miraculously preserves baptism, vocation and the ordination of pastors, the image and seal of the remission of sins and the absolution. He explains the method of giving absolution in this wise: After confession the minister asks the person: 'Do you not believe that my forgiveness is that of God?' 'Yes,' answers the penitent, 'And I,' replies the minister, 'by the orders of our Lord Jesus Christ, forgive you your sins, in the name of the Father, you, your sins, in the name of the Holy Ghost.' It is hardly necessary to remark that this was written by Luther after his defection from the Catholic Church, and that his little catechism was written for his followers, and was unanimously received by his party. In the Augsburg Confession or Apology, article 11, 12, 23, Apol. de poenit. it is expressed in confession; that the reject it is an error of Novatians and a rejected error; that this absolution is a true Sacrament and properly so called; that the power of the keys remits sins not only in the sight of the Church, but also in the sight of God. The learned Protestant Hooker informs us that 'the churches of Germany, as well as the rest of Lutherans, agree that all men should at certain times confess their offences to God in the hearing of God's ministers to the end that man may, at God's hands, seek every one his own particular pardon through the power of those keys which the minister of God uses according to our blessed Saviour's institution in that case.' The foregoing is strong Protestant testimony in favor of the solution, and a great deal more of the same kind could be added. The reverend gentleman informs us that he believes in eternal punishment, because it is taught in the Scriptures. Absolution is as clearly taught therein, and to be consistent he is

bound to believe it as firmly as eternal punishment. The learned Protestant Bishop Sparrow (1685) remarks in reference to this subject of absolution: 'He that assents to the Church of England, or believes the Scriptures, or gives credit to the ancient fathers, cannot deny the priest the power of remitting sin.'

LETTER TO THE EDITOR.

Episcopal Authority Sustained.

To Editor British Whig.

DEAR SIR,—During the recent absence of the Bishop of Kingston from his Diocese the following paragraph, copied from the Belleville Ontario, appeared in your journal, and only this evening it was brought under His Lordship's notice: 'A letter from Miss Brettargh,' referring to her brother, the Rev. Henry Brettargh, says the suspension imposed by Bishop Cleary was reversed by the authorities at Rome, reinstating him as a priest.' His Lordship would fain believe that Miss Brettargh has not written or authorized the foregoing statement; but, be the author who he may, the Bishop deems it due to the sacredness of the Episcopal office and the maintenance of just respect for clerical discipline, to inform your readers of the absolute falsity of the assertion.

The Rev. H. Brettargh has been absolved from suspension by the Bishop of Kingston's sole authority, communicated to the Bishop of Liverpool specially by him for that purpose certain engagements being given in writing by Father Brettargh. These engagements having been, after prolonged hesitation, written and subscribed by the rev. gentleman, the Bishop of Liverpool, exercising those vicarious powers, relieved him partially of his restraint; and the Bishop of Kingston, on receipt of the written engagements, ratified the act of the Bishop of Liverpool, full priestly liberty by the issue of Testimonial Letters, conceived in kind and generous spirit, enabling him to receive employment in any diocese of his choice, exclusive of the diocese of Kingston.

Neither the Roman authorities, nor any authority whatever, interfered directly or indirectly to order, or procure, or even to suggest, the absolution of Father Brettargh from suspension. The sole communication received from Rome by the Bishop of Kingston is a letter craving his forgiveness and expressing unqualified praise of his treatment of the difficulty throughout, of his "patience" and his "apostolic" and "fatherly" spirit displayed in the documents bearing upon the case; and, in fine, declaring that Father Brettargh's action was "indefensible." The letter came from Father Brettargh's own advocate, and if it be not a reflection of the mind of the "Roman authorities," it is, at least, sufficient evidence of a Roman lawyer's opinion on Father Brettargh's case, as stated by himself.

Subjoined is a copy of the Bishop of Liverpool's letter of absolution.—I remain, dear Sir,

Yours faithfully,
THOMAS KELLY, Secretary.
Bishop's Palace, Kingston, 16th Aug., 1883.

Hotel de Provence,
Cannes (France) Ap. 3, '83.

Dear Monsignor O'Byrne,
I am glad to receive from you the apology of the Rev. Henry Brettargh required from him by His Lordship, the Bishop of Kingston, as a condition of being absolved from the suspension incurred by him by his disobedience to His Ordinary, as set forth in several of His Lordship's letters to me.

As you have erased the words 'about my troubles,' which he had added to the apology drawn up by you, and as you have made this erasure, so you assure me, by his authority, I judge that it now meets the terms of His Lordship's requirements, and consequently I am empowered to exercise the faculties granted to me.

In virtue then of these faculties I absolve him from the above named suspension, and I grant him permission to celebrate mass in the domestic oratory of his brother-in-law, Mr. Richard Leeming, (Green House, Lancaster, "ad benedictum," and I request you to make this known to him.

I assure you it is a sincere pleasure to me to be able at length to restore to him the privilege of celebrating the Holy Mass.—I am dear, Monsignor O'Byrne,
Very faithfully yours,
BERNARD O'REILLY,
Bishop of Liverpool.

To the
Rt. Rev. Monsignor O'Byrne,
20 Via Sistina,
Rome.

Catholic School Books.

We direct the special attention of our readers to the announcement of Mr. James A. Sadler, in another column. We will in a future issue refer at length to the excellent school books now placed before the Catholic people by this old established house.

Never do a wrong thing to make a friend, or to keep one. The man who wants you to do so is dearly purchased, and with a sacrifice. Deal kindly and firmly with all men, and you will find it the policy which wears the best.

Be slow to judge your neighbor. What may seem irreproachable to you may be disguised virtue and self-sacrificing heroism.

THE OLD CATHOLIC GRAVEYARD.

To the Editor of the Perth Courier:

DEAR SIR,—The following is a copy of the communication I addressed to-day to the Expositor, and which explains itself. Please insert it this week, and oblige yours truly,
J. S. O'CONNOR, P. P.

To the Editor of the Expositor:

SIR,—I do not think it were possible for your polite correspondent "Enquirer," in your last issue, to have concentrated a larger amount of truculent misrepresentation of my humble self than he has managed to compress within the limits of a brief communication. Let me add that I should have no difficulty—if I deemed it worth my while—in fixing the authorship of that elegant effusion, for I am convinced that there is only one person in all Perth, having any pretensions to respectability, who would indulge in such a matter of public notoriety that I have labored, and with some measure of success, during the past four years and over, to advance the interests of my church and parish of Perth, without intentionally giving offence in any quarter, therefore I would not have noticed this exhibition of impotent malice on the part of "Enquirer," did I not fear that some of your readers at a distance, here might think me or of my labors here, might think me deserving of a portion at least of the censure he has hurled at me. In the first place he affects not to know who has charge of the old Catholic graveyard, although he might easily have seen me in the early part of the summer, along with my servant man, fixing up the fences around it, and otherwise protecting it from desecration. I would here observe parenthetically, that his professed respect for that consecrated ground is simply touching, and would be creditable to him if it were only honest! "Enquirer's" second charge against me—that the old resting-place of the dead was equally neglected last year, as he pretends it is at present, is an unmitigated falsehood. The facts in this connection are, that last year as soon as my attention had been called thereto by an esteemed fellow-citizen of Perth, I at once had the thistles and other noxious weeds that infested the place, cut down and carted away. While this season, as "Enquirer" must have known, I happened to be absent from town when the proper time for removing such rubbish therefrom actually came around, but as soon as my return home as I could find a man to attend to the ground thoroughly cleaned up, as may be observed any hour by the passers-by. Yet, my gentlemanly traducer would have the public to believe that I am all along neglecting my plain duty, and that I am being unjust, mean, and contemptible though my charges are, they are altogether worthy of the source whence they emanated! and consequently, I have remarked above, I would have allowed them to pass unchallenged, but that one or more of your readers outside of Perth might have been misled thereby.

Under similar circumstances any man of honor would now come forward, and, over his own signature, either support his allegations against me, or else frankly withdraw them. I confess, however, that I do not expect "Enquirer" to adopt either alternative, and so, I must decline making any further notice of his anonymous accusations. I regret, Mr. Editor, the necessity for this lengthy rejoinder, but request its insertion as an act of fair play, in your next issue.

I am, &c.,
J. S. O'CONNOR, P. P.
Perth, August 14, 1883.

LETTER FROM MARA.

There are two fine Catholic churches in the township of Mara, one a fine brick structure erected at Brechin by the Rev. K. A. Campbell, P. P., now of Orillia, and the other a very handsome and neatly finished frame building. Both churches have since the Rev. P. Rey, P. P., a former eight years ago. There is a fair brick presbytery at Uptergrove, where the priest always resides. The Catholic population of Mara numbers about 1,600 out of a total of about 3,200. The Catholic population of Rama, number nearly 400 out of about 1,300. You will thus see that the Mara churches have a congregation of 2,000 all told.

A sad incident occurred here last Wednesday, Miss Kennedy, of Rama, had been attending a wedding party in company with several friends. They left the party about midnight, and on reaching home the buggy the horses gave a start and she was precipitated to the ground and instantly killed. Her remains were interred in the St. Columbkille cemetery on Friday, 10th inst.

Aug. 14, 1883.

PERSONAL.

It gave me great pleasure to have had a call last Tuesday from Rev. Father Gibson, a talented young priest of the diocese of Chicoutimi, Quebec.

Mr. J. M. Beutgen, of Essex Centre, a member of the C. M. B. A., is about to move to Portland, Oregon. For two reasons we regret this step, namely: The C. M. B. A. will lose a worthy, active member, and Canada a most esteemed citizen. But we hope our valued friend in the west will attend our valued friend in the change which he has decided to make.

CATHOLIC NOTES.

The Clarion, published in Paris, announces the conversion to Catholicity of the atheist, Senator M. Foubert.

Joan Miller's daughter has become a Roman Catholic. It is rumored that the poet himself is about to join the Church.

Sixteen archbishops and bishops and 1,000 priests, and 10,000 persons marched in procession in a recent pilgrimage to Lourdes. The exercises were conducted by Cardinal Desprez.

The convent of Villa Maria, at Monkland, Canada, the interior of which is rapidly approaching completion, will, it is said, cost about one million dollars, and will be one of the finest buildings of the kind on the continent.

Lady Frederick Cavendish prayed for forgiveness to Ireland when her husband was assassinated, and now her father-in-law, the Duke of Devonshire, gives £1,000 for the erection of a Catholic chapel in Lis-nar.

An item in a late issue of the New York Herald says: The sum of \$2,000,000 has been subscribed for the new Catholic university in Milwaukee, and Bishop Spalding having obtained the Pope's permission, the building will be commenced immediately.

Monsignor Capel is in many senses a remarkable character. He is of humble Irish origin, having been born in Cork, and feeling from an early youth a vocation to the Church, when the Rev. I. M. Glenzie, a converted Anglican, endeavored to establish the order of St. Joseph Calasancians—an order devoted itself exclusively to education, and composed of priests and lay brothers—who of the first order obtained. He has resided in England most of his life.

Cardinal Newman, now in his eighty-third year, has translated a play from Terence and called it "Pneuma; or the Cup-Bearer." It was performed at the College of Edglaton, over which His Eminence presides, before a remarkable audience, including many of the nobility, several of the Oxford heads of houses, and numerous distinguished literary men. The Cardinal was called repeatedly before the curtain. He had eliminated the gross elements of Terence's comedy, leaving the piece acceptable to modern audiences.

Rev. Father Ferguson, formerly of St. Michael's College, and latterly of the Catholic College at Sandwich, who has been appointed Superior of the College of Mary Immaculate, of Plymouth, England, was presented with an illuminated address at St. Michael's College on Sunday last by his friends in Toronto. Accompanying the address was a purse containing about \$500. There were about forty or fifty gentlemen present, and the presentation was made by Mr. J. J. Foy. The chair was occupied by Rev. Father Vincent. Father Vincent followed with an address.

A NEGLECT OF DUTY.

EDITOR RECORD.—I take the liberty to trespass on your space to call attention to a sad neglect of duty, in some localities, where heads of families neglect to supply their families with healthy literature, and, worse, replace it with light, frivolous, un-reliable papers that sap the foundations of the intellect, and enervate the mind. Such a state of things is to be deplored, both for the sake of the victims and society at large. Some of our people seem to think that quantity is the cost price of an article should decide its merits without reference to quality. They apply this broken rule to literature, which they would not use with regard to any other commodity in which they are interested. If one of our penny-wise farmers were offered the chance to buy a large Clyde horse, worth, in good sound condition, \$250, but afflicted with ringbone, spavin, fistula, sweeny and glanders, for \$50, does anyone think that he would jump at the offer. If he had unfortunately made the bargain in the dark, would he not return the animal or destroy it rather than have his stock infected with incurable diseases? Certainly, yet he has no qualms of conscience to introduce into his family the seeds of mental disease through a miserable trashy newspaper because it can be had for a few cents less; because a good healthy moral paper, excellent in matter, material and workmanship, happens to cost a trifle more than a machine-made thing, of miserable material, had type and worse material, the poor, poisonous mental diet that family on a poisonous diet, and which eventually destroy their usefulness in life and prevent them from taking that high and honorable stand in society for which nature intended them. It is true that there is a growing demand for good literature, that good family papers are better patronised now than formerly, but it is equally true that some Catholics still take papers that should not be allowed to enter a well-regulated home. Nature intended our people to be not only the equals but the superiors of any other race. God, through the patronage of our national saint, converted that little green isle of the Atlantic into a seminary of saints and of scholars for nearly a thousand years. The heritage is ours by both nature and grace, which our children will hold by entail unless a wilful perversity on our own part destroys the glorious heritage. It is to be hoped that those who have not a good Catholic paper will get one at once, or shut off those sources of depravity.

Edgmontville, Aug. 20, 1883. M. McQ.

It is no evidence of magnanimity to forgive, when you yourself are the provoking cause.