

sidered Separate school supporters, no matter how distant their residence may be from the school house. And the Quebec Catholic members of the Legislature are raising no hue and cry about that privilege or about any of the other privileges which Protestants enjoy, but which we dare not ask for in Ontario. The Protestants of Quebec obtain one third of all the school taxes levied on corporate bodies, such as railroad property, banking institutions, commercial companies, etc., whereas in Ontario the Catholic Separate schools do not receive one farthing from all these rich sources. And even now there is a movement on foot to rob us of our school taxes. Surely Tyranny and Hypocrisy are twin brothers.

So sure as persecution goes on after this fashion, and so sure as Mr. Meredith carries out the programme laid down in his London speech of crippling our schools, so as to render them unworkable and to diminish their number, so sure the hour will come when a retaliatory policy will be inaugurated in the Province of Quebec, and then we shall be startled with a howl. Hon. Mr. Morier has already given warning in private conversation, however, but which has been circulated in the press, that a policy of retaliation will be carried out in Quebec for any injustice or persecution shown to Catholic minorities in other Provinces, and the journals of Ontario have been loud in their denunciations of what they call a "threat." But they have no denunciations for what is not merely being threatened in Ontario, but for what is actually being done, and being made part of a legislative policy as something that must be done, viz. the destruction of our Catholic Separate school system, for no one can deny that, according to the programme laid down and proclaimed to the world in the London pronouncement, our schools are menaced, first with being crippled and rendered inoperative, and then with being utterly crushed and destroyed. Merrier and his party may not be so tyrannical at heart or so vindictive as to initiate Ontario's bigotry and intolerance, but no argument can be advanced against the justice and the fairness of a retaliatory policy.

THE ADDRESS ON FRENCH SCHOOLS.

The final session of the sixth Legislature of Ontario was opened on the 30th ult., a brilliant throng of prominent ladies and gentlemen gracing the session with their presence. His Honor Sir Alexander Campbell, Lieutenant-Governor of the Province, was received with the usual marks of respect by a guard of honor composed of fifty-eight men of O.S. school of Infantry, under command of Major Vidal and Captain Evans and Lander. The regimental band, comprising twenty-two men, was also in attendance.

The address from the throne was read by His Honor, who congratulated the Legislature that an Act of the Imperial Parliament had settled the northern and western boundaries of the Province in substantial accordance with the award of the arbitrators in 1873. He also spoke in congratulatory terms of the increased receipts from timber dues and crown land sales, and of the interest taken by farmers in the application of improved methods in agriculture, notwithstanding the depression which naturally arises from the falling of the crops below what was expected.

In reference to the French schools of the Province His Honor said:

"It having been alleged that the regulations of the Education Department, requiring instruction in English to be given in all the Public Schools of the Province, were not observed in certain localities in which the French language prevails, Commissioners were appointed to visit these schools, to report the facts and to consider in what way the study of English may be most successfully promoted among the pupils whose mother-tongue is French. The same Commissioners were afterwards directed to visit the German schools of the Province, and to report in like manner regarding them. Their reports will be submitted to you, as well as certain regulations for giving practical effect to the recommendations of the Commissioners, so far as this could be done by immediate executive action. You will be asked to make the grant which is necessary for the establishment of a training school in Eastern Ontario, as recommended by the Commissioners."

The course taken by the Government in relation to the French schools is that which common sense and prudence dictate. There is no debate, no difference of opinion, in regard to the desirability of the efficient teaching of English in all the schools of Ontario. We do not need to be told by the Francophobes that the people of Ontario wish it and must have it. They would wish English to be thrust down the throats of the French-Canadians of Russell, Prescott, Simcoe, Essex and Kent just as a noxious drug might be forced down the throat of an unwilling patient.

The French Canadian settlers in the counties named have no objection whatsoever to learn English, and to have English taught in their schools. They are anxious for it, and, from what we know of them, they are making special efforts to have good teachers in their schools,

who are able to teach both English and French. So true is this, that, wherever they are not extremely poor, they are really giving higher salaries to their school teachers who are skilled in both languages than can be got in other sections of the Province. They were doing this before the outcry was raised by the Francophobes against the French schools, and the outcry does not seem to have made them either more or less anxious to have English taught. The objection they have to the demands of the Francophobes is that the latter wish them to give up the use of French at once. They are naturally and justly attached to their mother-tongue, and they look with suspicion upon those who insist that they shall at once discard it. The unceasing design of the Francophobes is to assert their superiority over French-speaking Canadians, and to persecute them with petty annoyances. If they have not learned the lesson yet, they must be taught that the French Canadians in Ontario, as in Quebec, have "equal rights" with their English-speaking fellow-citizens. The people of Ontario acknowledge this; but there is a noisy faction which under guise of the cry of "equal rights," desire to fill of grievous wrong upon the French residents of the Province, with no other purpose than to annoy them, not simply because they speak French, but because they are Catholics and in their schools they give a Catholic training to their children—for the most part, how ever, in accordance with the law. There is no other object than this in the resolutions of the bogus "Equal Rights Convention" of last June, of the Synods and Ministerial Assemblies, and of the Orange lodges. But, thanks to the unmistakable stand taken by the Catholic people and press of Ontario, determined to maintain the rights of their co-religionists; thanks also to the good sense and love of fair-play of the Protestants of the Province generally, the bigots already find themselves defeated on every point. It is not long since they proclaimed their determination to assist their complicity against all comers. They are already retreating to the position of seeking alliances which will carry out their views. We have no doubt of the result. We never had a doubt on the subject. Any alliance they may form to carry out their avowed policy of hatred to Catholics in general, or to French Canadians in particular, will come to naught.

None are more anxious than the French Canadians of the Province to have English taught to their children. They know very well that if their children grow up without a knowledge of English, they will be left in the rear in this English-speaking Province. The policy of the Government is to have English taught in every school, and with this policy, carried out with the friendliness of fellow-citizenship, the French Canadians of Ontario have not the least desire to quarrel. But to effect this it is neither necessary nor wise to tell the latter that their noble language is a mere "patois" which must be violently rooted out of the country. This method of dealing with them, which is the method of the Equal Rights Association, as illustrated in a recent issue of the London Free Press, can only result in creating recriminations to the oppression with which the French Canadians are threatened. The bullies merely intensify the differences which exist between the two races which are in the country, but it is to be remembered, on equal terms. It is folly to demand that French be at once abolished. The only way by which the professed object of the judges and the synods can be attained is by a policy of conciliation and friendliness. This is precisely what they do not wish for. Their object is not to have English taught effectively, but to impress upon the French Canadians a feeling that they are here merely on tolerance. This is the lesson which they will feel in impressing upon them. We would be very sorry to see them succeed.

MISSION AT SARNA.

On Sunday, the 19th of January, the feast of the Holy Name of Jesus, a mission was opened here by the Rev. Fathers Conghlan and Ward, of the Society of Jesus, of St. Louis. Father Conghlan took sick with the influenza the day after his arrival here, but the work of the mission was ably conducted by Father Ward, S. J., who did his part manfully during the week. Masses were said at 5 and 8 a. m., followed by instruction at 3 p. m. The Way of the Cross was made at 7:30 p. m., followed by rosary, sermon, and Benediction. The sacred edifice was crowded to its utmost capacity during the entire week at all the services, and God has rewarded the worthy Father for his earnest exertions by the hundreds who approached the Holy Sacrament. Confessions were heard from early morning till after eleven every night, and many poor souls have been brought back to friendship with their Maker. The sermon made a great impression on several Protestants who were present, and a lasting impression on the congregation proper. The mission closed on Sunday, 26th, the feast of the Sacred Heart, at 10 o'clock Mass, with the Papal blessing, followed by Benediction of the Blessed Sacrament and the signing of the Te Deum. Our worthy pastor, Father Bayard, deserves many thanks for his kindness in bringing the good Fathers here. E. G.

ARCHDIOCESE OF KINGSTON.

Special to the CATHOLIC RECORD.

Tuesday, February 2nd, 1890.

The Archbishop of Kingston came here yesterday from Peterborough, celebrated public Mass in our magnificent new church of St. Catharine at eight o'clock to-day, and announced that he would hold a special service at two o'clock in the afternoon for prayer and parochial instruction, at which he expected all the Catholics of the districts of Tweed and St. John would assist, as he had affairs of special importance to place before them. Accordingly at the hour appointed the people of Tweed district and also those of St. John, to whom Father Fleming had delivered his Grace's invitation at 11 o'clock Mass, assembled in full number in St. Catharine's Church. His Grace, after the reading of the rosary, addressed the large congregation, dealing with several subjects of parochial interest and giving practical advice concerning the financial affairs of the parish, which, he was pleased to say, were in a satisfactory condition, and would be rendered more easy and cheerful by the observance of certain methods which he graciously proposed and illustrated.

He then directed the attention of his people to the supreme importance of Catholic education for the youth of the parish, declaring that in the present day the everlasting contest between Jesus Christ and Satan, between the kingdom of God and the "spirits of wickedness in high places" is waged in the school room, and that the battle ground chosen by the agents of Satan against the Saviour of the souls of our kindred ones, all the infidels and atheists of France and Italy in Europe, and of the gauged Republics of South America, and in any whatsoever country the standard of Satan has been erected in opposition to Christianity, have sworn by the evil god never to lay down their arms or to employ any device of iniquity till they shall have banished from God's earth the teaching of God's truth, God's law, God's love, God's impression upon the youthful hearts of the children of the Church during their course of intellectual and moral education in the school room. Will they know that it is only in the school room children can be reared and trained, moulded and fashioned in mind and heart, thought and feeling, to the life-long process of self-government and sterling freedom in the conduct of their lives throughout the highways and byways of the world towards their eternal destiny as the children of God and heirs of the kingdom of heaven. The diabolical spirit of hatred of religious education has found its way, unfortunately, into the Province of Ontario. Satan has raised his standard here, and sent forth from the gates of hell his army of demons to propagate his wicked maxim "to conquer by the sword." To his followers the pseudo-yielding to his influence the pseudo-conciliating leader has framed his policy, and he announced in his highest London speech that he will run the sword through the Catholic Church and sever the sacred bond of duty and affection and mutual confidence between the Bishops, the chief pastors of the flock of Christ and the people. Now, as in all former ages, the successors of the Apostles devote their lives wholly and exclusively to the promotion of their people's spiritual and temporal welfare, and to this end they will endure untold mental anxieties and labor and fatigue, and are in this country compelled to submit to obloquy and direct calumny and to the loss of their positions and of their rights, more particularly of the lands of the field. It is proposed, however, to set them aside in the matter of education of youth, and to substitute for the divine influence and authority of their Apostolic office the influence and authority of party politicians and the protection of statecraft, and it is expected that the pseudo-conservative leader that is what all Catholic parents will conspire with him to accomplish. But, said His Grace, never did that weak-minded Gaul more grievously err, as he was in former years, in the legislative Assembly by the waver of the address in reply to the speech from the throne. Where is there a Catholic parent who is not fully convinced that none could be more usefully devoted to their children, more keenly watchful for their welfare, more eager for their literary and moral and religious development of mind than the priest of the parish, and, above all, the Bishop of the diocese, who, in imitation of the divine Pastor of parishes, loves indeed his whole flock, but loves with interest and tenderest charity the little lambs, whom he takes in his arms and folds in his bosom. You and I, said the Archbishop, and my people everywhere, and all the Catholic people of Ontario, will prove to that vain politician that he shall not succeed in his efforts to set the people against their chief pastor, whom the Holy Ghost has appointed to rule the Church of God and to watch over the Catholic laity as having to render an account for their souls. What is to be thought of the political leader who, in addressing his followers in London, denounced the Provincial government for having permitted the Separate schools to increase in number within the last ten years, that is, for having omitted to obstruct and thwart us in doing what we are expressly authorized by the constitution to do, and the provincial government is sworn to protect and defend in doing? We have done it, by God's blessing, in this diocese of Kingston and in all the other dioceses of Ontario, and shall continue to do it, and this very day we shall make a new advance. From this holy place I announce and ordain that you and I will, please God, have a Separate school established in Tweed before the end of next summer, and I hereby charge the pastor and people of this parish in like steps without delay for the erection of a Separate school-house on the nearest available site to the bridge, to which the children of the village and those resident on either side of the river shall have easiest access. When we shall have that school in working order I will proceed to examine how we may establish a Separate school among the people of St. John Island.

His Grace's address, especially the latter portion of it, was received by the people with liveliest satisfaction.



REV. DANIEL O'CONNELL.

DIOCESE OF PETERBOROUGH.

SILVER JUBILEE OF REV. FATHER D. O'CONNELL, P. P., ENNISMORE.

On Tuesday, 28th January, 1890, the priests of the diocese of Peterborough met in Ennismore and united with the people in celebrating the twenty-fifth anniversary of the priesthood of the pastor, Rev. Daniel O'Connell. After solemn High Mass was celebrated by Father O'Connell, the reverend pastor was presented with an address by his parishioners. In reply he thanked them for their kind consideration on being present on an occasion so full of happy memories for him. He was with the good people of Ennismore scarcely twelve months. They could not know much of him in that short space of time, yet it was a happiness for him to know from them that the people of Ennismore had the same cordial feelings towards him as the people among whom he had lived and labored for twenty-three years. Their sentiments, like those embodied in the address presented to him when departing from Douro, bore the true Catholic stamp.

The music on the occasion was very much appreciated, and the people were bound in their expressions of gratitude to God for the length of days granted to their shepherd.

The priest assembled in the fine parsonage residence, where a sumptuous banquet had been prepared on the lines of Father Paul's parsonage hospitality, to present their congratulations. At the festive board were the following clergymen: Very Rev. P. D. Leane, V. G., Lindsay; Rev. Father Reddick, Chancellor of the Diocese; Father Murray of Oshawa; Kelly, of Douro; Connolly, of Bally; Gies, of Oshawa; O'Brien, of Victoria Park; and Wilkins, of the Archdiocese. Letters of regret were read from Very Rev. General Brown, of Port Hope, and from several other priests, lamenting their inability to be present on the auspicious occasion. The address from the clergy was read by Very Rev. General Brown.

To the Rev. Father O'Connell, P. P., Ennismore.

REV. AND DEAR FATHER—It was with no ordinary feelings of pleasure that we gathered a couple of weeks ago that you had attained the twenty-fifth anniversary of your ordination on the last day of the year, which has lately passed away. Had we been aware of the fact at the time we could not have approached you to give expression to the joyful emotions that now fill our hearts, for we were then detained in our respective parishes by the urgent official business inseparable from the holiday season. The pleasing duty which we were quite willing to neglect in order to discharge on the above named day we have assembled here at present to perform, viz. to tender you our most sincere and hearty congratulations on your long and successful ministry. With your natural dislike of show you would have allowed this memorable event to lapse into oblivion without calling special attention to it and unmarked by any festive gathering or celebration whatever. But not so your Bishop and confessor in the sacred ministry. We would have considered ourselves deeply wanting in brotherly love and respect did we permit you to carry out your well-known and oft-repeated determination in reference to this matter.

For a quarter of a century most of us have enjoyed the pleasure of your acquaintance and valued friendships; and again we have met at your hospitable table, where we were always received with a cordial and noble faith. Many and generous are the acts of kindness we have experienced at your hands during your long residence amongst us; above all, we have not failed to observe the evidences which you have frequently given of a genial, unselfish and sympathetic disposition; hence we deem the present a fitting occasion to place on record our appreciation of your excellent qualities of head and heart and to assure you that you hold a warm place in our esteem and affection.

Nearly the whole term of your priesthood has been passed in the important parish of Douro, where your labors were ever accompanied by the zeal and energy characteristic of the true priest. The large addition to the present frame church, the collection of \$5000 for the erection of a new brick one, the improvements to the presbytery and other property bear testimony to the success that crowned the efforts you made to advance the material interests of religion. In the spiritual order you were still more successful. For the other members of your flock you fulfilled to the letter the apostolic injunction: "Preach the word, be instant in season, out of season, reprove, entreat and rebuke." It was your delight to gather the little ones of the congregation around you every Sunday to instruct them in the saving truths of our holy Church, and to mould their young plastic minds to habits of piety and virtue. The numerous works of charity which you performed for the poor and distressed, though unknown to the world at large, are enshrined in the memories of the recipients and registered in the great book of accounts bearing you interest a hundred-fold. For these and other reasons it is no wonder that your name is now, and shall be, at least for

this generation, held in benediction by the grateful and devoted people of Douro.

Although your appointment to this part of the Lord's vineyard dates but twelve months back, you have already shown that the devotion to duty which signalled the first years of your ministry has not yet deserted you. In proof of what we here state we might point to the change made in the heating apparatus of the presbytery, to the mission about to be given by the Redemptorist Fathers and to the projected addition of a sanctuary and vestry to your church. We are also pleased to hear that the flock at present committed to your pastoral care have learned to look up to you with the same confidence, respect and reverence in which you were lovingly held by your late parishioners. These *ex tunc* cordials are creditable alike to priest and people, and augur a bright and prosperous future for the Church of Ennismore under your able and paternal administration.

In conclusion we beg of you to accept the accompanying chalice, not for its intrinsic value, but as a memento of your silver jubilee and as an earnest of the unfeigned love and esteem entertained for you by your sincere friends—the clergy of the diocese of Peterborough.

Signed on behalf of the diocesan clergy, Jos. Brown, V. G. Here the Vicar General presented the Rev. Father with a handsome set of silver crozier, the gift of His Lordship the Most Rev. Dr. O'Connor, Bishop of the diocese. Father Kelly, who succeeded Father O'Connell in Douro and had preceded him in Ennismore, at the request of the priests of the diocese, presented, with a few appropriate words, the beautifully embossed chalice, which had been suitably enshrined in a memorial of the occasion. Father O'Connell was visibly affected when making the following reply:

VERY REV. AND REV. FATHERS—How shall I repay to you the gratitude of my heart for your presence here to-day, and that at no small inconvenience and sacrifice. The great honor you pay me to the attainment of my twenty-fifth anniversary to the high dignity of the holy priesthood you know well is not of my seeking, but the prompting of your own generous hearts. Who indeed could close the door of his heart to the pleasant memories which your beautiful address evokes? I wish I could recognize myself in the picture you have drawn of me in your sweet and admirable address. If true, I should have to look upon myself as not far behind the men in the gospel, who had every perfection but one. Not my dear friends and brothers, I am well aware the sentiments expressed in your address spring from the heart rather than from the judgment. The language of friendship (and such is yours) is never uttered. When addressing a friend no form of speech however extravagant is deemed exaggerated. It is very seldom that friendship subsists for a lengthened period without sooner or later causing some friction. In our case, thank God, nothing as disagreeable has arisen. For thirty or forty-five years I have known and been associated with many of you. During college days and ever since the bonds of our mutual, friendly and loving relations have never been strained. What a consoling joy it is to me, after twenty-five years on the missions, to receive your friendly congratulations, the pledge of continued, and I trust, lasting friendship.

I thank His Lordship our beloved Bishop for his beautiful gift, and wish him to return long years of happiness. I thank you, my dear brethren of the clergy, for this richly-embroidered chalice, the most appropriate offering you could make me on such an occasion as the present. Be pleased to accept my unbounded thanks for this manifestation of your kindly regard towards me. By securing when living these beautiful gifts in celebrating the holy Sacrifice, the donors will ever be remembered.

Several short speeches followed, in which reminiscences of past days were recalled, which brought to light many of the sterling qualities of Father O'Connell as a man and a priest. This called a most enjoyable gathering and the celebration of the silver jubilee of Father O'Connell, the venerable pastor of Ennismore.

SKETCH OF HIS LIFE.

Father O'Connell was born in the county of Galway, Ireland, in the year 1834. He came to this country in 1853. He had received a good education at home, and had not been long in Canada when, feeling a divine vocation, he entered Regis College. Among his fellow-students were many who to-day stand high in the esteem of their fellow-citizens. He completed his theological studies in the Grand Seminary, Quebec. Father O'Connell was ordained December 31st, 1854, in the chapel of the Hotel Dieu, Kingston, by the late Rev. Dr. Henry, fourth Bishop of Kingston. During the first year of his priesthood he was assistant to the late Very Rev. Vicar-General McDonagh, in the important parish of Perth. Appointed to Douro in the following year he remained there, laboring for the welfare of his people for twenty-three years. On the 10th of Feb., 1889, he was given charge of his present parish of Ennismore. Everywhere Father O'Connell has gained the love and esteem of the people among whom he dwelt.

ILLNESS OF VERY REV. FATHER VINCENT.

C. S. B.—We regret to learn that the Very Rev. Charles Vincent, V. G., of the Archdiocese of Toronto, and Provincial of the Order of St. Basil, has been seriously ill for nearly three weeks. The prevailing epidemic has been the cause of a complication of such maladies that part of the time his life was seriously endangered. We are pleased to learn, however, that the crisis is believed to have passed, and that Father Vincent is now in a fair way of recovery. The priests of Toronto and the students of St. Michael's College have manifested the greatest solicitude for Father Vincent's recovery, which will be looked for with great anxiety by his numerous friends and admirers throughout the country, and by none more anxiously than by those who have been students of St. Michael's College, as head of which the Very Rev. Father endeavored himself to all the professors and students what are their were in that institution since its establishment in

1852. Father Vincent was one of the original staff which established St. Michael's College in the city of Toronto.

ARCHDIOCESE OF TORONTO.

Toronto Empire, Jan. 31.

Only a few days ago it was announced that Father Morris was about to leave St. Paul's parish to become parish priest of Orangeville. Though the elevation of the young clergyman was thoroughly and generally appreciated, yet the people of St. Paul's heartily regretted the departure with regret. The time was too short to think about getting up any presentation demand worthy of the occasion, and the farewell would have been quickly said if events had not shaped themselves otherwise. On the publication of the announcement several residents of the parish of St. Paul called on Mr. Chas. Burns, J. P., a prominent Catholic, and requested that their contributions to a presentation might be accepted by him. The callers were so numerous that a voluntary list was opened. Last evening a number of prominent Catholic residents of St. Paul's parish gathered at the residence of Mr. Burns, 318 King-st., to say good-by to Father Morris. Mr. Burns occupied the chair, and in opening the proceedings he made a short speech, recounting the various things which had occurred during Father Morris' time in the parish that had endeared him to the parishioners. He said the first spiritual duties of Father Morris were filled in that parish, and he believed the first Mass which he had celebrated was in the old parish church. He refused in appropriate terms of recognition to all that Father Morris had done for the building of the handsome new church, which was not only a credit to the parish but to the city of Toronto. He presented Father Morris with a purse of \$27, which he applied had been voluntarily given to his head by Catholic and Protestant admirers of the energetic young priest.

Mr. J. J. Mallon then read the following address from the parishioners:

To the Rev. Father Morris: REV. AND DEAR SIR—We have heard with sorrow and disappointment the announcement of your intention to leave Toronto, where you have with so much edification ministered to the spiritual wants of the parishioners of St. Paul's for the past six years.

We know it is the province of the Catholic Church to place her priests where their labors will be most conducive to the cause of religion and morality, and whether your departure be voluntary or in obedience to the call of your superiors, the loss to the congregation of St. Paul's parish will be the same. We fondly hoped that you would have remained permanently with us.

We believe that we voice the sentiments of every individual member of St. Paul's congregation when we say that your departure from amongst us leaves a want not easily supplied. On this, the eve of your departure, we embrace this opportunity to offer you a small token of our personal esteem and also our sincere appreciation of the zeal and piety with which you have exercised the duties of your holy calling since you came amongst us.

During the absence of His Lordship our good Bishop O'Mahony and also since his return, we have not failed to recognize your energetic and untiring labors on behalf of the building fund of our new church. Your labors, Rev. Sir, in this respect will in a measure be compensated for by the reflection that your name will ever be identified with the erection of one of the grandest and most substantial churches in this province.

Accept this small testimonial of our good-will towards you. Wishing you long life and all the happiness that this world can afford, and hoping to be remembered in your pious prayers, we express the wish that you may at some future time return to St. Paul's.

Signed on behalf of the congregation, CHAS. BURNS, Chairman. PATRICK HYNES, Sec. JAMES J. MALLON, Treas. T. K. HAFFAY. CHAS. McMANIS.

St. Paul's, January 30, 1890.

Speeches were given by Mr. B. Hynes, Rev. Father Lynch, Rev. Father Walsh, Mr. Chas. McManis, Mr. P. O'Connor and others.

Father Morris made a feeling reply, in which he stated that the six years which he had spent in St. Paul's parish would ever be remembered by him. He returned his warmest thanks for the address and presentation.

Subsequently Mr. Burns died those who had assembled. There were present: Mr. J. J. Mallon, Mr. B. Hynes, Rev. Father Lynch, Rev. Father Walsh, secretary to the Archbishop; Mr. John Wright, Mr. Chas. McManis, Mr. P. O'Connor, Mr. T. D. Loney, Mr. M. Martin, Mr. Thomas Wright, Mr. J. O'Grady, Mr. T. Conway, Mr. P. Kelly, Mr. George Johnston, Mr. John Wilson, Mr. T. K. Haffay, Mr. F. McGarry.

WHAT THEY ALL SAY.

Norwood, February 3, 1890.

Thos. Coffey, Esq.—Dear Sir—Enclosed I send you my subscription to the RECORD for 1890. I have been a constant reader of the RECORD for the last five years, and consider it the best family paper published in the Dominion of Canada.

Yours respectfully,

CHAS. O'REILLY.

Bedford, Q. B., Feb. 1, 1890.

Thos. Coffey, Esq.—Dear Sir—Please find enclosed P. O. order for \$2 to continue my subscription for another year. Your paper is the most interesting of the many I receive—particularly so at the present time. I wish you every success.

Yours truly,

J. J. MULLIN.

London is preparing to give Mr. William O'Brien a grand reception on the 12th inst. He is to address a mass meeting in Holborn, and the preparations indicate that the occasion will be a memorable one. It is O'Brien's first appearance at a metropolitan public meeting, and the personal interest aroused by his fainting on the platform in Leeds on Thursday evening, and by his whole remarkable struggle against physical weakness in prison and out, has made him for the time a distinct hero in the eyes of the London crowd.