Parliament, and the majority of the Irish people having decided that under the circumstances the existence of a parliamentary fund is necessary for securing a just and effective representation in Parliament, this meeting desires to mark its approval of this constitutional form of remedying Irish grievances by contributing to the said parliamentary fund."

The speaker pointed to the inconsistency of Bro. Gaskin who, uninvited, had addressed the audience. Though the resolution moved first was the same as that passed in Parliament in April, 1882, it was only now that some gentlemen took objection to it. If they were opposed to Home Rule for Ireland why had they not on the hustings, in June, 1882, denounced the resolutions and repudiated the sots of their collegues and men higher in the Order than they were. It was a surprise that Bro. Gaskin should place himself in such an inconsistent position.

J. J. Behan seconded the resolution, and at 11:30 o'clock the meeting broke up with cheers for the Queen.

with cheers for the Queen.

Letters of Public Men SIR RICHARD CARTWRIGHT AND HON. MR. COSTIGAN ON AFFAIRS IN IRELAND. The following is Sir R. J. Cartwright's

"MY DEAR HARTY, -I will not be able "MY DEAR HARTY,—I will not be able to attend the meeting you propose to hold on Wednesday, but I have no hesitation in saying that I continue to entertain the opinion I expressed some years ago by speech and vote in the House of Commons, that the best way of extricating Ireland from her present political difficulties would be to restore to her people the control of her own internal affairs.

Having hear a resident in Ireland for

Having been a resident in Ireland for Having been a resident in Ireland for several years, and being also a descen-dant of one of the few Irish representa-tives who protested to the last against the legislative union brought about some eighty years ago, I have always taken a keen interest in the condition of Ireland, and I feel more and more convinced with each successive year's experience, that it is not merely in the interest of Ireland alone, but in the highest degree in the interest of the whole British empire that a large measure of self-government.

in the interest of the whole British empire, that a large measure of self-government should be conceded to her.

It is perfectly well known that, at anyrate till within a very few years, the vast majority of educated Englishmen, and more particularly of English public men, were infinitely less familiar with Ireland than with most portions of the continent of Europe, and besides (apart from the obvious difficulty of legislating satisfactorily for Ireland under such conditions) I believe that it has long since become physically impossible for the Imperial Parliament at one and the same time, to deal properly with the vast and complideal properly with the vast and compli-cated questions of an Imperial character which are constantly arising for discus-sion, and to administer the domestic and municipal affairs of thirty-five millions of

municipal affairs of thirty-five millions of people.

As to the allegation, so often and so freely made, that the Irish people cannot be trusted with any considerable powers of self-government lest they should use them to conspire against the central authority, it is only necessary to point to the example of our own case and to that of Australia, to prove that where they are assured of fair play and equal rights Irishmen will be found as good and loyal citizens as men of any other nationality whatsoever; and to add that, while I believe that English statesmen of both parties are sincerely desirous of while I believe that English statesmen of both parties are sincerely desirous of promoting the prosperity of Ireland, according to their lights, I feel thoroughly convinced that from the very nature of the case it is false policy to attempt to deal with two peoples so dissimilar in many important respects as those of England and Ireland, as if they formed one homogeneous whole, and that some form of government more or less closely one nomogeneous whole, and that some form of government more or less closely akin in spirit if not in form to that which we ourselves possess will conduce best to the welfare of both countries, and also in no slight or remote degree to that of

the empire at large.

To us in Canada the question is of two-fold importance.
In the first place a large number of

our people are of Irish origin, and there-fore naturally and rightfully take a deep interest in all matters affecting the wel-In the second, it is of especial conse-

on the second, it is or especial consequence to us, and only in a less degree to the whole empire, to cultivate the most friendly relations with our kinsmen in the United States.

It is a matter of history that up to the remaint a large parties of the

present moment a large portion of the people of the States are actuated by feelings of bitter and deep-rooted hostility to the British government.

It is undoubtedly true, also, that one other feetings of this unbown states of the

chief cause of this unhappy state of feeling is the conviction that the present unfortunate condition of Ireland is unfortunate condition of rectand is largely due to past mis-government and oppression, and any measure which will tend to convince Irishmen and their descendants that the English people are genuinely desirous of promoting the real welfare of Ireland, will go far to the real welfare of Ireland, will go far to remove one of the most serious standing obstacles to that close and enduring alliance between the two great English-speaking peeples which, I have long held, it should be one of the very first objects of every English and Canadian statesman to bring about by every honorable means within their power. Yours, &c.

'R. J. CARTWRIGHT.'

"My Dear Sir,-I delayed replying to your telegram, asking me to attend the mass meeting to sympathize with Ireland, until I would see if I could not go. I find I will be unable to leave. My warmest sympathies are with Ireland, and I earnestly desire to see her in the enjoy. ment of that system of self-government under which we live and prosper in Can-ada. I favor every constitutional move-ment having that object in view. "Yours very faithfully, "John Costigan,"

THE AMOUNT RAISED. The collections and subscriptions to the Irish N tional Fund, raised at the meeting last evening, amounted to \$255. This has been augmented to day and will be further increased by a grant from the I. a young woman brings reproach not only on herself, but also on her sex, and no

C. M. B. A.

Stratford, Nov. 20th, 1885.

S. R. Brown, Esq., Grand Sec. C. M. B. A.:

DEAR SIR AND BRO: —Yesterday evening, Nov. 19, assisted by Bro. Dr. Hanavan, Thomas Quirk and P. O'Rourke, of Stratford Branch, and Bro. John Dromgole, of London, I organized Hamburg Branch No. 40. It starts with 26 charter and three members on withdrawal cards from Stratford Branch, the Rev. Father Switzer being one of the charter members bers.

This Branch makes one of the most creditable commencements in the history of our association in Canada, and our Hamburg Brothers deserve praise for their energy in making such a prosperous start. The following is the list of officers.

Yours fraternally,
D. J. O'CONNOR.

D. J. O'Cor

HAMBURG BRANCH NO. 40.

Spiritual Adviser—Rev. J. Switzer,
President—T. Murphy,
1st Vice-President—Jos. Bochler,
2nd Vice-President—D. Tye,
Rec. Sec.—John Mayer,
Asst. Sec.—N. Sebl,
Financial Sec.—Henry Arnold,
Treasurer—Philip Arnold,
Marshall—Frank Holocher,
Guard—F. J. Hartman.

Guard—F. J. Hartman, Trustees till end of Dec., 1885—Lorenza Arnold, A. Hartman, James Monaghan. Trustees till end of Dec., 1886—J. W. Hartleib, J. Holocher.

London, Nov. 7th, 1885.

Received from Wm. Corcoran, Recording
Secretary of Branch No. 4, Catholic Mutual
Benefit Association, London, Ont., two
thousand dollars, in two drafts of \$1000
each, in payment of the beneficiary of my
husband, Thomas White, late member of
said Association.

Mary White.

Witnesses—Michael Hartman, Pres.
Branch 4, John Derr.

At the first meeting of Branches in December the election of officers for the ensuing term takes place. At the same time the branch representative to next Grand Council Convention, should be elected. Said representative must be a chancellor, except in the case of a new branch, when any one of the elected officers may be chosen. The next Grand Council Convention will take place about the end of next July or first week in the end of next July or first week in August. Notice as to date will be given in due time.

At a regular meeting of Branch No. 29, of the C. M. B. A., Ottawa, held on November 20th, 1885, the following resolutions were proposed and unanimously

adopted:
That the members of Branch No. 29

That the members of Branch No. 29 have learned with the deepest regret the death of its treasurer, Mr. A. J. St. Pierre, which occurred in this city on the 15th day of November, 1885.

That the members of this Branch desire to express to the family of our deceased brother and friend their most sincere and earnest sympathies in their sad bereavement.

That a copy of these resolutions be transmitted to the family and also to the CATHOLIC RECORD and to Le Canada and La Vallee de l'Ottava.

F. R. E. CAMPEAU, President.
L. LAFRAMBOISE, Recording Secretary.

Branch 20 intends contributing to the fund for the relief of Allan McRae's widow and children at its next meeting. The nominations for officers for the ensuing year, which took place at the last meeting of the Branch, were all unanimous except for the offices of treasurer and except for the offices of treasurer and marshal; for each of these there are two candidates. Applications for member-ship are coming in at every meeting.

PREVAILING IMMORALITY.

ELOQUENT DISCOURSE ON THE EVILS OF THE At St. Patrick's church on Sunday Rev. Father Whelan in the course of an eloquent discourse on the immorality so prevalent at the present day, took occasion to refer to the Theodore street and Stewarton rape cases. He said it was a terrible thing to see eight young men who in the morning of life were to pass who in the morning of life were to pass the remainder of their earthly existence in a prison in punishment of a crime as degrading as it was cowardly. Out of those eight five were Roman Catholics and three of them belonged to St. Pat-rick's parish. But if they were Catho-lies they were only cally have lics, they were only so in name. They were not young men who lived up to the were not young men who lived up to the teachings of the Church, nor did they attend to those duties which the Church imposes on all faithful children. They were reckless of their souls' welfare; they followed the promptings of their own unguarded inclinations, and the result has been disgrace to their friends and a life of misery the results. Their fate was a warning grace to their friends and a life of misery to themselves. Their fate was a warning to all who could learn a lesson from example; their fate should be a warning to those whose passions are stronger than their principles; the weakness of whose humanity is allowed to run riot with the promytimes of the crits which was a constant. humanity is allowed to run riot with the promptings of the evils which men are so prone to follow. Had these young men lived the lives of good Christians, instead of being to-day co-felons wearing a convict garb, they might have been respectable members of society, a credit to relatives and ot benefit to the world. The rev. gentleman next went on to The rev. gentleman next went on to speak of the behaviour among females which was so noticeable on our public which was so noticeante on the purious streets. Young women who seemed utterly reckless of the good opinion of the world could be seen flaunting in our most crowded streets from early in the morning till a late hour of the night utterly careless of who are their companions. How are men going to respect such young women? How are men to such young women? How are men to pay homage or respect to the sex if the sex will not respect themselves? Respect oneself by proper behavior and others will respect you. The reverend gentleman went on in words of admonition to young women who might be carried away by the vanity of their sex in seeking to attract the admiration of men. Men admire worth not folly, respect chastity and detest immorality. This is the feeling of all men worthy of the name. Careless or loose behavior in the name. Careless or loose behavior in

matter how innocent may be the motives the results are bad and demoralising. Chastity in all its details and surroundings is the brightest jewel in a woman's crown and should be valued as such. Nothing more easy to tarnish than a woman's honor, nothing more easy to soil and yet, despite this fact, giddy young women who do not stop to think are daily, yes, hourly imperilling their greatest charm, carried away by the frivolities with which they are beset. Home training has much to do with the after conduct of the child, and parents cannot be too careful in seeing after their offspring. Father Whalen next touched on the immorality to be found in high places, the judge on the bench, the senator in the chamber, and men in other high places in the land, what kind of an example do these men set? What is society at large doing to suppress the immorality which is so prevalent? The law suppresses the crime as far as it is possible, but society by purifying itself of this evil could do much. The sermon was a very eloquent discourse.—Ottawa Free Press, Nov. 17.

DIOCESE OF KINGSTON.

HUNGERFORD PARISH-REV. FATHER FLEMING'S DEPARTURE FOR IRELAND-FATHER PRESENTATION AND ADDRESS.

PRESENTATION AND ADDRESS.

Owing to continued ill-health, Father Fleming is compelled to take a leave of absence for a few months. He proposes making a trip to Ireland. The Rev. gentleman has been very popular since his instalment in the parish, and as an evidence thereof the subjoined address was presented him accompanied by a snug purse to defray his expenses on the voysige. Mr. A. A. McDonald, solicitor, of Madoc, read the address and Mr. T. McCann handed in the purse after mass at the foot of the altar and which elicited from Father Fleming many kind and from Father Fleming many kind and appropriate sentiments, assuring the congregation that he appreciated their good wishes, and declaring his intention of wisnes, and deciaring his intention of returning as soon as possible to them and continuing his labors, which, he said, would be done in the future, as in the past, to the best of his ability.

THE ADDRESS.

To the Reverend Father Fleming, Parish

Priest of Hungerford.
REVEREND SIR —It is with feelings of the deepest regret that we, your parish-ioners and friends, have recently learned of your early departure from our midst, of your early departure from our midst, on a voyage across the wide ocean, in order to restore your health, rendered so delicate by your late and severe illness. It is now but one short year since His Lordship the Bishop of the diocese assigned to your care and control the Parish of Hungerford and with what affection and energy you entered upon the holy duties of your priestly office we all fondly can remember, and how little we thought of the bitter and long trials in store for you and us in this parish consequent on the smallpox pestistore for you and us in this parish consequent on the amallpox pestilence, which shortly after your installment in the parish broke out with such fearful effects. We now seize this opportune moment of placing on record our testimony of your unselfish and untiring zeal in consoling the sick and administering the last rites of Holy Church to the dying at that most terrible time, and we can recall the dark hour of your own prostration, by the fell disease contracted while in the discharge of those duties, amongst the noblest which ease contracted while in the discharge of those duties, amongst the noblest which a man or priest is called upon to per-form, the caring of the sick and especi-ally in their last moments, when every-thing else in the world was gradually fading away from the wision, you, and frequently you alone, stood there to encourage, to strengthen and to prepare them for

to the grave, the common fate of us all.
And how incomprehensible are the ways
and designs of God! Many of those so
succored are now well, hale and hearty,
but you, their beloved pastor, their dear and devoted friend, is still prostra and devoted friend, is still prostrate from the effects of that foul disease, and now, in order to recruit your shattered health, you are compelled, under the advice of your physician, to visit and seek repose, and to some extent, consolation in your native land, that land hallowed by the innocent scenes of your youth, that land renowned in the bright pages of history, for the lively faith of her children, that practical Catholicity imbibed by you at your mother's knee, which in the Providence of God, has borne such good and holy fruit which enabled you as the true pastor, to cling to your flock at the hour of danger and not to desert

These reflections and kindred feelings inspired by them, constrain us to-day to approach you affectionately, and we ask God our Common Father, to spare you to us for many long years to come, and

to us for many long years to come; and that your voyage

ACROSS THE DEEP BLUE OCEAN, may be safely accomplished and that a short sojourn to that land you love so well and in that home endeared to you by a thousand ties, may have the effect of sections you throughly to health.

by a thousand ties, may have the effect of restoring you thoroughly to health, both in body and mind and to enable you to return again to us safe and sound, our good priest and friend.

And, in conclusion, permit us to present you this small purse on behalf of the congregation, as a slight token of our esteem and affection and of our many and sincere wishes for your good fortune and happiness, and in return may we ask you whilst offering up the holy sacri-fice of the mass at God's altar to think

P. Murphy, P. Casey, Joseph Wood-cock, and 23 others.

OBITUARY.

MR. WILLIAM J. DROUGHT. With very deep regret we have to his father's residence, of Mr. William J. Drought, in his twenty-sixth year. The deceased young gentleman was well known in the city and highly esteemed by a large circle of friends on account of many fine qualities. His funeral, on Wednesday last, was very largely attended, the Rev. Father Tiernan offici-ating at the Requiem Mass. His be-

reaved relatives have our hearty sympathy in their affliction.

MRS. CATHERINE PRIMROSE.

of Mrs. Catherine Primrose, from her late residence, King street east. It was one of the most largely attended ever seen in the city. The deceased lady was one of the oldest settlers in this vicinity, and had numerous friends. Mr. George H. Primrose, son of the deceased, with his wife, came over from St. Louis, where his minstrel company was performing, to attend the last sad ceremonies. At St. Peter's Cathedral the service for the dead was celebrated, and the remains interred in the Catholic cemetery.

MB. EDWARD CILLISSIE.

The death at Kenmore, in the Township of Osgoode, on the 20th inst., of Mr. Edward Gillissie is mourned by a large circle of friends. Mr. Gillissie was in his forty-fifth year at the time of his death. He was a model Christian, good citizen and kindly neighbor, and will long be missed by all who knew him. May he rest in peace.

THE GUNPOWDER PLOT.

A correspondent furnishes the following historical facts:—In a recent number of the Free Press I notice that some of the London Orangemen imagine that the Catholic Church was at the bottom of the catholic decreased. Catholic Church was at the bottom of the celebrated "Gunpowder Plot." In this they are all mistaken. In point of fact, the Catholic Church had no more to do with that Gunpowder Plot than the Orangemen of London had to do with the last eclipse of the sun.

What man of note, then, aided and abetted that execrable conspiracy? Ans.—Sir Robert Cecil, a Puritan, who was then Prime Minister of England. (Reeve hist., p. 505).

p. 505). What man of note detected and frus-

what has of note detected and irds-trated that conspiracy? Ans.—Lord Montesgle, a Catholic Peer. (Appelton Cycl., vol. vii., p. 100). Now, sir, since the Gunpowder Plot was Now, sir, since the Gunpowder Plot was devised by a Puritan and frustrated by a Catholic, why, then, do the London Orangemen blame the Catholic Church?

devised by a Puritan and frustrated by a Catholic, why, then, do the London Orangemen blame the Catholic Church? Are they sorry because King James and his twenty Catholic Peers were not blown to "Smithereens" by Piercy, Fawkes and Cecil's other dupes? In the event of an explosion, those Catholic Peers would have all perished in the common wreck. Hence the Gunpowder Plot was not a Catholic plot.

Reeve (hist., p. 500) tells us that when James VI. ascended the throne, A. D. 1604, he gave umbrage to the Puritans by his friendly disposition to the Catholics. Now, Sir Robert Cecil, the Prime Minister, was a Puritan, and he lost no time in his attempts to make the Catholics appear odious in the eyes of the King. In order to accomplish this purpose two things had to be done: lst, a crime had to be committed, and 2nd, the Catholics were to be blamed for that crime. Hence, a sham conspiracy was hatched with Lord Cecil, a Puritan, as chief hatcher.

A few outlaws rented a house near the Parliament Buildings, and afterwards began digging a mine. The whole scheme was a political contrivance on the part of the puritanical Cecil to drive a wedge between King James and his Catholic subjects. In order to give his dupes ample time to dig their mine, Sir Robert Cecil had his Parliament adjourned until Feb. 7, 1605. Treshan, Fawkes & Co. began to dig on Dec. 11, 1604. They worked assiduously, and on Dec. 24th they reached a partition wall, 9 feet thick. February 2nd dawned, and still they were only half way through the wall. The conspirators then saw in a glance that their work would not be finished in time for the opening of Parliament, Feb. 7th. Hence, in order to afford the conspirators sufficient time, Sir Cecil, the Puritan, again prorogued Parliament to the 3rd of October, and then to Nov. 5th. (See Appelton, a Protestant work, vol. vii., p. 100). pelton, a Protestant work, vol. vii., p.

These prorogations of Parliament show plainly that Cecil was no stranger to the preliminary workings of the Gunpowder Plot. His plans were these:—First, place the powder under the Parliament House; the powder under the Parliament House; second, in order to throw suspicion on the Catholics, we will warn them to be absent at the opening of Parliament; third, at the opening of Parliament we will discover the plot, and the King will blame the absent Catholic peers for the whole thing. Cecil's dupes completed their arrangements between February and May. They placed 36 barrels of powder in a public vault below the House of Lords. (This yealt had just been vacated by a dealer in vault had just been vacated by a dealer in coal—Appelton, viii. 100.) From May until November 36 barrels of powder and 500 faggots were left in a public vault under the Parliament House, and yet

500 faggots were left in a public vault under the Parliament House, and yet Cecil's detectives made no effort to remove them. During that long period of time some of the outlaws, including Fawkes, went away, leaving the powder and faggots in charge of Cecil, the wily Puritan. Cecil could have discovered (?) the plot in May or June, but he deemed it more "glorious, and pious, and immortal" to wait till the opening of Parliament, and then he would cover himself with glory by rescuing (?) the King and Peers from an awful death (Phew!)

If all the Catholics were absent when the plot was discovered, then of course they would be suspected by the King. Hence Cecil's emissaries began sending letters to the Catholic Peers, warning them to be absent on November 5th. But Catholics are loyal to authority, hence when Lord Monteagle received a warning letter, on October 26, he carried it to Prime Minister Cecil. The Prime Minister seemed to be greatly confused. He saw at once that the glory of discovering his own plot would not be his. He felt annoyed because Monteagle did not keep "mum" until the appointed day. However, the wily Cecil perused the mysterious letter (as if he had never seen it before) and then he affected to treat it as a ridiculous matter, not worthy of notice. When the king returned home from the culous matter, not worthy of notice.
When the king returned home from the country he read the letter, and orders were given to have all the vaults searched.
(Why did not Cecil institute a search bed fore this?) The warning note was sounded by a Catholic on October 26, and still Cecil did not deem it necessary to have the vaults examined until November 4th. (Cecil knew that the powder would not blow up until he gave the signal, hence his suning accurity.)

his supine security.)
Well, the fixed time for a public diswell, the fixed time for a public discovery of Cecil's important secret was now spun out to its full length. Accordingly Sir Thomas Knevett received an order to go with proper attendants at midnight to

the said vault, under the pretext of searching for stolen tapestry. (Does a Privy Council require such a pretext?) Well, Sir Thomas went into the vault and found Guy Fawkes—the Prime Minister's dupe—with a dark lantern and three matches waiting for Cecil's signal to blow up the whole concern.

Therefore the man who devised the Gunpowder Plot was Cecil, a noted Puritan.

Gunpowder Plot was Cecil, a noted Puritan.

If Cecil had not the management of that plot, how could Piercy, with his six associates, plant their mining tools and timber frames under the very shadow of the Parliament buildings without raising some suspicion? Is it possible that the sturdy blows necessary to pierce a wall nine feet thick should be continued from December 24 to February 2 and no enquiry made? Is it possible that six and thirty barrels of gunpowder and 500 fagots could be conveyed into a public vault under the Parliament House and left there for several months without exciting the curiosity of Cecil's spies? And when Lord Monteagle showed Cecil the warning letter on October 26, why did Cecil try to hush the affair up till November 4th? Six days passed and then the King, by a fancied impulse of the Holy Ghost, declared that gunpowder was at the bottom of it; still four days more were suffered to elapse before the vaults were searched.

From this it is evident that "the Gun-

From this it is evident that "the Gunpowder Plot" was one of the greatest farces of the 17th century. However, it produced the effects desired by its author —Cecil—because it led to additional penal

—Cecil—because it led to additional penal statutes against poor, down-trodden English Catholics (Appel. vol. vii., p. 100).

Now, if our loyal Canadian Orangemen desire to commemorate the discovery of the Gunpowder Plot, then let this commemoration be made on October 26th, because it was on October 26th that Lord Mantacle discovered and announced Montagle discovered and announced Cecil's conspiracy; and wherever we may be let us never forget that the man who devised the celebrated Gunpowder Plot was Sir Robert Cecil, a noted Puritan, and the man who discovered and announced that plot was Lord Monteagle, a Catholic peer. Yours, BOTHWELL.

AN OLD LIE STILL TRAVELLING.

Cincinnati Telegraph.

Cincinnati Telegraph.

We are surprised to find, revamped and burnished up "as good as new," an old and oft-exploded mis-statement against the Catholic Church, in the editorial column of the Dover, N. H., Morning Star, of October 27th. On this occasion the paper is wrongly named. The Oul would have been more suitable, as that bird can see and discern things unseen by others, and seems to prefer the darkness to light.

The article is headed "Romanism."
This is always, to papers and preachers

The article is needed "Romanism."
This is always, to papers and preachers
of a certain calibre, a fertile theme.
Both can dilate upon it, to impart freshness to columns or homilies usually dull
and dry. The calumny in question is
marshaled into service to prove the charge of intolerance against our Church. History shows clearly that when, in the early colonial times of this country, the Puritans of New England persecuted the Quakers and Baptists, and the Church of England people, towards the South, could not endure the Puritans—Maryland, colonized by Catholics almost exclusively, gave the first practical inexclusively, gave the first practical instance of complete religious toleration. Yet to keep up a calumny originating in the times of the penal laws of England, the charge of intolerance is periodically alleged against Catholicity, even in this country and in the face of the fact above cited, showing its fallacy.

The particular proof which the originators of the story set forth in the Star consists of an alleged statement—we quote from the Morning Star—made "by the Catholic Bishop of the diocese of St. Louis:"

"We confess that the Catholic Church is intolerant; that is to say that it uses all the means in its power for the extir-pation of error and sins. \* \* \* When the Catholics shall be here in possession of a considerable majority, which will certainly be the case by and by, although the time may be long deferred, then re-ligious liberty will come to an end in the United States."

There is more than the original mis-

United States."

There is more than the original misstatement. The sentences above used to be attributed to the Shepherd of the Valley of St. Louis. This was, at least twenty years ago. The brilliant Star in the East ascribes them to "the Catholic Bishop of St. Louis." Like the story of the "Three Black Crows," this one grows as it passes along. To ascribe them to a bishop is a new feature. The Shepherd of the Valley was not a Catholic official organ, and was edited by a lay convert, a Pittsburgher, Mr. Robert A. Bakewell. The original retailers of this "yarn" were content to ascribe the sentiments quoted to Mr. Bakewell.

content to ascribe the sentiments quoted to Mr. Bakewell.

Now let us examine the question, whether he ever said so. When this lie first appeared, Mr. Bakewell was still in St. Louis. He sat, if we are correctly informed, as Judge in one of its courts. He noticed this mis-statement, and gave, in the St. Louis Guardian of January 26th, 1867, a full expose of the calumny. It has been replied to, silenced and "scotched" scores of times: but it always makes out to rear its head in a new place, and, as in this case, with new features. But was not there, perhaps it will be said, some ground for the misconception? Mr. Bakewell wrote the words: that he did not deny; but the few words which followed as he wrote them, were always omitted, which wrote them, were always omitted, which were "so say our enemies." This showed the nature and drift of Mr. Bakewell's remarks. He did not advocate intolerance: neither do Catholics now. Protestant newspapers would do well to agree to bury this old calumny somewhere out of sight. It belongs to an age of per-sistence in misrepresentation which we hoped had passed away.

THEODORE HOOK was at a musica THEODORE HOOK was at a musical party, at which a certain young lady attempted to sing a very difficult song, which she gave with exaggerated feeling and a great many blunders. "Don't you adore her singing?" asked a gushing old lady, who sat next Hook. "It's so full of soul." "Well, madam, for my part," answered the wit, "there seems more of the swered the wit, "there seems mo flounder than the sole about it."

IRISH NATIONAL LEAGUE.

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Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, the blanks properly filled in, and signed with their actual signatures.

printed forms supplied, and their actual signatures.

Each tender must be accompanied by an accepted bank cheque, made payable to the order of the Honorable the Minister of Public Works, equal to five per cent, of the amount of the tender, which will be forfeited if the party decline their into a contract when called upon to do so, or if he fail to complete the weak contracted for if the iender be not accepted the cheque will be returned.

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By order,

A GOBEIL,

Department of Public Works, Secretary,

Ottaws, 10th Nov., 1885.

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ENCYCLICAL LETTI OF OUR MOST HOLY LORI LEO XIII., BY DIVINE PROVIDENCE POPE,

CONCERNING THE CHRISTIAN Co. TION OF STATES. To ALL THE PATRIARCHS, PR ARCHBISHOPS, AND BISHOPS CATHOLIC WORLD, IN THE GRA COMMUNION OF THE APOSTOLIC

LEO P.P. XIII. Venerable Brethren, Health and

Benediction,—
The work of a merciful God, the looks essentially, and from the nature of her being, to the salva souls and the winning for them of ness in heaven, nevertheless s secures even in this world advant many and so great that she could more even if she had been f primarily and specially to secure p ity in this life which is worked ou earth. In truth wherever the has set her foot she has at once the aspect of affairs, coloured the r of the people as with new virtues refinement unknown before—as people as have accepted this had distinguished for their gentlenes justice, and the glory of their deed the accusation is an old one, and recent date, that the Oburch is inc. ble with the welfare of the common and incapable of contributing t things, whether useful or orns which, naturally and of its own wi which, naturally and of its own winghtly-constituted State eagerly for. We know that on this ground very beginnings of the Church, that itans, from the same perversity of the constitutions of the church of the constitution of

were persecuted and CONSTANTLY HELD UP TO HAIR

so that they were styled the ene the Empire. And at that time

generally popular to attribute t tianity the responsibility for the beneath which the State was beate when in reality God, the avenger of was requiring a just punishment is guilty. The wickedness of this co was requiring a just punishment; guilty. The wickedness of this c not without cause, fired the ger sharpened the pen of Augusti especially, in his Civitate Dei, set clearly the efficacy of Christian and the way in which it is bo with well-being of States, that it has a with the property to have pleaded the the Christians of his own tire to have triumphantly refuted the charges for all time. But this not only to have inclination to complaints and false tions was not laid to rest, and ma thought well to seek a system of elsewhere than in the doctrines w Church approves. And now latter times a new law, as they cabegun to prevail, which they desthe outcome of a world now the outcome of a world now is veloped, and born of a growing But although many hazardous have been propounded by man clear that never has any better been found for establishing an the State than that which is the result of the teaching of the Gosg deem it therefore of the greatest is deem it therefore of the greatest and especially suitable to Our function, to compare with Christ trine the new opinions concer State, by which method We tr truth being thus presented, the error and doubt will be removed each may easily see by those commandments for living, what ought to follow and whom he

forth what form and appearance should have if Christian philoso erned the commonwealth. By is implanted in man that he sho in civil society, for since he can in solitude the necessary means o life, it is a Divine provision that into existence adapted for takin the union and assembling of me IN THE FAMILY AND IN THE which alone can supply adequate for the perfecting of life. But society can hold together unless son is over all, impelling indiviefficient and similar motives to p common advantage, it is broug that authority whereby it may be indispensible to a civilised con which authority, as well as so have no other source than nature sequently God Himself. And follows that by its very nature be no public power except f alone. For God alone is the true and supreme Lord of the

Whom necessarily all thin ever they be, must be su to and obey, so that whoeve the right of governing, can rec

no other source than f

obey.
It is not a very difficult matt