

THE CATHOLIC RECORD

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Catholic Record.

LONDON, SATURDAY, DEC. 25, 1886.

THE MEREDITH WAR ORY.

Mr. Meredith's programme, as interpreted by his official organ, the Toronto Mail and his travelling ambassador, Mr. School Inspector Hughes, may thus be summarized:

1st. The prohibition of reading the French language, even in those public schools in Ontario frequented exclusively by French Canadian children.

2nd. The banishment from these schools of all French school books.

3rd. The compulsory reading of the Protestant Bible in public schools, even in those frequented only by Catholic children.

4th. The compulsory recital of Protestant prayers and of the Protestant Ten Commandments in schools frequented by Catholic children.

5th. The repeal of the amendments made by the Mowat Government to the Separate School Law.

6th. As the necessary result of the repeal of the aforesaid amendments the crippling of the Separate School System and the rendering it totally inefficient and inoperative for the purposes of a good Catholic education.

7th. The threatened destruction of the system of Separate Catholic Schools and the robbing of Catholics of their constitutional rights to the same.

8th. The withdrawal of all government grants to Catholic orphanages, hospitals and homes for the aged and unprovided poor.

9th. An unprovoked, unjust and unchristian warfare waged against the Catholics of Ontario, their civil and religious rights, against, in a word, all they hold as sacred and dear as the honor of their mothers.

10th. A war of races and of creeds which, if countenanced and carried out by the Canadian people would make this country a hell upon earth, would ruin its property and would sooner or later render the Confederation of Canada into fragments.

How do Catholics like this bill of fare? How would they wish to stomach it? How do the liberal Protestants of the country, and thank God they are the great majority, relish it? Will our people by their votes help into power the fanatical and anti-Canadian faction who assault their liberties and their rights and threaten them with penal laws and disabilities? Will they help the men who make war on the rights of their children guaranteed them by the Constitution, and who say in effect that if in power they would shut up our orphanages, hospitals, and homes for the poor, and would turn their helpless inmates out into the streets? Will not our people show themselves as good citizens by defending their rights? Will they not show themselves men of honor by upholding the Government that assailed for the express reason that it has sought to be just to all races and creeds in the Province? Will they not show that they are Christians and men of heart by protecting the young and the helpless and poor of their blood and faith from the power of men who are not ashamed to threaten them with starvation.

And finally, will not the Liberal Protestants of the country join with their Catholic fellow-citizens in a supreme effort to stamp with infamy, and to put down once for all the unpatriotic and malignant faction, who in their selfish and ravenous hunger for place and power, blush not to enkindle the fires of religious hate in this free and happy land, to set neighbor against neighbor and friend against friend, and to make of our country a pandemonium, compared to which, Milton's hell were as the paradise of the blest.

ST. PETER'S CATHEDRAL BAZAAR.

We again earnestly urge our readers not to forget the St. Peter's Cathedral Bazaar which will take place on Monday, the 27th inst. All returns should be sent in by that date, and we trust that no effort will be spared by the friends of the cathedral in London and elsewhere to make this Bazaar as great a success as anything of the kind ever witnessed in

A LAST WORD.

To the polls, fellow-countrymen, in all the power of your numbers, unity and determination, on the 28th—to the polls to register your warm approval of good government for all citizens of this great Province, whatever their race or creed or color—to the polls to give emphatic expression to your condemnation of government by prejudice, ostracism and persecution of the minority—to the polls without fail, to the polls early, that the 28th day of December, 1886, may be a day of grateful remembrance in the annals of Ontario. Let no man consider himself free from the obligation of registering his suffrage against the Mail and the Mail's man, Mr. Meredith. No man with heart or conscience is under existing circumstances free. Country, conscience, constitution, liberty—aye, God himself commands us in this crisis to be true men as were our fathers in times not less trying, in days no less threatening. The true man is the patriot, who puts country before self—before party—before ALL. Electors, then, do your duty, your whole duty, fearlessly, unflinchingly do it! The eyes of the whole Dominion are fixed on Ontario, for, the ballots cast on Tuesday next, will tell the tale of Canada's future or Canada's endurance. Let no considerations, local, personal or otherwise, stand in the way of your supporting the candidate who sustains the Government of the Hon. Oliver Mowat. Let the Catholic elector be ready to cast his ballot against the professing Catholic who endorses Mr. Meredith, no matter who the opponent of that professing Catholic may be, and let the Catholic voter deal also generously by the Catholic candidates who uphold the cause of right, justice and equality. The enemy is thoroughly organized and will fight a desperate battle. He is unscrupulous as to means—villainous in expedients—Met, therefore, must be by the men who have this country's welfare at heart, and these are men of hitherto different politics, men of diverse creeds, and various races, but all Canadians with a belief in the future of a great country, won for them and for liberty by the bravest and noblest blood of the renowned and illustrious kingdoms of England, Scotland and Ireland, lands whose glory have filled the world to bounds remoter than those to which reached the fame and prowess of Imperial Rome. To the polls, then, say we once more—to the polls say with every energy and emphasis, to the polls to register against the Mail and Mr. Meredith, against disunion and dismemberment—to the polls to vote for GOD, THE COUNTRY AND THE CONSTITUTION.

CHRISTMAS.

The gladness, the joyous, the welcome—the hearty and holy season of Christmas has again come to refresh, comfort, enliven and inspirit tried and wearied humanity. The gladness and gladness of this sacred time are among the choicest and most acceptable of heaven's favors to man. One year of human life, brief as it really is, is so filled with sorrow, affliction and privation, that Heaven must bend to heal and comfort it with the sunshine of its smiles and its blessings on man wretched and perishes. Unspeaking the goodness and greatness of God, indescribable the littleness and the weakness of mankind. Christmas, then, is hailed with joy—in the palace of the rich, in the hovel of the peasant, eye, even in the prison cell is the day of grace blessed and welcomed. All men, however high in station, favored as to wealth or afflicted by misfortunes, have to seek comfort from the Child Jesus. At no other season do men of every kind, class and condition approach the throne of God with such confidence as at Christmas, nor, on the other hand, is there any season at which God is so prone in his gifts and graces. Not in vain does the sacred anthem Adoro Fideles ring through cathedral vault and through parochial fane, not in vain does it gladden the crowded city, the humbler town, the hillside, the moor and the mountain. His cheering invitation is heeded and the Christian world kneels in eager piety and filial love at the feet of its Infant God. To the non-Catholic as well as to the Catholic Christian Christmas is a season of heartfelt gratulation.

Washington Irving in his own sweet, suave style says, that of all the old festivals, Christmas awakens the strongest and most heartfelt associations. There is something, he says, in the very season of the year to give a charm to the festivity of Christmas. At other times, we derive, as he points out, a just portion of our pleasures from the mere beauties of Nature. "Our feelings sally forth and dissipate themselves over the sunny landscape, and we 'live abroad and everywhere': The song of the bird, the murmur of the stream, the breathing fragrance of spring, the soft voluptuousness of summer, the golden pomp of autumn; earth with its mantle of refreshing green; and heaven with its deep, delicious blue and its cloudy magnificence—all fill us with mute but ex-

quisite delight, and we revel in the luxury of mere sensation. But in the depth of winter, when Nature lies despoiled of every charm, and wrapped in her shroud of sheeted snow, we turn for gratification to moral sources. Heart calleth unto heart, and we draw our pleasures from the deep wells of living kindness; which lie in the recesses of our bosoms; and which, when resorted to furnish forth the pure elements of domestic felicity." The same charming writer justly pronounces it a beautiful arrangement "that this festival, which commemorates the announcement of the religion of peace and love, has been made the season for gathering together of family connections, and drawing close again those bands of kindred hearts, which the cares and pleasures and sorrows of the world are continually operating to cut loose: of calling back the children of a family, who have launched forth in life, and wandered widely asunder, once more to assemble about the paternal hearth, that rallying place of the affection, there to grow young and loving again among the endearing memories of childhood."

The Christmas of the Catholic is all this and something more. It is the blessed season when, in the words of St. Alphonsus Liguori, after many centuries, after many prayers and tears the Messias whom the holy patriarchs and prophets were not worthy to see, whom the nations sighed for, the Desired of the eternal hills, our Saviour, is come. He is already born, and has given himself entirely to us. "A child is born to us, and a son is given to us."

"The Son of God," continues the same saint, "has made himself little, in order to make us great; He has given Himself to us, in order that we may give ourselves to Him; He is come to show us His love, in order that we may respond to it by giving Him ours. If we wish for light, He is come on purpose to enlighten us. If we wish for strength to resist our enemies, He is come to give us comfort. If we wish for pardon and salvation, He is come to pardon and save us. If, in short, we desire the sovereign gift of divine love, He is come to inflame our hearts with it; and, above all, for this very purpose, He has become a child, and has chosen to show Himself to us worthy of our love, in proportion as He was poor and humble, in order to take away from us all fear, and to gain our affections. Come ye souls, and love a God who is become a Child, and poor: who is so amiable, and who has come down from heaven to give Himself entirely to you." Such the Catholic Christmas, a season of domestic peace and gladness, brightened, vivified and exalted by love divine. A glad and holy, a Catholic Christmas we wish our readers when we repeat, as we do repeat with all the earnestness and the cordiality of our nation, that ancient, winsome, cheering and affectionate salutation heard wherever the grand and stately tongue that is ours, is spoken throughout the world, A MERRY, MERRY CHRISTMAS.

COERCION.

It would seem that the government had decided on measuring swords with the National League. Lord Salisbury's administration is of necessity a landlord administration or nothing. The Irish aristocracy is closely connected by social and family ties with the aristocracy of England and the latter is perforce of circumstances obliged to come to the assistance of their needy brethren. While before the legislative union of 1801 the Irish nobility was the wealthiest in the world, it has since become almost as impotent and impoverished as the tribe of Italian counts, marquises and princes who make their titles the laughing stock of the world. The debts of the Irish landlord are heavy—their creditors importunate. Living away from their own country they have contracted the vices and extravagances of foreigners, and have lost the respect and affection of their Irish agricultural classes among whom their ancestors loved to dwell. The lot of these noblemen were pitiable did we not know the injustices, the extortion and the blood-thirsty cruelty practiced by them and their agents in rack-renting a pauperized and almost enslaved nation. The Irish tenantry having suffered from a succession of bad years, find themselves unable to pay even the judicial rents that the landlords seek mercilessly to exact. They have, therefore, combined to offer fair rents—rents within their means to pay without starving their families—and further decided that if these rents are not accepted, to place them in the hands of trustees who will hold them for the landlords' benefit, pending his acceptance. Needless to say that the landlords repudiate the just, and, under the circumstances, generous offer of the tenants. They will have their pound of flesh or nothing. The Irish Attorney-General has, it appears, given it as his opinion that the government cannot legally interfere in this crisis between landlord and tenant. Wherefore the American remarks:

"It is not a contradiction of this when it is said that the Castle has obtained from its legal advisers an opinion that the necessary is an indictable con-

spiracy at common law. It is quite possible that the chief of these legal advisers persists in his view of the law, but that some of the Q. C.'s associated with him are more complaisant in advising the Castle to do as it lists. It is to be remembered that it is an Irish landlord of no very lofty type and of extremely bad family traditions—a man whose family won its honors in enforcing 'Protestant Ascendancy,'—whom the Tories have made the Queen's representative in Ireland. All that the Castle can do to favor the landlord interest will be done, so long as Castle's grandsons are the Irish vicars. And the trick of passing by a troublesome counselor to take the advice of younger and less responsible men, is not a new one. It was true of King Rehoboth, and of Lord John Russell in the Alabama case, with notable results in both cases.

"It must be said for the younger men that the common law notion of conspiracy is elastic enough to cover almost anything you choose to bring under it. Whenever two or more persons do anything the judges or their friends found to be uncomfortable, that was a conspiracy. In the United Kingdom, however, the notion of conspiracy has received a serious restriction through the act of Parliament which declares that lawful for an association of persons, which is lawful for a single person. And that the tenants have taken any step which is unlawful for a single person, is yet to be decided by judge and jury at Sligo."

Such is the lamentable condition of things in Ireland, that it can hardly be said there is any law there that the Castle is bound to respect. The Irish Bench is a disgrace to the very name of justice. It is simply and notoriously a registering body of Castle iniquity. The Castle has decided that there is conspiracy in the action of the people and their advisers in following the plan of paying fair rents as above set forth. The Castle has consequently decided on the persecution of Messrs. Dillon, William O'Brien, Sheehy and Harris. But what will the castle gain by its course? Nothing, but greater odium, if such a hated institution, such a foul and noisome refuge of abomination could sink into deeper contempt and opprobrium. The Castle, it is true, has the law in its hands as to its interpretation and its administration, it has the judges, and it will strive to fix or capture the juries, it has the landlords and the Belfastian ruffians, it has the constabulary and the army, and yet it will not succeed in defeating the league. That organization has not alone the Irish people at home with it, it has the whole Irish race everywhere in active, earnest, practical sympathy with its trials and its struggles. The League deserves well of every Irishman worthy the name. It has not only broken the back of landlordism, and brought Ireland within measurable distances of Home Rule, but it has united the forces and cemented the energies of a whole people scattered throughout the world, in a manner without parallel in the annals of the human race.

We last week published a circular from the Toronto branch of the Irish National League of America, concerning the organization of new branches in Canada. The Irish people in Canada, particularly in the Province of Ontario, free themselves from the galling yoke of landlord extortion and tyranny, should need little or no urging to combine in defence of their brothers at home. No place in Ontario with fifty Irish families should be without a branch of the league. We ask our young men especially to undertake the good work of organizing branches of the league in our towns, villages and country seats. The help from Canada moral and material will be of great assistance to our brothers across the sea. That help they deserve, that help they justly require, that help they certainly expect. We must not then embitter their misery by apathy and neglect.

NO CATHOLICS NEED APPLY.

In the opinion of some men, it is not only impudent but positively unjust for Catholics to apply for any portion whatever of the public patronage, whether Dominion, Provincial or Municipal. Till very recently Catholics, French or Irish or Scotch, had very little share, if any, in the distribution of government patronage in Canada as a whole; to day their share is very limited in Dominion and Provincial patronage in Ontario, which by a singular contrast, under the circumstances, but not at all a surprising one to us—the Protestant minority in Quebec has far more than its share, numerically, of the good things going in that Province in the shape of fat offices, Dominion, Provincial and municipal. We have again and again in these columns—the Irish Canadian, the Tribune and the Canadian Freeman have also done likewise—shown that Catholics, because they are Catholics, are tabooed and ostracized by agencies of active intolerance working against them openly or secretly. Time there was, and it is not long since gone by, when Catholics hardly dared, in Ontario at least, even to make application for a place under government. From nineteen twentieths of the municipal positions in this Province, they are to day as rigidly excluded, as if a law had placed on our statute books disabling and disqualifying them. In old times, even under the old Parliament of Canada, Irish Catholics were almost entirely excluded from place, and French Catholics treated with great injustice. The position of latter will be readily seen from a speech of M. Cimon in the Legislative Assembly of the Province on the 8th of March, 1860. We give our readers a few extracts to show how generous and

kindly the representatives of the race and revenge party of that day, the political ancestors, as it were, of the scoundrels and bigots of to-day, who are sowing the seeds of inter-provincial warfare. M. Cimon said:

The number of persons now employed in the House was 66, exclusive of messengers, of whom 40 were British and 26 of French origin, the latter speaking both languages; while only seventeen of the former possessed that qualification. There were eleven heads of offices of whom only two were of French origin, including the Chief Messenger, and of the nine others five spoke English only. There were fifty one permanent officers, and of them twenty two were of French origin, receiving \$26,610; and twenty nine British, receiving \$42,840. The average salaries of the British were \$1,477.30 each; that of the French \$1,209.51; which gave each man of English extraction \$267.74 more than to the French.

The Lower Canadian only desired justice, but they found that the Government, trusting to their willingness to assist them in carrying on the public service, had not feared even in Lower Canada, to appoint a majority of English speaking persons to employments; although by the last census there were in this section of the Province 699,528 inhabitants of French origin, against 220,733 of British origin. Contrast this with Upper Canada, where not a single person of French origin was so employed, although there are 264,417 inhabitants of French origin. In the Post Office at Montreal there were twenty-two clerks, sixteen of whom were English, receiving \$11,560, and six French receiving \$4,920; thus giving \$6,640 more to the British, while the population (by the census) consisted of 26,202 French, and 12,494 of other origins. At Quebec in the Post Office, there were sixteen clerks, eight French and eight English; the English receiving \$7,060, the French \$5,140; giving the English \$1,920 more, and to each of them \$882.50, while the French got \$412.50 each; that is, \$470 more each for the British. Yet the population of Quebec showed 24,506 French, and 6,985 of all other origins. Then, in the Post Office Department, itself there were 49 employees, 48 of whom were English, and 1 French—the British receiving \$46,390, the French Canadian, \$290, or an average of \$605.86, while the only French clerk received \$900.

Why, even the agent of Woods and Forests for the District of Saguenay gives his licenses in English only, although few persons there understand that language, and all do the French. The Customs House Officer at Tadoussac does not speak French, and his assistant, the Inspector of Fisheries, hardly understands it, and yet these gentlemen have almost exclusively to do with French speaking people. And to show how little the feelings of his district were consulted, he would just say, that when the Inspector of Fisheries had a suit to bring, he always did so before Mr. Radford, who had charge of Mr. Price's establishment, and who does not speak French, from which it followed that the judge and the assessors spoke a language that the accused did not at all comprehend. In this way he was left without defence, neither understanding nor being understood, and the first news he had was, that he was condemned to pay the fine, and in default of payment, to be imprisoned. He would put to the members for Upper Canada, whether, if an Inspector of Fisheries were appointed who did not understand English, and who would prosecute them before a magistrate who only spoke French—the people there would not raise a cry against such an injustice?

In 1848 the Tory party cried out against French domination, which led some gentlemen in Hamilton, whom he did not know to prepare a statement showing how unjust was the allegation. From that paper it appeared that out of 820 persons employed in the Customs, and receiving \$114,184, there were only 5 French Canadians who received \$1,880, giving a surplus to those of British origin of \$110,424. There was then paid in all to persons of British origin, \$377,920, which was the sum of \$100,000 more than was received \$30,704.70, giving a surplus to the former of \$276,978. Among these were not included the numerous local public servants of Upper Canada, all of British origin. Nor was account taken of the patronage of the Public Works which amounted to \$576,000, of which officers were almost exclusively of British origin. When this statement was made there were 10 ministers, only 4 of whom were French. There were then also 50 members of the Assembly of British origin and 18 French. To day in Lower Canada there were 44 members of French origin, and 21 British, while the whole 65 of Upper Canada were British.

From 1860 let us come down to the very present times. Figures that have lately appeared in these columns, and that we will not fatigue our readers or ourselves repeating, show that the spirit of intolerance and of exclusiveness is still active, tireless, energetic, defiant. We have, however, two items of correspondence to which we desire to call our readers' attention. One is an extract from a letter from Northumberland Co., Ont., that appeared in the Irish Canadian of Dec. 9th, the others are excerpt from a letter which appeared a full month before in an Essex county paper. The writer of the first letter says:

And first let me see how many positions of honor and emolument there are within the county in the gift of either party.

There is the Judgeship of the Quarter Sessions and the Division Courts; then the offices of Sheriff, Deputy Sheriff, Police Magistrate, Clerks of the County and Division Courts, Bailiffs, &c., besides two Registrars and two License Inspectors; and, for anything I know, more places in the gift of the Local Government. There are the Customs and the Inland Revenue offices, and the Postmaster, appointed by the Dominion. This makes an array of fifty or sixty offices at least in the gift of the two governments, pretty equally divided.

How many of these positions could be filled with credit by Irish Catholic residents within the county? I saw several of them, with the exception of the

judgeship. Until lately there were no Catholics practicing law within the county; and even now there are but one or two, so we may pass over the judgeship as two of the question. As to the other offices, could individuals be found of our faith and race capable of filling them? Take the very position, from the highest to the lowest, and there will be no difficulty in finding Irish Catholics as capable, as reliable, as responsible as the present incumbents. He will be a bold man, looking around and seeing the positions to be gained by industry, the capability and the enterprise of our mechanics, our farmers, and those following the teaching profession, who will contradict me.

Now, how many of these places are filled by those of our race and creed? Licenses, elections, and nearly the number by your majority. There are two, one an appointment in the Customs, Coubray; the other, a county Post Office in the East Riding, worth ten or fifteen dollars per annum!

No comments surely are needed here, the bare recital of these facts speaks volumes in itself. The other letter is of a very different character.

While the Toronto Mail is railing out against the Roman Catholic influence upon the conservative party, which party nevertheless, still continues to support, it cannot be said to call public attention to the way in which that influence has succeeded in the appointment of Dominion officials in this county, subsequent to the year 1878, or since Lewis Wigle and J. C. Patterson have been the representatives of Essex, and practically exercised its share of Dominion patronage. Of the three-score persons who have been appointed to Government positions by these two representatives, not more than ten or dozen are Protestants. All the rest are Roman Catholics, and mostly of the French race. As anyone may see, the population of this county is more than two-thirds Protestant, and yet five-sixths of the appointments made by the Conservatives have been chosen from among the Catholic persuasion. A village schoolboy may figure out the shameful difference that has existed between the proportion is and what it ought to be.

No one will pretend to say that Catholics have greater abilities or are better educated proportionately than Protestants. Why is it then, that things are so? It may be answered that comparatively few Protestants have applied for Government offices. There may be truth in this, but anyway cannot be taken as an excuse to make it clear that a Protestant's chance of getting such an office through Wigle and Patterson is as one to ten compared with a Roman Catholic's. I am a Protestant and I have voted the Conservative ticket, but never have asked for an office, nor do I want one. It would be all the same if I did. I am no Orangeman, and if I was one I do not think that I would have any desire to pick a quarrel with the Roman Catholic portion of the community. I certainly have no such desire. I want them to get the play, but no more, and I am persuaded that among them do not desire more. I claim it to be true, what many assert, that Messrs. Wigle and Patterson have corruptly trickled to that religious persuasion, and have withheld justice from Protestant conservatism with regard to Dominion patronage.

We have taken some little trouble to look into this correspondent's complaints. The Protestant and Catholic populations of Essex are not by any means so disproportionate as he declares. The official figures of the last census (1881) show that there were in Essex 27,861 Protestants of all classes, including Jews, unbelievers, and persons of no religion, and 19,101 Catholics. Of Mr. Wigle's distribution of patronage we know little or nothing. He has had few places to give, and no Catholic, that we are aware of, owes appointment to his intervention.

With Mr. Patterson it has been very different. He has, acting under the conviction that Catholics generally do not obtain a fair portion of the places at the Crown's disposal, sought to do them some measure of justice in Essex, where they are so numerous, so intelligent, and so law-abiding. Hence he has incurred the wrath of such men as the writer of the above gross libel and distribution. It is really too bad that our public men who desire to be fair should be subjected to abuse from this class of individuals, who are a veritable disgrace to the name Canadian.

ANOTHER ALLY.

Mr. Tasse, M. P. for Ottawa, is, we believe, editor of La Minerve, Montreal. This gentleman is anxious for honors in the No-Popery brigade, for, in the backboneless organ just mentioned, he invites his countrymen of French origin to fall down and kiss the dust before the Moloch of Orangism. This sanguinary duty may, it is true, soon call for more French blood, and Mr. Tasse may perchance be himself a (political) victim offered to appease 'his anger. Mr. Tasse is not, however, to be disturbed in his devotion to the god of his political ally, who curses the French. Let the hon. gentleman devote a little of his herculean intellect to other work and not seek to set up a reign of No Popery in Ontario. There is ample scope for his genius in other directions.

FATHER DAVIS'S LETTERS.

We have received a copy of a neatly executed brochure entitled "Letters written by T. D. (Rev. Thomas Davis) in the North Hasting's Review, 1886, on the fundamental principles of Protestantism and Catholicity." Father Davis is not only a clear thinker and a ripe scholar, but a lucid and convincing writer. His pamphlet is a valuable contribution to our Canadian Catholic literature. Written in a kindly and generous spirit—Catholics can afford to be kindly and generous—this little work is all the more precious and must work all the more good on that account.

OUR CIRCULATION.

The demand for copies of our last issue was something unprecedented in the history of Canadian Catholic journalism. We had printed a total edition of 35,000 copies in expectation that this supply would meet an unusual demand. The demand, however, far surpassed our most extravagant anticipations and we might have easily disposed of another 10,000. We cannot attempt to acknowledge all the letters of congratulation and endorsement received at this office on account of our article, "For God, the Country and the Constitution." We earnestly thank our friends and well-wishers everywhere for their kind, thoughtful and generous recognition of our services. The Record's ambition is to stand by the cause of Church and country in every emergency. We feel that through the generous cooperation of kind friends we have done some little service on the side of right. Our power for good, will, we expect, be largely increased, will be and strengthened during the coming year. We ask our friends everywhere to renew at once their subscriptions, and of each, we make the request, to procure us at least one other subscriber. The Record has no desire to be cheap and thrifty. It claims to be able to give every man the worth of his money and will never ask support on the ground of mere cheapness. It is as cheap as the best of the Catholic papers in America. No cheaper will any supporter of genuine Catholic journalism ask us to make it. To merchants throughout the country we may say that the Record is one of the best of advertising mediums. We ask their support in this line also. But we are, in all respects, in the hands of our friends—and feel safe in relying on their earnest and lasting support.

THE "HICKORY CATHOLIC" RAM-PANT.

The Catholic Church in Ontario has from the very beginning had to suffer from internal treason. Her openly avowed enemies in the sects and secret societies have indeed done her grievous injury, but none at all to be compared with that inflicted by individuals calling themselves Catholic and profiting by the profession of our holy religion. If they want place or emolument then they proclaim themselves Catholics, and are obsequious to the clergy in quest of endorsement. Office once obtained, however, they seem with diabolical ingenuity to set themselves to work to sow discord in the fold to which they belong, and bring religion and its ministers into hatred and contempt. Such men as these are a disgrace to the Catholic name. They are to be found everywhere, in Toronto, Ottawa, and London, and perchance Kingston, as the following from the Mail of Dec. 16th very clearly shows:

"A BOLD STROKE.

Bishop Kelly's High-handed Action on Sunday Last.

WHAT OCCURRED IN ST. MARY'S CATHEDRAL—THE CONVENTION REQUESTED TO EXERCISE AND PRAY FOR HIS LORDSHIP'S "INTENTION"—WHAT THE "INTENTION" WAS.

To the Editor of the Mail: Sir,—I have just read in the Mail a brief despatch from your Kingston correspondent relating what occurred in St. Mary's Cathedral on the previous day. As I was present, and was, like many others, more than astonished at the action of Bishop Kelly, perhaps you will permit me to describe just what occurred.

It was on Sunday morning at High Mass, the Bishop was present, and preached a very eloquent and powerful sermon—and a very accurate and powerful sermon. Father Kelly announced to the congregation that he desired them to join with him in praying in the greatest fervor of their hearts for an "intention" of His Lordship the Bishop. Father Kelly then requested that all present to get down on their knees, and we did so; and during the solemnity of the occasion he announced that the "intention" was that the combination in this district of Catholic Church and Separate Schools and grants to Catholic institutions—among them those to the Hotel Dieu, the House of Providence and the orphanages—might not have the power to strengthen. Many members of the congregation, I have said, were startled at the announcement, which I have given Father Kelly's words as nearly as I can recollect them. Yours, etc., A LOVER OF CIVIL LIBERTY, Kingston, Dec. 13.

Some might imagine that the above was written by a Protestant, but we firmly believe that some "hickory" Catholic, the worthy parent of the production of our Limestone City friends will, of course, readily locate the almy individual, whose vindictive meanness is all the more manifest because of his diaphanous (rather Father Kelly. We believe we know the author, as one looking for who held a position to which he was not credit, but is ready for fifty times over for mental pluck to do a little dirty work for his leaders, who must heart despise him.

Let us hasten to offer our heart and love to that God who, to gain our sacrificed His blood, His life, and His whole self. All writers, all preachers, all confidants should recommend nothing more steadily than prayer.