

The Catholic Record.

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

VOL. 6.

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NO. 265

CLERICAL.

We make a specialty of Clerical Suits, and turn out better fitting and better finished garments than any Western House.

N. Wilson & Co.,
136 DUNDAS STREET.

"Misereant mei"

"Misereant mei!" Whence comes this wail, that is freighted with the night's chill? "Have mercy! have mercy!"—it thrills the soul. Like no song that this world e'er sings: And the heart throbs quick and the pulse beats fast. While we list to its mournful strain, For the tone of the voice is a plaintive tone, Full of sorrow and trouble and pain.

"Misereant mei!" the wail floats up From an unseen world below, Where departed souls their deliverance wait In a dungeon of silent woe. From a wide, wide ocean of delirious flame, Where endurance no merit can win, God's crucible fierce, where charity's gold is leached from the dross of sin.

"Misereant mei!" Hark! listen well: Hear ye not some fainter voice, blended with thine? And with thine woe weep or rejoice? By the love thou once bore for that friend of yore, Let him not call in vain upon thee; In thy charity's light, grant him endless delight. Strike off all his chains,—set him free.

"Misereant mei!" Ah, Christian soul, One day, from that joyous clime, Thy wail shall float back, 'cross the gulf of death. To thy friends on the shores of Time. Be generous, now, to those holy souls: And, then, shall you reap your reward: For the measure of mercy you deal out to them Shall be dealt unto you by the Lord.

CATHOLIC PRESS.

London Universe.

The Italian infidels are furious on account of the respect still shown by certain States to the Sovereign Pontiff. They would like to see Prince Humbert head of a new Church, re-enacting all the piety of our own sweet Harry the second. The few things in connection with the Peninsula upon which we are able to speak with the fullest assurance.

Sir Stafford Northcote has acted well in writing a public letter of regret at the brutal Orange attack on a convent in Belfast, hastening if not causing the death of the Superiores. Two things, however, may be remarked, one is that he ought to have written the letter before leaving Belfast, so that those who committed or abetted the outrage might have at once been made to feel that even their Tory idol condemned such cruel conduct. We also think that as the repairing of the convent is sure to cost much more than the Belfast Corporation will vote for destruction of Catholic property, Sir Stafford Northcote ought in common justice to send a handsome donation to the nuns. A polite note is much cheaper than a donation. Sir Stafford Northcote ought to have strong sympathies with Catholic institutions. His own brother, now the President of Oscott College, was for a time the chaplain of the Dominican Convent at Stone, in Staffordshire.

Philadelphia Standard.

Lord Rossmore, one of the high officials of the Orange Lodges in Ireland, has issued a manifesto, the plain tendency and purpose of which are to incite the members of those Lodges to violent attacks upon Irish Nationalists and their public meetings. If Lord Rossmore were treated as he richly merits, and right and justice characterized the administration of law in Ireland, he would be lodged in Kilmainham jail. Mr. Healy was imprisoned for a speech in which there was not a word that could fairly be construed as inciting to violence. Lord Rossmore, in all probability, will go free, though his circular is a plain incentive to murder and outrage.

Baltimore Mirror.

A missionary is writing, in the New York Observer, on the results of forty years' Protestant propagandism in China. From his account we gather that there are 250 ordained ministers, 65 lay ministers, 21 medical "missionaries," 8 female medical missionaries, 80 single lady teachers, 315 ministers' wives, 73 native pastors, 520 native assistant preachers, 71 colored nurses, 100 Bible women—1,506 in all, not counting the children. A fair showing of laborers, we think. They have, however, "converted" 2,000 of the population after forty years' work, or a little over thirteen to each "missionary." In view of this, the complaint of the "missionary" that they have not "laborers" enough, is rather slim. Problem: If it takes 4,500 missionaries' forty years to "convert" 20,000 of the Chinese, how many will it take to convert 280,000,000 in the next forty years? It will take just 19,000,000! Now, the question is, will our Protestant friends go to the expense of sending out these nineteen million missionaries, not to speak of the inevitable children?

Zion's Herald is much disturbed because the Spanish authorities saw fit to burn a lot of Protestant Bibles, the owners of which refused to pay the import duties. So it has hung its harp on the willows, and set down to weep by the river of Babylon. But what a singular idolatry! Protestants make a very fetish of the ink and paper of the protestant Bible, and

when, like Dagon, it tumbles to the ground, they stick their fists into their eyes and fill the land with their howls.

Boston Pilot.

One of the most spirited of Irish ballads is the revolutionary "Rising of the Moon," the opening stanza of which runs as follows:—

"Tell me, Shawn O'Farrell, tell me why you hurry so?"
"Hush! hush! hush, and listen!" and his cheeks were all aglow:
"I bear orders from the Captain! Get ye ready, quick and soon:
For the pikes must be together at the Rising of the moon!"

Mr. Justin McCarthy, M. P., in a speech at Longford, on the 14th of October, sarcastically referred to the suppression of National League meetings by the Government, and made the meeting roar by quoting from a recent parody on Casey's ballad:—
"O! then tell me, George Trevelyan, tell me why you hurry so?"
"Hush! hush! hush, and listen!" and his cheeks were all aglow:
"I bear orders from the Captain! Get ye ready, quick and soon:
For the pikes must be together at the Rising of the moon!"

TWO STANDARDS.

Uneven Justice in Ireland.

THE GROSS OUTRAGES IN ULSTER.

A better lesson is taught by the subjoined comments than could be by minute details of the events referred to therein:—

THE GALLED JADE WINCES.

We commend to the notice of Irishmen the world over the calm consideration of the events which have been witnessed in Ulster for the past few weeks. Be it remembered at the outset that Ulster is, according to the English and West British Press, the stronghold of the "English garrison," whose province it is to redeem Ireland from the charge of being unanimously against her eternally kept Castle leading-strings, contrary to her will; the sole hope of "the stern and unbending Tories," who regard a fusillade from the rifles of soldiers and policemen as the best and most fitting answer to a popular demand for justice.

Be it remembered that Ulster is all this, and then consider the events which have lately diversified the kaleidoscope of Ulster politics. What is the conclusion? Mr. Healy represents the county Monaghan—a constituency held by two landlords until the General Election of 1880 and misrepresented until Mr. Healy's victory over the cross-breed combination party gave Ulster a right to a voice in the councils of the National Party. Sir Stafford Northcote, one of the Siamese-twin leaders of the routed at the hustings in 1880, goes to Belfast, the capital of the intensification of his political creed, and is greeted by a Twelfth of July demonstration, with the usual trimmings. We have the party of "law and order" arrayed against the paid preservers of right and justice of the National Party. A Duke and a Lieutenant adjuring them "to stem by if needs be, physically, the tide of rebellion"—that is, the movement to oust the Tory landlords from the representation of Ulster. What they did "in the gaity of their hearts" was to wreck a convent of unprotected women; to torture a sick and aged nun to death; to half murder a little negro boy; to encourage persons "with showers of stones and pieces of iron" to pelt and stab the police when they demurred—with other such feats devised, in the language of the Duke of Abercorn, to "show Sir Stafford Northcote what stuff the loyal men of Ulster are made of."

Not were the efforts of the outrage-mongers fruitless. Crimes that, if they had been committed in the neighborhood of Ennis, would have been called cowardly and diabolical, and would have been punished with bayonet charges and volleys of buckshot, followed hot upon the exhortations of the orators. "Don't go firing off your rifles in the gaity of your hearts," quoth Sir Stafford to the assembled Orangemen in the Botanic Gardens, fresh from hearing a past Lord Lieutenant adjuring them "to stem by if needs be, physically, the tide of rebellion"—that is, the movement to oust the Tory landlords from the representation of Ulster. What they did "in the gaity of their hearts" was to wreck a convent of unprotected women; to torture a sick and aged nun to death; to half murder a little negro boy; to encourage persons "with showers of stones and pieces of iron" to pelt and stab the police when they demurred—with other such feats devised, in the language of the Duke of Abercorn, to "show Sir Stafford Northcote what stuff the loyal men of Ulster are made of."

Leaving Belfast simmering in riot, the mild as milk Sir Stafford proceeded to Dungannon, where he addressed the heroes whom the surplised ruffian, Kane, had hounded on to murder Mr. Healy a few days before. We give the report of what he said and of the sequel: "He was proud to address them. Dungannon was a town in which he had taken great interest during the last few days. They had made their mark in history. They had some stone throwing in the town during the evening by the Orangemen and windows were broken." Here were crimes in the present tense, and crimes as directly related to the Orange propaganda as the bullet to the flesh. "Need we add that the firm, though gentle, Spencer, shocked by the dastardly crime which the Orange campaign was openly planned to propagate and pay for, instantly despatched a counterpart of the Ennis proclamation to Belfast? Need we remind the careful student of the newspapers that Sir Stafford's firm and unreticent hand of the policeman, and that the whole braying mass of Orangemen were summoned 'immediately to disperse, or they would be compelled to do it?'"

THE MEN OF CLARE AND THE BELFAST RIOTERS CONTRASTED.

Need we relate how meekly the loyal men of Ulster retired to their homes, instead of firing iron pellets at the police and breaking the windows around the ears of a dying nun, after the manner of the turbulent wretches of Ennis? For our part, words are weak to express our sense of the Virginian-like sternness and impartiality with which Mr. Stringer tracked Sir Stafford and the Duke and ducklings into the inmost recesses of their drawing-room, and there took down their discourse in unanswerable Pitman, with a view to future proceedings. The parallel was complete. His bitterest detractor cannot accuse Earl Spencer of showing the iron hand in Ennis; and sheathing it with velvet in Belfast. For, after all, if Sir Stafford is a member of Parliament, so is Mr. Kenny; dying nuns have their feelings as well as

last when Mr. Kenny proposed to give an account of his stewardship to the people of Ennis, armed policemen blocked his path, and when the people, shouldered off their own streets, talked of meeting in their own Town Hall, a police magistrate "intimated that the people should immediately disperse, or be compelled to do so. Not content with holding military occupation of the people's thoroughfares, the police had the audacity to penetrate to the private room in a hotel where Mr. Kenny and Mr. Biggar were receiving their friends. They entered on the lying pretence of inquiring after breaches of the licensing laws; but they returned and remained with a police note-taker to play the cavedroppers at an interview which ought to have been sacred from police espionage as Earl Spencer's tete-a-tete with his wife. For what may seem to the superficial observer an outrageous violation of the first principle of the English Constitution—the right to free interchange of opinion between the people and their representatives—the only apology is that two agrarian offences were committed lately in the county of Clare. In Ennis a murder in which a tippet bailli is charged as the culprit.

DIocese OF KINGSTON.

The Kingston and Pembroke Railway has opened up a vast and promising district north of the Limestone City, and will witness the dedication of the latter to the vicariate of Pontiac, which was the golden mine measure with which he weighs out even-handed justice in Ennis and in Belfast.—United Ireland.

THE LIMITS OF DISAFFECTION.

How a meeting in Ennis is to be made responsible for the crimes of the surrounding country, which occurred when, and possibly because, there were no meetings afoot—or whether in future every offence to be treated like an outbreak of foot-and-mouth disease, Earl Spencer to lay down the limits (if any) of the infected area, and every trace of political life to be stamped out therein until the Castle considers the district to be in a satisfactory state of health—are questions interesting enough in themselves.

DIFFERENT MEASURES FOR DIFFERENT PLACES.

But our present purpose is to show with what exquisite balance the golden scales have been applied in green Ennis and in Orange Belfast. The object of the Orange revival in the North was undisguisedly stated to be to goad a secret organization to acts of outrage and bloodshed for the selfish and dishonest ends of the landlords. Incitements to that end were furnished from press and platform, and a Duke and high born huns and haws, the appeals to devilish passions, which the blatant renegade King Hanman ranted with the vigor of a Sandy-row tap room.

CRIMES AND OUTRAGES THAT GO UNPUNISHED.

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OFFICIAL FRIENDSHIPS AT DUNGANNON.

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intimacy, and let me add sympathy with the project whose successful completion is this day so becomingly celebrated, give a claim, I may hope you will listen to me patiently while I explain to you the words which I have taken for my text, "Indeed, the Lord is in this place; I know it not. This is no other but the House of God and the Gate of Heaven." It was the House of God and the Gate of Heaven, because in it were administered the sacrament of Baptism, which was the house of God, because here Christ dwelled on the altar, in the Blessed Sacrament, and here on this altar, in this church, is offered up the holy sacrifice of the Mass, the same sacrifice that was offered for us on Mount Calvary. It is the same, because there is the same victim and the same priest, Jesus Christ, who offered Himself to His Eternal Father on Calvary, indeed a bleeding victim, but in the Mass in an

UNBLOODY MANNER.

He then referred to the debt that was on the church and requested those present to assist in removing it, thereby relieving the Incumbent of all responsibility connected with it. He said they would receive the reward of the just, and as St. Paul says, "Neither eye hath seen, nor ear heard, nor hath it entered into the heart of man to conceive what God hath prepared for the just." He spoke for about half an hour and was listened to very attentively. Mass was then proceeded with. During the singing of the "Credo" those who wished to contribute towards the debt did so.

A BRIEF ADDRESS.

At the conclusion of the Mass Right Rev. Mgr. Farrelly briefly addressed the congregation, having much pleasure in doing so, and on behalf of the Chancellor, he thanked them for their very liberal subscriptions. The amount raised was over \$400, among the contributors being James Brown & Co., \$50; Mgr. Farrelly, \$20; Fathers Stanton and Spratt, Mrs. Trainor, and Messrs. P. Ryan, Jas. Swift, J. Dan Swift and B. Folger, \$10 each; Mr. John Twohey, father of the Incumbent, \$5.

THE FIRST MARRIAGE.

Rev. Father Twohey then announced that a young couple from Levant were about to be married. He, assisted by Mgr. Farrelly, married them, which was the first marriage ceremony that took place in the new Church.

St. James' Church is situated to the east of the village, on the top of a hill, about two hundred yards from the railway station, and while still unfinished looks very neat. It is built of brick and is 52 ft. 8 in. long, 35 ft. wide, and 18 ft. side walls. The inside of the church has not been plastered and the woodwork on the outside has yet to be completed. It is capable of seating two hundred persons. The gifts presented to the church were:—
Timber—Mr. J. A. Griffith.
Set of Vestments, white—Sisters of the House of Providence.
Set of Vestments, red—Sisters of Hotel Dieu.

Stations of the Holy Way of the Cross—Mr. T. Roman.
Cruets, candlesticks and pictures of the Sacred Heart—Pupils of the Christian Brothers' School.
Chalice—Mrs. J. McGowan.
Ciborium—Mrs. R. Cunningham.
Missal—Mr. and Mrs. Palmer.
Holy Water Vase—Mrs. Capt. Sughraue.
Water Cruets—Miss M. Bramah.
Sanctuary Chimes—Capt. Sughraue.
Vases—Miss Keogh.
Vases—Miss K. Branigan.
Prie Dieu—Mr. W. M. Drennan.
Sanctuary Lamp—Mr. John Twohey, father of the Incumbent.
Special thanks are due to the following ladies for their zeal in procuring aid for the church: Mrs. R. Quinlan, Mrs. W. E. Whelan and Mrs. J. Ryan.

The Resignation of Mr. T. O'Hagan.

Last Friday evening, at a meeting of the Separate School Board, Mr. O'Hagan tendered his resignation as Principal of St. Joseph's School. We regret exceedingly to hear of Mr. O'Hagan's anticipated departure from Chatham. Since his departure to our town, he has been truly a valuable and worthy citizen. As a teacher, his abilities have been recognized of the first order, while his scholarly attainments, polished manner, and genial disposition have won for him from every quarter the respect and admiration of his friends. That the Board fully appreciate Mr. O'Hagan's worth, and regret his approaching departure, may be learned from the following resolution of its members: "Moved by Mr. Craddock, seconded by Mr. Brady, that the Board regrets that Mr. O'Hagan has seen fit to sever his connection with St. Joseph's School and while accepting his resignation and recognizing the difficulty with which his place will be filled, desires to place on record its high estimation of his ability as a teacher and the faithfulness with which he has discharged his duties as Principal of St. Joseph's School during the last two years."—Chatham Planet.

Vienna, Oct. 24.—The Tagblatt says the

Czar has decided to grant Russia more freedom and such reforms as are suitable to the spirit of the people. He has entrusted to Count Tolstoy and Count Katjoff the task of preparing the constitution.

MISSION IN ST. THOMAS.

A very successful mission, commencing here on Sunday, the 21st ult., was brought to a happy termination on last Sunday evening by an eloquent lecture on the True Church. The Rev. Father Dougherty, of the Jesuit order, conducted the mission. He was ably assisted in the confessional by the Rev. Father Flannery, Pastor of St. Thomas, by his curate, Rev. E. Hodgkinson, and by Rev. Fr. Brady, of Woodstock. Catholics from the neighboring townships of Yarmouth, Westminister and Southwold assisted in large numbers at the morning services, when mass was celebrated at 10 a. m., and a sermon preached by the venerable missionary. At 3 p. m. crowds participated in the devotions of the Stations of the Cross and other pious exercises. But standing-room could scarcely be found at the evening devotions, when a sermon on some one of the great truths of Christianity was delivered by the Rev. Father. It was certainly a grand and moving spectacle on Sunday morning (the 29th Oct.) to witness five hundred people, the whole congregation, advance in a body and yet in perfect order and reverential decorum, to the communion rails, and there receive the Blessed Sacrament of reconciliation and love. Eight hundred confessions were heard during the week, and the most obdurate were brought to a sense of their duty to God and to themselves. Not one of what people call "the laggards" or "outside pillars," remained unconverted—all received.

The pastor and people of St. Thomas owe to Rev. Father Dougherty a deep and lasting debt of gratitude which they never can adequately repay.

The lecture on Sunday evening was listened to with breathless attention by the vast crowd of Catholics and Protestants who were all equally impressed both with the matter and manner of the impressive discourse on the necessity of belonging to the True Church, and the obvious means of accomplishing it. The True Church is to be found. Altogether Father Dougherty's mission at St. Thomas was a grand success, and should be ever return here still greater enthusiasm would greet him and still greater results would crown his missionary efforts to awaken piety and God's love in all hearts. ONE OF THEM.

CATHOLIC NOTES.

The new parish church of St. Damien, Archdiocese of Quebec, just completed, was damaged by a storm some weeks ago, and has since been destroyed by fire.

His Grace Mgr. Bourget, Archbishop of Montreal, attained the eighty-fourth year of his age on the 30th ult.

The Reverend Father Mathieu, prior of the Dominican convent at St. Hyacinth, Que., has just returned from France, whither he went on business connected with his order.

The Rev. Father Paradis, vicar of St. Columba of Sillery, has been transferred to the parish of St. Joseph of Levis, and the Rev. Father O'Leary from the latter to the former parish.

The "Catholic" of Quebec has presented Mgr. Bossé, Prefect Apostolic for the Gulf of St. Lawrence, with a magnificent chalice.

The death is announced on the 31st ult., at St. Felix de Cap Rouge, near Quebec, of the Reverend Nazaire Leclerc, founder and former editor of "Les annales de Sainte Anne de Beauport."

The death is also announced at "L'Hopital general," Quebec, on the 2nd inst., of Rev. Georges Eric Sauvageau, Superior of the College of Levis.

All the Bishops of the Ecclesiastical Province of Quebec, have visited, or are now visiting His Excellency, Right Rev. Dom Simenlides de Champlain, Apostolic Delegate at Quebec, at the request of the latter.

A number of changes have just been made in the clergy of the Diocese of Chicoutimi. The Rev. James Gibbons has been appointed professor in the Diocesan Seminary.

A letter from Scotland to the "Missionary" says: "Conversion to the Church in that country are much more numerous than is generally believed. In Glasgow, for instance, especially during parish missions, many workmen are received by the Franciscans and the Passionists. The extent and the rich are usually received by the Jesuits. The Irish priests in Scotland report very encouraging results from their towns. At Kilmarnock a young priest recently ordained has had the happiness of leading twenty-five Protestants to the true Faith within thirty days. The Marquis of Date contributes largely to the building of churches throughout the country. Our pious readers can greatly assist these good missionaries by their prayers."

London, Oct. 24.—Cardinal Manning, in an extended conversation with a press representative, expressed the belief that anything like a diplomatic intercourse between England and the Vatican was extremely improbable. He was disposed to regard it as impossible. He did not, however, despair of a change in the attitude of the Holy See and Germany, antagonistic to the Holy See as they were. Pope Leo had shown his thorough willingness to meet the advances of the German Government everywhere so far as he could consistently with the principles of the Church. Cardinal Manning believes Bismarck is much more inclined to be friendly to Rome than he has heretofore, and that he will accede to any measures likely to be productive of an amicable feeling and the final settlement of the difficulties between the Church and State existing in Germany.

A Mother's Grief.

(Maynooth over Dr. Murray.) BY HENRI-SATUR.

Mother! still you're grieving, and your eyes are wet with weeping.

O my mother! Alma Mater! he was wise and meek and holy.

Mother! mother! still you're grieving.

THE SISTERS OF BON SECOURS.

The Cottage Hearth is a well conducted and ably written monthly published in Boston.

One bright May morning in the latter part of the last century, a small procession might be seen passing quietly along the main street of a French village.

But the holy knew nothing of Napoleon on Milan; knew not that his business in life was to heal the wounds that the great Conqueror and such as he, should inflict;

Twelve years pass, and Paul Sebastian, now a strong youth, presents himself at the communion services for the first time.

Already he has displayed a marked "faith, purity and charity," and his excellent mother has spared no pains to cultivate these divine graces in the bosom of her son.

The district in which he lives, the Department of Aube, lies directly in the path between Paris and the Rhine, and has been crossed and recrossed by army after army.

Two years later the Emperor wins one of his terrible victories—always disastrous to both sides—at Arcis, a few miles away from the vineyards and the hot white dust of the roads rises and mingles with the smoke of battle, the very streams are turned to blood.

The little village of Meriot, like every other in the land, is full of mangled, fever-stricken, dying men.

Where shall they go? The hospitals are full. Nurse them at home! but the women must work in the field, or we shall starve.

Rapidly he takes one order after another and at twenty-six years of age is ordained priest, with a cure of over 2,000 souls under his charge.

And now the time is at hand when the dream of his life is to be realized.

Perhaps the grand obsequies of the banished emperor, whose remains were in that year borne to Paris and left in repose on the banks of the Seine, may have brought to his mind the terrible scenes his boyhood witnessed.

It was true, there was charitable institutions, but up to that time the sick were obliged to seek the help they needed; again, while there was doubtless those who came to the beds of the suffering in their own homes, these visits were necessarily

limited in duration and number, and afforded but little relief; the hospital was the only other resource.

On the twenty-fifth of March, 1840, being Annunciation Day, M. Millet opened with his blessing a charitable house at Arcis-sur-Seine.

After much prayer and meditation M. Millet confided his design to certain women, who received it with enthusiasm, and encouraged the formation of such a society, in spite of the inevitable opposition which at once arose.

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spotless white, frontlet of the same, and plain round "bonnet," as we would call it, with a black veil falling upon the shoulders on each side and behind.

The congregation, or community of Bon Secours has representatives in most of the large cities of Europe.

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from top to toe, waiting quietly to be asked in.

"I am—come—from the Convent of—Bon Secours. I am—Sister 'Valentine,'" she said in her broken English.

"But, pardon me, you are so—small; I am afraid you cannot find Madame."

"Ah," with the least flash of a smile, "but I am very strong. I shall stay all the night."

Ten minutes later she was as much at home in the sick room as if she had been there a month.

She had gone straight up to the bed, taken the feeble, drooping hand in her strong ones, and said simply, "I am—Sister Valentine; I am—come—to help you; to make you—well."

What she was to do in the days that followed, no words of mine can tell. Somehow the responsibilities of the sick-room slid straight off from our shoulders and rested lightly upon hers.

Every afternoon and all night she watched tirelessly, leaving the bedside in the early morning to go to the cathedral and "pray for Madame," always ready to do the slightest service and suggest little comforts and alleviations.

On one time I prepared a cup of tea for her patient, as much as possible like that we have at home, and called it "mother-tea," to give it an additional touch.

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IRELAND'S MARTYR-PRIMATE.

SOME LETTERS OF THE MARTYR-PRIMATE, OLIVER PLUNKETT.

Bishop Moran in the Irish Ecclesiastical Record.

ARCHBISHOP PLUNKETT TO F. MAURUS CORBER ON THE EVE OF EXECUTION.

SIR—I do most earnestly recommend myself to your prayers, and to the Most Holy Sacrifices of all the noble Confessors who are in this prison, and to such priests as you are acquainted with; and I hope soon to be able to require all their aid and kindness.

Above all, I recommend myself to the prayers of the holy families of M. Sheldon and the Lady Stafford, and in general to all the good Catholics in this city, whose faith and charity are great.

I do recommend to you and to my faithful servant, James Mac-Kenna, who served me these eleven years, with all fidelity. Some of the good Catholics who came to see me told me they would be charitable to him after my death.

I desire that you would be pleased to tell all my benefactors that for all eternity I will be mindful of them, and that I will pray for them until they will come where I shall be, and then also will thank them in conspectu Supremi Domini. They deserve all praise in this, and, by God's grace, a crown of glory in the next world.

I do not but that their faith, charity, and good works, will be efficacious with our Saviour, and that they will be soon an end of this persecution, and that iniquitas murtorum non revelabit, fiat voluntas Dei, fiat, fiat. And I beseech my Saviour to give all the good Catholics perseverance in their faith and good works, and grant me the peace of mind to-morrow where I may pray for them not in emigrate, but facie ad faciem, etc., and be sure that I am still and will be,

Your obliged friend, OLIVER PLUNKETT.

FATHER MAURUS CORBER TO A LADY ON ARCHBISHOP PLUNKETT'S DEATH.

MADAME—I cannot as yet so much as pretend to give you, as you desire, a description of the virtues of the glorious Archbishop and Martyr, Dr. Oliver Plunkett. I am promised the particulars of his life and actions, both at Rome, where he studied and taught almost twenty years, and in Ireland, where he exercised his Episcopal or rather Apostolical function till he became a Champion of the Faith; but these particulars are not as yet arrived at my hands.

After his transportation hither, he was with all the circumstances of his happy passage, you know, close confined and secluded from all human conversation, save that of his keepers, until his arraignment, so that here also I am much in the dark, and can only inform you of what I learnt, as it were by chance, from the mouths of the said keepers, viz.—That he spent his time in almost continual prayer; that he fasted usually three or four days a week with nothing but bread; that he appeared to them always modestly cheerful, without any anguish or concern at his danger or strict confinement; that by his sweet and pious demeanor he contracted an esteem and reverence from those few who came near him. When he was arraigned, it was true I could write to him and he to me, but our letters were read, transcribed and examined by the officers before they were delivered to either of us, which case we had little communication than that which was necessary in order to his trial. But the trial being ended, and he condemned, his man had leave to wait on him alone in his chamber. By those means we had free intercourse by letter to each other, and now it is clearly perceived the spirit of God in him, and those lovely fruits of the Holy Ghost—charity, joy, peace, patience, etc., transparent in his soul; and not only I, but many other Catholics who came to receive his benediction and were eye-witnesses (a favor denied to us) can testify. There appeared in his words, actions, and countenance something so divinely elevated, such a composed mixture of cheerfulness, constancy, courage, love, sweetness, and candor, as manifestly denoted the Divine Goodness had made him fit for a victim, and destined him for heaven. None saw or came near him but received new comfort, new fervor, new desires to please, serve, and suffer for Christ Jesus by his very presence.

Concerning the matter and state of his prayer, he seemed most devoted to pathetic sentences taken out of Scripture, the Divine Office and Mass, which he made me procure for him three months before he died; upon these sentences he left his soul dilate itself in love, following herein the sweet dictate and impulse of the Holy Ghost, and reading his prayers, with rapture in his heart than in a book, ascribing to that of the Apostle (Rom. viii., 26), Spiritus adjutat infirmitatem nostram; nam quid oremus sciat oportet noscimus; sed ipse Spiritus postulat pro nobis gemitibus inenarrabilibus. Qui autem scrutatur corda, scit quid desiderat Spiritus, quia secundum Deum postulat pro sanctis, et (1 Joan. ii., 27), Unctio cujus docet nos de omnibus. For this reason I suppose it was that, when, with just humility, he sent me his last speech to correct, he also wrote me word he would not, at the place of execution, make use of any other set form or method of prayer than the Pater Noster, Ave Maria, Credo, Miserere, in Manus tuas Domine, etc., and for the rest he would breathe forth his soul in such prayers and ejaculations as God would then inspire him withal. He continually endeavored to improve himself and advance in the purity of Divine Love, and by consequence also in contrition for his past sins, of his deficiency

The Songs that are not Sung.

BY JOHN BOYLE O'BRIEN. Do not praise a word in payment more than meet for what is done; Who shall paint the mote's glad raiment...

THE JESUITS IN CANADA.

We begin this week the publication of a few brief sketches of the Society of Jesus bearing on its history in this country.

A very large congregation attended the High Mass at the Pro-Cathedral, Kensington, on Sunday morning, when His Eminence the Cardinal Archbishop of Westminster occupied the pulpit.

USUS.

Assist the X. In 1623 their followers, being requested by the Regollet Fathers of New France to share their hard labors, landed at the foot of the then lonely rock of Champlain.

In 1633, when the wants of Montreal were greatly on the increase, and the very existence of the colony was threatened by the incursions of the Indians, the Jesuit Fathers returned and built within its walls a house and chapel.

In 1683, whilst conveying to the distressed settlers a cargo of provisions, Father Chaumonot, founded, in company with Rev. Mr. Sourat, Sulpician Priest, the Confraternity of the Holy Family, which is still in a prosperous condition.

Their property, including chapel, convent and garden covered nearly all the ground now occupied by the Champ de Mars (drilling ground), the Court House and the new City Hall.

After toiling for a century and a half, previous to the year 1773, the members of the Society of Jesus, then resident in Canada, were gradually gathered to their fathers.

- 1st. Father de Nove, found frozen on the banks of the St. Lawrence, opposite Soré, February 2nd, 1646. 2nd. Father Jogues, killed with a hatchet whilst preaching to the Iroquois, October 16th, 1646.

CARDINAL MANNING.

On the Church and the World.

A very large congregation attended the High Mass at the Pro-Cathedral, Kensington, on Sunday morning, when His Eminence the Cardinal Archbishop of Westminster occupied the pulpit.

In the course of his sermon the Cardinal said: "We have here a type and a prophecy of the power of prayer and the almighty sovereignty of God in the protection of His Church. I do not know that I could take words more fitting to the head of the Church than the words of Kings: 'Fear not; for there are more with us than with them.'"

And immediately the servant saw the whole mountain filled with chariots of fire of the army of heaven. We have here a type and a prophecy, a representation of the isolation of the Church of God in the world, and of its head shut up, as he has been during the last ten years, morally and physically, in his own palace.

OVER THE DIVINE CHURCH OF CHRIST on earth no power shall ever prevail. The Church created the Christian world, which in itself is ideal and doomed to perish.

The world, now separated from the Church, is becoming anti-Christian every day.

to join in every church, at every sanctuary, in every religious house, and in every Catholic home, to offer this prayer, not only in union with one another on earth, but also asking the prayers of the saints in heaven, the harvest of ripe fruit gathered from the mystical vine, and especially the Mother of our Divine Lord and Saviour Jesus Christ.

IF THEY WILL BUT LISTEN they will see that this mountain, in which we are, is full of the armies of God. God has not forsaken the world; but the world has forsaken God.

THE JESUITS.

Persecuted Because They Have Been the Friends of Freedom. The recent assembling in Rome of the General Congregation of the Society of Jesus for the purpose of electing a vicar to assist the present venerable General, Father Beckx, and in the event to succeed him, has not passed unnoticed by the organs of public opinion throughout Europe.

There is more truth in this utterance of our conservative contemporary than the writer, probably, was aware of. It is probably ignorant or hatred of the principles of true liberty which is and ever has been at the bottom of the persecution of the Society of Jesus.

A Wrong Opinion. Many a dollar is paid for prescriptions for some disease that never troubled the patient, and when the sole difficulty was Worms, which a few of Freeman's Worm Powders would remove.

A Query Answered. People often ask when is the best time to take a blood purifier? We answer, the best time is now. Burdock Blood Bitters does its work of purifying, regulating, and toning the system at all times, and all seasons.

Written for the Record.

I wandered in the garden Beside the old stone wall. A breath of dawn mist fell my heart. I heard the birds sing in the wood.

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succeeded in breaking the cords, in casting away the yoke of ecclesiastical authority which fettered them and secured the liberties of the peoples. And the age in which St. Ignatius arose was, as has been observed by a recent writer, "an age in which the principle of the Renaissance was sapping the authority of the Church in her rule and in her doctrine, and attacking her in the very centre of her unity."

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AGNOSTICISM. In the church of St. Francis Xavier, in West Sixteenth street, the Rev. Father Richard F. Clarke, of the Church of the Jesuit Fathers, in Farm street, London, delivered the first of a course of four sermons upon "Agnosticism."

In its contest with truth agnosticism promulgated its delusive doctrines mainly in connection with those leading human passions. The first of these passions, of which agnosticism took advantage, was that which was known in holy Scripture as concupiscence of the flesh.

The second weakness, or passion, of which agnosticism took advantage was the love of money. Agnosticism says to the man with a passion for accumulating wealth: "After all nothing is known of God, and what reason is there believing in His existence. Your money you can touch, see, realize. Throw over this God and you will be at liberty to worship your soul, and with all your strength."

The third human weakness of which agnosticism took advantage was pride. Agnosticism tempted the man of intellect with the offer of a greater freedom of thought than God had seen fit to grant. Most in this part of the country is never eaten. Even at Christmas very few are able to have it. Indian meal, strabout and 'spuds' are the staple diet, and there are no 'changes rung.'"

ence of God, of a future state or any of the great natural implanted truths, which were congenial to every human being and formed a part of the light given unto every man.

A TALE OF WOE.

We find the following graphic description of the miseries of the peasantry in Connemara, Ireland, in the Rochester Democrat, 18th inst. It is a strictly unbiased view of the way that English civilization appears to an intelligent American observer.

The condition of the Irish people at Carrara, Connemara, is pitiful. "How they manage to exist," says a correspondent of the Philadelphia Press, who has been travelling through that district, "is a mystery. One thing I pledge my word for, and that is that these people have not the comforts of life of the Sioux Indians. The cultivation of those few acres implies a labor that is hardly credible to the farmers of the rich soil of Pennsylvania. From the nature of the land it is, of course, impossible to haul manure to it. The women carry the seaweed to it from the shore, one, two and three miles, in baskets on their backs, with a straw rope across their breasts. That weed has to be gathered from the rocks. It is no uncommon sight to see the women wading to their waste gathering it from the outlying rocks. This is packed on shore, and then taken to the patches of ground between the crevices of the rocks. Much of this land that is at an angle, was formerly bog. It was reclaimed by these peasants and their ancestors, who also built the hovels. The landlords have never put a shilling of expense on the property. It was a desert waste. No American would have given \$50 for the simple fee title of the twenty miles west of Spidille, which will probably average five miles in breadth. It was not worth the trouble of the people making the soil. The women made it by carrying dirt to it and seaweed, after the men had cut the turf from it. Five feet of turf, in almost all cases, had first to be removed before the least bit of improvement could be made for tilling. As it is, the people are barely able to exist on it.

This peasantry is absolutely primitive. A wash basin is almost an unknown luxury. Few ever saw a comb. Every morning do I see people making their toilet at a log hole. Flannel is almost the only article of clothing. The women dye it red for cloaks. Most all wear no under-clothing. For a wrap a white flannel petticoat is worn. They put their heads through the waist gaps, and draw the string of it about their necks. When the skirt is worn out the white one is dyed and substituted and a new white one is made. All the women go barefoot and barelegged. As they climb the rocks and waste logs one may see them miles off. Their red petticoats and white wraps give them a picturesque appearance. They close one forgets the picturesque in their poverty. The men wear white flannel shirts and drawers. They don't wear breeches of any kind. That sounds like an exaggeration. It is not. The covering of the men's legs are drawers. The garments are made like drawers, with a slit on the sides at the ankles. They have a white flannel jacket. This they seldom wear, except on Sundays. During the week the girls who have no petticoats wear their wraps use the father's jacket. They put the collar across the crown of the head, and the sleeves fall prettily and gracefully over the shoulders in front. The men generally wear shoes. They are of the very coarsest kind and the bottoms are full of hob nails, which prevent the road cutting the soles. No woman has other head gear than the white petticoat. Now and then a returned emigrant may have a hat for Sunday. Its appearance at chapel is the gossip of the neighbors all week. In winter the women have woolen stockings without bottoms or soles, but no shoes. A trinket of the slightest value I have not seen. The clothing they wear is of stone personal property. Generally they have two apartments, but very often there is but the one. The household furniture is quite as meagre as their wardrobe. Sometimes a wooden stand or shelf is nailed up in the corner that answers for a bedstead. Many manage to enclose the straw in a coarse tick, but little concern is had if there is no tick provided the straw is plenty. The flannel that is woven for clothing is made twice as thick for blankets. Nearly all chairs have to them. A table, a few rude chairs, a bench and an iron pot and a griddle make up the rest of the household ware. The beds are quite often solid rock. Two floors are a rarity. The whole family occupy the one. For food, potatoes are the hill fare. The common name for that vegetable is 'spuds.' A large puff of boiled and thrown into a large round, flat basket with a two-inch peep rim, which is called a 'skib.' This sits on the table. The children and the visitor may take a spud from the skib at pleasure. Salt is used for anything but curing fish. To save the potatoes Indian meal is used when one can spare the money for hushed potatoes is sold in no tick, but prepared the way for the rejection of a vindictive God. The man who had sinned found consolation in the theory of the non-existence of a future punishment, and little by little he had become a devotee of the theory which delivered him of this fear and left him at liberty to indulge in his pleasures as he liked.

The second weakness, or passion, of which agnosticism took advantage was the love of money. Agnosticism says to the man with a passion for accumulating wealth: "After all nothing is known of God, and what reason is there believing in His existence. Your money you can touch, see, realize. Throw over this God and you will be at liberty to worship your soul, and with all your strength."

The third human weakness of which agnosticism took advantage was pride. Agnosticism tempted the man of intellect with the offer of a greater freedom of thought than God had seen fit to grant. Most in this part of the country is never eaten. Even at Christmas very few are able to have it. Indian meal, strabout and 'spuds' are the staple diet, and there are no 'changes rung.'"

Dr. J. Collins St. Thomas writes: "During ten years active practice I have had occasion to prescribe Cod Liver Oil and Hypophosphites. Since Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda came under my notice, I have tried it, and take great pleasure in saying that it has given great satisfaction, and is to be preferred to any I have ever used or recommended. I have used it in my own family almost as a beverage during heavy colds, and in every instance a happy result has followed. I cheerfully recommend its use in all cases of debility arising from weakness of the muscular or nervous system."

THE SCHOOL QUESTION.

Having at such length, and in terms as vigorous as we could command, declared the causes of discontent of the Catholic minority of Ontario with the School Law, it now remains for us to set forth what, in our estimation, are the changes to be made in the existing laws on education in force in this Province, to meet the just demands of the Catholics of Ontario.

The Catholics of Ontario require nothing that will conflict with the just rights of the state, or interfere with the freedom of action in matters educational on the part of the Protestant majority. They demand, and will be contented with nothing less, than that equality and that freedom in the all-important matter of education, which their conscientious convictions require.

Our propositions, looking to the inauguration of the reign of justice in Ontario, would include: (1.) The maintenance of a Department of Education, with a Minister responsible to Parliament, and to the people.

We look upon the presence of a Minister of Education in our legislature as a desideratum. This Minister can at all times set forth and defend the policy of his department, besides receiving the benefit of honest advice and criticism from his colleagues in the legislature.

(2.) For the better security and guarantying of the rights of parents and the ensuring of the extension of the benefits of education to all classes in the Province, we would advocate the establishment of a Council of Public Instruction, to be divided into two sections, the one Catholic, the other non-Catholic.

(3.) The establishment and partial state endowment of a Catholic University. The Colleges of Ottawa and of Regiopolis, Kingston, were, by special acts passed in 1866, duly incorporated and invested with the rank, title and privileges of universities.

(4.) We also claim it as a right that there should be a Catholic Normal school. The legislature at its last session voted \$44,415 for the Normal schools of Toronto and Ottawa. These are excellent institutions in their way, but do not satisfy the needs of Catholics.

high schools for boys little difficulty need be experienced in counties with a large Catholic population. In other cases counties could be grouped and one good school established on a basis to meet this requirement of our people.

(6.) Provision should be made for a central Catholic Board of Examiners, and also for county or union of counties' boards wherever practicable.

(7.) There should be devised and put in force a regular system of inspection such as obtains *mutatis mutandis* in the present public school system of Ontario.

(8.) Instead of section boards of trustees, there should be township boards, and all schools supported by a Catholic majority be considered Catholic, and all supported by a Protestant majority Protestant, the minority in each case having the right to dissent, and in dissenting to claim its just share of the school property.

(9.) Legislative subsidies should be granted to poor schools in new and sparsely settled districts and to dissenting schools, whether Protestant or Catholic, wherever the minority experiences present difficulty in supporting them properly.

(10.) In the matter of text books none for Catholic schools should be approved by the department without the sanction of the Catholic portion of the proposed council of public instruction.

After pointing out the general ungrammatical character of the book, the writer in the Globe proceeds: "On page 15, for area of Lake Erie, read 9000 square miles for 6000. On the same page is an error in calculating the amount of water passing over the Falls of Niagara, which is stated to be 40,000,000 tons per hour, or 600,000 per minute; while the amount discharged by the St. Lawrence into the ocean is put down at a much smaller figure."

"This method of attack, meaning historical slander, was said the Holy Father, used three centuries before by, among others, the Centuriators of Magdeburg; who, inasmuch as the authors and partisans of the new opinions had been unable to overthrow the defences of Catholic doctrine, threw themselves into a new species of battle-line, drove the Church into historical controversies. Nearly all the schools, which had revolted against the old teaching, renewed the example of the Centuriators, and what was far more distressing, some Catholics and Italians followed the same course. Accordingly, with that purpose which we have described, the smallest vestiges of antiquity were scrutinized; the books and corners of archives searched; silly fables were published; fictions, refuted a hundred times, yet reiterated a hundred times. Often mutilating, or throwing cunningly into the shade what are, as it were, the grander phases of history, they took a pleasure in passing over in silence glorious deeds and memorable deserts; their minds being eagerly set upon hunting after and exaggerating a rash, imprudent act, to be free from which altogether is more difficult than comports with human nature. Nay, they seemed to suffer themselves to penetrate into the questionable secrets of domestic life with a perverse sagacity, gleaming therefrom and portraying what might seem most easily adapted to gratify the appetite of the people for show and ridicule. Among the very great Pontiffs, even those who were eminent for their virtues, were reflected upon and abused as avaricious, proud, domineering; the purposes of those whose actions could not be shorn of their glory were censured; and a thousand times the mad cry was heard that the Church was hostile to the progress of intelligence, the civilization of nations. Notably, the civil power of the Roman Pontiff, established by a Divine design to save their independence and majesty, founded upon the best title and memorable for countless benefits, was made the target of the sharpest arrows of falsehood and malignity.

The same artifices, continues the Holy Father, are resorted to in this day, so that if ever any time, surely now, it may be truly said that history seems to be a conspiracy of men against truth. And, indeed, these old fictions being circulated anew, we see falsehood boldly creeping through bulky volumes and their pamphlets, the ephemeral pages of journals and the seductive repertoires of theatres. Too many are willing that the memory of old times may be an auxiliary to outrage. There was a recent instance of this in Sicily, when, on the occasion of a certain sanguinary commemoration, many rude, vulgar invectives, and engraved even on permanent monuments, were launched against the name of our predecessors. The same appeared a little afterward, when honors were publicly paid to a man of Brescia, who, by his seditious disposition and mind hostile to the Apostolic See, became illustrious. They tried again then to stir up popular passions and wave the burning torches of calumny against the greatest Pontiffs. And if the Church must be credited with certain deeds which are very honorable and in which the manifest light of truth blunted all the thrusts of calumny, means are taken by extenuating and dissimulating, so that the least possible degree of praise and merit may redound, to the Pontiffs.

The Supreme Pontiff then significantly adds: But it is a more serious point that this false system of treating history has crept into the very schools. Very often text-books, sprinkled with falsehoods, are put into the hands of children, growing accustomed to which, especially if either the malice or frivolity of teachers be added, they easily imbibe a disgust for venerable antiquity, and an insolent contempt for the holiest things or persons. Having passed through the elements of literature, they are often borne into graver danger; for in the highest studies the recital of the facts leads to the causes of things; from causes they proceed to build up theories founded on rash prejudices, which are openly in disagreement with divine tradition, and the sole purpose of which it is to falsify and cover up the great benefits Christian institutions have been able to procure for society, and their great influence on the course of events. This is the conduct of the majority who disregard their inconsequent conclusions and absurd statements, and the darkness they shed upon what is called the philosophy of history."

In Mr. Dallas' pamphlet, already cited, we find a Protestant writer adduced to give testimony to this important subject.

"The subject of the selection of text books to be used in the public schools, is one of increasing importance and difficulty. The number of persons competent to examine them is so few—the labor of examining numerous series of books, on all the branches taught in the schools, is so great,—the sensitiveness of the people to proposed changes, is so keen,—and the complicated machinery of book agents and publishers is worked with such amazing power, that Committees stand aghast, and the whole Commonwealth, from one end to the other, is ringing with complaint. Abuses and impositions of the most flagrant character are of daily occurrence. A more efficient power needs to be erected; and men who thoroughly understand the subject, and who shall be independent of authors, publishing houses, and agents, need to be appointed for this special work.—Rev. Barnas Sears, Secretary of the Board of Education, Massachusetts—From 14th Annual Report, 1850.

The history of text-books in Upper Canada is one of really sad interest. Some of the books authorized in the days of Ryersonian despotism were really a disgrace to any system of education. Even the Globe in the days of its anti-papistical fury could find no words too strong to condemn certain of these books. There was one—a geography—that came in for the loudest denunciations of the then no-Popery and pro-public school organ.

After pointing out the general ungrammatical character of the book, the writer in the Globe proceeds:

"On page 15, for area of Lake Erie, read 9000 square miles for 6000. On the same page is an error in calculating the amount of water passing over the Falls of Niagara, which is stated to be 40,000,000 tons per hour, or 600,000 per minute; while the amount discharged by the St. Lawrence into the ocean is put down at a much smaller figure. On page 18, for Georgina read Georgian. On page 20, red and moose deer are placed amongst the game of Upper Canada; while on page 21, the moose deer is said to be peculiar to Lower Canada. It would be an improvement if in sections 59 to 63, either the singular or plural noun were used throughout. On page 27, Stratford is included both in the London and Hamilton districts. On page 29, section 5 is not intelligible—no reason being given why the names of several places are repeated. On page 41, the Rideau Canal has an elevation of 437 feet. Can this be so, if from Kingston to Lake Rideau be an ascent, and from Lake Rideau to Ottawa a descent? On page 46, section 6, it is said "forty or sometimes six Indians constituted a war party." Surely war parties were not confined to these numbers. On page 54, France is said to have ruled Canada for 300 years prior to the fall of Quebec. This would bring us back to a period anterior to the arrival either of Cabot or Columbus. Fort Niagara is said, on page 60, to be Canadian. In the biographical sketches, Lord Sydenham and Rev. Peter Jones are placed amongst distinguished men now living, while the biography of each closes with "he died and was buried." The Hon. M. S. Bidwell is said to have been born before the American revolution.

Corrections were indeed subsequently made in the book, but after the subsequent additions and emendations it was still full of errors. There are to-day text books in the hands of Catholic children in Ontario teeming with insult and vilification of their religion. There are histories which give unjust, one-sided and distorted views of great events; bearing on the life and action of the Church. These and similar works were, under a system such as we propose, taken from the hands of Catholic children and books teaching history from the standpoint of truth, employed in their stead.

(11.) As schools have in a great measure to depend on the amount of municipal aid they receive, and as all municipal aid must depend upon taxation, there should be an equitable mode of assessment and of distribution of taxes devised. The property owned or occupied, as the case may be, by Catholics, should be invariably assessed for Catholic Schools, and no Catholic permitted to apply his taxes to other than Catholic, just as no Protestant is now permitted to apply his taxes to other than Common Schools. Taxes of corporations, whether railway, insurance, banking or other associations, should be divided according to population, between Catholic and Protestant Schools.

(12.) Power should be given to minorities in any municipality to apply their taxes to Catholic or Protestant schools, as the case might be, in adjacent municipalities, but only upon due notice given. These are in the main the changes in the School Law required by the Catholics of Ontario to place them on a footing of equality with their non-Catholic fellow-citizens. We know we shall be told that in formulating these demands on the part of the Catholic minority we are asking too much. If asking for justice be asking too much, then we cheerfully plead guilty to the charge. But asking and striving for justice is not only not seeking too much, it is a duty imposed upon every citizen. We are here in a free country. Catholics are like others invested with the franchise. They can speak through the ballot boxes, and if they so speak in unity—and determination, there is no power in Ontario that can resist them. Let no man say that they ask too much when they seek to disenfranchise themselves and their children from a debasing inequality. Let no man accuse them of bigotry and intolerance because they seek to wipe from their own and their children's brows the stigma of

inferiority inherited from days of by-gone tyranny. The Catholics of Ontario ask for justice, and justice they will have.

ALL SAINTS DAY.

LONDON. The feast of All Saints was in the city observed with becoming solemnity. High Mass was sung at 10.30 in St. Peter's Cathedral by Rev. Father Walsh. His Lordship the Bishop preached an effective sermon. He stated the object of the Church in the institution of the festival of All Saints to be (1) the veneration of God in his Saints, (2) to beg of the Saints the benefits of their intercession, (3) to urge her children to imitate their virtues. On this point His Lordship dwelt with earnestness and impressiveness. The Saints, he said, were men and women like unto us, subject to the same dangers and temptations. But these dangers they surmounted, these temptations they overcame. Their souls they preserved from sin, knowing that nothing defiled can enter the kingdom of God. His Lordship then touched on the commemoration of All Souls made on the 2nd of November, and implored his hearers to fulfil a nobility of duty by praying for the faithful departed, but especially by having the Holy Sacrifice of the Mass offered for them.

On All Souls' Day High Mass was sung at 9.30 by Rev. Mr. Bruyere, and Father Tiernan preached the sermon of the day.

OTTAWA. In Ottawa the festival of All Saints was observed by a general suspension of business and a very large attendance at all the Churches. At the Basilica His Lordship Bishop Duhamel celebrated Pontifical High Mass, assisted by the Very Rev. Vicar-general Routhier and Fathers Brucher and Campan. The Very Rev. Father Sears, Prefect Apostolic of Western Newfoundland, preached the sermon of the day.

On All Souls day, His Lordship Bishop Duhamel again pontificated at 9 o'clock in the presence of a large congregation. At St. Joseph's Church Rev. Father Paillier at High Mass preached an able and stirring discourse on the feast of the day.

QUEBEC. This festival was to-day marked with usual religious services in the various Catholic Churches in Quebec city, large and devout congregations attending. The Government departments, the courts, banks and public offices generally were closed, as were also the bulk of the wholesale and retail stores and shops. The Custom House, however, as usual during the season of navigation, remained open until two o'clock.

At the Basilica His Excellency Dom Henri Smeulders, the Commissary Apostolic, officiated pontificaly this morning, and was assisted by Vicar General Legere, with Revs. Messrs. Sinarid and Marois as deacon and subdeacon. The sermon was preached by Rev. Mr. Belanger, vicar, at the Basilica. The decorations at the altar were splendid. The Archbishop was present on the throne, His Grace being attended by the Secretaries of the Commissary Apostolic. The church was crowded to excess. Mgr. Moreau, Bishop of St. Hyacinth, was present in the chancel.

BOOK NOTICES.

THE AMERICAN EDUCATIONIST AND DRAMATIC READER. For the use of Colleges, Academies, and Schools. By Joseph A. Lyons, A. M., LL. D., Prof. of English and Latin in the University of Notre Dame, Ind. Author of "The Silver Jubilee," "Questions in Grammar," and Editor of "Household Library," "Scholastic Annual," etc. With an elaborate introduction on Education and Vocal Culture by the Rev. M. B. Brown, A. M., late Prof. of Theology and Moral Philosophy in the University of Notre Dame. 6th Edition—Revised and Enlarged. Philadelphia: E. H. Butler & Co. 1883. 468 pp. Price \$1.60.

We are happy to perceive that this excellent work has reached its sixth edition. It deserves a very wide circulation. We should be happy to see it in use in all our colleges and academies.

THE CATHOLIC WORLD for November offers its readers an unusually fine selection of valuable papers: I. Luther and the Diet of Worms. The Very Rev. I. T. Hecker. II. Ancient Celtic Art. Bryan J. Clinche. III. Our Grandmother's Clock. IV. The Early Fruits of the "Reformation" in England. S. Hubert Burke. V. The Franco-Annamese Conflict. Alfred M. Cotte. VI. Armine. Chapters xxv., xxvi. Christian Reid. VII. Skepticism and its Relations to Modern Thought. Conde B. Pallen. VIII. Bancroft's History of the United States. III. Maryland Toleration. Richard Clarke, LL. D. IX. The Returning Comet of 1812. The Rev. Geo. M. Scoble. X. New Publications.

To historical students we specially commend Father Hecker's and Dr. Clarke's very able and scholarly articles. THE AMERICAN CATHOLIC QUARTERLY for October is one of the very best numbers of that instimable periodical that has yet appeared. We have perused with deepest interest the articles on the Church in Spain, Bancroft's History of the United States, and Martin Luther. The latter is, especially at the present moment, a very useful, because lucid, exposition of the life and career of the great innovator. Archbishop Gibbons contributes a paper on the Law of Prayer. Prof. Faust discusses Thackeray, Father Ming, S. J., deals with the Origin of Civil Authority, and John Boyle O'Reilly contributes his views on the gain made by Ireland through agitation, conducted by Mr. Parnell.

THE AMERICAN TREASURY OF FACTS FOR 1883, edited by Ainsworth R. Shofford,

Librarian of Congress, and published by H. H. Warner & Co., Rochester, N. Y., contains a vast amount of statistical, financial and political information not elsewhere to be found.

THE CATHOLIC HOME ALMANAC FOR 1884 is a very neat, and interesting Catholic Annual, issued by Benziger Bros. It has a very fine frontispiece, "The Blessed Virgin and the Infant Jesus." Among its wood cut portraits are a well-executed, and, we think, a true picture of Leo XIII., Cardinal McCloskey, St. Clare of Monte Falco, St. Laurence of Brindisi, Benedict Joseph Labre, John Baptist De Rossi, John Gilmary Shea, Archbishop Purcell, Archbishop Wood, and Abbe Jean Bosco. It has also many other illustrations and the reading matter is well selected. It may be obtained at the Record office. Price 25c.

AN APPEAL AND A DEFENCE. By His Eminence Cardinal Deschamps, Archbishop of Malines. Translated from the French by a Redemptorist Father, New York, Cincinnati and St. Louis: Benziger Brothers, Printers to the Holy Apostolic See. This little work, written by the late Cardinal Deschamps, bears in its every line the stamp of his clearness of mind and power of reason. It is divided into three chapters, in the first of which the writer makes an appeal to the good faith of a Protestant by birth, in the second he bids defiance to the reason of rationalists, and in the third points out why many people do not see what is evident, and how what is clear for the wise is also clear for the simple.

SHORT MEDITATIONS ON THE HOLY ROSARY, translated from the French, by a member of the Order of St. Dominic, and published by Fr. Pustet & Co., New York and Cincinnati, is one of the most beautiful manuals of devotion it has ever been our lot to peruse. It should be in the hands of all persons who practice devotion to the Holy Rosary. It is a work well calculated to promote the growth of this most holy and salutary form of prayer.

MY VISIT TO DISTRESSED IRELAND, by Rev. Richard F. Clarke, S. J., published by Benzigers, has attracted a great deal of notice. Father Clarke's views on Ireland, though not new, are well presented and repay perusal. It is a book that on the whole must prove of real service to the Irish cause.

A COURSE OF PHILOSOPHY, embracing Logic, Metaphysics and Ethics, by the Very Rev. A. Louage, C. S. C., Provincial of Canada, published by John Piet & Co., Baltimore, re-appears in a second edition. It is a very useful manual, and though not as full as we think desirable, must go a very long way in supplying a great want. Its definitions are especially clear.

THE CATHOLIC FAMILY ANNUAL FOR 1884, published by the Catholic Publication Society Co., New York, contains a great deal of very interesting reading. The illustrations are of good quality, and add greatly to the value of the Annual.

DONALD'S MAGAZINE for November is a true repository of choice reading and valuable information, as may be seen from the table of contents: The Effects of the Lost Cause. Rev. A. J. Ryan. Obligations of Protestant writers to Catholics. Rev. P. A. Tracy. The Murderer's Friend. H. P. McElronne. How Lawyers Received a Patron Saint. W. J. O. Brownson's Works. W. J. Dennehy. More Miracles; Louise Lateau. Her Death. A Nutshell History of Ireland. A. M. Sullivan. The Personality of Satan. Earthquakes, Cyclones and other Casualties. Pleasantries of the late Father Burke. The D'Altons of Crag. A Story of '48 and '49. Two Hundredth Anniversary of the Death of M. Cotte. A Plucky English Girl. Ireland a Nation. The Abode of the Blessed; or This World and the Next. A Visit to Cork and What Came of it. Dog Show in Dublin. Encyclical Letter of Our Most Holy Father the Pope. Huge Canadian Dominion. Dress; Some Reflections for Young and Old. Our Young Folks. Four Little Mischiefs; The Gertrude Bird. Useful Knowledge. The Humorist. Notes on Current Topics. Personal. Notices on Recent Publications. Obituary.

The Very Rev. Canon Madden, who has labored zealously for over sixteen years as parish priest at Chetzetock, is now stationed at St. Mary's, Halifax. Last Sunday his former parishioners, desiring to show their love and esteem for him, presented him with an address accompanied by a purse of \$140. In the address reference was made to his self-sacrificing work during the time of cholera in 1871. At that time his reverence exposed himself in the midst of the fever-stricken people and administered to their wants, and even had to bury the dead, when the nearest and dearest friends fled terror-stricken. A very eloquent and feeling reply was made by his reverence.—Antigonish, N. S. "Aurora."

THE POVERTY OF OUR BRETHERN IN THE FAITH.

Report of the Prefect-Apostolic of the Gulf of St. Lawrence to the Archbishop and Bishops of the Province of Quebec on the Progress and Organization of the Prefecture Apostolic.

My Lords—You have erected the Prefecture of the Gulf of St. Lawrence and entrusted me with its organization. Already you have been of great help to me, and I am in justice bound to give you an account of the progress of the work. Last fall I took under my care the parish of the Point aux Equimaux (600 communicants) and the missions of Bechohan (60 communicants), eighteen miles distant, with a priest who acted at the same time as a Vice-Prefect and Vicar. At Natasaban a priest was stationed to attend 240 miles of the inhospitable coast. At Maypie another missionary had to attend 120 miles and the coast and Anticosti. At St. Elise de Bethaniennes was stationed a priest to visit M. Girouard's timber-yard and 120 miles of the coast, besides two venerable Oblate Fathers, most experienced in the great North missions. A few missions of the western part were under the care of a priest from the Chicoutimi Diocese. These stations had been attended since 1867 by missionaries from Rimouski, true heroes of devotedness and martyrs to their duty. Chapels were numerous enough, but in a very poor state; schools were kept up with the greatest of difficulty, and, notwithstanding the efforts of Bishop Langevin and the personal sacrifices of his Missioners, need had closed the greater part of them.

I visited last winter the 300 miles that separate me from Blanc-Sablon to the east, and this summer all the inhabited coast of Anticosti, as well as most of the missions of the west. It was then I became acquainted with the heroism of my predecessors; gazing at the same time over the astonishing distances to be gone over, distances that very soon wear the missionary and prevent him from reaping very abundant fruits from his labor. A scattered population in extreme poverty has been likewise an insurmountable obstacle to evangelism and schooling. Of my missionaries, so few in number, only one belongs to the Prefecture; the others have been lent me. It was promised that the Propagation of the Faith would come to my help, and I am of opinion, my Lords, if it were decided among you, I should get a sufficient amount to meet the most pressing wants. To continue the mission among the Nascapis and Esquimaux would have cost me \$600. This was quite above my means; therefore this summer no missionary has been sent to the 50 Nascapis families nor to the 250 Esquimaux families.

Quebec, always so generous and even inexhaustible, furnishes me this year with two priests, thus allowing me to place one on Anticosti, while another will attend 150 miles of the inhospitable coast in the eastern part of the Prefecture. Another priest is sent to me from Chicoutimi to learn the Montagnais language with the Fathers at Bethaniennes. Father Arnaud, O. M. I., gave the yearly mission this summer to the Montagnais from Maskouaro to Bethaniennes.

Fishing is the only and insufficient resource of the population. There is no hope for improvement in this respect. Last year was a year of dreadful sufferings; several schools had necessarily to be closed. This year I made an appeal to the religious and patriotic devotedness of Canadian school-teachers. I have been understood and listened to. I can now open three schools, closed through poverty, and establish three new ones. These school-teachers come for a merely nominal salary. Books and school requisites are wanting. A great part of what is on hand has been purchased with the former missionaries' money. I have likewise to complete the teachers' salaries, or, at least, to be responsible for them; besides, see that each missionary has what is strictly necessary, and their expenses are very great. Thus, it cost \$60 to go round Anticosti, \$73 for the mission in the eastern part, and \$120 for my trip last winter. That I might have priests belonging to the Prefecture, I took to my own house last fall two pupils well endowed and giving marks of a clerical vocation. I had to board them, clothe them, and give them all they required. They entered, this fall, Quebec Seminary, where one of them got his board gratis. I had also to board and pay a Vice-Prefect. This fall I am taking two more pupils. Finally, I had to buy a large quantity of church requisites absolutely necessary, besides what was given me. Also, a large quantity of books and classical necessities.

This fall I will have seven secular priests and two religious attending the missions of the Prefecture, and four pupils in the seminary. Twelve schools are open. Next year four Sisters of Charity from Quebec will take charge of our school number one. I shall have to buy and prepare a building for them. I rely upon God, first of all, and then upon powerful and generous protectors to build, without much expense of our own, an Institute and a Convent at Point aux Equimaux. This short report shows your Lordships to what we put the alms you gave us last year. Religion and education, and consequently true civilization, helped on the progress obtained through incredible sacrifices on our predecessors' part.

It is evident, from these facts, that we are more than ever in want of your protection and your effective concourse. My Lords, thank me to you, we were able to organize something last year, but the most arduous task has yet to be performed. You can not, therefore, abandon us. Is there a generous and patriotic heart but must palpitate with ours? I remain of Your Lordships the most humble and grateful son in Jesus Christ, F. X. BOSSE, Prefect Apostolic. Quebec, October 1, 1883.

The venerable Father Beaudry, S. J., has just preached a retreat for women in the church of the Congregation of our Lady, Dauphin street, Quebec. It is satisfactory to know that the good father, although well advanced in years, still possesses the vigor for which his preaching has always been remarkable.

pany. Not much better, views a thing that we do to session of his of rectifying rant! Let it a soft-mo- occasion of re- er. It is worn- rendered these rules of

essional. sion of a confes- church in avenue, yester- Father Patrick about the poor s who were in milar. The man en, taking from ne about a foot d through in a it dipped in the he washed up a cent. he got out all e box—only a operations on had finished he rch, and Father of the confes- The man ran

McCabe, in east- in care of the Fourth avenue, resistance and captor, but the k him into the residence, and

August Pallot, a had robbed the told Father Mc- turned him over Murray held him or trial. He had out nearly all the town had been 'Pallot is believed

uction. in Dixie, about ad Hagyard's Pec- mers by trying it oughs and Colds, large sales of his favorite remedy

Result. r. Low's Pleasant uently destroyed It is pleasant to being required, and removed by ough. It is effect- worms afflicting

Worthless. n. CONFIDENTIAL, a family medicine, that the remedy at value. As soon and proved by the Bitters was the double family medi- tions sprung up and in which the press had expressed the every way trying to

to use their stuff ice money on the of H. H. Many put up in similar variously devised "Hop" or "Hops" induce people to be- ne Hop Bitters, e hands by gener- bunch or cluster of white label. Trust is and dealers are in imitations or

Cured. d from practice, e hands by gener- formula of a simple and perman- tions. Bronchitis, it throat and Lung and radical cure for all Nervous Com- ned its wonderful usands of bottles, it is known to his nted by this motive n, preparing and us- ing, with stamp, s. NOYES, 149 Power

FE. by which any disease is removed, it is by removing the be. The great medi- cines of the world, by deranged kidneys, these therefore is the safe and secured. BRYAN'S SAFE CURE has action. It acts directly by purifying the blood and driving disease out of the system. For the distresses of Malaria, and all other ailments, it is the best of impostors, and is warned to be just as

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