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The Catholic Record.

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

VOL. 5.

LONDON, ONT., FRIDAY, SEPT. 21, 1883.

NO. 258

NOW is the time to order your Spring Suits from N. WILSON & CO., the most Fashionable Tailors in the city.

Our assortment of Tweeds, Serges, etc., cannot be beaten, and our prices will compare favorably with any other house in the city.

Also the latest novelties in gentlemen's furnishings.

136 DUNDAS STREET.

In Memoriam.

Sister Mary John, Mother Superior of the House of Providence, Kingston.

Hushed and silent is our cloister For the angel death is near And our loved and cherished Mother Is forever gone from here.

Now, the bell as it is tolling, Sends its message to the heart Of the sisters praying, weeping, And a kindly Mother's part.

Dear dead lies now sealed forever, Which so often moved in prayer Sweet closed eyes that shone so kindly! On all those who felt thy care.

May the prayers that are now waited To the eternal throne above Prove fruitful to her welfare As the measure of our love.

On that happy distant shore.

CATHOLIC PRESS.

Catholic Review.

One of the reasons why announcement is made of intended marriages is to obtain for those who are about to receive the Sacrament of Matrimony the prayers of the congregation to which they belong.

During the past few weeks that venerable and apostolic missionary, the Archbishop of Toronto, was recuperating his health at Easthampton, Long Island, but he was not idle.

On Sunday morning he had a large number of Communions, both natives and visitors. He gave lectures in the evening to very large audiences, principally Protestants.

After one of these lectures, a gentleman remarked that he had heard more religion and good sense from that lecture than he had in any Protestant church in his life.

A missionary of the training and experience of the Archbishop knows how to say what he means and to mean what he says.

We heartily wish that there could be established in America the profession of Catholic teacher. Is it possible? There are not many openings for educated Catholic laymen in our society, and it is to be wished that this one were not wholly closed to them.

Catch the boy reading a dime novel and condemn the blood and thunder nonsense to the fire. Come suddenly upon the girl as she seeks to hide the flamboyant story paper and make it irksome for her to repeat the offence.

Mr. Joseph Cowen, M. P., reviewing the session in his London letter, insists with emphasis that the Irish party gave a beneficial effect here.

Our Dublin correspondent writes: "The raking which the Irish party gave to Earl Spencer's whole system of despotism just before the proroguing of Parliament had a beneficial effect here."

Shish Ryan, of St. Louis has been presented with a purse of \$6,000 to defray his expenses to the Conference of American Bishops, soon to be held in Rome.

newspapers fully as inexpensive as the evil stuff that works so much mental and moral harm.

Rev. Father Augustin, of the Passionist Order, died at the Convent of St. Michael, in West Hoboken, and was interred in the vaults of the church there on August 16.

The number of Roman Catholic Christians in India is set down as 963,068, or a little over one-half of the whole.

Archbishop Croke, in a recent sermon, declared that, with all the efforts of the English for the last thirty years, there would not now be a Catholic Church in the length and breadth of Great Britain worth noticing if it had not been for the Catholic children of Ireland.

Rome, Sept. 9.—The Vatican has adopted a very important decision in regard to the church question in Prussia, which will permit a removal of the misunderstandings between the Prussian Government and the Pope, and render a resumption of negotiations probable.

Mother Mary Agnes, of the Discalced Carmelites, died at the convent of that Order in St. Louis, Mo., on the 19th inst.

The conference of American Catholic Archbishops, ordered by the Pope, a prominent churchman said, will be held in Rome next November, and will be preceded by a gathering of Archbishops at Baltimore.

The pastor of St. John's Catholic Church, Cheyenne, Wyoming, has a very practical way of diffusing the gospel.

On last Saturday and Sunday, the Feasts of the Martyrdom of the Blessed Virgin and of the Holy Name of Mary were respectively celebrated by the Church.

Canada and the United States are the most familiar examples quoted in illustration of the difference between the French and English as colonizers.

At the celebration of St. Dominic's day in the Dominican Church, Haverstock Hill, London, the sermon was preached by the Cardinal Archbishop of Westminster.

Canon Fabini, a worthy priest, possessed of great energy and rare intellectual gifts, died lately in Rome.

A lay teacher in France, having received orders to make use in his classes of the infamous manual of Paul Bert, refused to do so.

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CATHOLIC NOTES.

Pope Leo XIII sent 20,000 francs to Ischia to aid the survivors of the earthquake at Casamicciola.

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THE FRENCH IN AFRICA.

Return to the Capital.—Illness of the Queen.

"After more than three months' absence, Rasoherina returned to the capital, on the 6th October. But, alas! what a difference was there between the return and the departure! Of the 60,000 men who escorted the sovereign on leaving her palace, there did not remain 50,000, and these were in a most deplorable state.

Thus, more than 10,000 men were missing, to say nothing of those who afterwards fell victims to fever and other maladies, contracted on the way. Death struck not alone the slaves and lowly ones; the highest personages had likewise to pay the tribute. Prince Ramonja, first cousin to the queen, had gone several days before her to Tananarive; but he preceded her stretched on his bier. The same thing happened to several other officers.

Thus, in spite of all the pomp displayed to hide such disasters, in spite of several hundreds of thousands invited to celebrate the queen's return, it was vain to try to hide the universal sorrow, and whilst hands were forced to applaud, many hearts were broken and many eyes blinded with tears.

"However, this was but the prelude to a heavy affliction of another kind, into which the whole island of Madagascar was about to be plunged. I mean the illness of Rasoherina. Hardly had the queen returned to her palace, when she found herself attacked by violent dysentery, accompanied by other serious affections. Of course an impenetrable veil was thrown over the condition of the august sufferer.

In Madagascar, people are forbidden by law to speak of any indisposition from which the sovereign may be suffering: were she at the point of death, or even actually dead, it must always be supposed she is very well and going about her palace. Then it is that the red parasol appears on the ramparts, the better to impose on the people and make them believe her majesty is present, although at the time she may be in her last agony.

"The whole difficulty lay in the way the Queen was surrounded, and the impossibility of obtaining access to her without arousing the attention of the guards, who never lost sight of her for a single instant, day or night. But when God has resolved to save a soul, who can oppose a barrier to his designs? Now, the following are the means he employed.

"During the last weeks that Rasoherina passed at Tananarive, she had shown on various occasions a strong desire to obtain the services of Mr. Laborde; but her entreaties were disregarded, and the gates of the palace remained closed against the man who had accompanied her on her journey and who possessed her entire confidence.

"Towards evening a grand reception is held at the palace; all the different castes are summoned, and appear in the costume of their ancestors. At a certain hour, her majesty should take the traditional bath (*fanonana*), in a tent raised at the end of the great hall of the palace. On leaving the bath, she should utter three several times '*Masina aho! I am purified!*' Then, with a cow's horn, prepared for the purpose, she should take water from the bath and sprinkle the attendants with it.

Presently all the cannons of the city should announce to the faithful the distance that the sovereign of Madagascar enjoys the most perfect health, and that her subjects are the happiest people in the world.

"Such is the programme of the feast of the bath, or first day of the Malgasian year. But this was the difficult point. Either the queen should preside at the feast, or the gravity of her malady should be divulged; two equally impossible things: the former, because the condition of the patient would not suffer such a course; the latter, because such a revelation would have been contrary to law.

The difficulty was, how to get out of the dilemma. But the Malgasian genius was equal to the occasion. The great red parasol was displayed, and the people were informed that her majesty was enjoying excellent health, but that being obliged to trke change of air by order of her physicians, she was about to set out for the city of Ambohimanga, the burial-place of her ancestors, and that consequently the feast of the bath could not take place this year at Tananarive.

The stragem was transparent, no one was deceived by it; but no one dared say a word; appearances were saved. As for the poor queen, she had, whether she liked it or not, to submit to the decision of her physicians. Next day, therefore, they took her away, more dead than alive, in a very bad weather, and in so mysterious a way, that many who caught a glimpse of her through the curtains of her palanquin, were convinced it was not Rasoherina, but her corpse that was being carried to Ambohimanga. Happily, however, the patient arrived alive at the place of her destination. Divine Providence watched over her, and waited there to bestow on her the most signal grace she could receive before her death, the grace of holy baptism.

Baptism and death of Rasoherina.

"This baptism had been the object of all our prayers, and the subject of our greatest solicitude, especially since we had become aware of the dangerous nature of her complaint. The religious instruction of the queen was not the matter that most concerned us; we knew on the best authority that she had received this from her own hands. Indeed, she herself often made them say their catechism, and it was her great delight to have them sing the church hymns. Moreover, among our neophytes were several of her maids of honor, who, when questioned by her on the subject of their baptism, never failed to give her all the information that could tend to enlighten her. Nor is it necessary to speak of Mr. Laborde, who

had never neglected any opportunity, whether before her illness or during its continuance, of acquainting her with the principal mysteries of religion. So well was she convinced of the truth of the Catholic doctrine, that she said one day to a young lady of the court, who had been urged to embrace Protestantism, 'Take good care how you forsake the religion of the Fathers, for truth is nowhere else to be found.'—We have reason, therefore, to believe, that in the matter of religious instruction, Rasoherina possessed all that is strictly required by the Church.

"As for her personal dispositions, we have, if possible, still less doubt about them. Our confidence is based on a triple foundation. Never, from the accession of Rasoherina to the throne, have we let a single Sunday or holiday pass without reciting in common with our Christians, immediately before the Benediction of the Most Holy Sacrament, a Pater and Ave, to obtain for the Queen the grace of regeneration. Who could count the number of Masses, communions, rosaries, offered up for the same intention, during the month of March, dedicated to St. Joseph, the patron of a happy death? Besides the prayers of her Christian subjects, Rasoherina had, we may say, the suffrages of the faithful throughout the whole world, through the mediation of the pious Associations of the Propagation of the Faith, of the Holy Childhood, and the Apostleship of Prayer, to which we have often recommended her, as well as to the Archconfraternity of the Holy and Immaculate Heart of Mary, to which our little Malgasian community has been for a long time aggregated. Now, how could it be supposed that He whose first desire is the salvation of souls, would remain deaf to all these supplications?—In fine, we love to think that the Divine goodness did not leave without recompense at her last hour, a woman who, in so many difficult circumstances, and in spite of the isolation in which she found herself, was not afraid to show herself the protector of the Missionaries and their work.

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she had to resign herself to be a victim. Such being the state of things, delicacy obliged our countryman to retire and leave the responsibility to the Methodist physician. This he did, without, however, forsaking her whom he looked upon as his child, and near whom he had more than ever an interest to remain. In the first instance the effects of the new treatment were tolerably successful; but alas! they wore of short duration. Presently the malady became worse, and the attacks were so violent, that several times they thought all was over.

"Then it was that, in her extremity, Mr. Laborde approached the royal patient, who had recovered her full consciousness, and suggested to her some pious consideration, suitable to the great act that was about to be accomplished. She answered by raising her eyes and her arms to heaven. And then, as if he were about to magnetize her, he called for a vessel of water, dipped his hand in it, and washed Rasoherina's forehead while pronouncing the sacramental words. None of those present had the least suspicion that this pious stratagem was made use of to regenerate a soul.

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In Memoriam.

Veres dedicated to the memory of the late Miss Maggie Meagher...

Dear friend! I know this world is kin, and all are friends...

TALBOT. THE INFAMOUS IRISH POLICE SPY.

BY JAMES J. TRACY.

CHAP. XVIII.

Our friend Larry was one of those against whom information had been lodged...

When the police had descended, Larry put his head out of the mouth of the bag...

"Is Larry in?" asked the first officer of her Majesty who made his appearance...

"Where is he now?" asked the officer of the law.

Advice to Consumptives. On the appearance of the first symptoms...

Given up by Doctors. "Is it possible that Mr. Godfrey is up and at work, and cured by so simple a remedy?"

police were stationed in the room with old Bohan. These gentlemen endeavored to look strict and dignified...

"How can I answer that? Who said that no one was drinking over here today?"

"What's in that bag in the corner?" one of the policemen asked the old man.

"Let us examine it," said one, "perhaps there are some pipe-heads in it."

"For mercy's sake, Tom, have pity on me. How can I get out of here?"

"Well, I once could easily do it. I could carry two sacks of flour, one under each arm..."

"Well, pull in your old white head now and I'll try to carry you."

"Get up, man, and get out through that skylight."

Advice to Consumptives. On the appearance of the first symptoms...

acquainted, and in whom I never put much trust. He was always so mysterious in his movements...

"What's become of Tim the Prophet?" asked Mr. O'Connell.

"What a noble boy," exclaimed Mr. Power, who looked upon Maurice as the noblest type of boyhood.

"God bless that child," said the good priest, as he wiped a tear from his eye.

"Ellie is very good too," said Mrs. O'Connell.

"The O'Connell's were a model Irish Catholic family. They united love of God and love of Ireland..."

"While Katie prayed, with eyes fixed on the painting, the rays of the sun, which had just come from behind a dark cloud..."

"Sam, you are getting pretty well along in years," said an Austin lawyer to an aged darkey...

"Blood-food" is the suggestive name often given to Ayer's Sarsaparilla...

FURRED TONGUE AND IMPURE BREATH are two concomitants of biliousness...

What Francis Miller saw at a Canadian Catholic Shrine.

Quebec, July 30.—Were I to tell only what I saw at St. Ann's with my own eyes...

There can come, and no doubt will come, to this place, of course, plenty of men to laugh at...

A MOTHER'S DEVOTION. The last time I visited St. Ann's a very pale and hollow-eyed little woman...

THE BLIND RESTORED TO SIGHT. Night fell with my own eyes see the blind restored to sight...

ON HER KNEES FROM MORNING TILL NIGHT, and is only led away to her meals.

TO BE CONTINUED.

An Old Negro's Theology. "Sam, you are getting pretty well along in years..."

ON HIS OWN FAITH. On this same day I saw an old man feeling his way down the great aisle...

Mrs. Partington declared the Neuralgia to be worse than the old Rheumatism...

way along the aisle. The bony hands of the withered old peasant held hard on to the altar...

I am quite aware that I have recounted nothing here of my own absolute knowledge...

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When evening comes, across the water, and sprinkles on flowers...

How picturesque! The lofty elms, the tall poplars, the birches...

There is a certain something about the world which is slow to admit that I am too easily persuaded to anything.

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SEPT. 21, 1888. A Tour Through... When evening comes... How picturesque!... There is a certain something... There can come, and no doubt will come... A MOTHER'S DEVOTION... THE BLIND RESTORED TO SIGHT... ON HER KNEES FROM MORNING TILL NIGHT... TO BE CONTINUED... An Old Negro's Theology... ON HIS OWN FAITH... Mrs. Partington declared the Neuralgia to be worse than the old Rheumatism...

A Tour Thro' the Vicinity of Carlow.

When evening vested in Autumn grandeur, Across the meadows the carolers sing, And sprinkled dew from her airy vases, On flowers parch'd with a sultry day.

IMPORTANT LETTER OF LEO XIII.

The History of the Papacy.

The Latin text of the Pope's letter, addressed to Cardinal de Luca, Vice-Chancellor of the Holy Roman Empire, Cardinal Pitta, Librarian, and Cardinal Hergenrother, Prefect of the Vatican Archives, fills five columns of the Oesterreichische Revue, and is republished, with Italian and French translations, in the other newspapers.

DEATH OF LOUISE LATEAU.

Sketch of her Miraculous Life.

TOUCHING SCENES AT HER DEATH. On the 26th of August, that wonderful evidence of the greatness of the living God given to an unbelieving world—the stigmata of Louise Lateau was withdrawn. Louise Lateau, the marvel of divine grace, passed away. The facts of her stigmata and ecstasies are so well known and have been so often attested, that it is needless to recite them here.

FOR THE POPE.

and the Church, and describes all the Church had done for the fine arts and literature, and the museums, libraries, schools, and renowned Universities they had founded. To cry, in the face of these things, that the Pontificate in itself, or the temporal dominion of the Popes, was fatal to Italian glory was equivalent to denying things which had been clearly established.

Woman and her Diseases.

is the title of a large illustrated treatise, by Dr. R. V. Pierce, Buffalo, N. Y., sent to any address for three stamps. It teaches successful self-treatment. Of all the sweets of which mortals can dream, There is naught to excel strawberries and cream.

THE APOSTLE OF "PROGRESS."

Freeman's Journal.

Early panegyrics on Luther are beginning to appear, drawn out by the prospective Lutheran Centennial celebration in Germany. Like most early things, they are "green." They are worthless as a historical point of view and give very false impressions of the life and labors of him who is called the great "Reformer."

TO EAT AND DRINK, TO ENJOY LIFE.

Who loves not wine, women and song.

is the Lutheran gospel of progress; it is found over and over again in its utterances. Erasmus and other learned humanists complained that the Reformation was the death of learning in Germany. It revived partially; but the world was turned back.

Leo XIII. and the "Times."

The Times, commenting on the letter of the Holy Father which we publish on another page, says: "History contains ample grounds for Pope Leo's boast that when the Roman Empire decayed the Papacy stood as a bulwark against the flood of barbarism. The Church stored up the fragments of Greek and Roman literature. It fostered art and refinement. It withstood the inroads of the Mussulmans. It raised its voice on behalf of Christian unity and peace. It gave Europe a centre. It preserved by the temporal power, bad as it was, a large section of Italian soil from a yet more ruinous alien dominion. On the whole, the Papacy may challenge historical investigation to compare its good and its evil deeds with our much fear of the result, if the object of Pope Leo be to elicit a verdict that the Vatican has filled in the historical past a place which no other power existed to supply. No serious student of history can wish that the Pope should fail in such an aim."

EDUCATION.

Religious Training Should be Begun in Early Youth to Make it Effective in Mature Age.

It is impossible for a Catholic to advocate the system of public school education; others may advocate it, if they will, but not a Catholic. The late Protestant Archbishop of Dublin, Dr. Whately, tells us what effect mixed education, which is the same system practically, is intended to have upon Catholics: "The education supplied by the National Board, a system similar to that of our school board, he says, is gradually enlightening the mass of the people, and that if we give it up we give up the only hope of weaning the Irish from the abuses of Popery. But I cannot venture openly to profess this opinion; I cannot openly support the educational board as an instrument of conversion. I have to fight its battles with one hand, and that my best, tied behind me."

How to Get Sick.

Expose yourself day and night, eat too much without exercise, work too hard without rest, doctor all the time, take all the vile nostrums advertised, and then you will want to know.

How to Get Well.

Which is answered in three words—Take Hop Bitters!

The Fruit merchants' strawberries may fill the measure; but Dr. Fowler's Extract of Wild Strawberry fills the measure every time in the people's requirements for an unfailing remedy for all forms of Summer Complaints.

Mr. W. J. Guppy of Newbury, informs us that he has used Burdock Blood Bitters in his family with good effect, and adds that the Rev. J. R. Smith has used it and speaks of it in high terms of praise. It is the great system-renewing tonic that cures all diseases of the Blood, Liver and Kidneys, acting harmoniously with Nature's laws, 25,000 bottles sold during the last three months.

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The Catholic Record
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LETTER FROM HIS LORDSHIP BISHOP WALSH.
 London, Ont., May 23, 1879.
 DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to subscribers and patrons that the change of proprietorship will work no change in its one and principal aim, which will remain, what has been, thoroughly Catholic, entirely devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese. Believe me, Yours very sincerely,
 JOHN WALSH,
 Bishop of London.

LETTER FROM BISHOP CLEARY.
 Bishop's Palace, Kingston, 13th Nov., 1882.
 DEAR SIR.—I am happy to be asked for a word of commendation to the Rev. Clergy and faithful laity of my diocese in behalf of the CATHOLIC RECORD, published in London with the warm approval of His Lordship, Most Rev. Dr. Walsh. I am a subscriber to the RECORD, and am much pleased with its excellent literary and religious character. It is a judicious selection of the best writers supply Catholic families with most useful and interesting matter for Sunday readings, and help the young to acquire a taste for pure literature. I shall be pleased if my Rev. Clergy will condescend to give their names to the RECORD among their congregations. Yours faithfully,
 JAMES VINCENT CLEARY,
 Bishop of Kingston.

Catholic Record.
 LONDON, FRIDAY, SEPT. 21, 1883.
 THE BOUNDARY DISPUTE.

We have thus far very carefully abstained from any discussion of the boundary dispute, which for the past few years has so seriously agitated the public mind of Ontario. It is a matter of very deep and just regret that the boundaries of all the Provinces entering the union in 1867 were not clearly defined. Had there been a clear and unmistakable definition of boundaries at that time, we should have been spared the agitation which, especially since the award of the arbitrators in 1878, has really disturbed the tranquillity of the confederacy. By that award Ontario was declared entitled to above 60,000,000 acres of territory more than at the time of the union she actually possessed. The announcement of the result of the arbitration excited a good deal of comment throughout the country. But consideration of the question was evidently held in abeyance till after the general election of September, 1878, in which the Mackenzie government, supposed to be favorable to the claims of Ontario, met with such a disastrous defeat. A new administration took office in October of the same year, and one of the results of the change of government has been that the arbitration in the matter of the boundary has never yet been pronounced valid. The Dominion Parliament in the session of 1882 declared itself in favor of a reference of the whole subject to the Privy Council. For this reference, it is well to remember, voted a large majority of the members from Ontario. The local government of Ontario, on the other hand, persistently refuses to go to the Privy Council, and thus far has been sustained by the Legislative Assembly of the Province. It is not our desire now to enter into the discussion of the subject from anything like a partisan standpoint. We feel, however, that in view of the danger to life and the incalculable loss otherwise to which the territory in dispute is subjected by the continuance of the present state of uncertainty as to its real ownership, we should, in the public interest, say a word or two on the subject. We have noticed that there has been an attempt made in connection with the controversy to introduce a feeling of bitterness against the Province of Quebec. And for this purpose recourse is had to a speech spoken a year ago by the present Premier of Quebec to the electors of Jacques Cartier. Mr. Mousseau then is reported to have said: "You have heard of the great question of the boundary award. It will not be necessary for me to go into all the details of this question. The Government of Mr. Mackenzie had submitted this question to an arbitration, and in 1878 the arbitrators decided that Ontario should obtain an additional extent of boundary of 62,000,000 acres. When we, the Conservatives, remained in power, we refused to accept this decision, and offered to refer the case to the Privy Council. When at St. Jerome, in 1878, with the Hon. Mr. Masson, I laid down the conditions on which we held our position as members of

the Federal Cabinet, I said: "If the Province of Ontario is to acquire an additional territory of 62,000,000 acres more than she was given under the British North America Act the Province of Quebec will have the right to demand an equivalent. It would be impossible for the Province of Quebec to remain in this position if Ontario gained her case, because any improvement in her position must be followed by an equal one in ours. Otherwise the Federal equilibrium would be broken."

In those observations Mr. Mousseau affirms (1) that the Conservative party on its accession to power refused to accept the decision of the arbitrators, and (2) that in case Ontario acquired 62,000,000 acres more than she was given under the British America Act, Quebec should have an equivalent, otherwise the Federal equilibrium would be broken. That Mr. Mousseau's first statement is in accordance with fact none will deny. That in his second statement he declares the almost unanimous feeling of his own Province few, if any, will be found to dispute. Now, before we in Ontario condemn Mr. Mousseau and the people of Quebec, it is well to recollect that Quebec has many reasons to urge in support of her position. If at the time of Confederation it was thought that Ontario should come into possession of such a vast domain as the arbitrators have assigned her, Quebec would, there can be no doubt, have demanded and received some equivalent, otherwise the union could have not been effected on the terms agreed upon. Previous to Confederation Upper and Lower Canada formed but one Province, and as such laid claim to the whole north-western country, including the present disputed territory, then in possession of the Hudson's Bay Company. Had the claim of the Province been successful Quebec as well as Ontario would have had ownership in these territories. At the time of Confederation a new order of things was inaugurated, but it was not, we think, in contemplation by the framers of the union act that any portion of the north-west territories should be acquired for the special benefit of any particular Province. True, it will be said that Ontario owned the territory from the beginning. In this view we cannot concur. The old Province of Canada had, we think, a just claim to the north-west, but old Canada consisted of Ontario and Quebec, so that when that Province was divided into two, no addition could be made to the boundaries of one without compensation given to the other. Besides, by the British America Act the representation of Quebec was limited to sixty-five, which was for all time to serve as a basis for representation in the House of Commons. By this means Ontario enjoys a present membership in that body of 92, which, with the addition of the new territory could not fail to be largely increased, so that in a few years she would have nearly double the number of members sent there by Quebec. Is it any wonder then that Quebec seeks an equivalent for the proposed addition to the boundaries of Ontario? Not to us the slightest; and while we consider the award of the arbitrators one that is just and sound, while we cannot lay claim to any special admiration for Mr. Mousseau, we feel that in his speech from which we give the above extract, he simply expresses the sentiments of nearly all parties in the Province of Quebec. It is idle for any party to endeavor to ignore the feeling in Quebec on this subject. It is a feeling common to Liberals and Conservatives alike, and must be respected. We say, by all means let the award be ratified, and ratified at once, but not without due compensation to Quebec. We can see no reason whatever why Manitoba should have been dragged into the quarrel. It is evident that the prairie Province has nothing to gain by a dispute with Ontario, and we deeply regret that her public men should have been for a moment led into even a seeming, much less into an actual hostility to the Province. Manitoba has just now, at all events, as much territory as she can properly manage. What she wants is not additional territory but the control of her public lands—and such assistance from the Federal Government as will enable her to prosecute public works and improvements essential to her growth and development.

SOCIALISM IN GERMANY.
 We cannot be surprised, in view of the Bismarckian reign of despotism, at the growth of socialism in Germany. There is no effect without a cause, and the cause of German socialistic activity is not hard to find. When men have to bear with such a government as that at whose head stands the greatest foe of popular liberty in Europe, if not in the world, Prince Bismarck, it cannot be surprising that the masses have at times recourse to dangerous extremes. Socialism can never indeed afford them relief, but they are pleased with its specious declarations and yield to the persuasions of its leaders. The latter are for the most part selfish and designing men who care very little, if anything, for the freedom and happiness of the people. The spread and growth of socialism, no matter what its form, is one of the gravest evils of the period. Its main theories are not only unsound, but opposed to the fundamental principles of truth and justice. Its aim is the deification of the people and the justification of every deed, however reprehensible, stamped with the approval of the multitude. Royalists themselves have of late years often borrowed from socialism both in theory and practice. Their greatest misdeeds they have often covered with the tattered robe of popular sanction in the form of plebiscites. But these expressions of popular will, secured by misrepresentation and falsehood, nowise represented the sound opinions of the people, no more than do the electoral triumphs of German socialists prove that the views of the sound and healthy masses of the German nation are infected by the heresies of socialism. By these sound and healthy masses, we mean of course the Catholic element of the German people, for all others are at the mercy of every innovation and every error. They, like the Catholic Germans, have every natural good quality to constitute a permanently great people, but any people separated from the centre of truth and enlightenment, the Holy Apostolic See, every nation divided from that See is not only exposed but certain to fall under the sway of wicked men. Germany is a nation that has lost in prestige, usefulness and power, ever since the period of the so-called Reformation. But specially has Protestant Germany lost since it has fallen under the sway on the one hand of Bismarckian royalists, and on the other, of socialist anarchists. There cannot be any arrestation of socialism in Germany otherwise than through Catholic influences. Socialism in its present dominant state is a veritable retribution on Bismarck's treachery.

BREAKING FAITH WITH ENGLAND.
 We are informed by recent telegraphic despatches that an envoy of the Shah of Persia is en route to Cabul, a proceeding said to be contrary to the engagements of the Shah with the Indian government. By the Indian government is, of course, meant the shadow of British authority in Hindostan dignified by the name of government. We cannot feel surprised at the anxiety of the British representatives in the east at the action of the Shah's government in despatching an envoy to Cabul. The Afghans are well known to entertain the bitterest feelings of hostility towards Britain which dreads their alliance with any power as a forerunner of her own ruin in India. The late reported advance of the Russians towards Mero has, there can be little doubt, so very seriously disturbed British sensibilities that the uneasiness now created by rumors of the Shah's coquetting with the Ameer will be found difficult of abatement. It is not indeed very difficult to arouse British jealousy or British ire. Let French legislators speak of colonial extension, let French soldiers achieve a triumph in the remotest part of the world, let Irishmen in America assemble to discuss British tyranny or let Mr. Parnell at home make the slightest declaration of hostility to the administration of the day, and all at once the air is filled with threat and fury. Britain will not permit French aggression in the far off east nor put up any longer with Irish in-

solence in Ireland or America. She has, however, wasted so many menaces on Russia that the latter has ceased to regard them with the slightest concern. That she will now also threaten the Shah with her direct displeasure there can be no doubt. But her threats will nowise affect the intercourse of Persia with Afghanistan, nor prevent the latter country from seizing the first occasion to join hands with any state or any people to put down British dominion in India, which has so long suffered from her intolerable despotism.

MR. MACKENZIE'S SPEECH.
 We have always given Mr. Mackenzie credit for a large amount of political sagacity and a still larger amount of candor. We must, therefore, in view of our estimate of the ex-Premier, express our astonishment at his late remarkable utterances at Greenock. We heartily subscribe indeed to his statement that Canadians would never submit to have their domestic affairs legislated upon at Westminster. Every one so well knows the feelings of our people on this subject that the ex-Premier's declaration of Canadian determination to preserve legislative independence was quite supererogatory. Canada has not the slightest intention of abandoning those privileges of self-government acquired at so much cost. There has not been shown at Westminster such wisdom in dealing with colonial or even domestic affairs as ever to inspire the people of this country with any desire to have recourse to its legislative halls for the regulation of their internal affairs. When Mr. Mackenzie undertook to state that Canadians would give their last man and spend their last dollar to preserve the integrity of the British empire, he affirmed something in which we cannot by any means concur. We look upon the present connection between Great Britain and Canada in the light of an international contract more than that of a connection based solely on Canadian dependency. True, Canada is nominally a dependency of Britain, but Canada is now really a nation whose connection with Britain depends entirely on the latter's good behavior in our regard. This country would never bear with another Ashburton or another Washington treaty. It is prepared to make sacrifices to build itself up in connection with Britain as long as Britain is prepared to deal justly by us, but the connection would not be worth a moment's lease were any of the injustices that in the past characterized Britain in this country and yet characterizes her policy elsewhere, to be resorted to here. If Mr. Mackenzie means that Canadians are prepared to spend their last dollar and give their last man in preserving British supremacy in Africa, or India—if he means that Canadians are ready to assist in massacring Zulus, Afghans, and Hindoos—he is, in our estimation, greatly mistaken. There are, it is true, a few amongst us who are afflicted with this manner of loyalty. But these are, indeed, few. The people of Canada, as a whole, are far from approving of British rapacity and injustice in every quarter of the world. They have no desire for its perpetuation.

In so far as their own connection with Britain is concerned, as it is to them advantageous, they have no desire for its immediate severance. But let not Mr. Mackenzie deceive himself on this important subject. As soon as Canada perceives it to be to her advantage to rid herself, even of the nominal dependency now binding her to Britain, she will do it. It is then not only idle, it is not only absurd, but absolutely misleading for the ex-Premier to state that this country will never permit separation from Britain. Canada owes very little to Britain in comparison to that which Britain owes to Canada. On two memorable occasions at least, Britain succeeded in preserving her own peace and saving herself from the dire consequences of war with the United States by a sacrifice of Canadian interests. This it is well to bear in mind whenever we hear talk of the debt of gratitude due by this country to England and of our filial obligations to a mother country that for her own interests sacrificed

to the greed of the neighboring republic our most valuable territories. Mr. Mackenzie's speech is one that, on the whole, reflects no credit on him in respect of any quality of which a statesman is supposed to be possessed. It is the completest misrepresentation of Canadian sentiment we have yet seen.

A DELUDED FOREIGNER.
 We are informed by a despatch from New York, that on the 9th inst., Johan Jaskosky, who stole 12,000 roubles in Moscow, was there on that day taken into custody. He is alleged to have stated that he thought this was a free country, and that he could not be arrested here. There does indeed appear to be in the minds of certain foreigners a belief that America is a refuge for criminals, and that on this side of the Atlantic a man need not fear punishment for crimes committed on the other. Too long indeed were foreigners of all classes permitted to find homes both in the United States and Canada without regard to their antecedents. The result is too well known to require recital here. Foreigners of the lowest type and class, to the shame of their law-abiding fellow-countrymen, soon assumed a boldness and a defiance of law and authority manifested by daily outrages of the most unprecedented and unpardonable character. Johan Jaskosky is the faithful type of a rather numerous class of European criminals. His arrest will, we trust, have the effect of keeping others of his ilk from our shores. We have no room here for the idle, lazy and criminal of the old world. America, both Canada and the United States, is a land for the workman of intelligence and self-respect, but we have no use whatever here for the drone, the thief or the assassin.

PETER'S PENCE.
 In addition to his other noble legacies which we noticed in our last, the late Count de Chambord bequeathed the magnificent sum of 400,000 francs to the Peter's Pence fund. This generosity of a Catholic prince should have many imitators in both the old and new worlds. How few indeed, especially in America, of our wealthy Catholics think of the Holy Father and his necessitous position. If with niggard hand they contribute some paltry sum to Peter's Pence when their diocesan ordinaries call for a collection for this purpose, they believe they have fulfilled their whole duty as Catholics towards the supreme pastor of the faithful. And in dying they not only forget to lay aside some small portion of the wealth given them by a bountiful God, for some such noble purpose, but oftentimes divide their entire fortune among heirs, for some at least of whom they know it must prove ruinous. Let no Catholic forget it that in contributing to Peter's Pence he is assisting the best of all good works. The support of the Holy Father in a manner to some extent commensurate with his dignity is the first duty of Catholics. All should then gladly seize on every opportunity offered to contribute generously to the Peter's Pence collections. We trust that our readers will everywhere specially distinguish themselves by generosity on all such occasions. They cannot take better means of laying up treasures in heaven or winning the hundred fold reward here below than by giving, with a cheerful heart, out of that which God has given them, towards the support of the Father of the Faithful.

PERSONAL.
 We beg to extend our hearty congratulations to the Hon. D. Mills on his recent admission to the Bar of Ontario. The legal profession in this Province may well feel proud of the acquisition of a gentleman so able, upright, and in all regards so distinguished as the late Minister of the Interior.

We learn with regret that the Rev. Father Lory has left Guelph for Montreal. Our regret for his departure is, however, lightened by the knowledge that that pious and zealous priest, Rev. Father Renaud, has been appointed pastor at Guelph. We also feel hearty pleasure in in-

forming our readers that the Rev. Fathers Ryan and Doherty are now attached to the Jesuit house at Guelph.

A WALL FROM THE RIGHTEOUS.
 At the recent Methodist Union Conference in Belleville the Rev. Dr. Douglass is reported in the Globe of the 8th inst., to have thus spoken: "Rev. Dr. Douglass said the object of having Montreal Conference rather larger than some of the western Conferences arose from the peculiarity of the ground. The largest part of Montreal Conference was in Quebec Province. Throughout the Eastern Townships and the Ottawa Valley there was a constant decrease of the Protestant and increase of Roman Catholic population that placed their ministers in a painful position. Small settlements of Protestants were located between the masses of Roman Catholics, and the discouragement to Protestants was beyond conception. If the Montreal Conference had a part of the lower limb of Ontario, where Protestantism was strong, they would be able to change round the discouraged ministers. Protestantism must decline in Quebec and must increase in Ontario. He could show that in Quawake, where the population was 60,000, the Protestant population had declined to 7,000. A Protestant minister had told him he must close up the galleries of his church. Mr. Colby, M.P., had told him there was an alarming increase of Catholics in his constituency, and that the hierarchy was buying up land. In view of the 60,000 in Toronto, if any change were requisite a portion might be taken from it and added to Belleville Conference. He hoped the recommendation of the Committee would be adopted."

We desire to direct special attention to some of the rev. gentleman's statements. He affirms, and this in the face of all the expenditure made to "evangelize" the benighted Papists in Lower Canada, that in the Eastern Townships and in the Ottawa Valley there was a constant decrease of the Protestant and a constant increase of the Catholic population. Verily there must, with all the zeal and lavish diffusion of funds on the part of our evangelical brethren, be something "rotten in the state of Denmark" when Dr. Douglass is compelled to make such a statement. We cannot, we must confess, feel surprised that ministers, by the growth of Catholicity, are placed in a painful position and that Protestants in the east are discouraged. But what will our western Protestant friends think of Dr. Douglass's statement? Well they not also be pained and discouraged? Will they not close down on the supplies from which eastern itinerant preachers have so freely drawn? Dr. Douglass makes another statement in which we can but partially concur. He declares that Protestantism must decline in Quebec and must increase in Ontario. Protestantism is indeed on the decline in Quebec, but not on the increase in Ontario. In the latter Province it barely holds its own, while Catholicism is making steady but certain progress. We cannot see from what source Protestantism in Ontario is to draw the increase spoken of by Dr. Douglass. But we do see in the migratory movement of the Catholic population of Quebec towards Ontario a fecund source of growth for our population in this Province.

We commend the utterances of Dr. Douglass to our Protestant friends in Western Ontario, hoping that they may therefrom learn a lesson of prudence and economy. We have so often seen them duped by misstatements concerning the decline of Catholicity in Quebec that we hope good things for them from Dr. Douglass's observations.

CONFIRMATION AT RIDGETOWN.
 His Lordship Bishop Walsh administered the Sacrament of Confirmation to about fifty children at Ridgetown on Wednesday, the 13th inst. The children, who had been receiving instruction for some time previous from their Pastor, Rev. Father West, were examined by His Lordship who expressed himself highly pleased with their knowledge of the Christian Doctrine. St. Michael's Church of the Sacrament His Lordship preached a very eloquent sermon on the importance of eternal salvation and the means to be adopted for that purpose. The High Mass on the occasion was sung by Rev. Father Tierman of London. Besides Father West there were present Rev. Fathers Plan- dery and Hodgkinson of St. Thomas. The following is taken from the East Kent Plaindealer:—"We hope to hear that Bishop Walsh has had a good turn out of Protestants as well as Catholics to hear his discourse in St. Michael's today. He is one of the ablest and most eminent men in Canada. His private record is blameless. In his own city he is immensely popular with all denominations. This is an intensely Protestant community, and we are a busy people, but it would be a matter of regret, if business or prejudice merely, should lead people to forego the opportunity of seeing and hearing a prelate so distinguished."

DIOCESE OF
 We begin this week of a series of articles of Catholic rights. of such pressing importance to the ignorant of the people in the Province, the matter of the now numerous should be true end and to the interest secure such amendments as we require.

IRELAND'S STRIFE.
 Taylor, a Protestant, the seizures and the Ireland by the Cro the distributions of Ireland made by the plete as that of Can the example by which itans claimed to be. The principal suffer Irish nobility, who their broad lands with as their ancestors had inhabitants, and the proprietors took their aristocracy, and pres under every succeeding at the close of the wards, after this Rev country and their realness, and sought lands. But the Cro land which they had the most unfavorable showed that they, in their new acquisitions firmness they displ They were, for the origin and means of siasm gave them a actor, which must share of respect. T them the lands of the paralleled public ro anous instances of tion recorded in an question. Few, how at that period; the was theirs by right which they supposed authority over the the vanquished. Papias, and the on them as idolatrous punishment was an the sight of heaven however, whose col laded by this miser sophistry. Several their lots to the orig trilling consideration trolled it as a presen to their officers; a quently seen the m that had assigned the tains, gratuitously, pens, and the orig records, that the essences of the estates granted. And this so many of the no either fallen in the that the right of courtless instances females.

The land, however useless for want of wellians had shown war, and massacred by thousands; other as slaves to the ph party found their service of foreign p of shutting up the Connaught was laid as bondsmen and priests; and treated been by Joshua.

The peasants the hopes of life when of the Puritans. T related by Ludlow probably suggest re that made by the the other side of party found their whom was killed came up to them; And being brought na, and I asking h be hanged? he on please!—so obsta of these poor crea 392.

The Cromwellian serfs with a rod of them as an inferior caste, with whom sympathy. The v with them and their sion of contempt, p peasants were for parishes without p prohibited from a worship, or any Catholic clergy w country, under pai declared a capital o or perform any Romish worship, s ful few who ling

THE SCHOOL LAW.

We begin this week the publication of a series of articles on the school laws of Ontario in their bearing upon Catholic rights. The matter is one of such pressing importance that to Catholic who prizes duty should be ignorant of the requirements of our people in the Province of Ontario in the matter of education. We are now numerous enough and surely should be true enough to each other and to the interests of our religion to secure such amendments to the law as we require.

DIOCESE OF HAMILTON.

We are authorized by the Very Rev. Father Dowling, Administrator of the diocese, to announce officially that the Rt. Rev. Dr. Carbery has been appointed Bishop of Hamilton, that he has accepted the appointment, and that he leaves Dublin for Rome about the beginning of next month to be consecrated. The priests and people of the diocese are delighted at the appointment of so learned and distinguished a prelate, and will extend His Lordship on his arrival a most cordial welcome.

IRELAND'S STRUGGLE FOR THE FAITH.

Taylor, a Protestant writer, speaking of the seizures and confiscations made in Ireland by the Cromwellians, says that the distributions of the greater part of Ireland made by them was nearly as complete as that of Canaan by the Israelites, the example by which of course the Puritans claimed to be directed and justified. The principal sufferers were the Anglo-Irish nobility, who were now plundered of their broad lands with as little ceremony as their ancestors had used to the native inhabitants. A new and strange class of proprietors took the place of the ancient aristocracy, and preserved their acquisitions under every succeeding change. The Irish at the close of the civil war, and afterwards, after this Revolution, resigned their country and their estates with wondrous readiness, and sought an asylum in foreign lands. But the Cromwellians clung to the land which they had obtained, even under the most unfavorable circumstances, and showed that they, in some degree, merited their new acquisitions, by the resolute firmness they displayed in their defence. They were, for the most part, men of low origin and mean education, but enthusiasm gave them a stern dignity of character, which must command a certain share of respect. That the act which gave them the lands of the kingdom was an unparalleled public robbery, and the most atrocious instance of unprincipled spoliation recorded in any history, nobody can question. Few, however, felt any scruples at that period; the country, they deemed was theirs by right of conquest—a right which they supposed to give them absolute authority over the lives and properties of the vanquished. The sufferers were Papists, and they had been taught to look on them as idolatrous blasphemers, whose punishment was an acceptable service in the sight of heaven. There were some, however, whose consciences were not deluded by this miserable and blasphemous sophistry. Several of the soldiers restored their lots to the original proprietors for a trifling consideration, or generously bestowed it as a present. Others sold their lots to their officers; and the writer has frequently seen the muster rolls of the troops that had assigned their grants to their captains, gratuitously, or for a trifling recompense. Tradition, in many instances, records that the officers married the heiresses of the estates which they had been granted. And this is not improbable; for so many of the nobility and gentry had either fallen in the war, or gone into exile, that the right of inheritance must, in countless instances, have vested in females.

The land, however, seemed likely to be useless for want of cultivators. The Cromwellians had shown little mercy during the war, and massacred the wretched peasantry by thousands; others, they had transported as slaves to the plantations; numbers, as we have already seen, had entered into the service of foreign potentates. The design of shutting up the miserable remnant in Connaught was laid aside; they were kept as bondsmen and slaves to the new proprietors; and treated as the Gibonites had been by Joshua.

The peasants themselves resigned all hopes of life when they fell into the hands of the Puritans. The following anecdote, related by Ludlow in his Memoirs, will probably suggest reflections different from that made by the narrator: "Being on the other side of Nenagh, an advanced party found two of the rebels, one of whom was killed by the guard before I came up to them; the other was saved. And being brought before me at Portumna, and I asking him if he had a mind to be hanged if he only answered, 'If you please'—so obstinately stupid were many of these poor creatures."—Ludlow, vol. 1, 392.

congregations, and, in spite of the fearful hazard, afforded their flocks the consolation of religion. They exercised their ministry in dens and caves; in the wild fastnesses of the mountains, and in the deserted bogs. The Cromwellians learned that the abominations of Popery were still continued in the land, and employed blood-hounds to track the haunts of these devoted men. During the latter part of the seventeenth, and the early part of the eighteenth century, priest-hunting was a favourite field sport in Ireland. The character of the rude soldiers was soon changed by the possession of property. Enthusiasm did not become extinct, but it was strangely mixed with more than an ordinary share of worldly prudence. This was first evidenced by the readiness with which the Irish army concurred in Cromwell's usurpation. Originally the most hostile to his designs, they suddenly discovered that his success was essential to the security of their new possession, and they willingly exerted themselves to invest him with despotic power.

Cromwell entrusted the government of Ireland to his son Henry, a man not devoid of generous qualities and amiable manners. Taylor claimed that under his administration the scandalous peculation of the commissioners of the forfeited estates was repressed, the violence of the soldiers restrained, and legal protection afforded to the peasantry. The Lord-deputy, he adds, made a tour through the island, and formed a just estimate of its natural advantages. He was particularly struck with the fine harbours and noble bays on the west coast, which afford so many facilities for commerce, but which still remain neglected. He devised several beneficial plans for rendering the great resources of Ireland available, but, before any steps could be taken for their accomplishment, the Protector died; and a new revolution removed Henry from a situation which he had filled with equal integrity and ability. It is honourable to the character of Henry Cromwell, and the officers of the Irish army, that they were deeply impressed with the necessity of encouraging learning. They purchased, at their own expense, the magnificent library of primate Usher, which his heirs were about to sell by auction, and kept it for a second college, which they intended to found in Dublin; but, after the Restoration, this, with many other useful projects, was laid aside, and this valuable collection transferred to the library of Trinity College.

Mr. A. M. Sullivan, than whom no man in our day possesses a fuller or clearer knowledge of his country's history, holds no such high estimate of Henry Cromwell. His recital of the banishment of the people to Connaught and to the West Indies is one of harrowing interest:

"Need we marvel," he says, "that all over the land the loud wail of grief and despair resounded for days together! It was one universal scene of distracted leave-taking, and then along every road that led toward Connaught, each a *viva dolorosa*, the sorrowing cavalades streamed, weary, fainting, and foot sore, weeping aloud!

Towards the seaports moved other processions; alas! of not less mournful character—the Irish regiments marching to embark for exile; or the gangs in charge to be transported and sold into slavery in the pestiferous settlements of the West Indies! Of young boys and girls alone Sir William Petty confesses six thousand were thus transported: "but the total number of Irish sent to perish in the tobacco islands, as they were called, were estimated in some Irish accounts at one hundred thousand." Force was necessary to collect them; but vain was all resistance. Bands of soldiery went about tearing from the arms of their shrieking parents, young children of ten or twelve years, then chaining them in gangs, they marched them to the nearest port! "Henry Cromwell (Oliver's son), who was most active in the kidnapping of Irish 'white slaves,' writing from Ireland to Secretary Thurloe, says: 'I think it might be of like advantage to your affairs there, and ours here, if you should think to send one thousand five hundred or two thousand young boys of twelve or fourteen years of age to the place aforementioned (West Indies). Who knows but it may be the means to make them Englishmen—I mean, rather, Christians.' Thurloe answers: 'The committee of the council have voted one thousand girls and as many youths to be taken up for that purpose.' The piety of the amiable kidnapper will be noted. But it was always so with his class; whether confiscating or transplanting, whether robbing the Irish, or selling them into slavery, it was always for their spiritual or temporal good—to sanctify or to civilize them. Accordingly we read that at this period 'the parliamentary commissioners in Dublin published a proclamation by which and other edicts any Catholic priest found in Ireland after twenty days, was guilty of high treason, and liable to be hanged, drawn and quartered; any person harbouring such clergyman was liable to the penalty of death, and loss of goods and chattels; and any person knowing the place of concealment of a priest and not disclosing it to the authorities, might be publicly whipped, and further punished with amputation of ears. Any person absent from the parish church on a Sunday was liable to a fine of thirty pence; magistrates might take away the children of Catholics and send them to England for education, and might tender the oath of abjuration to all persons at the age of twenty-one years, who, on refusal, were liable to imprisonment during pleasure, and the forfeiture of two-thirds of their real and personal estates.

The same price of five pounds was set on the head of a priest and on that of a wolf, and the production of either head was a sufficient claim for the reward. The military being distributed in small parties over the country, and their vigilance kept alive by sectarian rancour and the promise of reward, it must have been difficult, for a priest to escape detection; but many of them, nevertheless, braved the danger for

their poor scattered flocks; and, residing in caverns in the mountains, or in lonely hovels in the bogs, they issued forth at night to carry the consolations of religion to the huts of their oppressed and suffering countrymen." (Haverty.)

"Ludlow," continues the same author, "relates in his Memoirs (vol. 1, page 422) de Vevey, 1691) how, when marching from Dundalk to Castellanby, probably near the close of 1652, he discovered a few of the Irish in a cave, and how his party spent two days in endeavoring to smother them by smoke. It appears that the poor fugitives preserved themselves from suffocation during this operation, by holding their faces close to the surface of some running water in the cavern, and that one of this party was armed with a pistol, with which he shot the foremost of the troopers who were entering the mouth of the cave after the first day's smoking. Ludlow caused the trial to be repeated, and the crevices through which the smoke escaped having been closed, 'another smoke was made.' The next time the soldiers entered with helmets and breast-plates, but they found the only armed man dead, inside the entrance, where he was suffocated at his post; while the other fugitives still preserved life at the little brook. Fifteen were put to the sword within the cave, and four dragged out alive; but Ludlow does not mention whether he hanged these then or not; but one at least of the original number was a Catholic priest, for the soldiers found a crucifix, chalice, and priest's robes in the cavern."

"Of our kindred, old or young, sold into slavery in the 'tobacco islands,'" we hear no more in history, and shall bear no more until the last great accounting day. "Little ones—just old enough to feel the pang of such a ruthless and eternal severance from loving mother, from fond father, from brothers and playmates, from all of happiness on earth—no record tells the fate. We only know that a few years subsequently these survivors of them in the islands barely remembered that they came in shiploads and perished soon—too young to stand the climate or endure the toil! But at home—in the rifled nest of the parent's heart—what a memory of them was kept! There the image of each, little victim was enshrined; and father and mother, bowed with years and suffering, went down to the grave 'still thinking, ever thinking' of the absent, the cherished one, whom they never ceased to see on earth again now writhing beneath a planter's lash, or filling a nameless grave in Jamaican soil! Yes, that army of innocents vanished from the record here; but the great God who marked the slaughters of Herod has kept a reckoning of the crime that in that hour so notably likened Ireland to Rachel weeping for her children.

Cromwell died in 1658, and was succeeded by his son Richard as lord protector. The latter did not, however, long hold the place, for the nation had tired of radical misrule, and demanded the restoration of Charles II., which was effected without recourse to arms.

THE SCHOOL QUESTION.

We need make no apology to the readers of the RECORD for again drawing public attention to the grievances and injustices under which the Catholics of Ontario labor in the all-important matter of education. Catholics there are to be found who find occasion and reason to complain of the deficiencies of our schools in this Province, but instead of laying the blame for these deficiencies, the existence of which in certain cases we regretfully acknowledge, where it is right belongs to the one-sided school system of Ontario—they condemn bishops, priests and church as the cause of all the shortcomings of the Separate Schools. The time has now, we think, come when the Catholics of Ontario must speak out in a just but firm demand of their rights. This we hold is the opportune moment for decisive, energetic and united action on the part of the Catholics of Ontario, to have themselves placed on a footing of equality with their non-Catholic fellow-citizens. These latter have by law established in Ontario a system of education suitable to themselves. Catholics have not. Why this inequality? Very greatly, we fear, through the apathy of Catholics themselves. Well, indeed, might we of the Catholic minority of Ontario take a leaf from the book of the Protestant minority of Quebec in regard of educational rights. Let us now, then, sinking all minor differences in the assertion of our rights, prove ourselves not only worthy of our position and political influence in this great country, but show ourselves faithful members of the church which is so solicitous for the god-like training of the little ones of Christ.

In a memorandum prepared some months ago by the writer on the inequalities and injustices of the school system of Ontario, certain of its most glaring defects and inconsistencies were pointed out.

Speaking of the theory of public schools in Ontario we then said:—Dr. Ryerson, in a letter dated 3rd May, 1864, and addressed to the Hon. P. J. D. Chauveau, then Chief Superintendent of education for Lower Canada, sets forth the principle as by him held of the Public Schools of Upper Canada: "The public school in each section, or district or division, is strictly non-denominational—having no symbols, or ceremonies, or instructions peculiar to any one religious persuasion, and to which any religious persuasion can object. The only exception to this is wherever the daily exercises, as in many of the schools, are opened and closed by reading a portion of the Scriptures, and prayer; but this is at the option of the trustees and teachers, as also the version of the Scriptures and the prayers to be used; and no

pupils are required to be present at these exercises whose parent or guardian object to them. If the teacher hears any pupils recite a catechism it must be by private arrangement between the teacher and the parent or guardian of such pupils, and must not interfere with the regular exercises of the school.

In his speech on Confederation Hon. George Brown declared the principle of the common schools of Upper Canada to be opposed to religious education in the schools themselves. He said: (Feb. 8, 1865) "I have always opposed and continue to oppose the system of sectarian education, so far as the public chest is concerned. I have never been able to see why all the people of the province, to whatever sect they may belong, should send their children to the same common schools, to receive the ordinary branches of instruction. I regard the parent and the pastor as the best religious instructors, and so long as the religious faith of the children is uninterfered with, and ample opportunity afforded to the clergy to give religious instruction to the children of their flocks, I cannot conceive any sound objection to mixed schools."

So much for the theory. Now as far as regards the practice of Public Schools in relation to religious instruction, they are decidedly Protestant wheresoever the Trustees of any section or municipality decide in favor of the introduction of the reading of Scripture and recitation of prayer. In so far as Catholics are concerned, the reading of Scripture and recitation of prayer ordained by any other than the authority of the Church constitute acts of religious worship in which they cannot participate without a violation of conscience. Protestants themselves have not failed from time to time to call for the holding in the Public Schools of religious exercises peculiar to and acceptable to themselves. They see the necessity of a religious training for their children, and no Catholic objects to Protestant parents exercising all the influence they can to secure the imparting to their children of such training. What Catholics do and will continue to object to is the present actual forcing of Catholic children in many places not only to remain without religious training in schools, acceptable to themselves, but to assist at scriptural readings and prayers not approved by their Church. It is all well to say that parents and guardians may object, but any one who knows the hardships attending such objections must admit that few parents or guardians can desire to take such a course. Now, no man, in such a matter as the education of his children, should be by law forced to meet, or undergo, any unnecessary hardship. That Catholics attending public schools are placed at a disadvantage compared with non-Catholics attending the same, we need only point to the fact that in a Memorandum of the Minister of Education of Ontario, dated April 2, 1878, the following is found:

FURTHER MEMORANDUM ON THE SUBJECT OF RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS.

A Deputation from the Synod of the Presbytery of Hamilton and London, consisting of the Rev. John Laing, M. A., Moderator, and the Rev. W. Cochrane, D. D., Clerk, have submitted for my consideration the following questions, viz:— 1. May the local Trustees, without contravening the School Law, require Teachers to use the Bible in whole or in part as a text book, giving such instruction as is needed for the proper understanding of what is read? 2. Is there anything in the Regulations and Programme at present in force to prevent the introduction of such reading of the Holy Scriptures as part of the regular course of instruction, and work of the School, when the Trustees desire this to be done?

I explained verbally to the Deputation my views of the Laws and Regulations upon these important points, and promised to express them officially in writing in order that they might be generally understood.

The law on the subject of Religious Instruction in Public Schools will be found in the ninth and tenth sections of the Public School Act (Revised Statutes Cap. 204). The ninth section reads as follows:—"No person shall require any pupil in any Public School to read or study in or from any religious book, or to join in any exercise of devotion or religion objected to by his or her parents or guardians."

The tenth section provides that "pupils shall be allowed to receive such religious instruction as their parents and guardians desire according to any General Regulations provided for the organization, government and discipline of Public Schools."

By section 4, sub-section 10 of the Act respecting the Education Department (Revised Statutes, Cap. 203) the Education Department is empowered to make Regulations from time to time for the organization, government and discipline of the Public Schools, and the like power was possessed by the former Council of Public Instruction under the Act of 1874. The General Regulations for the government of Public Schools now in force are those prescribed by such Council in 1874, and comprise the following Regulations on the subject of Religious Exercises and Religious Instruction:—"I. Religious and Moral Instruction in the Public Schools,"

to by his or her parents or guardians. Pupils shall be allowed to receive such religious instruction as their parents or guardians desire, according to any general regulation provided for the organization, government and discipline of Public Schools."

"2. In the section of the Act thus quoted the principle of religious instruction in the Schools is recognized, the restrictions within which it is to be given are stated and the exclusive right of each parent and guardian on the subject is secured."

"3. The Public School being a day, and not a boarding-school, rules arising from domestic relations and duties are not required, and as the pupils are under the care of their parents and guardians, on Sabbaths, no regulations are called for in respect to their attendance at Public Worship."

"III. Opening and closing Religious Exercises of each day."

"With a view to secure the Divine Blessing, and to impress upon the pupils the importance of religious duties, and their entire dependence on their Maker, the Council of Public Instruction recommends that the daily exercises of each Public School be opened and closed by reading a portion of Scripture, and by prayer. The Lord's prayer alone, or the forms of prayer hereto annexed, may be used, or any other prayer preferred by the Trustees and Master of each School. But the Lord's prayer shall form part of the opening exercise, and the ten commandments be read to all the pupils, and be repeated at least once a week. But no pupil should be compelled to be present at these exercises against the wish of his parent or guardian, expressed in writing to the Master of the school."

Rev. W. T. McMullen, one of the delegates who last year asked Mr. Mowat to make the reading of the Bible obligatory in the schools of Ontario, writing to the Globe, protests that they would not encroach on the rights of minorities or compel any pupil to take part in the reading of the Bible. He says:—"We believe that the moral element in education is like the salt in a man's food, which must be supplied in and with the food, and that even when children are attending a Sabbath School, one hour a week for moral and religious instruction is totally inadequate. In this view we are in profound accord with the Roman Catholic Church, as is evidenced by her system of Separate Schools, in which, with much greater fairness, it might be charged that religious instruction is 'compulsory.' Who would think of one hour a week as sufficient for writing or arithmetic? By our application to the Government we make no confession of 'inefficiency' on the part of churches or Sabbath schools. We ask a system of education worthy of the name, and charge that to educate every human being on the theory of its being less than a human being—a mere intellectual animal. The Creator has not been pleased to make a race of creatures for which such a system of education is complete and adequate. Further, a system so secularized as to be non-Christian, must, in consequence of the tendencies of human nature, be in constant peril of becoming anti-Christian."

Mr. McMullen here supplies us with one of the best arguments for the establishment of a Catholic system of education in Ontario. Let him and those who think with him Christianize the Public Schools as best they can, but let us Catholics train our children as our sense of duty tells us we should. We can not do so as we ought under the present system. Let us then have a change.

MONTREAL NOTES.

COTE DES NEIGES CEMETERY Should be visited by every Catholic who comes to this city. It is easily reached from any point in the city, as there are three entrances. The western one is on the Cote des Neiges road leading from Guy street, the eastern from Mount Royal avenue off St. Lawrence and Bleury streets, and another (which is never used by funerals) from Mount Royal Park.

THE STATIONS OF THE CROSS In this cemetery surpass anything of the kind on the continent, and must be seen in order to form an idea of what they really are. The representations of the different stations are of plaster and clearly depict the scenes of the road to Calvary. These plaster casts are inclosed in glass, framed, and set in cast iron niches which are seven feet high, four feet wide, and two feet deep. They stand on grey stone foundations and are protected in front by a cast iron railing three feet high. The difference in elevation between the first and eleventh station is about thirty feet. From this station there is a slight descent and then a very steep hill till one comes to the summit of Calvary, where we see the scene of our redemption. The central figure is that of our Saviour crucified, the face expressing great agony. To the right of our Saviour is St. John and to the left His Blessed Mother. Still further to the right is the Penitent Thief on his cross. The face that of a criminal but expresses penitence and resignation. On the extreme left is the Impenitent Thief. The expression on this face is terrible. He is looking towards Our Saviour, and has the right arm uplifted, the lips open and the teeth clenched as if cursing our Blessed Redeemer.

The figures are all life size and the crosses are about fourteen feet high. All are now being repainted.

THE FOURTEENTH STATION is much larger than the others and is a little chapel. Under the altar is a full-size representation of our Lord in the tomb. Above the altar is the station and around it the different articles used at the crucifixion are represented.

This station and a large extra space, which is required when mass is celebrated, is surrounded by an iron railing. A large awning in front protects the celebrant and assistants from the rays of the sun.

On Monday, the 3rd inst., a most impressive ceremony took place. The occasion was the pilgrimage of the congregation. "UNION DES FRERES."

Between five and seven, a. m. about 5000 pilgrims had gathered around the

cemetary chapel, where a number of priests were hearing confessions. It was ten o'clock before all the pilgrims, then numbering nearly 8000, had received Holy Communion. Rev. Fr. Picard then celebrated Mass, and the multitude proceeded to make the stations of the cross. After the usual prayers the following Rev. gentlemen made short exhortations: Fathers Chevrefils, S. Lomeran, Jolly, S. C., and Derechamp, P. S. S. There were also present: Rev. Fr. Leveillé, P. S. S., and Rev. Fr. Talbot of the Trappists. About noon the pilgrims reached the last chapel and Rev. Fr. Talbot celebrated Mass, and in well chosen words told the multitude to renew their demand in favor of their departed friends, and not to forget that the sacrifice of the mass was the same sacrifice as that of the cross. The pilgrimage was indeed a success, and Rev. Fr. Picard, the zealous director, of "L'Union des Freres," will likely have it repeated each year. JER. C.

THE SACRED HEART CONVENT, SAULT AU RECOLLET, MONTREAL, P. Q.

It was not without emotion that during a recent visit to Canada, I stood again within the classic walls of what I still love to call "my convent home." Many years had passed since I crossed the Atlantic to go forth and battle with the world. But few of those who guided my footsteps in youth were there to welcome me, but I felt that the lapse of time had wrought no change in the faithful loving hearts that greeted me, and my title of "Pupil of the Sacred Heart" was sufficient introduction to those who had replaced the holy religious already called to their reward. The convent had gone to labor in other parts of America at the noble work of education in which the Sacred Heart holds the first rank. It is not my intention to describe my personal feelings during that too short hour spent with those I love so dearly—such sentiments are for the heart's inmost depths, not for the columns of a newspaper—but I would wish to call the attention of the American public to this grand institution and give a slight description of it as it appears to-day.

The Sacred Heart convent stands on the bank of the Prairie or Back River, at a distance of six miles from Montreal, in one of the most picturesque situations surrounding the city. All that is beautiful in nature seems to combine and renders the Sault an earthly paradise, while nothing that a cultivated taste could suggest has been spared in the arrangement of the magnificent parterre and the grounds surrounding the convent.

This noble edifice of Norman architecture, is built entirely of handsome cut stone. Its chapel is justly allowed by all visitors to be one of the prettiest in Montreal, and with this sanctuary are connected the sweetest reminiscences of the pupils of the Sault. To the main building has just been added a splendid wing one hundred and thirty feet long, and fifty-six wide. This wing, which will be ready for occupation in September of this year, is intended solely for the boarding school. On the first floor of this addition are the study-hall for the younger pupils, the library, the chapel of the Immaculate Conception, and the music rooms, twenty in number. On the second floor are the class rooms, and the study hall, a spacious, beautifully finished apartment, 110 ft. long and 22 ft. high. Over this and of the same dimensions is a dormitory which at once attracts the attention of the visitor, by its well arranged ventilation, its high vaulted ceiling, and the beauty of the prospect from the handsome gothic windows at the end and on either side of the room. Communicating with this dormitory is a suite of private rooms for the pupils who wish to indulge in such a luxury. I should have mentioned that on the ground floor are a large dining hall and five recreation rooms, where the pupils amuse themselves when the weather will not permit them to go out. In the tower, between the library and the main building, are the studio, cabinet of Natural History, Mr. Tres General's room, etc.

The wing is connected on each floor with the main building, and is furnished throughout with every modern improvement. The entire convent is heated by steam, and is exceedingly comfortable even in the midst of the most severe Canadian winter. In this establishment ladies of refined taste and superior education devote their lives to the moral and mental training of the pupils under their care. French is the language of the Institution, and is spoken in all its purity by religious directly from France, thus affording the American young ladies an opportunity of acquiring a thorough knowledge of that tongue which is now more of a necessity than an accomplishment. English is, however, equally well taught, and the pupils graduate in both languages. The number of scholars received at the Sault au Recollet is limited, the religious preferring a choice selection to numbers, on whom they could not bestow the same care. Of the education given by the ladies of the Sacred Heart need say nothing. Their reputation is world wide, but in justice to my Alma Mater I may add that nowhere is it more thorough, more solid, more attractive than at the dear old Convent of Sault au Recollet.

DIOCESE OF QUEBEC.

Amongst other clerical changes in the Archdiocese of Quebec are the following: Rev. Father McDrew, late vicar of the church of St. John the Baptist in the city of Quebec, leaves for the Vicariate Apostolic of Mgr. Bosse in the Gulf of St. Lawrence. Rev. Father O'Leary transferred from St. Ronauld to be vicar at St. Joseph of Levis, and Rev. Father McGrath from St. Joseph of Levis to be vicar of Valcartier. Rev. Father Collet, ex-Secretary of the archdiocese, replaces Rev. Father O'Leary as vicar at St. Ronauld. The Quebec Mercury says: Rev. John O'Farrell has been appointed P. P. of Frampton, Co. Donegal, P. Q., in the place of the Rev. John E. Maguire, about to join the Redemptorist Order.

Will "Subscriber" please give us his name and we will write him in regard to our travelling agent.

The matter in question, Mr. Wm. Tallon, will shortly pay a visit to Alexandria, St. Raphael's and Glenneville. We will duly appreciate any courtesies extended to Mr. Tallon by our friends in the places named.

Written for the Record. O Silent Heart.

O silent heart! O sea of deep cold rest! Whose depths are stirred with woe...

HALF HOURS WITH THE SAINTS.

Saint Paternus.

LOVE OF PEACE.—St. Paternus, bishop of Vannes, began and ended his days in solitude...

MORAL REFLECTION.—The greatest sacrifices imposed by the love of peace will appear less costly if we call to mind the example set by our Saviour...

Saint Eneclida.

HOLY COMPASSION.—Eneclida, a native of Portugal, fled from her paternal home in order to avoid a marriage which her father sought to force her to contract...

MORAL REFLECTION.—Amongst other virtues, the Apostle St. Peter especially urges upon Christians "to have compassion one with another, being in love, and in brotherhood and merciful."

Saint Stephen.

DISINTERESTEDNESS.—St. Stephen, the founder and third abbot of Cîteaux, is remarkable for many reasons, but chiefly on account of that evangelical disinterestedness which excited the admiration of his contemporaries...

MORAL REFLECTION.—"Seek first the kingdom of God and His justice, and all these things shall be added unto you," saith our Saviour.

Mr. R. A. Harrison, Chemist & Druggist, Dunnville, Ont., writes: "I can with confidence recommend Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure for Dyspepsia, Impure Blood, Pimples on the Face, Biliousness and Constipation—such cases having come under my personal observation."

MRS. CARLYLE AND FATHER MATTHEW.

(Extract from a letter of Jane Welsh Carlyle to her husband, Thomas Carlyle.) Now let me tell you something which you will perhaps think questionable...

Robertson accordingly called for me at five and we rambled off in an omnibus all the way to Mile End, that hitherto for me unimagined goal!

One of these experiments, and as it were, the first one, was fascinating and little Micheline in a sort of iron chair which kept the whole lower part of her body absolutely motionless.

With all the powers of her nature she made a fervent act of faith, and in an instant after she was cured. Pain had left her, strength had returned.

The doctors were immediately summoned and found that not only could their patient stand and walk like any other young girl, but all traces of disease had disappeared.

Mr. H. F. MacCarthy, Chemist, Ottawa, writes: "I have been dispensing and jobbing Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda for the past two years, and consider that there is no better preparation of the same kind in the market."

The Catholic Church has trebled its churches in Great Britain and increased its membership two and a half fold in the last forty years.

CURED BY FAITH.

The Story of the Daughter of a Polish Princess in Paris.

To the Editor of The Sun. So much is now said about the faith cures that I have thought it would not be inopportune to give you an account of one I received from the lips of the person most deeply interested.

Of course I sought an early opportunity to talk on the subject to both the Princess Julie and Micheline, and received a minute account of the whole affair.

One of these experiments, and as it were, the first one, was fascinating and little Micheline in a sort of iron chair which kept the whole lower part of her body absolutely motionless.

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HEALTH'S UNANSWERABLE LOGIC.

The following, which is substantially Mr. T. M. Healy's reply to Gladstone's appeal for peace, good will, and good sense for Ireland, is the plain truth put in such unanswerable shape...

Of course I sought an early opportunity to talk on the subject to both the Princess Julie and Micheline, and received a minute account of the whole affair.

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A Steamer in the Niagara Whirlpool.

In the year 1846 a small steamer was built in the eddy just above the railway suspension bridge to run up to the Falls. She was very appropriately named The Maid of the Mist.

Of course I sought an early opportunity to talk on the subject to both the Princess Julie and Micheline, and received a minute account of the whole affair.

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Evil of Card Playing.

A Western young man, who shared with his father a love of card playing, won \$100 off the old gentleman one night and left home next morning for New York.

Of course I sought an early opportunity to talk on the subject to both the Princess Julie and Micheline, and received a minute account of the whole affair.

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Intending to Home. The Townships of Halton situated in the county of Ontario...

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BUCKEYE. WANTED. BRUSHES. \$5 to \$20 per day.

WARNER'S SAFE. FOR THE KIDNEYS, LIVER & URINARY ORGANS. THE BEST BLOOD PURIFIER.

LATEST CABLE NEWS.

DUBLIN, Sept. 12, 1888.—The cautious and statesmanlike policy of Mr. Parnell, in which Mr. Davitt has heartily joined, is rapidly bearing fruit in Ireland, and continues to disconcert his Liberal and Tory opponents. A grand programme has been arranged for the autumn and winter to more completely organize the national movement. There are to be successive demonstrations at Waterford, Mallow, Carrick on Shannon, Cork, Ennis, Belfast, Mullingar, Tipperary and other centres. Mr. Dillon has postponed his journey to Colorado in order to attend the meeting at Tipperary. The platform throughout all these meetings will be the same as at last Sunday's meeting at Cappamore, to the effect that legislation is required to secure to the Irish laborers adequate garden plots and comfortable homes. The league will also insist on an extension of the land act, enabling occupiers to become owners by purchase by instalments covering a long period. It is also proposed that members of Parliament be paid. Both the government and the Tory press denounce the proposals as revolutionary, and tending to a renewal of a condition of anarchy. The league intends to make the greatest possible demonstration for the purpose of arousing the people to the home rule policy. Under the assumption that they will little hesitantly to vigorous rule and result in violence, the cabinet has already decided to have the principle of these meetings attended by a government reporter. Mr. Parnell enters upon the canvass for the vacant seat in Limerick with great energy, and is warmly supported by the Roman Catholic clergy. His candidature has an excellent prospect. The demonstration at Waterford last Sunday was a grand success. Over 30,000 persons attended and the meeting was very enthusiastic. Michael Davitt received a warm welcome at the hands of the citizens generally. The meeting passed resolutions demanding a Parliament for Ireland, not only in name but in reality, and declaring that Ireland must have that which England, by the necessity of the time, granted to Canada because Canada was rebellious. The adoption of the resolutions was greeted with loud cheers. Michael Davitt, in his speech, denounced the land act as entirely inadequate to the needs of Ireland. He stated that not one-half of the land cases had yet been heard, and that when they had been all settled the reduction of rent would not amount to £1,000,000. The mayor of Waterford presided at the banquet in the evening. The mayor, a number of priests and many leading citizens who have hitherto kept out of politics attended the Galway meeting, which was also a successful affair. The tone of the speeches was very radical but not illegal. Michael Davitt said that the object of the league was to achieve national independence for Ireland. Richard Power, M. P. for Waterford, replying to the toast, "Ireland as a Nation," described England as a nation insulted by France, hated by Europe and harassed and embarrassed by Ireland. In a letter to the London Times, Professor Baldwin, one of the sub-committees under the late act, says of the Irish grievance: "Permit me to add a few words suggested to me by experience. Until overruling shall be relieved in the black spots of Ireland, and an occupying proprietary, on a successfully large scale, shall be created, and until a measure shall be carried for giving adequate recognition of the will of the Irish people in all matters affecting their local wants and interests, and for calling into active play all that is good in them, there will not be contentment or peace in Ireland. The first of them is now in able hands. Of the third I will say nothing at present. As regards the second I have to state that owing to a variety of causes the system of farming pursued in the vast number of farms in Ireland is such that if the labor expended on them were charged at ordinary wages, in addition to other expenses, incidental to the working of these farms, there would be nothing left for landlords. This is a matter about which there is no room for controversy or doubt. Is not this a source of danger?" The castle authorities now admit that they have given up all hope of finding Tyrann, Sheridan, Walsh, believing that the Fenian organizations having their refugees under their protection are able to baffle the detectives. The authorities however, declare a determination to maintain unrelaxed a constant watch at the different ports, in order to secure the arrest of either of the Irishmen who may attempt to make a flying visit to Ireland on the assumption that the government has entirely abandoned the chase. The detectives pretend to believe that in this way they will some day be able, also, to arrest upon British territory Mr. Byrne and even Mr. Egan, the ex-treasurer of the Irish Land League. The rates and taxes for the maintenance of the city of Cork amount to nine shillings on £1 or £200 on \$1000. A great part of this outrageously heavy imposition is levied to support a large extra police force, which the people are bound to maintain, although the Government has not the slightest excuse for quartering them upon the city, only two fatal outrages having occurred within its limits for two years, and these were committed by policemen. This and kindred evils are among the greatest causes of Irish poverty. The people of Ireland are well pleased with the result of last session. On all sides preparations are being made to take advantage of the new laws for the development of the material well-being of the population. The general feeling is in favor of utilizing Mr. O'Connor's laborers' bill. There are good prospects that substantial advantages will be conferred on this most deserving class of the Irish people. The Argentine Republic sent last week a large subscription to the Parnell fund, through that patriotic dignitary of the church, Monsignor Dillon, with a flattering letter promising future help. The Irish party gained a new triumph in the dismissal of John Hyne, collector general of Dublin, an inveterate enemy of the people. A Dublin despatch says:—Large and enthusiastic demonstrations were held on Sunday evening at Carrick-on-Fergus and Limerick, under the auspices of the Irish National League. The meetings were ad-

ressed by prominent Irish speakers who urged the necessity of electing Home Rulers to represent them in Parliament, and claimed that to ensure the prosperity of their country Ireland must have a Parliament not only in name but in reality. Legislation was necessary for the better protection of the Irish laborers. The recent wholesale poisoning of 45 laborers on the farm of F. A. Leigh, of Rose Garland, was instanced as a sad and flagrant wrong, and one in which the laborer has no redress. It seemed that Leigh discovered a heifer on his farm sick with dry murrain. By his orders the animal was shot and salted, and part served to laborers in the harvest field. All those who ate of the meat were taken sick and have since died. The physician who attended them stated their illness testified that death was caused by irritant poison, and that he believed the deleterious substance was conveyed in the beef. Steps have been taken looking to the prosecution of Leigh or the recompensing of the families of the victims. It seems as if there will be a very active autumn campaign. Extreme Radicals are preparing to contest all the great boroughs in England at next election, even in opposition to Liberal candidates of the old school. A programme issued by Mr. Pankhurst, Ultra Radical candidate for Manchester, is of a typical kind. It comprises the abolition of the House of Lords; adult manhood suffrage; payment of members of Parliament; dis-establishment of the Church; abolition of Parliamentary oaths; secular, free and compulsory education; and local self-government for Ireland. At the Leeds Conference an effort will be made to persuade the Radical delegates to subordinate this programme; while approving all the points above stated as the ultimate platform of the party. This is Chamberlain's plan. Meanwhile Parnellites are stamping Ireland vigorously, with a view of returning such a preponderance of Home Rulers as shall enable their chief to hold the balance between the two parties and dictate his own terms. O'Donnell, the murderer of Carey, arrived at Plymouth on the steamer Athenian this morning. Detectives left on a tender to board the steamer. It is rumored a gun boat will be despatched from the victualling yard to intercept the Athenian, and that O'Donnell will be landed at the yard. Extra precautions have been taken to prevent a rescue. (Later.)—O'Donnell was landed at Southampton. He maintains an easy demeanor, and reiterates his former statement that he only acted in self-defence, and is confident of acquittal. ADDRESS AND PRESENTATION. Chatham Planet, Sept. 11th. Last Monday evening, a large number of the parishioners of St. Joseph's Church, with the Revs. Fathers William and Innocent, and a goodly number of other friends, assembled at the Catholic Presbytery to present Mr. J. W. Marentette, who is about to leave our town, with some token of the warm regard in which he is held by the people of Chatham. Amongst those present were: Mr. J. G. Pennington, father, collector of Customs; Messrs. C. J. O'Neill and A. Craddock, barristers; Mr. Stephenson, of the Planet; Messrs. Heyward and Kemp; Mr. Heffernan, President of the C. M. B. A.; Mr. O'Hagan, head master of the Separate School; Major Reilly, Mr. Tetrault, Mr. H. Pennafather, Mr. Dumas, Mr. Robert Paincourt, Messrs. Reardon, Kuhn, Walden and Mays. When Mr. Pennafather, who occupied the chair, had explained the purpose of the gathering, Mr. O'Hagan advanced and read the following address, which was signed by some of the principal members of St. Joseph's congregation:— TO JAMES W. MARENTETTE, ESQ., CHATHAM. DEAR SIR,—Learning that you are about to leave our town, the members of St. Joseph's Church, with their Rev. Pastors, Fathers William and Innocent, here this evening to testify to the high esteem in which you are held, both as a devoted son of St. Joseph's and a worthy citizen. Since your boyhood you have shared your talents and your social instincts freely with the good people of Chatham; yes, more, you have bequeathed to them the example of a courteous gentleman, a good and trustworthy friend. We beg, therefore, to express to you our deep regret at your departure, and assure you of our earnest wish for your future success and happiness. You are advanced here in Chatham will be felt keenly by our esteemed pastor, Father William. The choir of St. Joseph's Church has lost its accomplished leader, and the members of the C. M. B. A. the counsel of a wise and trusted brother. In every capacity in which your varied talents were employed, you have proved yourself an earnest and faithful worker. Be pleased, therefore, to accept this cane, and kindly present to Mr. Marentette this Rosary—tokens of our warm regard for yourself and your goodly family. May the cane accompany your every footstep along the sure and pleasant paths of happiness, and the Beads tell the stars of grace that shine from the firmament of your happy lives! The presentation of the gold headed cane, valued at \$40, was made by Mr. Tetrault, and the rosary and gold cross presented by Father William, accompanied with a neat speech, in which he closed by saying: "Be kind enough to present to Mr. Marentette this rosary wreathed by pearls and gold to remind her of prayer, and centering in a cross the emblem of hope and future happiness." Mr. Marentette replied in feeling terms to the address, thanking the good people of Chatham for their expressions of good will towards him, and assuring them that he would not soon forget the "cane" which he had given him. "Speeches and songs followed," Messrs. O'Neill, Craddock and Pennafather did honor to the bar, the latter of whom made a very happy speech, Fathers William and Innocent spoke feelingly of Mr. Marentette's departure, regretting that a good Catholic, an accomplished musician and a favorite citizen was about to sever his connection with Chatham. "Our invited guests," elicited speeches from Mr. Stephenson, of the Planet, Mr. Kemp, and Mr. Heyward. The latter spoke in the most complimentary manner of Mr. Marentette, adding that he had labored side by side for a number of years with Mr. Marentette in

the same business and he had learned to appreciate his many excellent qualities. Mr. Heffernan, President of the C. M. B. A., with Messrs. Dumas and Davy, ex-Presidents, spoke of the loss which the society would suffer in Mr. Marentette's departure from the town, while Mr. Tetrault and Mr. O'Hagan, deploring his loss as the accomplished leader of St. Joseph's choir, keenly. Mr. O'Hagan facetiously remarked, that if Mr. Marentette kept on the even tenor of his way, in his new sphere of labor, success was certain. Messrs. Robert Paincourt, Reardon, Kuhn, Laddy and Thibaudau also spoke. Excellent songs were given by Major Reilly, Messrs. Tetrault, H. Pennafather, and O'Hagan. Everyone was full of praise for Mr. Marentette, and there was little doubt but he carried away the good wishes of his host of friends in Chatham, to cheer him on to success in his chosen avocation. Success to his new horizon of labor! CHATHAM LETTER. The St. Joseph's Church excursion to Detroit last Tuesday by the steamer Victoria was a grand success. About six hundred shared in its pleasures. The day was delightful and not a circumstance occurred to mar the pleasure and happiness that marked the cheerful outing. Last Sunday evening Rev. Fr. William delivered an excellent sermon on "The Infallibility of the Pope." Father William spurs no pains to instruct his congregation on the dogmas of his Holy Church, which he explains eloquently, simply, and in no spirit of controversy. The result is that St. Joseph's Church is crowded every Sunday evening—many of whom belonging to other congregations are pleased to hear the great truths of Christianity so ably expounded. The Chatham C. M. B. A. is in a flourishing condition. Mr. Heffernan, the popular President, is an energetic and able officer, while the society has no warmer friend in Ontario than the spiritual director of Chatham Branch—Rev. Fr. William, O. S. F. Work on St. Joseph's school progresses well for the coming year. Promotions were made in the various rooms at the beginning of the term under the supervision of Mr. O'Hagan, the Principal and the teachers of the respective classes. Last Monday evening, Mr. James W. Marentette was banquetted and came in the presence of a delighted concourse of his friends at the Catholic presbytery. Mr. Marentette's departure from Chatham is a great loss to Catholic society. He will be greatly missed in Church circles, social circles and progressive circles. We are pleased to hear that our popular young barrister, Mr. O'Neill, is adding day by day to the dimensions of his legal business and his reputation as a good reliable lawyer. C. M. B. A. NOTES. SUPREME COUNCIL OFFICERS. President—F. J. Rieker, Buffalo. 1st Vice-President—W. S. Shields, Corry, Pa. 2nd Vice-President—Thos. Coffey, London, Ont. 3rd Vice-President—J. M. Walsh, Hornellsville, N. Y. Marshal—J. A. Hickey, Detroit, Mich. 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