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J. J. CHADDOCK, Editor and Publisher

THE PRESS—THE PEOPLE'S DUTY.—If you wish to have an honest press you must honestly support it.—Archbishop MacHale.

NOTES AND COMMENTS.

The Rev. Father Drummond goes to Minnesota next week

It is stated that Mr. Gladstone is engaged in the composition of a theological pamphlet.

A cablegram from Rome has stated that an Encyclical Letter has been issued establishing a Catholic Hierarchy in India.

Henry Grattan, who made a study of the characteristics of the Orangemen, described them as "a banditti of murderers, committing massacre in the name of God."

On the 30th instant the three hundredth anniversary of the birth of St. Rose of Lima—the "first flower America," will be observed with great pomp at St. Rose's Church, Fulton, O.

Mr. D. H. Macfarlane, late member for Argyll county, speaking at Glasgow at a meeting of land law reformers, said the population of the Highlands had decreased twentyfive per cent during the last fifty years, owing entirely to iniquitous land laws.

Landlords are crying out in England that they cannot secure tenants, and in Ireland and Scotland that their tenants will not pay their rents. If they were wise in their generation they will act humanely and make substantial remissions to their tenants.

The other day the despatches reported M. de Freycinet as stating in the Deputies that everything was going satisfactorily in Tonkin and Annam, but the trustworthiness of the declaration is painfully made in the following message from the Vicar-Apostolic of Tonkin: "Seven hundred Christians massacred; eighty villages burned, nine thousand Christians starving."

The Jesuit Fathers at Shanghai have published four new works in Chinese which will constitute a very good acquisition to Catholic Chinese literature. The principal work is in four volumes, and contains the explanations of the Old Testament with illustrations. This and the explanations of the Gospel for every Sunday and festival, give the principal parts of the Holy Scriptures in Chinese with excellent explanatory notes.

The religious classification of the three hundred recruits to Mormonism, who landed at New York the other day, afford a striking illustration of the high moral tone of Catholic Society. Not a single Catholic was found among these Mormon neophytes. There were Scandinavians, English Scotch Swiss, and Germans, but no Irish, French Spaniards or Italians. The Government of the States, it would seem, is utterly incapable of coping with this abomination for the stream of immigration to Salt Lake continues unabated.

Unexpectedly, however, M. Freycinet demanded that the last Note of the Vatican should be revised, and certain points explained in a more precise form. He insisted that the character of the Papal legate should not be diplomatic, and that his powers should depend upon the authority of the French Ambassador in Peking. He also sought to procure from the Pope a declaration to the effect that his Holiness would not in the future make any change in the position of the legate without the consent of the French Government. It is not probable that the Pope will comply with these extravagant demands, and therefore rumours are again current respecting the

danger of a rupture between France and the Vatican.

His Grace leaves for the West this week. During his absence he will visit the Scotch Crofters and administer the Sacrament of Confirmation in several parishes.

The death is announced of the Very Rev. Canon Boisseau, O. M. I., Vicar General of Colombo, Ceylon. Canon Boisseau was born at Congries, diocese of Laval, France in 1837. He accompanied Bishop Bojjean to Goa, for the exposition of the body of St. Francis Xavier, which took place on the third December, 1878.

Those desirous of becoming members of the C. M. B. A. should proceed at once and have their examination paper filled out. The first formal meeting will shortly be held, after which greater difficulty will be experienced in gaining admittance. Information regarding the association will be cheerfully given by Mr. P. J. Doherty, to any one desiring to be informed on the matter. That Gentleman can be found at the Winnipeg Hotel.

Another non-Catholic clergyman, Rev. Mr. Macaulay, of Castleblayney, in a letter to the Pall Mall Gazette, gives very different testimony as to the character of the Orangemen. Mr. Macaulay, who is a Presbyterian minister, had, it appears, the temerity to denounce rackrenting and advocate Mr. Gladstone's Home Rule policy from the same platform as Catholic clergymen. For this he has been subjected to the most cruel persecution. He has been boycotted by members of his congregation, his church has been broken into and damaged, and his wife and himself whilst driving along the highway have been furiously assailed by a mob. "They cursed me," says Mr. Macaulay "and all belonging to me; they cursed the Pope and Home Rule; and used other forms of language too odious to print in a respectable paper like yours." The chief objects in the Orange Lodges seem to be to encourage the use of foul language and promote riots.

'Apropos' of catholicism in China an interesting interchange of letters has taken place between the Australian Episcopate and the Chinese Bishops and Vicars Apostolic. At the close of the Plenary Council, held in Sydney, Cardinal Moran and his brother Bishops forwarded to the Chinese Prelates a letter in which they expressed the warmest admiration at their surprising fortitude and constancy amidst trials and sufferings. Bishop Raimondi, of Hong Kong, in replying says: "Yes we have suffered lately and severely, especially in the South of China, where the province of Canton lies. It has been very fortunate for the missions that in our Vicariate we have this English colony, where thanks to English liberality, we could take refuge in time of persecution. For a year no Catholic missionary was allowed to remain in the interior of the Province of Canton, and I was glad to be able to shelter here three Bishops and sixty-five priests." All these missionaries have returned to their posts, but it is probable that in some instances their labours have been interrupted by the disturbances recently reported.

THE "LOYALIST" DELEGATES.

H. W. A. Chambre, the recruiting officer of the Orange Association in this city, has informed the public that the delegates from the Patriotic Union have decided not to visit Winnipeg. The delegates may be credited with being wise in their generation. From all accounts these gentlemen have not been received as warmly as they were led to suppose they would be, and they have now made up their minds on a speedy return home. They have visited but two cities in the whole Dominion, Toronto and Hamilton where the Brethren are supposed to be in great numbers. They carefully avoided other large cities en route from Toronto, where they no doubt, expected to meet the contingent of 2,000 that had been proffered to aid them in resisting the law of England. But it would seem that even there they were left severely alone by the intelligent portion of the community. The meetings held in that city are reported to have been largely attended by the order, who no doubt, were present in obedience to orders from the High Cockerorum. The same is said of the Hamilton reception, where but 500 attended the meeting, again principally composed of the Brethren. From their anxiety to get home we can only infer that the delegates perceive how grossly they have been deceived by the vapourings of a few bigots who imagined they were speaking for the people of the Dominion when they encouraged these re-

presentatives of the murderous horde now running mad in Belfast massacring with the word loyalty on their hypocritical lips. Alluding to the meeting held by the delegates at Hamilton, the Times of that City says:—

'Loyalist: One who adheres to his sovereign, or to the constitutional authority, especially in times of revolt or revolution. This,' said the Times "is the dictionary definition of a word which is much abused these days. Take the attitude of the Rev. Dr. Kane, who spoke in Hamilton, and who, as a man preaching the gospel of peace, should know better. In his address he assured the audience that before they would consent to a Local Legislature in Ireland he and others would resort to arms. This is a threat to resist constituted authority—a threat that, unless he can have his own way, Dr. Kane will throw his loyalty to the winds, and oppose that authority which he expresses himself as being now so anxious to maintain.'

And in concluding, further rubs it in in this style:—

"Dr. Kane should know that Ireland can never obtain Home Rule except by the decree of Parliament, signed by Her Majesty the Queen. Does he mean to tell us that he would draw the sword rather than obey that mandate? Is he only to be loyal when he can have his own way?"

If they had come to the Northwest the fact would have been forcibly and painfully brought to bear on the poor dupes that Canadian sentiment does not run in line with that of the Belfastian gang who murder in the name of God.

INTELLIGENCE BUREAU.

The Colonial Exhibition is bringing forth good fruit, and the Canadian North-west may expect to receive a very large portion of the future emigration from England. The exhibits from Canada irresistibly attracted the attention of Englishmen, and as a result the Government has been besieged for information regarding this country. It is now authoritatively stated that the British Parliament has decided to establish an Intelligence Bureau for the purpose of supplying information to intending emigrants. The working of the department will be simple and efficacious. Information respecting the colonies will be collected from the most authoritative sources, and will be collected in a series of circulars, each devoted to a special colony. These will be distributed gratis to applicants, and will comprise three distinct kinds of intelligence. The first will be devoted to a statement of the means of reaching the intended colony, whether there are any assisted passages, the time taken by the voyage, the cost, etc., the second will consist of a brief account of the conditions of labour, rate of wages, etc., and the third will comprise general information respecting the colony, its agriculture, prospects, etc. This information will be revised from time to time, and will thus always supply the latest and most authoritative intelligence relating to the colonies.

JUDGE RYAN ON THE MAIL.

The following letter, addressed to the Editor of the Mail, is from the facile pen of our esteemed friend Judge Ryan. The Judge, as is his wont, deals most effectively with the Mail, bringing forcibly to bear upon that tergiversator incontestable facts, which sweep before them the broad assertions, innuendoes and insinuations of that journal. The writer on the Mail is certainly one of much power, but in Judge Ryan he has an antagonist worthy of his steel.

To the Editor of the Mail.

Sr.—While I did not expect that you would regard Sir John A. Macdonald's words at London in the light of "un mot d'ordre," I was not prepared to see them utterly disregarded,—treated rather as "un mot pour rire."—as shown in recent numbers of the Mail.

On the 20th inst. you defiantly charge that "a crisis in our affairs is at hand in consequence of the overshadowing power possessed at Toronto, Quebec and Ottawa by the Roman Catholic Church;" to which is added: "This vast Organization is everywhere invading the domain of civil government, and undermining the authority of the State."

These are bold words, and if serious must surely mean that a repetition is imminent of the act of Sir John A. Macdonald in 1869, in invoking the return from a very Council in Rome, of a dignitary of the Church, to readjust State affairs in a province of the Dominion; or it must predict another letter by the same Sir John to the Catholic Bishops of Ontario humbly bespeaking their Lordship's approval of certain Cabinet arrangements, and revealing Ministerial secrets to an extent which a Minister's oath of office scarcely sanctions. These were invasions of "the domain of Civil Government" which, although the Mail did not condemn them, could not have been pleasing to Tory loyalty. Let us trust, therefore, that we shall not soon hear of their like again.

But, Sir, my more immediate object in addressing you is to submit an answer to the following most offensive accusations, published in the Mail of the 21st instant: "Can any impartial person look at the condition of Lower Canada—at its back-

wardness, at its lack of enterprise, at its slovenly farms, at its invertebrate population—and seriously argue that there is no connection between its lifelessness and the tremendous burden of the tithes—four millions a year according to Prof. McVicar—collectable like ordinary taxes by process of law?"

Here we have the same form of insult to which Catholics have had to submit for long years,—the old story of Catholic countries being inferior because they are Catholic. It is true the calumny has one leg in the grave, but what remains of it above ground is often, by a stolen garb, made attractive to those of limited information. In the present case, for instance, many will interpret the words of the Mail to the effect that in all the attributes of greatness Upper Canada is, and ever has been, much superior to Lower Canada, such readers not knowing the historical fact, as stated by Mr. Baldwin in Parliament, that "Lord Sydenham's recommendation of the Union of 1840 was based upon the fact that the funds of Lower Canada were necessary to wipe off the debt of Upper Canada." It could not be denied, continued the speaker, "that at that time, Upper Canada was substantially bankrupt, her debentures in the London market were as low as 80 per cent; and as for obtaining a loan upon the guarantee of Upper Canada the thing was preposterous; the only possible way to obtain a loan was upon the assurance of a Union with the Lower Province." (Mirror of Parliament, 11th May, 1846.) In the course of the debate during which the above was spoken, Mr. Draper, then Attorney General for Upper Canada, and the Conservative leader, also spoke thus. "He must say that so far as regards the Union, that up to the year 1838 he was opposed to it; but when he saw Upper Canada perishing by slow degrees he became a convert in 1839, and advocated the Union of the two Provinces."

Earlier in the debate from which I quote an able and most practical speech was spoken by Doctor Tache, then member for L'Islet,—later Sir Etienne—uncle to His Grace of St Boniface. Having been present during the entire discussion, as one of the editorial staff of the Pilot, I will remember the effect of the Doctor's speech, of which the following part may be found interesting, and not entirely inapplicable in the dispute raised by the Mail. "The question then is," says the Doctor, "does Lower Canada, in proportion to its population, furnish its share of exportations; and if the produce of its agriculture and its industry is equal to that of Upper Canada? As the honorable member for Peterborough has upon all occasions shown himself the Coripheus of pretensions the most exorbitant on the part of the members from Upper Canada, I am anxious to throw down the gauntlet, and trust he will take it up. Now I am ready to prove to him that the county he represents does not export more than mine; that the agricultural produce in his county (regard being had to population) is not greater than that of the county I represent. That he, in his family, does not consume, or use a greater quantity of British manufactures upon which duty is paid than I make use of in my family. I am ready with the census in my hand to shew that there are as many horses, oxen, cows, pigs and other domestic animals in my County as in his. I am ready, whenever he wishes it to prove that in the houses of Canadians in the rural districts, if we have not always as many articles of luxury as in the same class in Upper Canada, we have a great number of useful articles which are more or less of British manufacture, which have paid duty, and consequently contribute to the revenues of the country; and further that there is a far greater consumption of wines and other liquors upon which heavy duties are paid in Lower than in Upper Canada and that in this respect we pay more to the revenue than Upper Canada. I will also tell the honorable member for Peterborough that I am ready to name appraisers to establish what I have advanced and that I am ready to give security by which I will be bound to pay all the expenses of such appraisement if the honorable member will deny the positions I have taken, and leave the matter to arbitrators and appraisers. The honorable member has here an opportunity of proving the great superiority of Upper over Lower Canada which he has the bad taste so often to boast of. I will say, also, that there is not a single member representing Lower Canada who is not disposed to do as much as I propose towards the representation of any other County in Upper Canada. With the gravest face, and most assured tone the honorable member for Peterborough has said, "who loads your fifteen or sixteen hundred ships which annually come up the St. Lawrence if it is not the inhabitants of Upper Canada?" In answer I will ask that honorable member to name four Counties in Upper Canada which furnished cargoes in 1845 for more than one hundred and eighty ships of the value of £140,000. The Counties of Bonaventure, Gaspé, Rimouski, and Saguenay can shew this, not from calculations of mine, but from official returns, which can be produced at any time."

There were not a few attempts at reply to the above, but the report shews that the Doctor's position remained, in the main, unshaken. His manly challenge was not accepted. In view of your idea of the influence of tithes upon the prosperity of a country it may be noted that at the time when the surplus funds of Lower Canada were made available to relieve Upper Canada from a crushing debt, and to re-establish her credit in England, the one Province paid tithes, as she still does, to the Church and the other was free from the "tremendous burden" of that impost. And thus is shown, once again, the weak logic of a politico-religious movement.

MATTHEW RYAN.

Winnipeg, Sept. 27th, 1886.

RAT PORTAGE C. T. A. S.

On Sunday evening, the 29th there was a meeting of the Catholic Total Abstinence Society, the Rev. Father Baudin presiding at which the following motion was unanimously carried: That the Society tender a vote of thanks to Mrs. A. D. McDonald and ladies for the able manner in which they prepared the address read to His Grace Archbishop Tache during his visit amongst us. The President stated that His Grace had extended further indulgences to the Society and gave it his entire approbation and expressed the hope that its good work would extend throughout the diocese. The Society is composed of thorough working members, who, although small in number are already reaping the fruits of their well directed efforts. We trust in the near future to see its tranches extend all over the Northwest.

A MEMBER.

EAGLE RIVER NOTES.

The new Catholic Church here is fast approaching completion and great credit is due the Rev. Father Baxter and the committee in charge of the work for the progress made in building and the amount collected.

Father Baxter is also building a new Church at White River about two hundred and fifty miles east of here.

The new C. P. R. depot is about completed and we understand the Company are going to open it for accommodation of the public about first of October.

The recent heavy rains have been a serious impediment to the gardeners heretofore in gathering their vegetables which have been an excellent crop this year.

The Fathers at the Indian mission here are erecting themselves a fine residence but for some reason not known to the writer it will not be completed this year.

FATHER ALLAIN'S BAZAAR

Father Allain's Bazaar is announced to take place in the Market Hall, Nxburgh on the 11th 12th and 13th of next month.

All who still hold unsold tickets would do well to dispose of them at once and make their returns at or before the last of this month. Also parties who have promised prizes or something for the tables are respectfully requested to forward them as soon as convenient to Rev. Father Allain's address.

PROTESTANTISM IN ROME.

Protestantism is not so successful at Rome as was hoped when the Italians made it free to every form of religion. The efforts of the Episcopal American sect to reproduce the "old Catholic" system by means of the so-called "Italian Catholic Church" has fallen through. From the gallery in the Via Genova, the new religion has migrated to meaner quarters in the Piazza Victor Emmanuel where it is fading out for want of means and members, like so many other branches of Protestantism in Rome. One of the Catholic Journals remarks that Rome furnishes no market for certain sort of merchandise. The Romans still remember what the Evangelical pastor Witte narrated in the Diritto of the 3rd of March, 1879 in an article entitled "Evangelization in Italy" He said that "when the banner of the cross of Savoy was, on the 20th of September, 1870, unfurled on the wall of Rome, the first vehicle which entered into the eternal City by the breach of Porta Pia, was a little cart drawn by a dog and filled with bibles and religious writings" (tracts in all probability). And yet the temples of the new sect are deserted, even by the dog and his little cart.

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