

The Catholic Record
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LETTER FROM HIS LORDSHIP BISHOP WALSH.
 London, Ont., May 28, 1879.
 DEAR MR. COPPEY—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to my subscribers and patrons that the change of proprietorship will work no change in its character or principles; that it will remain, what has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and the promotion of Catholic interests. I am confident that under your experienced management the Record will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese.
 Believe me,
 Yours very sincerely,
 JOHN WALSH,
 Bishop of London.

LETTER FROM BISHOP CLEARY.
 Bishop's Palace, Kingston, 18th Nov. 1882.
 DEAR SIR—I am happy to be asked for a word of commendation to the Rev. Clergy and faithful laity of my diocese in behalf of the CATHOLIC RECORD, published in London. Most Rev. Dr. Walsh, who has been the journal and am much pleased with its content literary and religious character. I am confident that under your experienced management the Record will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese.
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MR. DONALD CROWE, Agent for the CATHOLIC RECORD.

Catholic Record.
 LONDON, FRIDAY, MAY 18, 1883.

IRELAND'S STRUGGLE FOR THE FAITH.

IX.

In that year O'Neill, for the last time, made his appearance within the walls of Dublin. He went thither for the avowed purpose of defending himself against the attacks of his brother-in-law, Sir Harry Bagnal, but really to obtain some insight into the policy and purposes of Sir William Russell, who, in the summer of 1594, succeeded Fitzwilliam as lord deputy. While in Dublin he learned that the queen was determined to put down disaffection in Ireland with a stern hand. From official sources he also learned that Sir John Norris, brother of Sir Thomas, President of Munster, and an officer of marked ability, was to be sent to Ireland with the title of Lord General and an army of 2,000 veterans and 1,000 of a new levy. He was also made aware, while in the metropolis, that his own arrest had been discussed in Council and might at any moment, while he remained in the power of the lord deputy, take place. Tyrone accordingly hastily quitted Dublin, and on his return home, took active steps to begin hostilities. The lord deputy had made a vigorous onslaught on O'Byrne in Wicklow and almost captured the aged chieftain. As a result of this attack O'Byrne's wife, Rose O'Toole, and his son-in-law, Sir Walter Fitzgerald, were barbarously put to death. O'Neill resolved to make the attack on his brother chieftain and friend the occasion for the beginning of hostilities. A large white flag emblazoned with the "red hand" summoned the clansmen of the North to battle. He seized and razed to the ground the English fortress of Portmore, and advancing to Monaghan resolved to carry the war to the very gates of Dublin. O'Donnell, on the other hand, had previously driven the English from Strabane and Enniskillen, and carrying his victorious standards into Connaught took Sligo, and defeated the enemy amid the mountains of Leitrim, which made him undisputed master of the country as far as Athlone. Russell, now thoroughly alarmed, proposed to treat with the Irish chiefs. The latter, refusing to meet the deputy at Dundalk, he was forced to send his commissioners to Monaghan, where, however, the negotiations resulted in a mere temporary truce. During the truce, Sir John Norris, with his forces, arrived from England. His first encounter with O'Neill took place at Clontibret, where the Irish won a complete victory, and for the third time in that one campaign re-entered Monaghan. In 1596 three Spanish frigates brought arms and ammunition to the Irish chiefs, and in the same year O'Neill seized on Armagh.

In the spring of 1597 Lord Borlough replaced Russell in the deputyship and Sir John Norris in the chief command of the army. The new deputy, a brave and skillful soldier, resolved, by taking energetic meas-

ures, to bring the war to an early close. He, therefore, despatched Sir Conyers Clifford with a large force to subdue Connaught and operate in Sligo and Donegal against O'Donnell. The deputy himself, on the other hand, moved with a strong army to the North. Both expeditions ended in complete failure, O'Donnell routed Clifford with great loss in Leitrim, and O'Neill achieved a signal victory over the deputy's army at Drumfinch on the Blackwater. In this battle, the lord deputy, the Earl of Kildare, Sir Francis Vaughan and Sir Thomas Waller were numbered with the slain. At the same time Captain Richard Tyrrell, an officer high in the confidence and favor of Tyrone, defeated Barnewell and his Anglo-Irish forces of Moath, took Mullingar and Maryborough, while in the far north Carrickfergus fell before the prowess of Macdonnell of the Glens. The Irish cause never looked so bright, and the English leaders trembled for the very existence of British sway in any form in Ireland. During the Christmas holidays of 1597 Ormond, who had been made Lord Lieutenant, proposed terms of peace to O'Neill. He himself visited O'Neill and O'Donnell at Dungannon for the purpose of concluding the negotiations. The Irish chiefs demanded freedom of worship and the confirmation of their own rights and privileges. They were willing to accept sheriffs chosen from amongst the Irish population, but refused to give hostages from their own families. These propositions were submitted to the Queen's consideration and, after much delay and hesitation, were accepted by her and a pardon issued in favor of O'Neill. But the latter, having on good authority learned that no reliance was then to be placed on the pledged faith of England's sovereign, evaded the ratification of the treaty, and took the field again in June 1598. The most memorable event of this campaign was the battle of the "Yellow Ford" fought on the little river Avonmore, in the County of Armagh, in August, 1598. Marshal Bagnal, the English commander, had at his disposal a force of 4,000 foot and 350 horse. His army was divided into three divisions, the first led by the Marshal himself and Colonel Percy, the cavalry under the command of Sir Calisthenes Brooke and Captains Montague and Fleming, and the rear guard under Sir Thomas Wingfield and Colonel Cosby. The Irish army, whose numbers were slightly in excess of the English, was commanded by O'Neill in person, aided by O'Donnell, Maguire and Macdonnell of Antrim. The battle, owing to O'Neill's skill and strategy, combined with the valor of his troops, terminated in a complete victory for the Irish, whose loss did not exceed 800 in killed and wounded, while the English, besides their commander-in-chief, lost 23 superior officers, and 1,700 of the rank and file left on the field. The victorious Irish likewise captured all the artillery, baggage, and 12 stand of arms.

The victory of the Yellow Ford was swiftly followed by the fall of Blackwater fort, the surrender of Armagh, and panic seized on the citizens of Dublin itself. In Munster two Irish officers, O'Moore and Tyrrell, who had entered the Province by order of O'Neill, drove the Lord President from Kilmallock to Cork. Ormond was closed up in Kilkenny and O'Donnell remained in undisputed mastery of all Connaught.

THE SALVATION ARMY.

The Salvation Army is a white elephant on the hands of the sectaries, particularly the Anglicans. From Kingston Dr. Wilson, an Anglican clergyman, wrote to the "bishop" of Ontario in reference to the Army. But the good bishop could do but little for his guidance. In his letter to Dr. Wilson the bishop makes some interesting observations. He begins by saying that he was horrified with much of what he saw in England of the Salvation Army. But then he adds that Dr. Wilson's testimony in favor of that body in Canada, or at least the Kingston contingent thereof, is so strong that he (the bishop) will not undertake to throw "a wet blanket on any movement having salvation for its object." We

are strongly of opinion that were Bishop Lewis to undertake the overwhelming of the Army with a wet blanket, that the instrument of punishment would be speedily removed to be applied to his episcopal self. The following from the bishop's letter is refreshing:

"You are quite right in giving prominence to the emotional element in our nature. It is as natural as the intellectual, and I always, when in Kingston, advocated an appeal to it by the church. But ask yourself: 'Have you and the other clergy ever striven in that direction? Have you ever thrown the churches open and free to the poor way-farers seeking after God, if happily they may find Him? Have you ever had short, bright services, with addresses to the emotional nature of your parishioners? If not, if instead there has been a freezing respectability and a patronizing dispensing of the Gospel to the working classes, then I think church methods should be tried before we fall into ways that are yet untested by experience. You are quite right in your efforts to give the movement a right direction, and I pray God you may be successful.'

The question that arises in our mind is whether the Army will permit Dr. Wilson to direct it. As it will likely have the direction itself of a great part of his flock, it will hardly permit his intervention.

MGR. GRANDIN.

Mgr. Grandin, Bishop of St. Albert, in the North West Territories, was born at St. Pierre de la Cour, in the diocese of Laval, France, in 1827. He made his classical studies at the little seminary of Poecigne, and immediately after his philosophy entered the novitiate of the Oblates at Losier in 1849. Four years afterwards he bade adieu to the beautiful land of France to devote his life to the Indian missions of Red River, where he has since spent himself in long and painful journeys, in cold and hunger, in fatigue and in sickness. In 1857, three years after his arrival in the North West, he was designated by the superior general of the Oblates to become coadjutor to Bishop Tache, with the right of succession. The bulls raising him to the episcopacy were signed by the Holy Father on the 10th of December the same year, but it was not till the spring of 1859 that the devoted missionary learned of his elevation to the episcopal office. Returning to France, he was consecrated with the title of Bishop of Satala, *et. p. i.*, and in 1860, though suffering from a painful illness, hastened to the North West to take possession of his old mission of Isle a la Crosse, where, with the exception of occasional periods of residence at St. Boniface, he lived for many years. We who now enjoy luxurious modes of travel to and from the North West can form no practical idea of the sufferings undergone by Mgr. Grandin and his fellow missionaries in reaching their distant homes. The ox-cart and snow shoe were their best modes of travel, but these often were unavailable. Nothing then remained but to traverse by the simplest and most primitive pedestrianism the vast solitudes of the prairie. How painful these voyages over cheerless wastes must have been we leave our readers to imagine.

In 1861 Mgr. Grandin left Isle a la Crosse to visit the distant missions of the Arthabaska-Mackenzie country. This journey to the polar regions lasted more than three years. In this journey the good bishop founded the mission of Providence which he fixed on as the future residence of the Vicar Apostolic of these distant regions, and there also came within an inch of losing his life. Of this journey an officer of the Hudson's Bay Company says: "The noble self-denial, coolness and admirable energy of the missionary bishop in the midst of difficulties, trials and sufferings of an exceptional character are above all praise." Of this journey also Bishop Tache says that it brought to light an extraordinary virtue and devotedness of which only hearts the most generous, and souls called to great deeds are capable.

Upon the erection of the diocese of St. Albert in 1871, Mgr. Grandin became its first titular. Since that time he has had to exercise his zeal and jurisdiction over a well-defined territory. But this territory covers a vast domain extending from the Rocky Mountains in the West to the vicinity of Hudson's Bay in the east, comprising the whole of the districts

of Saskatchewan, English River, and Cumberland, besides that part of the district of York watered by the Churchill river. The wants of this immense diocese are keenly felt by the apostolic prelate who has it in charge. Mgr. Grandin has no other resources to meet these wants but the contributions of the society of the Propagation of the Faith, from which he is compelled to draw, to meet the expenses of his journeys, support missionaries, maintain religious institutions and extend charity to the poor Indians. These poor savages are now threatened with extermination itself, not this time through war and its dire consequences, but through the invasion of a civilization which menaces the red man with utter ruin. The Indian of the North West has now become the victim of white rapacity. In the name of civilization, injustice and immorality have forced the Indian population into a position that must inevitably lead them to destruction, if something be not done to forestall that injustice and counteract the evil effects of civilized immorality. Mgr. Grandin, who has lived twenty-nine years with those poor children of the prairie, who loves them because of their immortal souls, he who has taught them in all patience the truths of a religion of all charity, could not now, after the example of his Divine Master, but cherish them in their abandonment and misery. He has even devised a means of relieving them from their helplessness. This means consists in the opening of schools wherein shall be received children whose parents shall place them in the hands of the missionaries to take care of them lest they die. These children shall be taught to work, to cultivate the earth, to abandon the Indian mode of living, and to become useful citizens, able to support themselves by the product of their own labor. With this charitable object in view, the saintly bishop of St. Albert last winter proceeded to Ottawa, where he has been throughout the session. His venerable form has now grown familiar on the walks and in the corridors of our splendid legislative edifices. He visits not the Parliament buildings to admire the eloquence of our famed debaters, nor to push through any scheme of personal profit. No, there is not a shadow of mystery about his movements in Ottawa. Any dread or apprehension which even the most prejudiced might entertain, vanishes at the sight of his frank and holy countenance. Ministers feel that it is not with a diplomatist they have to deal in the case of Mgr. Grandin, but with a sainted prelate, whose works and sufferings attest his zeal. May those who rule our national destinies fully understand the legitimate character of his requests, the purity of his intentions, and the excellence of his propositions. May they suffer neither fear nor prejudice to blind them to the truth that the cause of God and the Church is the cause of man and society. To assist Mgr. Grandin in his noble undertaking the Bishops of the ecclesiastical Province of Quebec have, in a joint pastoral letter, ordered an annual collection at Pentecost throughout the Province in aid of the Indian schools of the North West. We trust that assistance from old Canada to Mgr. Grandin's good work will not be confined to this collection, but manifest itself in liberal contributions in every form calculated to promote the success of the undertaking. For our part we wish the good bishop of St. Albert many long years of usefulness and happiness in the North West, that he himself may see the fruits of his good works on behalf of an abandoned and suffering race.

RELIGIOUS PACIFICATION IN GERMANY.

The German press continues to discuss the advisability of abrogating the May laws. The ministerial press is disposed to say, whatever they may really think, that the negotiations between Germany and the Vatican are not likely to be crowned with success. These journalists affirm that the autograph letters already interchanged between the Emperor and the Sovereign Pontiff have not advanced the solution of the difficulty, but admit that as

the correspondence is not yet absolutely closed it may lead to something final and definite. The action of the Holy See, a power entirely and essentially religious, having in view nothing but the best interests of German Catholics, must always be independent of Parliamentary agitation of every kind.

The fault of German journalists is to confound the Vatican with a German political party. The German Catholics are indeed ably led in the Reichstag and Landtag, but their attitude in these bodies is that of a political party, and they carefully abstain from assuming responsibilities that are not theirs. They have the right, and they act upon it, of demanding freedom of worship in the just acceptance of the term. As for the final settlement of the difficulties between the Catholics of Germany and the government, they are perfectly satisfied to leave it between the Vatican and the Imperial government.

THE CARMELITE NUNS.

On the 18th of April last took place in Montreal a very solemn and affecting ceremony. On that day His Lordship Bishop Faber presided at the ceremony of the taking of the postulants' habit by Mlle. Garcean of Three Rivers, at the convent of the Carmelites, Hochelaga. There was a large attendance in the chapel, and all present were deeply impressed with the touching character of the ceremony they witnessed.

In connection with this happy occurrence *La Semaine Religieuse* remarks that the Carmelites first came to Canada in 1875, and were but five in number. They were enabled to found an establishment in this country through the generosity of a French Canadian lady, Mme. Fremont of Quebec, whose daughter belonged to the house of the order at Rennes, France, where she also died. Mme. Fremont bequeathed \$20,000 for the foundation of a Carmelite monastery in Canada. The number of Carmelite nuns at Hochelaga is now nine, of whom six are French Canadians, and there are seven novices. The sisters divide their time between work and prayer. They never use meat, and fast every day except on the four great festivals of the year. Their first repast is taken at ten in winter, and at eleven o'clock in summer. Their work consists principally in cutting, and embroidery, in the making of wax figures, flowers and religious ornate. The profits of their

FOR THE NORTH WEST.

His Lordship the Bishop of Ottawa will leave the capital on the 28th inst. on a visit of observation and recreation to the North West. His Lordship after spending some days in Winnipeg will likely proceed to St. Albert with His Lordship Bishop Grandin, titular of that see. We wish both prelates a very pleasant journey, and the Bishop of Ottawa a happy return to his own flock.

work is devoted to the maintenance of the monastery, but being insufficient for the purpose they have to have recourse to the charity of private individuals. The Carmelite order is contemplative, like that of the Precious Blood, established for the last twenty years at St. Hyacinthe.

IRISH IMMIGRATION.

Senator O'Donohoe has done good service in calling the attention of his fellow-countrymen throughout the Dominion to the sad circumstances so often attending the arrival of Irish immigrants in Canada. We endorse Mr. O'Donohoe's letter to the Mail, dated from the Senate chamber on the 5th inst. From the letter we take the following paragraph:

"The scene which is reported to have happened at Montreal the other day should never be allowed to be repeated. There should be no more 'destitute' Irish immigrants left to take care of themselves. Special means should be taken by our Irish societies to see that there are no more repetitions of the spectacle which shocked so many at Bonaventure station. No question of religion should interfere. Protestants and Catholics should fight only in their emulation to do good. Here is a field for union. Here is a broad, national and humanitarian platform, on which all can work. On this ground, at least, all hands can bury the hatchet. At Quebec, Montreal, Ottawa, Toronto and Sarnia, the Irish people should put their heads together and devise a plan for visiting the immigrants who are arriving en route, and see that in this plentiful land there are no more cases of 'distinction' to report on Canadian soil. At Quebec we should welcome the coming, and at Sarnia speed the parting guest. At Emerson and Winnipeg the Irish societies should do the same. There would be no lack of money. It could for this purpose be had for the asking. The result would be well worth the efforts. We would lift the shadow from off the brow of many a weary man, and we would give proof of that practical sympathy which is the best evidence of a desire to serve friends in affliction.

AMERICAN COLLEGES.

According to the annual report of the commissioners of education of the United States for the year 1881, we perceive that the number of colleges in the country is given at 362, that of the professors 3,540, and students 32,459. The receipts derived from regular college revenues \$2,080,450. In the libraries there were in 1881, 2,522,223 volumes. The value of college properties was in the same year \$40,255,976.

Out of 143 colleges in which theology formed one of the branches of learning, there were 21 Catholic institutions with 1,045 students, 18 Episcopalians, with 300 students, 18 Baptists with 991 students, 16 Presbyterian with 643 students, and 22 Methodist with 579 students. The other colleges belong to religious bodies of little or no importance. One pleasing fact is that the number of Catholic colleges is greater than that of any other denomination. If the proposed American Catholic University become a matter of fact, as it now promises to become, these colleges will no doubt enter on a career of higher efficiency and wider influence than they have yet succeeded in attaining. No system of education can be as fully efficient as it ought to be if its efforts be not directed from some vigorous central source and tend to the production of an united effect. Isolated labor in the good cause of christian education has been thus far the weakness of Catholic institutions of learning in the past. We will be happy indeed to chronicle the final and total disappearance of that weakness, which we shall be enabled to do when a national University, under the guidance of the Catholic hierarchy of America, springs into existence.

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