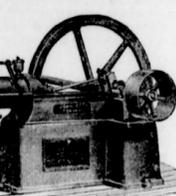


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... the news of the horrible outrage in London cannot surprise men who have all along seen in the demonstration of the secret societies the spirit that impelled Orsini, Mazzini, Garibaldi, and the rest of the devil-possessed crew, petted by "Christian" England. Lord Palmerston and Mr. Gladstone put the dragon's teeth into the ground. England is now reaping the crop. They coveted with secret societies; outrage and bloodshed were nothing so that they were done out of England. Let no Christian Irishman defend deeds like the one just done in London. They, too, will bring curses on the heads and the homes of those that do them. England has made many enemies, who hate her bitterly, through the whole world: in spite of the vaporing of O'Donovan Rossa and of the would-be Destroyer of the Irish, there is no evidence that Irish hands—recrants to God and their country—planned or perpetrated this attempt at wholesale assassination. Still there is a cloud on what ought to be a clean Irish Catholic record. The day is past when Irish were separated as Catholics and Protestants. The bitter day has come, when there are Irish infidels! And the worst of them, and the most degraded, are those who—through Secret Societies—have become apostates from the Catholic Church. Crazy men, or ruffians, sitting in rooms in New York,—if fostering, or approving, of the murderous acts in London,—are accessories after the fact,—and, if not crazy, are accused of God and by His Church, which they despise. They are, also, enemies of the human race, and, as such, should be hunted from their lairs. Assassination is not politics. And murder is not legitimate war.

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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. 7.

FOR THE WEEK ENDING SATURDAY, FEB. 7, 1885.

NO. 330

CLERICAL.

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CATHOLIC PRESS.

The fact that Donald Cameron of Lochiel, after the Duke of Sutherland the largest landholder in Scotland, has called for a conference in Scotland, to consider the demands of the Highland crofters is highly significant in many ways. Cameron, or "Lochiel," as he is generally called, although the descendant of the great chief who fell at Culloden, is well known as one of the most bitter and uncompromising Tories in the British Parliament, and the meaning of this proposed gathering of the landlord class is that at length, the more intelligent of them are alive to the danger of allowing this discontent to come to a head in England and Scotland as it did in Ireland during the victorious war of the Land League. The truth of the matter is, the great landowners must give a sop to the tenant. Cerberus now, lest they form a meal for him in the near future. American competition has played havoc with the British farmer, and "my lord," the so-called owner of the soil, may think himself fortunate if he should receive, for the future, one-half the exorbitant rent he has been accustomed to demand. The crofter question is the most vexatious, but back of it is the great unsettled land question which must soon become the burning one in Britain. This is the underlying meaning of the uneasiness displayed by Donald Cameron of Lochiel.

The North American Review has, in its current number, an energetic defence of Hell. It will be a surprise to many readers of the North American to know that Hell has any friends among the "enlightened." Rev. Dr. Shedd is the devil's advocate this time. He does not say anything new or brilliant, and the only reason that can be given for his appearance in the North American is that Calvinistic ministers are becoming so rare as to be objects of curiosity to the general public. Dr. Shedd's arguments for the existence of Hell will not strike a Catholic as particularly novel or interesting. Hell is not usually touched by Protestant ministers. The consideration of it does not aid digestion, and preachers who hold service just before dinner on Sunday are obliged to consider this. A minister cannot expect to remain popular and to sell his pews at a high rate, if he sends his flock home without an appetite. Dr. Shedd goes very far. He is quite confident that certain people are in Hell. He damn's Pope Alexander VI., with the dogmatic air of the newspapers, when they have special news on any subject. Dr. Shedd does not state on what authority he does this. He seems to fancy that, having discovered a lost region, he can people it as he likes.

The news of the horrible outrage in London cannot surprise men who have all along seen in the demonstration of the secret societies the spirit that impelled Orsini, Mazzini, Garibaldi, and the rest of the devil-possessed crew, petted by "Christian" England. Lord Palmerston and Mr. Gladstone put the dragon's teeth into the ground. England is now reaping the crop. They coveted with secret societies; outrage and bloodshed were nothing so that they were done out of England. Let no Christian Irishman defend deeds like the one just done in London. They, too, will bring curses on the heads and the homes of those that do them. England has made many enemies, who hate her bitterly, through the whole world: in spite of the vaporing of O'Donovan Rossa and of the would-be Destroyer of the Irish, there is no evidence that Irish hands—recrants to God and their country—planned or perpetrated this attempt at wholesale assassination. Still there is a cloud on what ought to be a clean Irish Catholic record. The day is past when Irish were separated as Catholics and Protestants. The bitter day has come, when there are Irish infidels! And the worst of them, and the most degraded, are those who—through Secret Societies—have become apostates from the Catholic Church. Crazy men, or ruffians, sitting in rooms in New York,—if fostering, or approving, of the murderous acts in London,—are accessories after the fact,—and, if not crazy, are accused of God and by His Church, which they despise. They are, also, enemies of the human race, and, as such, should be hunted from their lairs. Assassination is not politics. And murder is not legitimate war.

Now that the son of the Bishop of Rochester, England, has become a Catholic, let us pray for the conversion of the Bishop of Rochester himself.

The blood of the martyrs is the seed of Christianity; the blood of the condemneds in Germany will—we are afraid—be the seed of Socialism, unless its adherents can be taught by a free Catholic Church, their duties to God and man. Only Christ and His Church can cause the blind to see, the lame to walk, etc. Only the charity of Christ can overcome the modern gospel of the workshop and the proletariat. The social disease is an

aversion from Christianity, brought about by Machiavelian heresies. It can be cured only by humble and docile submission to the Church. Scripture must be fulfilled which says (we quote from memory): All the princes of the earth shall adore our Saviour, and all the nations shall serve Him. For He will save the poor from the hand of the mighty, the poor to whom otherwise there was no helper.

Ingersoll was here last Sunday night and succeeded in picking up a few dollars for his well-worn guffaw entertainment. Like the threatening army that marched up the hill, and then marched down again, the little fraud came and went without receiving any attention. The Commercial Union cavalierly dismisses him: "Robert G. Ingersoll, professional scolder and atheist, delivered his lecture entitled 'Which way?' at the Court Street Theatre last evening. The lecture was announced as a new one, but there was very little new about it. On the other hand it was a mere jumble of 'Ingersollisms,' set off with a little more than usual of the rhodomontade and witticisms, for which the lecturer is notorious." Lack-a-day! We very much fear that the Colonel will henceforth gnash his teeth at Buffalo as a priest ridden city.

"I think," says Mr. T. M. Healy, M. P., in a recent interview, "that both English parties are daily becoming more convinced that the self-governing of Ireland would in no sense be a danger to England. If the Irish Parliament were opened tomorrow, as in the days of Grattan, England would still have her forts and armies in the country. We have no wish to go beyond that. We want nothing but the management of our own affairs, leaving the wider imperial questions to the Imperial Parliament."

The regulations which the Holy See has made obligatory throughout Italy, concerning church music, have been widely reproduced and commented on by American Catholic newspapers; evoking many expressions of hope that the day is at hand when similar rules will be enforced here. The primary intent of music during the sacred offices should be to serve as an incentive to devotion. "Solos are to be avoided as much as possible," say the Italian rules; as also, "even the smallest fragment or reminiscence of operatic music, of dances, of national hymns and popular songs." The American Cecilian Society, knowing the mind of the Church and anticipating its inevitable action on this matter, has for years been agitating for a reform in our church music. We trust that the good work will be continued till the end has been attained.

One of the principal interesting events of the past week has been the triumphal tour of the famous old Liberty Bell, of Philadelphia, to the New Orleans Exposition. As this glorious American relic, guarded with so much pride as an object of veneration, moved through the States it was greeted with the most rapturous feelings of delight. The episode is worth chronicling. We Catholics are continually charged with the worship of relics, and of relics, too, that refer to the honor and glory of God. We venerate such relics, as they relate to God and His saints, but we do not adore them. This very little child that studies the catechism understands well the Liberty Bell that once rang out the glorious news of America's solemn declaration to be "free and independent" is an American heirloom with zealous care, and although it is mute and time-worn, it arouses the spirit of liberty. It is a sentimental revivalist. Relics, however, that we venerate with religious fervor are far superior to it, and yet are ridiculed for such veneration. The holy ones of the earth, who have done so much in the cause of religion and humanity, have left us all tokens of their love and reminders of the purity of their lives. Their relics are sacred and excite, not sentimental feelings, but deep religious fervor. Those who gathered about that Bell and affectionately kissed and embraced it, would, perhaps, be the first to mock and deride a Catholic for kissing and venerating the cross or a sacred relic.

Parnell's cry, "Grattan's Parliament," is one of the inspirations which insure victory. The Parliament will come, and with it the power behind, which made Grattan's Parliament so strong while it lasted.

Just observe the ruffianly spirit of this from the London Telegraph:—"England cannot expect the United States to help in exterminating the dynamitists while the English Government is afraid to handle Parnell." Such truculence as this is the cause of the world's dislike of the English temper. "To handle Parnell" means to murder. Parnell or shiv him up in prison, because he dares to agitate lawfully for his unfortunate country. He is supported by the entire Irish race, by its bishops and priests, and this English ruffian wants him "handled" like a murderer.

Another good man gone wrong, or rather another person has joined the Salvation Army. There was a tram driver in Chester for fifteen years. He lately joined the Salvation Army. The other day he suddenly, to the amazement of the passengers, sprang from the vehicle, fell on his knees, prayed fervently, then jumped up and danced about. After this he resumed his duties, whipped up the horses, and attended to business. It was about time something happened to keep up the novelty of General Booth and his

followers. They were fast becoming unpopular. No doubt the tram driver thought he would impress his passengers and convert them. We doubt if his performance had much effect. Conversations to this ridiculous army have become a public scandal.

THE PRIESTS' STATEMENT OF THE ORANGE OUTRAGES AT BAY ROBERTS.

St. John's, N. F., Jan. 10. About two months ago, we, the undersigned Rectorial Fathers, arrived from Boston, Mass., to hold Missions in Conception Bay, Newfoundland; we reached a locality in that Bay named Bay Roberts on the 17th of November; we had not long taken up our residence there before we were subjected to the grossest abuse, persecution and intimidation by a crowd of Orangemen assembled daily and nightly on the streets. The most vile, scurrilous and nameless language was used, and threats menacing our lives were hourly uttered. We were told that if we did not leave Bay Roberts immediately the house we occupied would be pulled down about our heads. One savage ruffian drew a large knife, and made a plunge at Father Delargey. At another time a gang of more than usually truculent Orangemen threatened to hurl the Fathers over a neighboring embankment. During the night heavy stones were flung at the house and the windows were smashed. Barrels partially filled with stones were rolled up and down under our windows; we resorted to in the vain attempt to force us to an immediate retreat. Recognizing at last that our lives were seriously imperilled we requested Father E. T. Walsh, pastor of Bay Roberts, to make application to the local authorities for protection. He went to Captain Lane, one of the resident magistrates of the place, but received no satisfaction. This worthy guardian of the law even told him he did not believe his statement. We were, therefore, obliged to suspend our Mission, and we left Bay Roberts amid the denunciations, hootings and execrations of the assembled Orange mob.

Subsequently, after having closed a series of Missions in other parts of Conception Bay, we were requested by Rev. Dr. McDonald, Bishop of Harbor Grace, to resume and complete our Mission at Bay Roberts. We cheerfully prepared to comply with this request, if we were guaranteed by the Government of Newfoundland. Accordingly, Bishop McDonald sent the Rev. Father Walsh to the Premier of Newfoundland, Sir William Whitney, and also to His Excellency Governor Glover, to ask for the necessary protection to enable us to complete our Mission.

On that same day about 20 policemen were sent to Bay Roberts, and placed under the control of Captain Dane and Mr. Taylor, the magistrate of the place. About 50 persons were summoned by the local authorities to appear before the Justice of the Peace, "in the Queen's name," to act as special constables, but only six individuals responded to the summons.

Under such guarantees we proceeded to Bay Roberts on Sunday, Jan. 4. As we approached the settlement, we were surprised to find a crowd of Orangemen numbering between 1,200 and 2,000 persons—obstructing the highway or main road, as far ahead as we could see; and also an Orange arch erected across the road and confronting us, merely for the purpose of exposing us to the opprobrium and indignity of walking under Orange banners. We at once declined to proceed, and firmly declared that the "Stars and Stripes" would not, in our persons, be subjected to such a lawless outrage.

Seeing that the Newfoundland Government had apparently neither law nor power to remove the standing insult set up against our faces, we appealed to the Consul of the United States for protection. At the demand of the United States Consul Molloy, His Excellency Governor Glover sent over an additional police force, and also ordered the British warship Tenedos to the scene of the disturbance.

However, it was only after repeated consultations with the Government at St. John's that the obnoxious flags were removed on Tuesday, Jan. 6, at 11 o'clock a.m. We then proceeded to complete our Mission under protection of the land force and under cover of the Tenedos.

We now declare our solemn conviction that had it not been for the authority of the United States, speaking through the Consul at St. John's, we could not have exercised our inalienable rights as priests of the Catholic Church in Newfoundland.

REV. PATRICK MCGIVERN, C. SS. R. REV. FRANK DELARGEY, C. SS. R.

PRESENTATION.

The ladies of the Sodality in connection with St. Peter's Cathedral held a social gathering at the residence of Mr. M. Shea on Tuesday evening. After a beautiful spread had been disposed of, the ladies of the Sodality presented Miss Breen, their president, with a handsome gold ring, accompanied by a neatly worded address, expressive of the esteem in which she is held by the members for her untiring efforts in promoting the good work of the Society. Miss Breen responded in a brief but well rounded speech. After spending a pleasant evening the com-

pany dispersed, well pleased with their evening's enjoyment. Following is the address:

DEAR MISS BREEN:—We, the members of the Young Ladies' Sodality of the Blessed Virgin Mary, wish to testify to you the high esteem and regard we have for you. Our Sodality has, since its very inception, been under your guidance and direction, and during the six or seven years of our existence as a Sodality, you have always shown yourself to be well worthy of the position as president, to which you were annually elected. The example you have given during the whole course of your presidency is a model, that it we but follow and imitate, will make us like yourself, true children of Mary. Your zeal and piety in the cause of religion, your kindness and charity to the poor and sick, your readiness at all times to offer yourself in furthering the cause of any good work, and of promoting virtue, has left upon our minds an impression that time can never banish, or absence wear away. Be not surprised then, if now, we, your fellow-sodalists, companions, assemble together, and in an humble, but sincere and heartfelt manner, testify to you our appreciation of your worth and goodness, and as a slight token of our affection and esteem please accept this small gift which we tender to you with all the love of our hearts.

Signed on behalf of the Sodality and a few personal friends, ROSA MARKEV, TERESA TILLMANN.

FROM HAMILTON.

The following address was presented to Mr. James F. Egan on Sunday last by the members of the choir of St. Mary's cathedral.

To Mr. James F. Egan, Hamilton, Ont.: DEAR SIR:—We, the members of St. Mary's choir, extend to you our sincere sympathy in the deep affliction with which Divine Providence in His infinite wisdom has visited you.

Although death has robbed you of the partner of your joys and sorrows and caused a void in your household which can never be filled, yet you are not without consolation. In our holy and sublime religion is the balm to heal the wounded spirit, and that wonderful influence which gives us the grace to bear the greatest adversities and heaviest sorrows with patience.

We can truly address to you words of comfort in the hour of your grief from the fact that the deceased, through her kindness of disposition and Christian charity, won the love and respect of everyone, but especially of the poor, who were always the object of her tender solicitation, and what prayers ascend with greater fervor to the throne of God than from hearts that have felt affliction's keen thrusts! Yet another soothing hope remains. The suffering which she bore with such Christian fortitude and resignation is sure to reap its reward and win for her an exalted state in her heavenly home.

Messrs. F. L. Cherrier, D. J. O'Brien, A. C. Best, Jas. Brennan, J. W. Marrettette, H. N. Thomas, J. H. Stuart, G. J. Clarke, B. Conway, Mrs. J. Brennan, Misses T. J. Sullivan, M. A. Sullivan, M. E. Kennedy, C. A. Bastien, M. McGeoghegan, A. C. Kelly.

O'DONOVAN ROSSA SHOT AND WOUNDED.

New York, Feb. 2.—At twelve minutes after five o'clock this afternoon, Jeremiah O'Donovan Rossa, was shot by a woman on Chambers street, near Broadway. At that hour the streets were full of people making their way toward Brooklyn Bridge and up town, and the excitement over the shooting, although Rossa was recognized by very few, was intense. The first shot fired took effect in O'Donovan's body, and he fell to the sidewalk. The woman continued to shoot until she emptied her five chambered revolver. Only the first shot was effective. City Marshal Jas. McAuley was present at the time, and breaking through the crowd that collected, even before the shooting was over, he seized the woman, who still held the smoking pistol in one hand, and told her she was under arrest. The woman offered no resistance, but allowed herself to be pulled through the mass of citizens and taken to the City Hall Station House. George W. Barlow, merchant, and Peter Y. Everett, ex-journalist who witnessed the shooting, accompanied the captor and captured to the station, saying they would be witnesses of the assault. When the woman ceased firing Rossa arose to his feet and made an effort to find his way back to his office in Chambers street, which he had just left. He said, "I am shot!" trying to place his hand on his back under his shoulder blade. After a few steps somebody in the crowd suggested he should go to the Chambers Street Hospital. He walked all the way there, the distance being nearly a quarter of a mile. He bled considerably on the way. Once there, he was disrobed and examined by an attending physician. It was found the bullet had entered his back, directly below the left shoulder blade. The doctor pronounced the wound to be of a dangerous character, and began to probe for the ball. A great crowd had followed the wounded man down Chambers street, and blocked the roadway in front of the hospital, after the door was locked behind Rossa and his escort. Meanwhile the woman had been taken to the station house, with another large crowd following her. She was placed before Sergeant Kasi's desk. She was a good looking woman, dressed neat in plain, dark clothing, and wore eye-glasses. She appeared like a school teacher, with an intellectual face. Her manner was entirely composed, and

she answered some of the questions put to her promptly and without embarrassment. To others she simply shook her head and smiled with a look which said, "I shall only answer questions I know you have a right to ask." McCully handed the five-barreled pistol of small calibre to the sergeant, and said he had seen prisoner shoot a man on Chambers street. The volunteer witnesses assented to the fact of the shooting. A citizen here asked: "Do you know the man you shot?" "Yes," replied the prisoner, coolly, with an English accent, "I shot O'Donovan Rossa!" Further questioning by the sergeant elicited the statement that the prisoner's name was Yesselt Dudley, aged 25; that she was a nurse and married, and that she lived at No. 69 Clinton Place. She was asked why she had been in America and other questions, to which she returned no answer. She was then escorted to a rear room, and the crowd slowly dispersed. Mrs. Dudley was subsequently removed to Oak street Station and placed in a cell. Her entire demeanor was that of a rational person and a cool-headed one at that.

TELEGRAPHIC NEWS.

IRELAND.

There is a well defined report that the authorities were to-day considering the question of treason libel in the following sentences of Parnell's speech, delivered yesterday at Milltown Malbay, County Clare:—"You assembled here are relics of a noble race not quite driven into the Atlantic. You are descendants of men whom Cromwell tried to send to hell or Connaught, and only succeeded in sending them as far as Connaught." "Paring many centuries you baffled and defied the attempt of the English enemies to drive you from the soil of sacred Ireland, which I believe is for you and all men." "This west of our country shows such an example to the Irish race as will enable us to stand shoulder to shoulder and march from west to east, and recover inch by inch, slowly but surely, every rood of land which has been robbed from us." A Government stenographer is reliably said to be quietly following Parnell.

Redmond and O'Brien, Irish Nationalists, returning to Londonderry from a meeting at Camdonough, were met by a procession of their friends, bearing torches. The Mayor ordered police and military to prevent their entry into the city. O'Brien departed for Dublin, and Redmond entered the city quietly. Riots occurred during the evening between Orangemen and Nationalists.

ENGLAND.

Herbert Gladstone, addressing a meeting at Leeds, said the fact could not be denied that England was on the eve of a great crisis. He had no misgivings in regard to the franchise, the future fate of which would have great effect upon the composition of political parties. He anticipated a renewal of the Crimes Act in Ireland, and was of opinion that the adoption of many of its provisions would strengthen the laws governing England.

At a conference of representatives of British industries, Bradlugh advocated compulsory cultivation of any of the fertile, tillable lands at present unutilized, as a measure for the relief of the existing commercial and wage depression.

United States Consul Packard has requested the Mayor of Liverpool to publish the Act of Congress forbidding the landing of paupers in the United States, in order that the paupers may not be deluded by ticket agents into spending their last shilling for passage to America.

SCOTLAND.

Police marines arrested six Crofters at a Glenties meeting with no opposition. Other arrests will follow. The nine crofters, recently arrested in the parishes of Kinnaird and Glendale, Isle of Skye, on a charge of resisting the Sheriff in the discharge of his duties, arrived at Fortree strongly guarded by Metropolitan and other forces of the army. A large number of sympathizing friends of the prisoners gathered at the landing, and for a time it looked as if they would make an attempt to rescue the crofters. From the landing to the Court House the crowd kept up a series of yells and several times made threatening demonstrations. They were, however, held at bay by the guard, and the prisoners are being tried in a carefully guarded. Large congregations of people in the vicinity are prohibited. The prisoners were taken to the court, and their declarations received. An angry crowd outside hissed and hooted the sheriff as he re-appeared. There is much excitement in Fortree over the arrest, and fears are entertained of an attempt at rescue. Fifty marines guard the prison. Bail has been refused.

SPAIN.

The United States Consul at Malaga, Spain, reports 50 villages were destroyed by the recent earthquakes, and 200 lives lost. Thirty thousand persons have quitted Malaga, and the rest of the population sleep in the open air. The death rate from disease increased 300 per cent. At Albuñuelas the earth opened, swallowing a church and other buildings. Nothing remains in sight but the weather-cocks of a church spire. Two hundred bodies have already been taken from the ruins. At Velez, Malaga, the prison, churches, convents and city hall have been levelled to the ground. Processions headed by the clergy constantly pass through the streets. Rich and poor alike kneel in the mud in pouring rain, and cry aloud for mercy.

FRANCE AND CHINA.

Gen. DeFolie has notified the French Government that all preparations for concerted action among the different bodies

of French troops in Tonquin have been completed. An order for a general movement toward the occupation of the entire country is believed to be imminent. Le Temps states that on the arrival of reinforcements sent to Tonquin, the total force in that country, including Annamite sharpshooters, will equal forty thousand men.

It is reported that France has decided to officially declare war against China in consequence of the action of England in enforcing the terms of the foreign Enlistment Act at Hong Kong and elsewhere.

A Shanghai despatch says the ex-Governor of Yun Nan and Kivaing Si were condemned to be beheaded for allowing the French to capture Bhamo. These sentences, together with other severe measures, prove that the war party has the upper hand. The military operations henceforth will be carried on with increased energy.

News from Amoy show the French are carrying on actual and vigorous naval warfare there. They are destroying and sinking Chinese junks, and making prisoners of crews. The latter are transported to Kelang and placed in chains.

WHAT IS SAID OF THE RECORD.

We have received the following encouraging letter from a deserving and respected priest of the diocese of Ottawa:

St. Albert, Ont. Jan. 15, 1885. THOS. COFFEY, ESQ.,

DEAR SIR:—I send enclosed one dollar for six months' subscription to your paper, the CATHOLIC RECORD. I enclose also, if you will accept them, my heartfelt compliments and congratulations for the courage, ability, and activity of this noble organ and of its publisher. No weekly Catholic paper stands above your esteemed RECORD.

Yours respectfully, REV. A. PHILLIPS, P. P.

Prince Albert, N. W. T., January 12th, 1885.

Rev. Sir—It is with great pleasure I forward you my subscription to the CATHOLIC RECORD, regretting that it is not two hundred instead of two dollars that I am able to send you. Your paper is worthy every encouragement from every good Catholic in the Dominion of Canada for the skill and talent with which it is edited. As it advances in years it seems to increase in worth and interest, and I doubt not, as the CATHOLIC RECORD becomes known, it will largely increase in its circulation. I have been a subscriber to your paper from the beginning and I assure you its arrival in this far North-West of ours is twice welcome. All the Oblate Fathers in this district, of which I am the Superior, receive the CATHOLIC RECORD, and they, as well as I, are delighted with it, and all join me in wishing God-speed to the RECORD and a greatly increased circulation. It is through good Father Lestage, Superior of St. Albert, that we get acquainted with your paper, and we feel thankful to him for having afforded us the opportunity to have made so good an acquaintance. We know you are a good and warm friend of the Oblate Fathers and of our missions generally in this North-West, and that you never miss to give us a good word when opportunity offers.

I remain, Rev. Sir, your obedient and affectionate brother in Christ.

A. ANDRE, O. M. I., Superior of St. Laurent district.

Mission of the Sacred Heart, Stobart, Saskatchewan, N. W. T., 7th January, 1885.

VERY DEAR SIR:—I most willingly quit myself of my indebtedness to you, all the more so that it would be for me a great privation to be without your journal. You will please find enclosed my subscription for the year just past and for the current year 1885.

Kindly accept my felicitations with this expression of profound respect, and believe me, your humble servant, ZACHARIE TOSZE, O. M. I., Priest. Mr. Thomas Coffey, CATHOLIC RECORD.

Battleford, January 9th, 1885. THOS. COFFEY, ESQ.,—DEAR SIR:—Another subscriber for our dear CATHOLIC RECORD! I am here on a visit and I cannot keep under the bushel my admiration for your so interesting paper. So you need not be surprised to know that I send you a new name to help you in carrying on your blessed work. Everybody that reads the CATHOLIC RECORD infallibly becomes an admirer of it.

Your devoted friend, J. J. M. LESTAGE, O. M. I., Priest.

Aylmer, 21st January, 1885. REV. FATHER COFFEY,—Herein enclosed you shall find my subscription for your paper, which I highly appreciate. Allow me, at the beginning of this new year, to address you my sincere felicitations as well as my best wishes.

Yours most respectfully, PAUL AGNEL, P. P., Aylmer.

JOHN McDONALD, ESQ., 9 EMIGRE STREET HAMILTON.

Enclosed find subscription for 1885. I am so well pleased with the RECORD that I would not miss it out of my family for twice the amount.

I. J. DEARIN, ESQ., MEMBER OF THE HOUSE OF ASSEMBLY, ST. JOHN'S, NEWFOUNDLAND.

Your paper should meet a true welcome in the breasts of Catholics here to instruct them in the truth and faith of our holy religion.

"Mistakes of Modern Infidels," by Rev. G. R. Northgrave, Paper, 75c.; cloth, \$1.25. By mail, free. THOS. COFFEY, CATHOLIC RECORD office, London, Ont.