

# The Catholic Record.

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

LONDON, ONTARIO, SATURDAY, FEBRUARY 20, 1886.

NO. 384.

VOLUME 8.

**NICHOLAS WILSON & CO.**  
186 Dundas Street,  
Tailors and Gents' Furnishers.  
**FINE AND MEDIUM WOOLLENS A SPECIALTY.**

INSPECTION INVITED.  
**SEXTON'S GREAT SPEECH.**

A NOBLE STATEMENT OF THE CASE OF IRELAND.

In the House of Commons, London, on Jan. 22, Mr. Thos. Sexton opened the debate on the Address from the Queen. He received an ovation from the Irish members as he rose. His first ten minutes were devoted to a scathing rebuke to Lord Randolph Churchill, which was so convincing that Churchill at last jumped from his seat and interrupted Mr. Sexton. His arraignment of the Tory Government's bad faith was exceedingly effective. He said:—

"They deliberately excited certain hopes in the breasts of the people of Ireland. They deliberately spread a certain impression through the minds of the English people—they did all that to secure a certain result at the polls (cheers), and they turned without a moment's warning, and by an unprecedented act had induced the sovereign in the royal speech to use language which he held to be not duly respectful either of the freedom of speech of that House or of the usage, the custom, and the spirit of the British Constitution (cheers). They had always understood the function of the sovereign to be either to give or to withhold from bills sent up by the consent of both Houses Her Majesty's royal assent. But observe the language used in the Queen's speech with respect to the Irish National question. The sovereign was actually advised to say—"I am resolutely opposed to any disturbance of the Union"—that was the law of the mental law—"and in resisting it I am convinced that I shall be heartily supported by my Parliament and my people" (ministerial cheers). The party who presented themselves as the guardians of the Constitution had advised and induced the sovereign to depart from the constitutional course of waiting on the action of the House (Home Rule cheers). They had advised and induced the sovereign to take what would be found to have been the regrettable course of declaring in advance Her Majesty's opposition to a certain bill before the Houses had been pleased to consider that bill (cheers). Was it possible by that paragraph (possible) that if it should happen that both Houses of Parliament were to agree to a bill for the legislative independence of Ireland, the sovereign would unconstitutionally persist in the exercise of the royal veto to the extinction of the powers and of the functions of both Houses (hear, hear) If it did not mean that, it meant nothing at all (cheers). He thought—

IT WOULD HAVE BEEN MORE DECENT, MORE SEEMLY

and more constitutional for the Government to have refrained from giving the advice reflected in that passage until the time had come for the sovereign constitutionally to act—not in anticipation of the acts of that House of Parliament, but as a sequel to it (hear, hear). What did the Government mean by "the disturbance of the fundamental law"? How or why was one law more fundamental than another? The lightest law to which that sanction was given had the same legal effect as any law, however vital. Her Majesty's royal predecessor and relative, King George III., in 1782 gave his royal assent to a law which not only conceded legislative independence to Ireland, but actually declared, and the language remained on the Statute Book to England's eternal shame, that that legislative independence to which the sovereign now declared itself to be resolutely opposed, should ever remain. (Irish cheers). People sometimes talked as though an independent Irish Parliament were a matter of ancient history, but it should be remembered that there had been a series of Irish Parliaments. It was only 100 years since the last Irish Parliament met, and yet Irishmen were now told that it was impossible to alter "the fundamental law."

THE FUNDAMENTAL LAW."

although the sovereign and both Houses of Parliament were pledged 100 years ago to the concession, and to the permanent existence of that legislative independence which now must not be even argued (cheers). Her Majesty's Government had, unfortunately, given the sovereign ill advice. The truth of the statement would, no doubt, be accepted hereafter. Those who believed in the consistency of the action and mind of Her Majesty's Government must have been surprised at some passages in the Queen's speech. Even those who had no faith in their consistency, but no belief in their intelligence, must have experienced similar astonishment. (laughter). For while he found that the rising in Eastern Roumelia was giving an expression to the desire of the inhabitants for a change in their political arrangements, and although the desire of the inhabitants of Roumelia, expressed in that moderate and constitutional manner, had led Her Majesty, under the influence of her advisers, to feel herself bound to carry on negotiations to realise the wish of these inhabitants (loud cheers), a little lower down in the speech he found that deep sorrow was

recorded to have been caused in the royal mind by an attempt to excite the people of Ireland against the maintenance of the Union (laughter).

A RISING IN ARMS

by a rebel population in Roumelia was conclusive proof to the royal mind of the justice of their cause, but the election of Nationalist representatives by five-sixths of the Irish people, in the manner prescribed by the British Constitution—that election being conducted in a peaceful and orderly way—was not to be accepted as an expression of the desire of the people, but was to be treated, in the language of the sovereign, as simply a regrettable and deplorable attempt to excite hostility against the Legislative Union (loud cheers). What was the moral Her Majesty's Government wanted to drive home to the mind of the people of Ireland (renewed cheers)? Were they to understand that as long as the Irish people confined themselves to orderly and legal and constitutional modes of giving expression to their desires they would be despised and condemned, and that the expressions of their desires would be taken to be valid by the Government or by the royal mind of England until they were driven and compelled to rise in arms (loud cheers)? No body of men vested with the grave and solemn responsibility of the issues of Imperial rule had ever committed themselves to an inference so imbecile or so fatal as that which might be drawn from those two paragraphs in the royal speech (cheers). The Cabinet consisted of 14 members, and he ventured to say that any 14 school boys who could not produce a more congruous document deserved to be whipped (cheers and laughter).

THE QUESTION OF LOCAL GOVERNMENT

had been to the forefront during the recess. After all that had been said about local self government in Ireland, what was done with it in the speech? They were told that as soon as procedure was done with the Government would go on to give to England and Scotland county councils of a representative character. They all knew that in England and Scotland county government was not so offensive or so injurious to the people as it was in Ireland. In England and Scotland county government was conducted by gentlemen between whom and the people there existed not only no conflict but a general confidence, and yet while councils of a representative character were promised to England and Scotland, not one word about the representative character of the councils was said in the case of Ireland (hear, hear). The bills of England and Scotland were to precede the bill for Ireland; and if they indulged the wild and improbable supposition that Her Majesty's Government were to remain in office, the prospect before members for Ireland was this—that procedure would occupy till Easter; that the English and Scotch County Government Bills would consume the time until Whitsuntide, and that the House would approach the consideration of a worthless bill for the county government of Ireland about the time when honorable gentlemen in that House began to pine for the pleasures of grouse shooting, and to think of the charms of country life (hear, hear and laughter).

THE SOLE PRINCIPLE WHICH ACTUATED THE present Government was the desire to get into office whenever they could, to occupy it as long as they could, and when they were thrown out to get back as soon as possible (loud Opposition cheers and laughter).

COERCION WAS PROPOSED,

but when either the Government or their successors came forward with their bill they would be left under no mistake for a single moment (loud and prolonged Irish cheers) as to the determination of the Irish Party to contest every such attempt to injure and insult their people, and to fight every inch of ground along which it would have to pass (Irish cheers) to the utmost of their power (cheers). They would fight it by every means at present known to Parliamentary usage, and every means they would enable them to conceive (Irish cheers). They were ready to fight positive proposals, but were not prepared to debate a when or an if (hear, hear). He pitied the Government more than he blamed them (laughter). He believed that they had good intentions last week, but their intentions had disappeared under the pressure of circumstances (hear, hear). The right honorable gentleman, the leader of the House, had, of course, to bear in mind that he had arrayed in the ranks of his party a certain poisonous element in the shape of 18 Irish Tories (hear, hear and laughter). He must also bear in mind that nine Irish Tories had been elected by English constituencies. If the Government proposed one speck or atom of remedial legislation they would, owing to their desertion and opposition (no, and hear, hear). No, they said, why we saw a gentleman, an Irish ex-official of undoubted military spirit oppose him (Mr. William Johnston) (laughter and derisive cheers), who had proclaimed over and over again that upon the day that Home Rule was passed—they should remember with the consent of this Parliament—that he and his valorous followers would line with rifles every ditch from Belfast to the Boyne (great laughter and derisive Irish cheers). They all knew that the cardinal article of this gentleman's creed—an article which threw into the most complete insignificance the 39 Articles—was that rather than allow Home Rule for Ireland they would kick the Queen's crown into the Boyne (laughter and cheers). Irish rebels were in former days have been found in the National ranks, but Irish rebels were today enshrined in the ranks of the Constitutional party (laughter and loud cheers). They would be lining Irish ditches with rifles, and amusing themselves by kicking

the Queen's crown into the Boyne (laughter). Mr. William Johnston, excitedly—"I never said so" (loud and prolonged laughter, and cries of order).

The Speaker, amidst a scene of some confusion, rose to his feet. Mr. Sexton resumed his seat, but Mr. Johnston remained standing, and his action was the signal for another outbreak of murmurs and loud cries of "order" and "chair" from the Irish benches, whereupon the honorable member resumed his seat.

The Speaker—"The honorable gentleman will have a favorable opportunity after the conclusion of his speech of making a statement made by the honorable member. He is out of order in interrupting" (loud Irish cheers).

Mr. Johnston again rose to speak, but was greeted with cries of "order," "chair," and "sit down," by the Irish members, and after a vain attempt to make himself heard he resumed his seat.

Mr. Sexton, resuming his speech, said he hoped the honorable gentleman would not continue in the House the habit of indiscipline which led to his severance from official life in Ireland (loud cheers and laughter). He had never said that the honorable gentleman had boasted that he would indulge in the specific luxury of kicking the Queen's crown into the Boyne. He did say that he had repeatedly and his Government would immediately die of an "internal disorder" (great laughter and derisive Irish cheers). On the other hand, he believed that he could not propose coercion, for the common sense of the country would reject it. He had not a shadow of a case to show for it.

In the Queen's speech reference was made to the absence of serious crime in Ireland. The constitutional pilots of coercion had been silent; not one word had fallen from the judicial bench to intimate or hint that juries were unwilling to convict. The right honorable gentleman in his speech conclusively proved that the ordinary law was amply sufficient to meet crime (cheers). Only a few days ago two judges in Ireland refused to change the venue in a certain case, and stated that their knowledge of the verdicts found by the juries in that and other counties did not entitle them to do what they were asked (loud Irish cheers). The only claim for coercion rested upon the charge of boycotting. He would solemnly tell the House that boycotting, though it had its grave and contemptible aspects, was in fact,

A SAFETY VALVE AGAINST OUTRAGE.

He would prove it in a few words. The condition of things in Ireland was this—that the bulk of the small occupiers had cleared themselves of their last penny—sometimes selling their stock, sometimes their very furniture—two or three years ago, to gain the advantage of the Arrears Act. They robbed them selves of the last penny they had in the world in order to procure a certain slice in the years which had elapsed since then the value of every staple article of produce had gone down upon the average all round about 40 per cent. He could assure the House that the small farmer in Ireland was not able at the present moment to get for his produce all round within 40 per cent. of what he could have got when the judicial rents began to be fixed (hear, hear). The tenant could not pay judicial rents this year—it was impossible. English gentlemen who listened to him knew the truth of what he said. They had reason to know the gravity and reality of the agricultural depression. They knew that their households had cut down their expenses; that some of them had parted with their town houses, and in various ways had practiced a rigid economy in order to give a suitable abatement to their tenants. It was very strange that English gentlemen who had thus shown a generous regard to the interests of their tenants should unite themselves for the purpose of denying similar rights to Ireland with a body of hard driven and unscrupulous Irish landlords (cheers), who refused to give an abatement of 20 per cent. of their Irish tenants, and another great English landlord in Ireland had given a similar abatement; but in these cases the Irish tenants had the good fortune to be under landlords whose instincts were guided and whose conduct was governed by the usages of English life. But what was very strange to him was that the Duke of Devonshire having given this abatement of 20 per cent, and thereby admitted the urgent pressure of the Irish agricultural crisis, should have accepted association with the landlords who were refusing abatements, and had placed himself as the head of the extermination of the tenantry which waited on Lord Salisbury to urge either that the Irish tenants should be compelled this winter to pay unrebated rents while parting with every shilling they had for food (cheers), or for dealing with their land this year, or else that they should be turned out of their holdings, and the landlords enabled to break the tenancy (cheers). He was glad the right honorable member for Midlothian,

Mr. Gladstone, was present to hear him, and he would tell the right honorable gentleman that the real object of this cry for coercion was to enable the landlords to break the tenancies created by the Act of 1881 to enable these rack-renting and unscrupulous landlords with a millstone of debt round their necks (cheers) to immorally and flagrantly evade the responsibility and duties pressed upon them by the solemn fiat of the law (cheers).

The Speaker—"The honorable gentleman has talked about the legislative union. Why, it had ruined them. It took them away from their own country into competition with the land lords of England. It had sent them out upon a wild goose chase of competition in the cost and expense of life with a far wealthier set of men than themselves. After 85 years the country saw the consequences. It saw this set of poor creatures Irish landlords with two thirds of the fee-simple value of their land in the hands of English money lenders. Was it because three generations of these spendthrifts found themselves in the hands of those who were generally termed the Jews, that when they had got to this desperate pass they were to be enabled to extract their unabated rents for the purposes of their own extravagance Irish landlords with two thirds of the fee-simple value of their land in the hands of those who were generally termed the Jews, that when they had got to this desperate pass they were to be enabled to extract their unabated rents for the purposes of their own extravagance Irish landlords with two thirds of the fee-simple value of their land in the hands of those who were generally termed the Jews, that when they had got to this desperate pass they were to be enabled to extract their unabated rents for the purposes of their own extravagance Irish landlords with two thirds of the fee-simple value of their land in the hands of those who were generally termed the Jews, that when they had got to this desperate pass they 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Every Year.

BY FATHER BEAN.
The spring has less of brightness
And the snow a shaggier whiteness
Nor do summer flowers whiten
Nor do autumn fringes tinkle
As they once did for us sicken
Every year.

"THE TABLET" AND IRELAND.

From the Freeman.

The strictures which, in view of the best interests of both countries, we felt bound to pass on the Tablet have, as we pointed out on Monday in our leading columns, drawn from that journal some further notes characterized by its usual superficiality and inconsistency. To examine and refute these, serious, would be to some extent a waste of time, since the Tablet has for long ceased to be a force in English journalism.

To this most just and reasonable demand the Tablet answers, no. It does not conduct to examine or discuss. It is the ruck of Britons who declare we shall never have justice because they will it. With far greater inconsistency, however, since while calling on the unprincipled English factions to coalesce in resistance to the Irish demand, it tells us that union with us, Irish Papists, is not to be thought of.

unique. It had defects in point of form, which made compliance with its demands difficult if not impossible. But really and substantially the struggle which it represented was the foremost of that later struggle and crowning victory which has placed our present illustrious Archbishop in the chair of St. Laurence O'Toole.

Two courses were open to English Catholics after Emancipation—one to conceal their distinctive principles (as they are again and again recommended to do in the Tablet) of day, and become a component part of English civilization; the other to struggle for the re-establishment of the Christian order in the public affairs of their country, and for the restoration of the Empire to Catholic unity.

It is rapidly improved by relief from physical suffering than in any other way. Step on your friend's corn, and the impulse to strike is strongest. Patnam's Painless Corn Extractor, by quickly and painlessly removing them, insures good nature. Fifty imitations prove its value. Beware of substitutes. "Patnam's," sure, safe, painless.

EVICTED ON CHRISTMAS EVE.

The correspondent of the Cork Examiner writing from Dungarvan under date of Dec. 24th, says:
At an early hour this morning a force of police numbering close on 200 men, under the control of County Inspector O'Connell, Portlaw, and District Inspector Wynn, proceeded to Vismerton, Modelligo, about seven miles from Dungarvan, to carry out some evictions on the estate of Major Chearney, Cappoquin.

THE FARM HOUSE REACHED.
On reaching the farm yard the large crowd of people raised a fearful cheer, and kept up a continual storm of booing and hissing. Some sods were thrown at the police, and expressions of a most uncomplimentary character were freely indulged in regarding Major Chearney, the landlord.

PROTESTANT FORGERIES.

SOME SPURIOUS DOCUMENTS CIRCULATED AGAINST THE CAUSE OF TRUTH.
It is not strange that no Catholic writer has yet attempted to draw up a list of the Protestant forgeries which, during the last three centuries and a half, have proved such a valuable resource to the enemies of the Church when desirous of poisoning the public mind in regard to historical matters that are connected with the Catholic religion.

1. The pretended "Answer of the Abbot Dinot to St. Augustine." This forgery was exposed more than two centuries ago by the learned and honest "Vindication of the True Church of Christ shown," etc. It is now given up by all Protestant historians—e.g., by Hadden and Stubbs, and in the "Dict. of Christ. Biog. and Literature," etc., and yet it is still constantly to be found in a popular Protestant book and pamphlet.

Wander-Land.

I wonder what makes the sky so blue;
I wonder what makes the moon so bright;
And whether the lovely stars are born
Like brand-new babies each summer night.

THE CHRISTIAN ADVOCATE ON THE LITTLE GOSPEL OF THE HOLY NAME OF JESUS.

Western Watchman.
In a recent issue we undertook to call the attention of our devout Catholic readers to the devotion of the Little Gospel, and we gave a few instances in which the pious wearing of the pocket containing the Gospel of the Holy Name of Jesus had been attended with extraordinary results of miraculous character.

DANGERS EVERYWHERE.

There is nothing which exercises a more baneful effect on society than a participation in anything which has a tendency directly or indirectly to undermine morality. Morality is the life and soul of society. In its absence society becomes the school of Satan.

HOME.

Home is the one place in all this world, where hearts are sure of each other. It is the place of confidence. It is the place where we tear off that mask of guarded and suspicious coldness which the world forces us to wear in self-defence, and where we pour out the unreserved communication of full and confiding hearts.

ACTION OF THE NATIONAL LEAGUE.

Immediately afterwards a meeting of the National League was held, which was presided over by the Rev. Father Sladen, Modelligo. He condemned the cruel proceedings that had taken place, and had deprived poor Broderick of a home—the place where for generations his people lived and spent many a cheerful Christmas. Now their first duty was to build a hut in which to shelter the wretched family and to give them a home and a fire on the occasion of the great Christmas festival just at hand (cheers).

THE CHAPEL BELL IN IRELAND.

Along the dew-gemmed fields and woods,
Over the shamrock-spangled hills;
Through the green earth's soft coils,
Above the murmuring rills,
Gleed sounds are ringing soft and clear,
Bliss sounds that no more shall near
On Irish grounds; Ah! never more
I'll wait beside my cottage door,
Or in the present, grassy dell,
The summons sweet of chapel bell.

A PROTESTANT TRIBUTE.

A Non-Catholic Writer Discusses Heroism of Jesuit Missionaries.
THEIR CHIVALROUS DARING OVERTHREW THE TALES OF KNIGHT ERRANDTY.
A recent article in the Edinburgh Review, entitled "The French in North America," and which deals with certain books lately published in Boston by Paikman, contains the following tribute to the heroism of the Jesuit missionaries in Canada.

THE CHEAPEST MEDICINE IN USE IS DR. THOMAS' ELECTRIC OIL.

Thomas' Electric Oil, because so very little of it is required to effect a cure. For croup, diphtheria, and diseases of the lungs and throat, whether used for bathing the chest or throat, for taking internally or inhaling, it is a matchless compound.

DR. THOMAS' ELECTRIC OIL.

DR. S. W. COHEN, of Waco, Texas, says: "I have used your Emulsion in Infantile wasting, with good results. It not only restores wasted tissue, but gives strength, and I heartily recommend it for diseases attended by atrophy."

OPHEM'S NATIVE SORCERERS.

Opphem's Native Sorcerers, Battle Creek, Mich., writes: "I used a few kettles of boiling water on my hand, at once applied Dr. Thomas' Electric Oil, and the effect was immediately to allay the pain. I was cured in three days."



FEB. 20, 1886.

The Chapel Bell in Ireland.

Along the dew-gemmed fields and woods, Over the shamrock-spangled hills; Through the green earth's shades, Above the murmur of the rills, Glad sounds are ringing soft and clear, On Irish grounds, as never more I'll wait beside my cottage door, Or in the present, grassy vale, The summons sweet of chapel bell.

The ship is anchored in the bay, And ere another Sabbath light, shines on the churchyard, old and gray— The storied pinnacles, the altar white, The grave, the altar and the cot— And every memory-haunted spot, All shall have faded from my eye, Even friends I loved so warm and true; Sad eyes shall weep a long farewell, To Ireland, home, and chapel bell.

Our fathers met in days of old In lonely cave or green hillside; In secret their heads were bowed, And there by stealthy Crucifix, Came down from heaven in lowly guise To warn their hearts and dry their eyes. From nature's shelter to the rock, Their footsteps left a gory track; On gibbet dark, in convict cell, They died who loved the chapel bell.

Those days were dark, but God knew best; In secret their heads were bowed, And there by stealthy Crucifix, Came down from heaven in lowly guise To warn their hearts and dry their eyes. From nature's shelter to the rock, Their footsteps left a gory track; On gibbet dark, in convict cell, They died who loved the chapel bell.

A PROTESTANT TRIBUTE.

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THEIR CHIVALROUS DARING OVERTHROWS THE TALE OF KNIGHT ERRANTRY.

A recent article in the Edinburgh Review, entitled "The French in North America," and which deals with certain books lately published in Boston by Mr. Parkman, contains the following tribute to the heroism of the Jesuit missionaries in Canada. The fact that the writer shows throughout his article that he has no sympathy with the Catholic Church makes his testimony in this instance all the more weighty:

"The heroic courage and unselfish zeal could have Christianized North America. The missionary annals rival in deeds of chivalrous daring, the tales of knight errantry, or the legends of the Saints with which Ignatius Loyola soiled his sickness. Fervent in their Master's cause, strong in religious enthusiasm, they labored in North America with all-embracing activity to advance the interests of their Order, of the Papacy, and of France. Directed, disciplined, impelled, restrained, by one master hand, yielding obedience as complete as that of a corpse, they impressed on the world the tremendous power of their organization. If Xavier alone has become canonized Saint of Christendom, many of his brethren were heroes of no common name. In China, Japan, Tibet, Brazil, California, Abyssinia, and Caffre land, they performed miracles of self-denying devotion.

"Above all, in North America, men like Le Jeune, Brebeuf, Garnier, and Chaumont braved famine, solitude, insult, persecution, and torture, tasted day after day the prolonged bitterness of death in its most appalling forms. At first the labors of the Jesuits were among the Algonquin children. But no permanent results could be obtained among the wandering Algonquin hordes. Le Jeune determined to establish a mission among the numerous Huron tribes who lived in the Western lakes. In 1634, Brebeuf, Daniel and Devot left Trois Riviers for Lake Huron. The hardships of the voyage, which lasted thirty days, were so severe that even the iron frame of Brebeuf almost succumbed.

"Partly from the fear of offending the French at Quebec, partly from superstitious awe, the Jesuits were permitted to settle and to build houses in the Huron town.

"In France the utmost enthusiasm was aroused for the Missions; Brebeuf's 'Relation' produced a prodigious effect; as time passed on more Jesuits crossed the sea to aid in the work of conversion. The central Mission House, near Lake Huron, served as a residence, hospital, magazine, and refuge in case of need. The Huron towns, all named after Saints, were divided into districts; to each of which two priests were assigned. The Missionaries journeyed singly or in pairs from village to village, till every Huron town had heard the doctrine. Their circuits were made in the depth of winter, for it was not till November or December that the Jesuits settled in their village. The Jesuits paid for their lodgings with needles, beads, awls, and other small articles. They taught the Hurons to fortify their towns, doctored the sick, instructed children, and preached to adults. But converts were hard to make, and harder still to retain. But if the Jesuits converted few of the savages, they gained personal influence. Their disinterestedness, integrity, and blameless lives gradually told upon the Indians. Their patience and tact were never at fault.

"Their most determined enemies were the sorcerers, medicine men, and diviners, who swarmed in every village. To the Hurons the priests appeared as rival magicians. They looked upon the black-robed strangers as 'Okies,' or supernatural beings, masters of life and death, controlling the sun and moon and the seasons. They attributed to them the changes in the weather, the scantiness or abundance of their crops; they came to them for spells to destroy their enemies, and for charms to kill grasshoppers. Brebeuf foretold an eclipse, and his prophecy was fulfilled; the natives therefore failed to obtain rain; nine Masses to Saint Joseph broke up the most obstinate drought. But the triumph was not an unmitigated advantage. Pestilence and small-pox decimated the people, the

DEVILS LAKE.

MISSIONARY WORK OF THE BENEDECTINE FATHERS AMONG THE SIOUX INDIANS IN NORTHERN DAKOTA.

Washington, January, 1886. Away up in the north of Dakota, not far from the Canadian frontier, is a lake, about 60 miles long and 10 miles wide, called Devils Lake. I could never find out satisfactorily why this lake was named after the devil. It is, perhaps, because in former times wild hordes of various tribes of Indians, who had temporarily settled here, did spread terror and horror in all directions from this place, and then moved to some other point; yet we find whole mountains of bones of slain Indians here—ever exercised a great influence over the Indians residing here and by witchcraft, holy dances, etc. they call them, by exorcisms, and devils service in manifold forms, made this poor, self-concocted people his loyal and willing servants, or probably the lake itself has something horror exciting for itself. The Rev. Father Marty placed this mission under the powerful protection of St. Michael two years ago, and it has already here verified itself: "Michael pugnavit cum dracone et fecit victoriam, Michael fought with the serpent and gained a great victory." The Indians who are living around this lake, and are now applying themselves so peacefully to farming and Catholic religion, were ten years ago not quite as harmless and friendly disposed as they are to day. For the good Sisters had come to fly before a band of such Indians and ask for protection in the neighboring Federal Fort Totten; one of the Sisters carried the viaticum, and the other Sisters seized such articles as they could find. The priest, a Canadian, who happened to be here ten years ago, had also to take flight in haste after his return. The Sisters who are now in charge of the school, came here ten years ago from Canada; only two years ago they had besides the schools a fine hospital, wherein the sick Indians received the necessary medical treatment and nursing. But on a cold day in February, during a severe storm, a fire broke out and laid the entire edifice in ashes; the convent, the chapel, the hospital, everything was destroyed. Fortunately no lives were lost. Since we have no hospital, the Sisters make from time to time the rounds, looking for sick Indians to their huts, and if they find one at point of death, they remain day and night by his bedside, giving him spiritual and bodily consolation.

"115 Indian children are at present residing in the school-house at this place. Besides tuition in reading, writing and arithmetic the girls receive instructions in cooking, baking and other feminine employments. During the past three years several pupils, who had married in accordance with the Christian rite, were married in accordance with the Christian rite, and are leading an exemplary Christian life, and are also visited regularly by the priest. The good Sisters do not fail to keep a maternal eye upon their former pupils; they visit them frequently and see that the young wife keeps the house neat and tidy, looks after the children properly, does her work regularly, mends and irons her clothes, and particularly that she does not omit her prayers at home. That the Indians here have made good progress in farming, an inspection of their fields, which are all fenced in, will give convincing proof; many Indians cultivate from 40 to 50 acres. They plant wheat, corn, potatoes, etc., and gather so much, and out of the proceeds of which they buy agricultural implements, horses, provisions and clothing. The Indians at this place do not receive any more rations from the government, but such of them as distinguish themselves by industry and good behavior, receive horses, wagons and clothing from the government as a present. The Christian school Indian brings one or two sacks of wheat as a Christmas gift to the missionary.

Now we will relate how the Indians here consecrate the Sunday. No matter how cold, or stormy the weather may be, rain or snow, the chapel is always crowded on Sunday. On Sunday mornings there are always two divine services held, for otherwise half of the congregation would have to stand outside of the chapel. They come even in the midst of winter from a distance of 10 to 16 miles to church, some come in sleighs drawn by oxen or ponies, the poorer ones come afoot in the severest cold. Some bring a lunch, while others return contentedly home after divine services with an empty stomach.

All singing during the service, and indeed with might and main. Before and after High Mass, before the sermon and before the Catechism, the singing is conducted in the Indian language, but during the High Mass only Roman choral songs are recited, and indeed with great precision. At vespers also everything is accurately sung in accordance with the vesperal. An Indian youth, 15 years old, plays the organ, and although we here do not yet belong to the Cecilia Society, we are nevertheless true Ceciliaans in heart and deed. The Indians like to sing, they have strong, melodious voices, entirely appropriate for the Gregorian song and many an old Indian has learned to read during the winter, so that he should also be able to sing at church from the book. It is almost incredible, how quickly many of these Indians learn to read and write. On these holy days the whole congregation goes to the holy Sacraments, old and young all approach with great joy and devotion the Lord's table. There are about six such Communion days for the whole congregation during the year. On these days the St. Joseph's Society prepares, in an adjoining Indian house, a frugal repast, where at noon all can satisfy their appetites. But the members of the St. Joseph's Society go regularly once a month to the holy Sacraments.

In a Dangerous Condition.

Any man, woman or child is in a dangerous condition when neglecting a constipated state of the bowels. There can be no perfect health without a regular action of this function. Burdock Blood Bitters cure constipation by imparting a healthy tone to all the secretions.

NATIONAL PILLS purify the Blood, regulate Stomach, Liver and Bowels.

A Seasonable Item.

During the breaking up of winter, when the air is chilly and the weather damp, such complaints as rheumatism, neuralgia, lumbago, sore throat, croup, and other painful effects of sudden cold, are prevalent. It is then that Hagar's Yellow Ointment is found truly valuable as a household remedy for all such ailments.

THE WIDOW'S SON.

BY M. C. WALSH.

"Father, I have a favor to ask of you," observed Amy Archdale, a beautiful girl of twenty, as her father came home from business one summer evening. "Well, Amy dear, what is it you wish?" asked Everett Archdale, who was accustomed to grant every reasonable request his fair daughter made. "Have you a vacancy in your office for Robert Alger?" she asked, timidly, looking up into his calm face, anxiously. "Robert Alger," repeated Mr. Archdale, reflectively, "how happens it that you take so much interest in the young man?" Amy blushed and said earnestly, "Oh, papa, if you knew what a hard struggle the poor widowed mother has to get along, you would not need to ask that question; and now Robert has returned from the West and is anxious to support, or even assist her, but cannot get a position."

"Well, my dear child, that is really too bad, but it is no affair of mine; still I am disposed to do what I can to alleviate distress; so if you will have Mrs. Alger send Robert to the office to-morrow, I will see what I can do for him." "Oh, thank you! thank you, papa," And the young lady's face became radiant with a flush of pleasure. Amy Archdale was the only child of Everett Archdale, Esq., and heir to his fine fortune and extensive estate of Elmwood. Mr. Archdale was a wealthy merchant, who owned quite a number of ships engaged in foreign trade. After dinner Amy dispatched a servant with a note to her friend, the Widow Alger, notifying her to send her son to the merchant's office on Weybosset street the following day. He applied himself eagerly to his duties, and at the end of six months was promoted to the full charge of the books with a largely increased salary.

MISSION WORK.

Following is the report of the missionary on duty here: "The priority of the Indians on this reservation belong to the Catholic Church. The mission is entrusted to the care of the Benedictine Fathers and the Sisters of Mercy or Gray Sisters of Montreal. If the missionaries succeed to win over the Indians effectually to Christianity, then is this in a large measure the case at this agency. The Sioux tribe residing here, who formerly were devoted to idolatry, superstition and fanatical customs, have completely abandoned these abominable practices. They are now attached to the Christian religion with more firmness than they formerly were to their idolatry. Polygamy is abolished, the marriages are solemnly concluded in the presence of the whole congregation. Since July, 1883, twenty-five pairs were united in this manner during divine service in the church, and in the previous year twenty-two bridal couples received the solemn nuptial benediction. The christenings since last July amounted to 94. The new church now in use was erected last Spring at an expense of \$800. For its erection and outfit all the savings of the mission were applied. The young people are now united in a society, whose aim is to show by example and good conduct, that they are leading a good Christian life, to go around among their people and instruct the ignorant, to visit and assist the sick and to procure for their modest means all necessary for those in need and worthy of charity; furthermore will said society work together to abolish all Indian abuses and to exterminate the last remnants of the traditions of their ancestors. Sunday is here celebrated in a manner due and befitting the Lord's day. Even during the severe winter months the native faithful come from a distance of twelve to fourteen miles in their sleighs, mostly drawn by clumsy oxen, to attend divine service. Not a wicked word can be heard in general enmities or animosities among the people, and drunkenness and dissipation are things totally unknown here. All live in mutual concord and exhibit the salutary fruits of a good Christian influence."

Fast Young Men.

Most cities and large towns are cursed with a lot of useless young fellows who seem to have no object in living but to enjoy themselves. They are in most cases the sons of respectable and industrious parents. They are known as "fast young men." They are drones in society. An investigation of the cause which makes a respectable boy become a "fast young man" will show that there is something wrong in the system of training up the youth in this country. The want of that solid instruction which can be given by parents and guardians, that inculcates the duties each one owes, first to his Creator, and next to his fellow-men, who had devoted his youth to some useful purpose would be an ornament to society. The petted boy is in danger of developing into a fast young man. Having his wants and every wish gratified, he loses his balance, associates with vicious companions, frequents the theatre and gambling hell, and before manhood is a gambler like a trooper and wallows in mire of impurity. He looks down on his father as an "old fogy," and is not a little ashamed of his origin. Late hours, vicious companions and dissipation complete his character, and he is ready for any crime. The local council of the things of fast young men. The evil existence of this class is working unutterable injury to society.

Parents and those who have the care and guardianship of youth should never permit a "fast young man" to enter their house.

Not more than three years ago, the priest had constantly to combat against the nonsensical dancing; generally on Saturday towards evening the great drum could be heard in all directions and then themselves in a fantastic manner, dressed their bodies with all possible colors,

Does Mr. Archdale reside here?

"He does, sir," replied Amy; "please come in." And she led the way to the humble little parlor, followed by the visitor, after which she retired as Mr. Archdale entered the room. "Mr. Everett Archdale?" queried the stranger. "Yes, sir." "Well, Mr. Archdale, I am the young man who purchased your estate to-day." "Yes!" "Then you do not know me?" asked the visitor standing up and casting aside his false beard and other disguises. "As I live, it is Robert Alger!" exclaimed Mr. Archdale, in astonishment. "That is my name, sir," admitted Robert (for it was indeed he). Explanations followed. The ship upon which Robert had sailed, nearly two years since, had foundered in the Indian Ocean on her outward voyage. Himself, one of the mates, and two sailors were the sole survivors! They had embarked in one of the quarter-boats, and after having drifted about under the brassy glare of a fierce tropical sun for three days, and spent four dreary nights tossing about on the desolate waste of waters, they were eventually picked up by a passing ship and brought to Australia, where Robert had until recently remained.

He had managed to secure his money before leaving the sinking ship, and once engaged in business at Sydney, intending, if successful, to return home after a while and surprise his mother. His business enterprise prospered; and at the end of the first year he had accumulated a snug little fortune. He remained six months longer, and then determined to return home, as he felt assured he had made enough money to afford him a handsome capital with which to engage in business in his native city—Providence. Accordingly he came home, via San Francisco. Daring his wanderings in the West he had heard nothing from his partner for some years, he determined to visit the place on his way home. He did so, and was surprised to find his claims in the hands of strangers and paying handsomely. On inquiring, he learned that his partner was dead and these strangers had taken full possession three or four years since, usurping all rights! He still retained his papers, however, he placed the matter in the hands of a lawyer, who was instructed to institute immediate proceedings against the invaders. Mrs. Alger was nearly overcome by the intensity of her joy when she was led into the room to meet her long lost son. And when the good mother held her boy in her arms and wept with great joy, the scene was indeed an affecting one to those present. Amy greeted the wanderer with the cordiality of sincere friendship. Robert had heard the whole story of her heartless lover's treachery, and sympathized with the maiden in her double sorrow. "This was mainly the incentive that had prompted him to assume his disguise and purchase the homestead when it was sold by the Sheriff. "Oh, Mr. Alger, how kind you were to buy our house and save it from strangers! I shall certainly feel privileged to visit your mother frequently when she takes up her abode there," said Amy, as she followed him to the gate, when he was about to return to his hotel. "So you shall, Miss Archdale," he faltered. "But—why can you not take up your abode there, too?" He hesitated, for his heart throbbled so wildly that it seemed to check his further utterance. Finally, however, he made a desperate effort to control his feelings and contrived to murmur: "As my wife, dearest Amy, for God knows I love you with all my heart!" An ecstatic feeling of joy thrilled through Amy's frame as she sweetly murmured: "So be it, Robert; you are a noble man, and I can desire no better husband."

Business Principles.

Uncle Rastus—Kin I kerlick a little bill, Mr. Robinson? Mr. Robinson—What is it for, Uncle Rastus? "Fits for sawin' dat las' col'd ob wood, sah." "But I paid you once for dat job." "Is yer sho'?" "Yes, I'm sure." "Has yo' got er receipt?" "Receipt? No." "Den I tell yo' what ter do, sah. Yo' give me de money an' I givs yer a receipt for it. Den's a bizness principle, and we doan neberber one ob us hab no mo' trouble 'bout de account."—Life.

A Bad Breakdown.

It is a common thing now a days to hear one complain of feeling all broken down with a faint, weary, restless, languor, with strength and appetite nearly gone, and no well defined cause. This is general debility, which Burdock Blood Bitters promptly relieves, and most invariably cures.

A Wise Choice.

In selecting a remedy for coughs and colds the wise choice is to take one that loosens the tough mucous clings to the air passages. Such a remedy is Hagar's Pectoral Balsam, which promptly breaks up hard colds and their troublesome effects.

DR. LOW'S WORM SYRUP will remove Worms and Cause, quicker than any other Medicine.

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The Catholic Record
Published Weekly at 68 Richmond Street
London, Ontario.

General Agents: Messrs. Donald Grove and Louis King, Ottawa Agency; F. J. Coffey, Gen'l Agent, 74 George St.

Approved by the Bishop of London, and recommended by the Archbishop of St. Boniface, the Bishops of Ottawa, Hamilton, Kingston, and Peterborough, and leading Catholic Clergymen throughout the Dominion.

Catholic Record.

LONDON, SATURDAY, FEB. 20, 1886.

CALENDAR FOR FEBRUARY.
16 Feria, St. Juliana, Virgin and M.
17 Feria, St. P. and St. P.
18 St. Blaise, Bp. and M.
19 St. Blaise, Bp. and M.

BISHOP CLEARLY ON PREDESTINATION.

On Sunday evening last, St. Peter's Cathedral was crowded to hear Bishop Cleary of Kingston, who preached on the Catholicity of the Church as the revealing of God's predestination of mercy in the Christian Dispensation.

The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field; which indeed is the least of all seeds; but when it is grown up, it is greater than any herbs, and becometh a tree: so that the birds of the air come, and dwell in the branches thereof.

His Lordship began by declaring the mystery of God's predestination to be incomprehensible to the human mind, not to be searched by the dim light of our feeble understanding, but to be humbly and profoundly adored.

He expounded the whole order of the Redeemer's plan in the constitution of the Church Catholic—His selection of twelve humble, poor, illiterate working-men of Galilee, whom He incorporated into an everlasting dynasty to found His spiritual kingdom, and be its teachers everywhere and forever.

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should arrive, and the Eternal Word Himself should descend from the bosom of His Father to the womb of the Virgin of Nazareth, and dwell, God in the flesh, amongst His chosen people for the fulfilment of the first promise. The comparison between this fatherly and all-bounteous Providence exhibited towards the family of Abraham, and the awful severity of God's seeming abandonment of all the other races of the earth for so many centuries, strikes the soul of every man of faith with terror of the Divine Justice and holy awe of the inexorable mystery of God's predestination. St. Paul, bright of soul and inflamed with inspiration of heavenly secrets, confesses his absolute inability to offer any explanation of this deepest of mysteries, and only bows his head in silent adoration, whilst he contemplates with "great sadness and continual sorrow in his heart," his people's reprobation. To the Agnostic enquirer who asks for a reason to satisfy his puny intelligence of the counsels of inscrutable majesty, his sole reply is, "O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it: Why hast Thou made me thus? Or, hath not the potter power over the clay, to make of the same lump one vessel unto honor and another unto dishonor?" (Rom. ix.)

The bishop then proceeded to set forth the counterpart of this terrible mystery in the establishment of the Church of Jesus Christ on the principle of Catholicity, adumbrated by the parable of the mustard seed. The Jewish dispensation was the expression of a Divine decree of predestination in angry justice against the nations of the earth outside Judea, and subsequently against the Israelites themselves, in their self-invoked reprobation. But now the wall of separation between Jew and Gentile has been broken down by the sovereign authority of the Incarnate Son of God, and the principle of Catholicity laid in the foundations of the Christian Church, and developed in her growth, as she raised her strongholds of truth and her towers of light, for the conservation of faith in unity and the illumination of all the nations and races of the earth from pole to pole and from sea to sea, unfolds to our view the sublimity of divine wisdom and the fulness of divine bounty in this other decree of predestination, whereby mercy and grace and unmerited predilection are extended to the universal family of men. He expounded the whole order of the Redeemer's plan in the constitution of the Church Catholic—His selection of twelve humble, poor, illiterate working-men of Galilee, whom He incorporated into an everlasting dynasty to found His spiritual kingdom, and be its teachers everywhere and forever.

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things whatsoever I have commanded you; and behold I am with you all days even to the consummation of the world." It is all power, power in heaven, and power on earth, and power to unite both. It is power over all nations, civilized and uncivilized, known and undiscovered, "from sea to sea, and from the river to the ends of the earth." (Pa. lxxi.) It is power to proclaim and enforce the whole law of Christian life delivered orally by the Eternal Word, and to enact all whatsoever rules of discipline may be needful for the preservation of this law, its every "iota and tittle," till the heavens and the earth shall pass away. It is power that shall never die, shall never exhaust itself throughout the vicissitudes of time, but shall continue from bishop to bishop, and from generation to generation, asserting its divinity, and impressing itself upon the minds and hearts of men, individually and in domestic life, and upon the rules and forms and fashions, the literature, the traditions, the art and policy and government of peoples and states "for all days, even to the consummation of the world." (Matt. xxvii.) This is the Catholicity of the Catholic Church. It is the predestination of mercy extended to the universality of nations and ages. It is the exact reverse of the predestination of justice and anger marked upon the ancient Dispensation.

The Bishop then asked by what principle was this hierarchical corporation to live through the course of ages, and maintain its vitality in undiminished freshness and vigor, despite the never-ending succession of encounters and conflicts, victories and humiliations, persecutions from without and treasons from within, that should be expected in the fulfilment of their everlasting mission and their warfare against the powers of this world and the "spirits of wickedness in high places." In reply, he dwelt forcibly and graphically upon the humble, illiterate, uneducated character of the men selected by Jesus Christ for this stupendous work. He pointed out how absolutely destitute they were of all the resources on which the world relies for the success of mighty undertakings. He contrasted Galilee with Rome, Athens and Corinth; Peter and Paul with Augustus and Maccenas; the Council of Jerusalem with the Imperial Senate; the standard of the Crucified with the eagles that spread its wings over the legions of the empire; the homely and rude speech of the fisherman with the classic elegance of the poets, historians and orators of the court and the capital, the lyceum and the academy; the poverty of the fisherman with the wealth of the master of the world. He then pointed out the true principle of hierarchical vitality. Although the arduous commission had been already given them, the Saviour laid this command upon the Twelve in the very moment of His ascension from Mount Olivet, "that they should not depart from Jerusalem, but should wait for the promise of the Father," adding, "you shall be baptized with the Holy Ghost not many days hence; you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea and Samaria, and even to the uttermost parts of the earth." (Acts I.) Of this Divine Spirit and His office for all time in the Church, most particularly in the hierarchical body, the Lord Jesus had delivered a great promise in that last and most exquisitely beautiful of all His discourses to His disciples, that which he pronounced after His last supper, immediately before going out to Gethsemane for His passion: "I will ask the Father, and He shall give you another Paraclete, that He may abide with you forever: the Spirit of truth, whom the world cannot receive, because it seeth Him not, nor knoweth Him; but you shall know Him, because He shall abide with you, and shall be in you; He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you." (John xiv.)

After dwelling for some time upon the evidence of the indwelling of the Spirit of God in the apostolic hierarchy, whilst they preached, and converted Jews and Gentiles, and organized the Church in the cities of Judea and the nations, His Lordship said he should not conclude without addressing an instruction to them upon the name and title "Catholic" as the exclusive and inalienable property of the one true church of Christ. He observed that from the beginning it has been the practice of sects that went out of the church to strive to appropriate to themselves this title, or at least to share it in common with the true Church of God. He mentioned how common it has been with the enemies of the Catholic Church in all ages to endeavor to taint the names upon her. In the first, second and third centuries of the Christian era, her Pagan assailants would speak of her by no other name than the Galilean Church, the Church of the Nazarenes, the Jesseans, etc. Then the Montanists of the third century would speak of her only as the Church of the Psychist or

and, under different names, attempt were made to disguise and divide our holy religion, did not the apostolic people require a name, whereby to mark their unity; a proper appellation to distinguish the head? Accidentally entering a populous city, where are Marcionites, Novatians, and others who call themselves Christians, how shall I discover where my own people meet, unless they be called Catholics? I may not know the origin of the name; but what has not failed through so long a time, came not surely from any individual man. It has nothing to say to Marcion, nor Apelles, nor Montanus. No heretic is its author. In the authority of apostolic men, of the blessed Cyrus, of so many aged bishops, so many martyrs and confessors, of little weight? Were they not of sufficient consequence to establish an appellation which they always used? Be not angry, my brother: Christian is my name, Catholic is my surname.

One more witness, the glorious St. Augustine, the Doctor of grace, and most valiant champion of the Church of God, supplies a most interesting testimony, not only to the Church's exclusive and inalienable possession of this title, but to the belief that it is of itself a distinguishing mark of the true Church of Christ: "It is our duty to hold to the Christian religion, and the communion of that Church which is Catholic, and is so called, not by us only, but by all its adherents. For, whether they be so disposed or not, in conversing with others, they must use the word Catholic, or they will not be understood." Again: "Among the many considerations that bind me to the Church, is the name of Catholic, which, not without reason, in the midst of so many heresies, this Church alone has retained, that although all heretics wish to acquire the name, should a stranger ask where the Catholics assemble, the heretics themselves will not dare to point out any of their own places of meeting." His Lordship concluded a most instructive and eloquent discourse, which had been for upwards of an hour listened to with closest attention, by a fervid exhortation to his hearers to prove themselves worthy of God's election of them as members of the Church Catholic.

MR. PARNELL SUSTAINED.

The anti-Irish press was for a day or two quite jubilant over the prospect of disensions in the ranks of the Irish party. Mr. T. P. O'Connor, who at the general election had been returned for the city of Galway and for the Scotland yard division of Liverpool, having elected to sit for the latter constituency, a writ was issued for the "Crisis of the Tribes." Mr. Parnell's candidature was Captain Wm. O'Shea, who had in November last unsuccessfully contested the Exchange division of Liverpool. The Irish leader's choice proved very distasteful to many of the Nationalists in and out of Parliament. Captain O'Shea, who had for many years represented the County of Clare, had unfortunately, by his alliance with the Whigs in the last Parliament, rendered himself very unpopular, was at once confronted by strong local opposition in Galway. Mr. Lynch, a pronounced Nationalist, was put in the field to contest the seat. But Mr. Parnell, who, moved by the gravest reasons of public policy, had put Capt. O'Shea in nomination for the capital of Connaught, could not suffer his candidate to be defeated nor the party to be divided. He hastened to Galway and soon healed the breach, Mr. Lynch magnanimously consenting to resign at the request of his and his people's leader. This gentleman having, however, been legally nominated, had to go to the polls, where, had there been any of the profound discontent ably to this side of the Atlantic, we should have had its expression. The polling took place on the 11th, the vote standing: O'Shea 1,077, Lynch 65. At the general election the figures were: O'Connor 1835, Haslett 164.

But this is not Mr. Parnell's only recent triumph. At the general election Mr. T. M. Healy was returned for the Northern Division of Monaghan and for the Southern Division of Derry. Having decided to sit for Derry, an election was on the 11th also held to fill the vacancy in Monaghan. The vote stood: O'Brien (Nationalist) 4,023; Hall (Tory) 2,534. At the general election the figures were: Healy 4,055, Leslie 2,685—a Nationalist gain of 119. Is it not with reason, in view of facts such as these, that the American declares:

"Nothing is more remarkable than the unanimity with which the Irish people and their leaders have borne themselves in this critical time. They have shown no impatience, have said and done nothing foolish. While the cool and phlegmatic English have been going into paroxysms of rage over their helplessness to defeat the will of the people, the excitable Irish have been so calm as if nothing were at stake. They have given for the world the assurance of their capacity for self-government by this display of self control under trying circumstances."

A people that can show such unity of action, such obliteration of personal feeling and local jealousy at the call of duty—such subordination and generous self-repression in the face of strong temptation—cannot long be refused the boon of Home Rule. Britain can no longer stand in the face of a protesting and indignant civilization in refusal of so just a concession to Ireland. Can any dispassionate man deny that Home Rule is at hand, in

and, under different names, attempt were made to disguise and divide our holy religion, did not the apostolic people require a name, whereby to mark their unity; a proper appellation to distinguish the head? Accidentally entering a populous city, where are Marcionites, Novatians, and others who call themselves Christians, how shall I discover where my own people meet, unless they be called Catholics? I may not know the origin of the name; but what has not failed through so long a time, came not surely from any individual man. It has nothing to say to Marcion, nor Apelles, nor Montanus. No heretic is its author. In the authority of apostolic men, of the blessed Cyrus, of so many aged bishops, so many martyrs and confessors, of little weight? Were they not of sufficient consequence to establish an appellation which they always used? Be not angry, my brother: Christian is my name, Catholic is my surname.

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the face of the statement made at a meeting of his constituents of South Hackney by Mr. Charles Russell, Q. C., M. P., Mr. Gladstone's new Attorney-General for Ireland. Mr. Russell thus dealt with the Irish question: "With regard to the wider question—in what form, if any, Home Rule should be given to Ireland—he saw great difficulties in dealing with the question, unless there came over the English people, and those who were ruled and away from their destiny, a more dispassionate and judicial temper than at present prevailed. He had long been of opinion that it was right and reasonable that Irishmen should claim to govern themselves, to have some effective voice in making the laws they were bound to obey, provided always that the Imperial supremacy of Parliament was recognized. He felt no conflict between the duty he owed to Ireland as the land of his birth and the duty he owed to the United Kingdom. He believed that, consistently with the interests of both, a solution of the problem might be found, if men would only apply themselves to it, and would be deaf to the voice of prejudice and passion—if they would consider the past and recollect that which was now called "fundamental law" was only eighty-five years old, and that its history had been marked all along with a dire record of coercion and coercion, and at the end of it they found the people of these countries united only by Act of Parliament. But that was not the union which all friends of the empire would desire."

Then we have Mr. John Morley, the new Irish Secretary, addressing his constituents of Newcastle, in a style and tone that cannot be misapprehended. He vigorously denounces coercion as productive of and incentive to crime, outrage and rebellion, adding, after depicting its results: "At the end of all this black confusion your last will be worse than your first. You will be driven then by force of the opinion of the whole civilized world to try the policy of conciliation which we ask you to try now. The Government will not content themselves with the old, slovenly, shilly-shally policy of half-measures, but will at the struggle with the problem in all its difficulties, forcing every fact, making whatever sacrifice may be necessary either of our time, our energies, or our thought, in order to put an end to the state of things which has brought so much humiliation and danger to England."

Mr. Morley's last words were received with great enthusiasm: "We may," he said, "fail; this Ministry may fail. We may fail; we may fail; we may be a short-lived Government, but I hope, I am sure, that I think of the nerve and the humor of the leader of the Ministry at this moment, that we shall not be a weak or a wavering Government. A line will be fixed upon—has been fixed upon, Mr. Gladstone is the man to leave it, he is not the man to take a great work in hand and then be faint of heart, and I think he will find that some of his lieutenants are as resolute and intent as he."

The announcement of Mr. Gladstone's Irish policy is awaited with much anxiety. The Irish people are, however, under the circumstances, remarkably calm and moderate though united and determined. The aristocratic elements will, there can be no doubt, combine against any measure of Home Rule that Mr. Gladstone may propose. But with the people and the people's representatives at his back, Mr. Gladstone will, in the cause of justice to Ireland, add another to his many triumphs over the powerless though angry absolutism of the hereditary chamber.

IRISH NATIONAL LEAGUE.

At a meeting of the London Branch of the Irish National League, held on Wednesday, the 10th inst., in the CATHOLIC RECORD office, Mr. J. J. Gibbons in the chair, it was moved by Rev. Dr. Coffey, seconded by Mr. John O'Connell, that the funds in the treasurer's hands, be transmitted to His Lordship the Bishop of London, with the request that His Lordship might be pleased to forward the same to His Grace the Archbishop of Dublin, for transference to the Irish Parliamentary fund. This motion was unanimously carried, and the sum of £33. 3s. 6d., sterling placed in the hands of the Bishop of London, who at once complied with the request of the League. His Lordship's letter accompanying the transmission of this contribution to the learned and patriotic Archbishop of Dublin will appear in a future issue.

THE BISHOP OF PETERBOROUGH

We are happy to learn from late European exchanges, that His Lordship, the Bishop of Peterborough, Mgr. Jamot, was, on the 11th ult., favoured with a special private audience of the Holy Father, on which occasion His Lordship made a generous offering of Peter's Pence on his own behalf and on that of the clergy and faithful of his diocese. The Holy Father received the good Bishop with every mark of kindness and with eager paternal solicitude made enquiring into the religious status of Canada, of which even the smallest details interested him. Mgr. Jamot was happy to be enabled to give the Sovereign Pontiff most consolating intelligence as to the growth of religion, and especially concerning the prosperous condition of Catholic schools, particularly in the diocese of Peterboro. At the close of the audience, His Holiness most affectionately blessed the Bishop, all the good works of his diocese, and in an especial manner the contributors to Peter's Pence.

We announced in our last issue that on Wednesday, the 10th inst., His Lordship the Bishop of London held a conference of the clergy of the counties of Kent and Essex at Windsor. His Lordship was accompanied thither by the Most Rev. Dr. Cleary, Bishop of Kingston. At the close of the conference the Bishop of London addressed the clergy on the jubilee proclaimed for this year, grace 1886 by our Holy Father the Pope. He instructed them as to its conditions and exhorted them to give their people every opportunity to put its occasion of grace and favor with God to fullest profit. His Lordship then invited the learned Bishop of Kingston to address the clergy. The subject matter of the conference having been treated, De Actibus Aromatis, Bishop Cleary, after a few preliminary observations, proceeded to summarize as he best could the main points of that important and rather complex section of Moral Theology, His synopsis of the tract, De Actibus Humanis was lucid, searching and comprehensive, and pronounced by all present the ablest digest of a theological treatise they had ever had before them. At the close of Bishop Cleary's learned discourse, the Bishops and clergy were entertained at dinner in the Verby Rev. Dean Wagner of Windsor. In the evening a most interesting entertainment was given the visiting Bishops and clergy, by the pupils of St. Mary's Academy, one of the leading and most flourishing educational establishments in the Province. A correspondent favored us with a few notes of the pleasant evening spent at St. Mary's on this happy occasion:

On many occasions has the recreation hall of St. Mary's Academy, Windsor, resounded with hearty exclamations to illustrious guests; but at no other time have the efforts of worthy teachers and pupils been crowned with a more universal approbation than on Wednesday evening, February 10th. The tasty decorations, crimson and gold, were in strange harmony with the sunny countenances and blissful smiles of welcome. The evening was graced by the presence of His Lordship the Bishop of London, and the Right Rev. Bishop of Kingston, accompanied some seventeen of the clergy. We were ushered in all due ceremony, amid the solemnity of a "Campaigne March," the transporting spot from whence to onwards vibrant and darting which the eyes feasted on the glittering armor and the innocent countenances of children. The "Welcome to our illustrious guests" in the form of a choir programme, was introduced by a declaration entitled "Absalom," in which the parting words of David to his wayward son were indeed rendered with a nobility by the talented young lady, Miss Kittie Ralph, of Ogdensburg, N. Y. The gentleness and simplicity of her manners is added a voice sweet as musical which expressed in such touching tones the agony of the unfortunate father as to cause tears to glisten in the eyes of those present. The programme followed by "The Last Rose of Summer" executed on the harp and piano by Miss Williams and Miss L. Williams, in a manner that displayed a characteristic talent of the young ladies. "How dear to me the hour," a vocal duet by the Misses Madden, was rendered with skill and delicacy and a fervor worthy the appreciation it evoked. "Warroll's Waltz," piano and guitar, by the Misses Ralph, and Medbury proved a pleasant change in the musical programme and only another instance of the attentive eyes of those present. The Irish melody "Come back to Erin," was certainly a favorite feature in the evening's entertainment, sung by Miss Maddo (Harp acc. by Miss Williams) "Priores Pelerins," a piano solo by Miss L. Williams pronounced her a worthy candidate for the gold medal exhibited at closing exercises. A declamatory "Nobody's Child," by Miss E. Crawford, deserves particular mention. Innocent countenance and winning voice completely fascinated the audience; there she concluded there was no heart unquelled to adopt her who Miss Zeo Ouellette's solo, "The Blue Bird" was rendered in a manner most pleasing and melodious, accompanied by A. Ouellette met with a success that would have reflected credit upon a proficient. At the conclusion of the interesting programme, the hearts all seemed harmonized to joy, and a burst of music, "Les Harmonieuses," burst forth in a chorus of voices that swelled festive scene to transport.

Miss K. Ralph then delivered an address to His Lordship the Bishop of London which he responded in his usual kind manner. His words of encouragement and esteem which which his people reverently him. Then granting them the discharge, he called upon the Bishop of Kingston to respond to an address which the pupils greeted him most happily and begged leave to tell that the future their minds should revert to the past, not the least happy in their school.

The following is the address presented by the pupils of St. Mary's Academy: Right Rev. A. Walsh, D. D., Bishop of London: With grateful smiles and countenances cheerful we gather here to attend in the tide of memory the golden which finds a tender shepherd ministering to his flock.

Faith brightens this picture, for paints the likeness to Him who came in the world to save, and who, ascending to His Father, gave His beloved Apostles the charge to teach His sweet words of peace and love.

Some more the Christian priest, some desolate spot, where, unmolested, He may offer to God a pure and Host. No more the followers of the cities are cast; by Pagan Emperors the wild beast's fury; the cross he upthrust; and we rejoice to think by your works and such as yours the world enjoys the blissful peace known to-day.

Our music's echoes, in utterance and bright, declare this marvel, more than we can say. Beloved Bishop, concluding would solicit two favors: Your



A VISIT TO THE WEST.

We announced in our last issue that on Wednesday, the 10th inst., His Lordship the Bishop of London held a conference of the clergy of the counties of Kent and Essex at Windsor. His Lordship was accompanied thither by the Most Rev. Dr. Cleary, Bishop of Kingston. At the close of the conference the Bishop of London addressed the clergy on the jubilee proclaimed for this year of grace 1886 by our Holy Father the Pope. He instructed them as to its conditions, and exhorted them to give their people every opportunity to put its occasions of grace and favor with God to fullest profit. His Lordship then invited the learned Bishop of Kingston to address the clergy. The subject matter of the conference having been the treatise, De Activis Humanis, Bishop Cleary, after a few preliminary observations, proceeded to summarize as he only can the main points of that important and rather complex section of Moral Theology. His synopsis of the tract, De Activis Humanis was lucid, searching and comprehensive, and pronounced by all present the ablest digest of a theological treatise they had ever had before them. At the close of Bishop Cleary's learned discourse, the Bishops and clergy were entertained at dinner by the Very Rev. Dean Wagner of Windsor. In the evening a most interesting entertainment was given the visiting Bishops and clergy, by the pupils of St. Mary's Academy, one of the leading and most flourishing educational establishments in the Province. A correspondent favors us with a few notes of the pleasant evening spent at St. Mary's on this happy occasion.

On many occasions has the recreation hall of St. Mary's Academy, Windsor, resounded with hearty acclamations to its illustrious guests; but at no other time have the efforts of worthy teachers and pupils been crowned with a more universal approbation than on Wednesday evening, February 10th. The tasty decorations, crimson and gold, were in strange harmony with the sunny countenances and blissful smiles of welcome. The scene was graced by the presence of His Lordship the Bishop of London, and the Right Rev. Bishop of Kingston, accompanied by some seventeen of the clergy. We were ushered with all due ceremony, amidst the solemnity of a "Campaign March," by the transporting spot from whence the sounds vibrated and during which our eyes feasted on the glittering adornments and the innocent countenances of children. The "Welcome to our illustrious guests" in the form of a choice programme, was introduced by a declamation entitled "Absalom," in which the parting words of David to his wayward son were indeed rendered with a rare ability by the talented young lady, Miss Kittie Ralph, of Ogdensburg, N. Y. To the gentleness and simplicity of her manners is added a voice sweet and musical which expressed in such touching tones the agony of the unfortunate father as to cause tears to glisten in the eyes of those present. This was followed by "The Last Rose of Summer," executed on the harp and piano by Miss Williams and Miss L. Williams, in a manner that displayed a characteristic talent of the young ladies. "How dear to me the hour," a vocal duet by the Misses Madden and Grenier, was sung with a delicacy and sweetness well worthy the appreciation it received. "Warrior's Waltz," piano and guitar, by the Misses Ralph and Medbury proved a pleasant change in the musical programme and is only another instance of the attention paid to the art. The old Irish melody, "Come back to Erin," was certainly a favorite feature in the evening's entertainment, sung by Miss Madden (Harp solo, by Miss Williams), "Priore de Pelierina," a piano solo by Miss L. Williams pronounced her a worthy candidate for the gold medal expected at the closing exercises in June. A declamation, "Nobody's Child," by Miss Edna Crawford, deserves particular mention. Her innocent countenance and winning ways so completely fascinated the audience that ere she concluded there was not a heart unwilling to adopt her whilst Miss Zoe Ouellette's solo, "The Blind Girl to her Harp," was rendered in a manner most pleasing and perfect. The harp accompaniment by A. Ouellette met with a success that would have reflected credit upon a proficient. At the conclusion of the interesting programme, the hearts of all seemed harmonized to joy, and a strain of music, "Les Harmoniques," burst forth in a chorus of voices that swelled the festive scene to transport.

Miss K. Ralph then delivered an address to His Lordship the Bishop of London, to which he responded in his usual kindly manner. His words of encouragement on the occasion only deepened the reverence and esteem with which his people regard him. Then granting them the desired holiday, he called upon the Bishop of Kingston to respond to an address in which the pupils greeted him most heartily and begged leave to add that when in the future their minds should revert to the past, not the least happy in their school. The following is the address presented by the pupils of St. Mary's Academy: Right Rev. J. Walsh, D. D., Bishop of London. My Lord—With grateful smiles and accents cheerful we gather here to anchor in the tide of memory the golden day which finds a tender shepherd ministering to his flock.

Faith brightens this picture, for she paints the likeness to Him who came to minister and to save, and who, ere He ascended to His Father, gave His beloved Apostles the charge to teach His own sweet words of peace and love. No more the Christian priest seeks some desolate spot, where, unmolested, He may offer to God a pure and Holy Host. No more the followers of the Crucified are cast by Pagan Emperors to the wild beasts' fury: the cross has triumphed; and we rejoice to think it is by your works and such as yours that the world enjoys the blissful peace she knows to-day.

Our minds' echoes, in utterance sweet and bright, declare this marvel, which is more than we can say. Beloved Bishop, in concluding, we would solicit two favors: Your Lord-

ship's blessing, which fills with peace our youthful hearts, and a daily memento during the Adorable Sacrifice.

Your grateful children, THE PUPILS OF ST. MARY'S, Windsor, Ont., Feb. 10, 1886.

On Thursday, the 11th, the Bishops of London and Kingston visited Assumption College, Sandwich. This fine educational establishment, which in a comparatively short time has won a foremost place amongst the educational institutions of Canada, is, as our readers know, in charge of the Basilian Fathers, the Rev. Father O'Connor, undoubtedly and unquestionably one of the leading and most successful of the educationists of the present day—the very ideal of a college president—combining kindness, with firmness, discretion with decision, conservative and yet progressive, his heart in his work, and his sole aim to do good, holding the responsible post of Superior.

After dining with the president and faculty, the bishops received a very hearty greeting from the students, who presented the following well conceived and neatly worded address: My Lord—Before you go out from our midst suffer the boys of the college to tell you how grateful they are for the honor your visit does them. Not that it is a new thing for you to visit us; you have always done so. Time and again and many times each year you have come amongst us to bear living witness to the affection in which you hold us, and to cheer us in our studies by brave and loving words of encouragement and hope. Your present visit, however, differs from its forerunners because it brings to us an increased honor in the presence of the distinguished prelate who bears you company. Your kindly heart would not suffer you to allow him to pass out of your diocese without introducing him to your college boys. We thank Your Lordship for this new and flattering favor and we beg you to convey to our distinguished visitor our high sense of the honor his presence confers upon us. Assure him in our name that we tender him the hearty greeting of college boys, a greeting to which, we believe, he is no stranger, and the thoroughness of which experience has taught him to appreciate. We would have him bear away with him a conviction that, upon Canadian, not less than upon Irish soil, college boys are frank and true, and that, where they promise gratitude, they are loyal to keep their word.

This message we beg Your Lordship to convey to him with the expression of our thanks. And with this request we venture to couple our hope and our prayer, that length of years may still be yours, that hereafter, as to-day and in the past, you may find it a pleasure to meet your college boys face to face to tell them of your love, and to bear away from each visit a renewed conviction that love has begotten love, that where the heart of the Father and Pastor had sown in affection, it had reaped the harvest of largest gratitude.

After happy replies from the Bishops of London and Kingston, and the usual grant of a holiday, an announcement received with prolonged applause, this pleasant and auspicious visit to Western Ontario's leading collegiate establishment was brought to a close. Thursday, the 10th of February, 1886, will, of a truth, ever remain a red letter day in the annals of Assumption College.

RELIGIOUS JOURNALS.

We are in receipt of a copy of a starveling and diminutive daily published in the county of Waterloo, with which we do not and will not exchange. In its local and general column we find three items with a reproduction of which we favor our readers:

- (1) The Waterloo market was held to-day. The greatest feature of the day was small porkers and idle grangers. (2) This kind of weather need not keep us very long before our excellent sleighing is a thing of the past. It would be a pity to see it go. (3) Papers that claim to be religious should stick to religion and leave politics alone. We know of one so called religious paper whose list of Berlin subscribers has been considerably reduced because of its extreme violence on the political issues of the day.

Now, while the paragraphs relating to the small porkers and idle grangers and to the "thing of the past" weather are unmarked, that relating to religious journals is very carefully crossed—evidently for our special benefit. We beg respectfully to submit, on our part, that an editor who knows nothing of politics, in the true sense of that much abused word, and very little of religion in any sense of an equally misapprehended and misapplied term, is not one qualified to lecture us on our duty. We have, furthermore, much pleasure in informing him that for the one "crank" individual whose name we have gladly erased from our list, and who evidently gave the editor of the Waterloo paper his information, we have had many accessions to our list even from that county. To the individual in question we would say that unless he reins himself in, we will apply to him bit and bridle so effectually as to render the straight jacket unnecessary.

NEW RAILWAY PROJECT.

We are highly pleased to notice by the Ottawa Free Press that a meeting of capitalists will shortly be held at the Russell House, Ottawa, to make arrangements to apply for a charter to build a railway from Arnprior to Iroquois via Ottawa. The route to be traversed will, it is said, be approximate to that mapped out under Dr. Bergin's charter, granted for a road from Cornwall to Ottawa, thence to Arnprior, and thence via Eganville to Sault Ste Marie. The Free Press well says: "Between Ottawa and Arnprior this road would pass through four of the richest and most fertile townships in Ontario,

viz., Fitzroy, Huntley, March and Nepean. There is probably no section of Ontario that presents fewer engineering obstacles than the country through which this road will be built. There are only two streams to be bridged, viz., the Mississippi and the Carp. This project has been in contemplation for eight or ten years. The cutting and filling would be almost insignificant so level is the lay of the country. Should a charter be granted it is probable that the construction of the road would be proceeded with at an early day."

We trust that this projected enterprise is not based on mere idle rumor. The charter will most assuredly, if properly applied for, be granted. There is room for a railway in the belt of country proposed to be traversed, and every promise that capitalists could reasonably expect that investment in such an undertaking will prove amply remunerative.

VILLAINLY EXPOSED.

Under the heading of "A Scandalous Outrage," the Globe of the 10th inst. publishes certain correspondence that has aroused public attention to systematic scoundrelism that must at once be effectually stamped out. We give this correspondence in part. It speaks volumes: (To the Editor of the Globe.)

Sir—Two weeks ago there appeared in your paper the following advertisement:— WANTED.—A young lady about twenty-one; good in figures and has some knowledge of the piano. Box 189, Montreal. Thinking that the advertisement had reference to some office work in a piano store I answered it. The first letter I received from a respectable girl reading such a vile, filthy letter. I therefore enclose you the letter and you can make whatever use of it you wish. Yours truly, Toronto, Feb. 1.

We cannot soil our pages with the reproduction of the vile letter, even with the Globe's eliminations, sent by the black-hearted scoundrel who runs box 189, to the young lady who sent the above to our Toronto contemporary. It is appalling to think that the post office should be used for any purpose so base, and shows the necessity for strictest surveillance in newspaper offices in the publication of any such advertisements as that of Box 189. We are pleased to learn that the postmaster of Montreal is investigating the matter of the scandalous letters sent from this now memorable "Box 189," and that he will spare no trouble to bring the misdoer to justice. We hope that Mr. Lamothe will have the full assistance of Sir A. Campbell and Mr. Secretary White.

EXTENSION OF POLLING HOURS.

Mr. Ermatinger (East E'gin) has before the Legislative Assembly a bill proposing to extend the hours of polling at all municipal and legislative elections in cities, towns and villages, by having voting commence at 6 a. m. and closing at 7.30 p. m. With the principle of Mr. Ermatinger's bill we are in hearty accord. But it ought not, we think, in its present shape, become law. We believe, in the first place, that the hours for polling should be the same in town and country. If the rural polls were to close at 5 p. m. and the count were at once made, the result would very materially effect the contest in cities, towns, and villages. The proposed measure is in this regard defective, in so far, at all events, as Parliamentary elections are concerned. Ample time would, in our estimation, be given every one to vote, were the polls in town and country to open say at eight a. m., and close, at the very farthest, at 8 p. m. We hope to see Mr. Ermatinger's bill, thus amended, become law.

SCOTT ACT ENFORCEMENT.

We are in thorough accord with the Toronto World in believing that the quietest way to bring about the repeal of the Scott Act is by attempting its rigorous enforcement. The act has been found unworkable in Western Ontario, and many who voted for it are now sighing for its repeal. The World says: "We are therefore quite willing that Mr. Mowat should aid in such an attempt at the expense of the counties which have adopted it. The task is morally a delicate one, and full of danger from a party point of view, but it is one which we are willing to see undertaken, as a step towards repeal. Let Mr. Mowat appoint fair-minded magistrates and inspectors—no partisans or informers—in the Scott Act counties, and let these counties pay those officials their salaries. If the act can be enforced upon such conditions well and good. Its opponents are prepared to abide the issue. But no true friend of Mr. Mowat will advise him to take money out of the provincial treasury for the local purposes of any county. It will be time enough for the province to pay Scott Act officials when the province shall have adopted the act."

The Province as a Province has nothing whatever to do with the Scott Act or its enforcement. If the counties that have passed the Scott Act want police magistrates to enforce it, let them pay for their magistrates. Not one cent

should be given from Provincial funds to their salaries. Let the counties that have passed the act, and the Dominion Government responsible for its enforcement, settle the matter between themselves.

BALLYKILBEG RAMPANT.

We read in the London Universe that Johnson, of Ballykilbeg, the ignorant and fanatical spokesman of the lowest strata of barbaric Orangism, lately gave notice in the House of Commons of his intention to ask the Secretary for the Colonies whether it was true that Sir A. Shea, who had been appointed Governor of Newfoundland, was previous to that appointment, the leader of the Catholic party in the House of Assembly, and whether he was responsible for a miscarriage of justice in that colony when an unarmed assembly of Orangemen was fired upon. The Universe says of the man of Ballykilbeg: "Bould Johnson, of Ballykilbeg, is bound to make himself heard. In spite of his snubbing by Mr. Sexton, he is at it again. His soul is in arms because Sir Ambrose Shea, a mere Papist, has been made Governor of Newfoundland. There are a set of his ranting friends, the Orangemen, in the cod-fish colony, and Sir Ambrose, who had been leader of the Catholic party in the House of Assembly, mortally offended the brethren, from the Grand Master down to the meanest varlet in the lot, by causing justice to be inflicted upon them when they misbehaved. Mr. H. Gill, M. P., checked the notice of motion of the Ballykilbeg hero on this matter in Parliament by following up with another referring to the diabolical conduct of the underbred Canadian Orangemen at the time of the visit of the Prince of Wales."

Ballykilbeg is well aware of the fact that Irish Catholics are not in the habit of firing upon unarmed men, or even upon armed men except in self defence. The ruffianly and blood-thirsty conduct of the Newfoundland Orangemen, for the past few years especially, is too well known on this side of the Atlantic to need specific denunciation at our hands. Deeds of brutality and none others are so clearly associated with Orangism in its corporate character, that nothing humane, noble or Christian can be therefrom expected. Many Orangemen are, we cheerfully admit, better than their system, but the system itself is a curse to any land.

THAT FORGERY AGAIN.

We last week declared the alleged letter of Cardinal Manning to Lord Robert Montague, a religious pervert and political reprobate, published in the Globe some weeks ago—a plain, palpable and unquestionable forgery. We are most happy to perceive that His Grace the Archbishop, unwilling that any mind should be poisoned by such diabolical misrepresentations, writes the Globe on the subject of this clearly forged letter. His Grace says: "Sir—Would you permit me a few lines in your journal, not indeed to continue a controversy, but to give an emphatic denial as to the genuineness of the letter purported to be from His Eminence Cardinal Manning, dated 1883, published from The Dominion Churchman Feb. 4, 1886? There is ample evidence of forgery on the face of the letter. Besides other signs, the letter does not bear the signature of the Cardinal. The style is not his, neither are the sentiments. I have the honour of knowing the Cardinal very intimately, having had many long conversations with him, particularly during the Council of the Vatican and frequently since. The letter, like an overdose of poison, carries with it its own antidote. I will send to His Eminence this letter, alleged to be his, but he will, I suppose, be not much surprised as it in these days of forgery and false quotations, and though the Cardinal may pronounce it a forgery yet it will be quoted again and again. Truth, according to the old saying, seldom overtakes a lie with its seven league boots, and a lie will do a certain amount of harm, hence it is sent on its errand. Cardinal Newman time and again repudiated an alleged saying of his "that the English Church was the bulwark of Christianity," and yet it is quoted as his even at public meetings. The Archbishop of Philadelphia denied that he ever said or wrote that the Catholics when they would be strong enough in the United States, would not tolerate the Protestants." This was said to have been published in a newspaper called The Shepherd of the Valley, some thirty years ago, when the present Archbishop of Philadelphia was Father Ryan, of St. Louis. Now, this alleged assertion of Father Ryan's carries its own refutation with it, for it would be most unlikely that a Prelate of the Catholic Church would be so simple as to give utterance to a sentiment which was calculated to do so much harm to his Church, especially in the United States. Yet this alleged article of the St. Louis journal, quoted as true, was often repudiated, and as often repeated. The letters addressed to me lately show the need that our Protestant friends had of being put on their guard against false representations. All Protestants, however, are not alike. JOHN JOSEPH LYNCH, Archbishop of Toronto.

His Grace closes by a postscript stating that he will publish Cardinal Manning's reply to his letter. The enemies of the Catholic Church are ever ready to use forgery, calumny and falsehood in any and every form to gratify their hostility to the truth. The shield of the soldiers of Holy Church is truth, that of its foes mendacity and fraud. Cardinal Manning's reply to Archbishop Lynch will, we have not the slightest doubt, produce very happy results among the many fair-minded and enlightened non-Catholics of Ontario who would scorn to have recourse to forgery in defence of even their most cherished views.

EDITORIAL NOTES.

WE ARE pleased to see that our friend, Mr. A. Forster, of M. B. Perine & Co., Doon, an active member of the C. M. B. A., has become a member of the Toronto Board of Trade.

THE FOLLOWING table will, we trust, fully meet the scope of "A Subscriber's" enquiry:

Table with 2 columns: Total pop. and Cath pop. for Toronto, Kingston, Belleville, and London.

These figures are taken from the official report of the census of 1880-81.

WE HAVE companions in misfortune. Sir A. Campbell, Postmaster General and "Leader of the Senate," has banished two other papers from the department he now rules, but which will soon know him no more. They are both French journals, Le Progres de l'Est and L'Union des Cantons de l'Est. What nobleness of soul in this great man? He has not changed since he secured the cancellation of the late Mr. James O'Reilly's appointment to the County judgeship of Frontenac. He is anti-French as he is anti-Irish, and is both because he is thoroughly anti-Catholic.

THE Pontiac Equity publishes in its last issue what it terms Mr. Poupore's "admirable" letter which appeared in our columns three weeks ago. It does not see fit, however, to give the people of Pontiac the benefit of our remarks on that letter. The diminutive Orange organ is too deeply imbued with the spirit of fair play to take such a course. Did the Equity in this instance act on Mr. Poupore's advice? If so, the advice reflects little credit on the giver, and must be put down to the credit of an overweening egotism or a blind partisanship. We will take good care, however, that our rejoinder will reach the people of Pontiac.

A CORRESPONDENT from Amherstburg informs us of the good standing of the Catholic schools of that town, and the ready and general appreciation by the people of the zealous ministrations of the priests. We are glad to learn from him that the feast of St. Blasius, Bishop and Martyr, celebrated on the 3rd inst., was observed with such impressive solemnities in Amherstburg, which parish has been for some time fearfully scourged by that dread disease diphtheria. We join our correspondent in hoping that, through the merits and intercession of this great saint, the parish of Amherstburg will be forever freed from the presence of this malady.

WE ARE much pleased to notice that among the speakers at the late York County Law Association dinner was Mr. F. A. Anglin, son of the Hon. T. W. Anglin, late speaker of the House of Commons of Canada. Mr. Anglin's speech is thus noticed by the Mail: "Mr. Anglin proposed the toast of 'The York County Law Association.' He said that the prosperity of the association was a matter of personal interest to law students; in the first place, because they had been given access to its library, and in the second place, because every law student aspired to become one day a member of it. He congratulated the association upon the success it had already achieved. It was gratifying to note that its constitution was framed in a democratic spirit, and that no arbitrary power was permitted to intervene. The association would confer manifold advantages upon its members, which would be even more fully appreciated as time rolled on."

WE ARE pleased to learn from the Ottawa Free Press that the work of construction on the Pontiac Railway is to be rapidly prosecuted. Mr. Light, government inspector for the province of Quebec, says that journal, now going over the line of the Pontiac and Pacific junction railway. Since the work of construction was commenced last fall the company had to contend with very many difficulties. It is expected that the roads will shortly be finished as far at least as the township of Mansfield. Mr. William Hodgins has commenced work on a sixteen-mile contract west of Shawville, and will employ some 80 men. Work will also shortly be commenced at a cutting near Campbell's Lake. The whole of this contract is to be completed next summer. Consignments of freight are now being received at Shawville, and it is believed to be the intention of the company to commence running a mixed train between that village and Aylmer. Telegraph poles have been put up as far as the iron is laid. The village council of Bryson, the county seat, are to petition the company to have a station located within two and a half miles from the village.

THE TORONTO World notes with approval the determination of the Irishmen of Chicago to disperse for this year at least with the usual St. Patrick's day parade—and to send the money thus economized to Ireland. "Why a man should consider

it patriotic, or loyal, to wade around through the slush of spring or the dust of summer, with bands and banners, and sashes, and other gewgaws that cost him money which he can often ill afford, passes our comprehension. There is nothing positively wrong in it, but it involves a waste of time, money and energy that might be profitably expended in some other way for the benefit of the cause which the processionists profess to have at heart. No race on earth is more patriotic than are the English and the Scotch. The latter, too, can be as boisterously jolly around the festive anniversary board as their Irish cousins, but the Scotch and the English long ago voted the procession a bore. The St. Patrick's day parade is obsolete in Toronto, but the good saint is annually honored here all the same." While we agree with the World that the Irishmen of Chicago have done a wise thing, we cannot subscribe to its view that parades are necessarily purposeless. The St. Patrick's day parades have in many places done positive good. In most of our cities and towns they would now, however, be useless displays. There are few places in Canada where the custom of parading on the 17th of March is kept up.

CORRESPONDENCE OF THE CATHOLIC RECORD. FROM RAT PORTAGE.

DEAR SIR,—I have no doubt whatever but that you are well aware that there is such a place as Rat Portage, yet the people of the North-West, amongst whom your paper chiefly circulates, have but a faint idea of the progress, both spiritually and temporally, that have been made in our town's growth, within the past three years. We have a truly nice Church, accommodating an attendance of over 250, and our worthy pastor, Rev. Father Beaudin, is most untiring in his labors of love for the children of his flock. We have a separate school, for which, at the beginning of this year, we found it necessary to engage the services of a second teacher, and everything in connection with it works most satisfactorily. We have a Temperance Society, under the name of the "Catholic Temperance Society of Rat Portage," and the members give monthly musical and dramatic entertainments. These are so well supported that each time we have been obliged to move to a larger hall, in order to afford accommodation to our increasing numbers—a fact most gratifying to those who take part in the performances, as it affords a strong proof of how their efforts to promote social good will amongst us are appreciated. The C. P. R. is a very important factor in the improvement of the place, and we cannot let the opportunity pass without contributing a word in its praise. The employees here have just started a Library and Reading Room at the depot, and on the 27th instant they held an opening meeting. The chairman of the Library presided, and introduced the Rev. Mr. Fanden, minister of the English Church, who gave an eloquent address upon the subject of the benefit to be derived from Reading Rooms and Libraries. The officials of the C. P. R. have taken great interest and have encouraged the employees by furnishing the room, which possesses a very handsome bookcase, fine benches and tables, good lamps and water tank, all in fact, that can make the room an agreeable place in which the members can while away a pleasant hour or two. The townsmen, too, most cordially support the enterprise by contributing books and money, and there are now about two hundred volumes of really good reading matter. The tables are well supplied with newspapers from all parts of Canada, five American magazines, Graphic, Frank Leslie's Grip, and a host of other periodicals. We think the men engaged in the work deserving of all praise, and merit the thanks of the community for making it a success. Rat Portage shows that there is in it the stuff to build up a future for itself and extend a Cord Mille Fauthe to all that touch her shores. C. T. W.

CORRESPONDENCE OF THE RECORD. FROM GUELPH.

THE CHURCH OF OUR LADY. The contractor for the completion of this beautiful edifice, one of the finest in Canada, is preparing the stone, so as to begin work on the building early in the spring. He employed a large number of workmen during the past season. The work on the new part has been carried to the floor of the Church, and it is expected to build up to the roof during the coming season. E. J. O'Brien, Esq., the distinguished artistic wood carver and designer, has been chosen by the Ontario School of Art to represent that institution, in wood carving and carving in relief, at the Colonial exhibition. He has already sent a choice selection of his work to be shown at the examination of the School at Toronto in March. It will then be shipped to the Colonial exhibition, in London, England, next May. The work consists of flowers, fruit, game, animals, hunting scenes, &c. Previous to being sent to Toronto the display was shown at the free library here and received the hearty encomiums of all who saw them. A short time ago I had the pleasure of visiting Mr. O'Brien's studio, and inspected some beautiful specimens of his work, also intended for the Colonial exhibition, consisting of a set of piano legs, a vase of flowers and other subjects, which were done in the highest style of art. The Ontario School of Arts have made a very wise choice in selecting Mr. O'Brien to represent them. His works have always received first prize at the Provincial and other exhibitions. Mr. O'Brien is teaching a class of ladies and gentlemen on carving and free hand drawing under the auspices of the Free Library, and the progress of his pupils has been so good that he intends to send some specimens to the exhibition along with his own. He has evidently carried his way to the pinnacle of art. L. K.







The School of sorrow.

I sat in the school of sorrow; The Master was teaching there; But my eyes were dim with weeping, And my heart oppressed with care, Instead of looking upward, And seeing His face divine, So full of tender compassion, For weary hearts like mine.

FIVE-MINUTE SERMONS FOR EARLY MASSES

Preached in their Church of St. Paul the Apostle, Fifty-ninth Street and Ninth Avenue, New York. FIFTH SUNDAY AFTER EPIPHANY. Use your endeavor to walk honestly towards them that are without.—I. These, v. 2.

The holiness of the Church, my dear brethren, is for us who belong to her a thing so evident and clear that we can no more think it necessary to prove that the sun shines in the heavens. The practical and imperative way in which the Church enforces holiness of life in each and every one of us is something with which we are so familiar that no shadow of doubt can enter into our minds as to its necessity.

Now, that we lie under this responsibility is a truth no very hard to see. For, as I have said, the outside of the Church is ignorant of the doctrine and practices of the Church. From their earliest years they have had utterly false and erroneous information given them about the Church, an information so false and erroneous that they do not think it necessary or even right to make inquiries.

girl or woman conscious of this influence? Is there something about every Catholic girl or woman which makes it clear to every dirty fellow that he must go elsewhere if he wishes to find a victim and a means of satisfying his disgraceful passions? It ought to be so, for the soul of every Catholic girl and woman, over and above the majesty of the natural virtue, is the abode and dwelling-place of the grace of God.

An Alarming Disease Affecting a Numerous Class.

The disease commences with a slight derangement of the stomach, but if neglected, it in time involves the whole frame, embraces the kidneys, liver, pancreas, and, in fact, the entire glandular system, and the afflicted drags out a miserable existence until death gives relief from suffering.

Market Place, Peckington, York, October 2d, 1882. Sir,—Being a sufferer for years with dyspepsia in all its worst forms, and after spending pounds in medicines, I was at last persuaded to try Mother Seigel's Curative Syrup, and am thankful to say it has delivered me from it and that any other medicine I ever took would not have done so.

If you have a cough or cold do not neglect it; many without a trace of that hereditary disease have drifted into a consumptive's grave by neglecting what was only a slight cold. Had they used Bickle's Anti-Consumptive Syrup before it was too late, their lives would have been spared.

There is no trouble in ascertaining from any druggist the true virtues of Haggard's Yellow Oil, for all painful and inflammatory troubles, rheumatism, neuralgia, lumbago, joint sprains, bruises, sprains, contracted cords, stiff joints, aches, pains and soreness.

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G. W. R. Going West—Main Line.

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Market Place, Peckington, York, October 2d, 1882.

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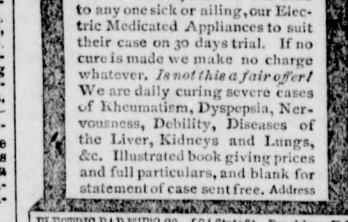
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