

The Catholic Record.

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

VOL. 6.

FOR THE WEEK ENDING SATURDAY, DEC. 15, 1883.

NO. 270

CLERICAL.

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THE BISHOP OF KINGSTON AT THE VATICAN.

DR. CLEARY DESCRIBES HIS INTERVIEW WITH LEO XIII.—THE POPE'S ARDENT ENQUIRIES.

The Editor, British Whig.

Sir,—The following letter of His Lordship, so expressive of his great mind, so full of the outpouring of his paternal heart, should not, I think, be kept from the public. I feel persuaded that His Lordship will not be displeased at my asking the press to publish the good words he has spoken of his priests and people, and of the state of affairs in Canada generally. Kindly then publish and much oblige
Your humble servant,
J. FARRELLY.

S. Maria in Posterula,
143, Via di Terzina, Rome,
15th Nov., 1883.

To the Rt. Rev. James Farrelly, Adm. of the Diocese of Kingston:

MY DEAR MONSIGNOR,—Myself and Father Kelly arrived safely in the Eternal City on Tuesday, 30th ult., having had, thanks be to God, fair weather throughout our journey on sea and land. We have had also the unexpected pleasure of the society of five Prelates from the States during our voyage across the Atlantic in the noble ship Gallia. After a few days of rest I visited His Eminence Cardinal Simoni, Prefect of Propaganda, who gave me a whole hour's interview on Saturday, the 3rd inst., and expressed much delight in meeting me, all the more when His Eminence had heard the excellent account given him in reply to his inquiries concerning the Diocese of Kingston. Last Monday I had the privilege of an invitation to a morning audience from Pope Leo XIII. After the manner of Royal Courts there was considerable time spent in the antechamber among officials and visitors, whilst the Sovereign of universal dominion was engaged successively with the Cardinals, Secretaries of State, the Cardinal Secretary of Memorials, the Secretary of Briefs to Princes, and Cardinal Simoni, Prefect of Propaganda. The last named dignitary, in passing out from the hall of audience, said to me, "I have told the Holy Father that my son, the Bishop of Kingston, is the next to come in" (the allusion being to my consecration by His Eminence) and immediately I was introduced by the Chamberlain to the sacred presence and received with marked cordiality. After making the prescribed obeisance, and offering to the Vicar of Jesus Christ my own and my people's devout homage of allegiance and reverence, and warmest filial attachment, I took my seat, as directed, in front of the throne. The Holy Father asked whether our conversation should proceed in Italian or Latin or French? Italian was agreed upon. His first interrogations referred to a general way to the state of religion in the Diocese of Kingston; after which he made the following particular inquiries concerning my clergy: "Do you find them obedient to you?" said he. My reply was that there is not one priest in my Diocese disposed to resist the authority of his Bishop, and that my arrangements are faithfully carried out by them all. "Are they zealous in the cause of religion?" To this I answered that they are, as a body, zealous in the discharge of their duties, and they cheerfully endure the hardships of their missionary work throughout extensive districts. He further asked, "Do they give edifying example of life to their people?" Whereupon I assured His Holiness that their priestly demeanour has earned for them generally the esteem, not only of the Catholic people, but also of the various dissenting communities among whom they reside. This intelligence seemed highly pleasing to the dear Holy Father; and, I hardly need to tell you, it gave me sincere pleasure to have been thus particularly interrogated by the Pastor of Pastors, and supplied with a fitting occasion to give testimony to the worth of my clergy in return for the loyalty they have shown to me and their earnest correspondence with my efforts to promote religion in the Diocese of Kingston.

In presenting the Peter's Pence to the Sovereign Pontiff I called his special attention to the three bills of exchange representing separately the contributions of the clergy (£414,250), of the faithful laity of my diocese (£2,245,490), and of the little boys and girls of the schools of the city of Kingston (£21,147), making a total (£2,681,190) equivalent to 42,197 Italian lire, or francs, the present exchange being 25 lire and one penny for every pound sterling. The venerable Pontiff expressed by his looks, more than by words, the pleasure derived from this splendid token of the devotedness of his Kingston subjects, who, I told him, meant to signify by the generosity of their tribute the depth and warmth of their religious allegiance to his sacred person and office, as Vicar of Christ and supreme pastor of the fold. He inquired whether

my people are wealthy, and I made answer that few amongst them were much worldly wealthy, most of them being dependent for subsistence on their industry in trade and agriculture; but that they are rich in faith and generosity of Catholic spirit, and are glad to share their substance with the Father of the Christian Family, to enable him to meet the manifold requirements of his august office in the trying circumstances of his present position. This remark drew forth a series of blessings from the heart and lips of the aged Pontiff. He prayed benediction upon the Bishops, the priests, and the people of Kingston, upon the family of every donor and upon the diocese at large. Referring to his present painful situation and the consequent need of assistance from the children of the Church for the adequate fulfilment of the duties of the papacy, the Holy Father observed that he could not think of accepting the stipend offered by the despoilers of the Church, and that he relied with complete confidence upon the fidelity of his children all over the world, it being their duty to sustain their spiritual Father and Chief Pastor in maintaining the rights of religion and the efficiency of his ministry for the preservation and spread of the faith. On my informing him that I had instructed my clergy and people carefully on these subjects by a pastoral letter, His Holiness graciously expressed a desire to see it; and, as I had not one to present him at the time, he ordered me to let him have a copy before my departure from Rome.

In the next place I was questioned on the state of education, religious and literary, in my diocese; upon the separate and public school systems and the institutions for higher education. With much regret I was obliged to give an unfavourable account of the intermediate institutions; and even of the separate school system, which, despite its seeming fairness, when regarded from a distance, is very inadequate, being limited to primary education, and laden with obstructive and unjust conditions that render it practically inoperative in most of our rural missions, and tend necessarily to lower the standard of Catholic education in the districts where it is availed of.

Our social relations with the Protestant communities was the next topic of enquiry, and it gave me pleasure to be able to inform Pope Leo XIII. that we live peacefully with our neighbours every-where in social and commercial life, and are treated with respect by all religious denominations, who, although reared in dislike of our holy faith and confirmed in their prejudices by sectarian education and the curiously erroneous representations of Catholic doctrine and discipline with which their popular literature abounds, are not unwilling to acknowledge the virtues of our Catholic people and their orderly demeanour as neighbours and loyal citizens. His Holiness asked me how we are treated by the Government and the Governor-General, his reference to His Excellency the Marquis of Lorne and His Royal Consort being couched in terms of distinct regard. In reply he was informed that, apart from the disadvantages which attend the score of education, we have no complaint to make as a religious body against our civil rulers, who seem anxious to deal equitably with all sections of the community regardless of distinction of creed, and are, we hope, not indisposed should a favourable opportunity arise to consider our educational disabilities and afford us relief without injury to the rights of others. The Holy Father seemed pleased to learn that the Marquis of Lorne has, in conjunction with Her Royal Highness, the Princess Louise, exhibited a kindly interest in our institutions of charity and multifarious public utility, and their bearing towards the authorities of the Church has been marked by courteous consideration. His Holiness expressed a hope that the new Governor-General, the Marquis of Lansdowne, (whose name is difficult for the Italian tongue to pronounce) will act in a similar spirit and entitle himself to the confidence of the Catholics of Canada.

In conclusion, the following message of fatherly affection and benediction was given to me by the Vicar of Jesus Christ in tones that thrilled my heart and awakened tenderest feelings: "Say to your priests and people that the Pope loves them and sends them his blessing through their Bishop; say to them that ardently as you tell me they love the Vicar of Christ, their Spiritual Father, my love for them is tenfold more intense; say to them that the love of my heart for my children does not spring from flesh and blood, nor is it founded on temporal interests, but is a love purified by God's spirit invoked continually in prayer and is kindled within me by meditation upon the duties of my office and my relations, as the representative of Jesus Christ, with the children of Redemption." The pithy and solemnity attending the utterance of these sentences exceed my power of expression; they touched me profoundly and shall not be forgotten, whilst they cannot be described.

The audience had by this time extended to the unusual length of nearly half an hour, and the carriage awaited His Holiness to take him to the Vatican Gardens for his customary exercise before dinner. He, therefore, bade me good-bye, taking my hand in his and bidding me not fail to come to him again before my return to Kingston, that he may renew his benedictions and speak a parting word of encouragement. Passing to the adjacent hall where several persons from various countries knelt to receive the Holy Father's blessing, he enquired of the Chamberlain, "Where is the Bishop of Kingston's Secretary?" And on Father Kelly being presented to him the Holy Father spoke to him with great benignity of manner, in-

quired about the country of his birth and the nature of his work in Canada, and then laying his holy hand upon his head imparted the Apostolic benediction. Entering a sedan chair, upholstered in purple and gold, the Pontiff was then borne by six attendants to the carriage in the courtyard, followed by his suite of prelates and other ecclesiastics and military officers in glittering uniform. He raised his hand as he proceeded, and blessed the spectators on either side, the several companies of soldiers and Swiss Guards, who lined the passage, presenting arms and bending the knee as they saluted their sovereign with the words, "Vive il Papa Re!" (Long live the Pontiff-King!) My Catholic people will be glad to hear that Pope Leo XIII. enjoys good health, notwithstanding the severity of his labors and trials and the weight of seventy-three years. May God be graciously pleased to prolong his life for the benefit of the Church!

You will understand that, besides the verbal communications made by me to the Pope and the Cardinal Prefect of Propaganda, in reply to their interrogations, I have yet to make my formal report in writing upon the state of my Diocese, the preparation of which will require not a little time and labor. The new form of report, handed to me last week in the Propaganda is very comprehensive, the heads of the subjects being fifty-five in number; to which has been more recently added by the present Pope another form, termed statistical, in which thirty-three important questions are set forth for answer. These two papers conjointly embrace all subjects relating to the formal and material condition of the missions all over the world.

Last Sunday the new Bishop of Hamilton, Dr. Carberry, was consecrated in the ancient and magnificent Church of St. Maria Supra Mineram. About twenty bishops were present in the choir, and it was my happiness to be Assistant Bishop on this solemn occasion with which the future prosperity of the Diocese of Hamilton and the Toronto Province shall, please God, be happily associated. His Lordship of Hamilton, is recognized by the authorities in Rome as an able, pious and prudent prelate, whose connection with the central government of the great Dominican Order for the past four years has afforded frequent opportunity of discerning his superior gifts of intellect and spirit.

Your gratifying letter was delivered to me this morning and rejoiced me much. The ceremony at Sharbot Lake must have given great comfort to the poor Catholics residing in that distant section. Immediately on my return to Kingston I purpose forming it into a missionary district and appointing a resident priest. It will gratify my good and faithful Scotch people of Glangarry to learn that I am endeavoring to secure the services of one or two Gaelic-speaking ecclesiastics for them. The superiors and students of the Scotch College in this city make eager inquiries concerning their kinsmen of Kingston Diocese, and express great delight on hearing of their faith and piety and their loving obedience to their Bishop and clergy.

When you write again give me an account of the progress of the series of missions undertaken by good Father Barber and his fellow-Oblates; also of the extension of the Holy Family Fraternity. I have great confidence that Jesus, Mary and Joseph, whose names are now continually invoked with special fervor of prayer and praise in all parts of the Diocese by the Fraternity, will sanctify the hearts and homes of my people in the likeness of their life in Nazareth. But it is not enough to have begun well. It is perseverance alone that crowns the work; and this grace of graces, on which salvation immediately depends, though it cannot be condignly merited by any, even the most holy, is assured by divine promise to those who continue to pray for it. Wherefore let me again repeat the advice I have so frequently given, that every family, parent and child, master and servant—should kneel down together each evening and pray all for each, and each for all, that God's holy fear and love may abide with them to the end. Let them present their petitions at the Throne of mercy through our Lord Jesus Christ, the sole Atoner of man's sinfulness, and sole Author of saving grace; and let them not forget to approach the shrines of the Blessed Apostles, the founders of the Holy Catholic Church, I make repeated supplication in the same spirit. In return I hope my clergy and religious communities and all my people give me a share in their daily prayers for my personal sanctification, fruitfulness of my ministry, and final perseverance.

Desiring to be affectionately remembered to them all,
I remain, my dear Monsignors,
Yours very sincerely,
+ JAMES VINCENT CLEARY,
Bishop of Kingston.

P.S.—Myself and Father Kelly have enjoyed excellent health since we left home, thanks be to God.

All orders for Catholic Family Almanacs, Price 25 cts., received last week will be filled at once. We would advise all who wish to get a copy to write immediately, enclosing price, the demand being such that we find it difficult to keep a stock on hand. See advertisement in another column.

LECTURE BY FATHER WALSH.

St. Peter's Cathedral, London, was unusually crowded on last Sunday night, as it was announced that Rev. Father Walsh would deliver a lecture for the benefit of the St. Vincent de Paul Society, of this city. His Lordship, assisted by Rev. Fathers Cornyn and McGee, as deacon and subdeacon, presided at Vespers. After Vespers Father Walsh ascended the pulpit, and read 31st and following verses from the xxv chap. of the Gospel according to St. Matthew. The Rev. Father's lecture began by describing the state of Roman society prior to the coming of our Lord. Public benediction was given to the poor, and the rich and dispensing them to the poor, carrying gifts to the poor and words of gratitude to the rich, teaching them to look on one another as brothers and communicating mutual charity to all until this charity, bearing down the prejudices of both parties, shall bid the two camps arise and march to meet each other, not to fight but to mingle in a loving embrace, so that there shall henceforth be but one fold and one Shepherd.

Rev. Father Walsh here appealed very eloquently to his hearers to help the St. Vincent de Paul Society, who were endeavoring to carry out the work of charity and brotherly love, to keep wretchedness and starvation from many of the workhouse have cast renitent and all but heart-broken, at this inclement season, on Canadian soil. Since the sad day that a cruel king plundered the possessions of her monasteries, the treasure-houses of the orphans, poverty has been the lot of Ireland, and her people are known as the poor Irish. Had that day never dawned we would never have heard of the rescue of Irish famine, nor find millions of her devoted children separating themselves from all that they hold dear and braving the stormy ocean to seek a distant land across the Atlantic. When Catholicity ceases to be the religion of a country, if poverty steps in it is treated by the state with a hard hand and a cold heart. The Catholic Church is the Church of the poor, the Catholic Church is the friend of the poor.

At the conclusion of the lecture, which lasted well nigh an hour, and which cannot soon be forgotten by those who had the good fortune to hear it, a collection was taken up, after which Benediction of the Blessed Sacrament was given by His Lordship. The singing of the Cathedral choir, under the management of the organist, Mrs. Crickshank, was unusually grand. "Concerted Vespers," by D'Est, was rendered in a masterly manner, while the "Te Deum" by Messrs. Brookhouse, Bowler, Dalton and Dromgole, was given with grand effect. Millard's "Tantum Ergo," was also sung by the choir in a most artistic manner.

Our Lady of Knock.

We have received for publication the following documents, attesting under oath the intervention of the Blessed Virgin by the use of plaster from the Church of Knock, Ireland: State of New York, County of Orleans.

Michael O'Farrell, being duly sworn, says, that on or about the end of September, in the year of our Lord 1875, he was entirely lost to sight of both eyes, being at that time suddenly stricken blind, that for nearly five years he remained wholly blind, that during that period he consulted no doctor in regard to his affliction, believing that no doctor could aid or assist him to recover his lost eye sight. He moreover swears that on or about the 23rd day of June, 1880, he was induced by a Catholic clergyman to try the cement of Knock. Full of faith in the efficacy of prayer, and the use of said cement, he put a small piece of said cement on his eye, and began using it, and persevered in doing so for nine days; in the meantime making a Novena of prayers that if it were the will of God, his eyesight might be restored. On the third day of the Novena he swears that he began to distinguish the countenances of his family, seated at table during breakfast, and thereafter his sight continued to improve so that he was able to walk about town without the assistance of a guide, and has continued to do so ever since without the help even of eyes-glasses.

Michael O'Farrell further swears that he was born on the 23rd of Sept., 1810, being at the time of his affliction in his sixty-fifth year.

Witnessed by Wm. J. McNab, Pastor of St. Mary's Church, Medina, U. S.

On the 20th day of November in the year one thousand eight hundred and eighty three, before me came Michael O'Farrell, to me who executed the above Certificate, and he acknowledged and executed the same.

Social distinctions divide civilized society. Rich and poor are to-day not much different grades of social economy as opposite camps of hostile armies. Signs there are of revolution greater than any that have passed, the fight of the poor against the rich. To arrest the coming doom, to stay the devastating advance of communism there but one way open, and this is what the St. Vincent de Paul Society attempts to bridge over, the chasm between poverty and wealth by a spirit of charity. The object of this society is, 1st, to maintain its members in the practice of a Christian life, and 2nd, to assist the poor, clothe the naked, feed the hungry, shelter the homeless and urge the sinner to repentance. The society, now in its 50th year, has spread throughout the world, with brothers in every clime and of every tongue, collecting alms from the rich and dispensing them to the poor, carrying gifts to the poor and words of gratitude to the rich, teaching them to look on one another as brothers and communicating mutual charity to all until this charity, bearing down the prejudices of both parties, shall bid the two camps arise and march to meet each other, not to fight but to mingle in a loving embrace, so that there shall henceforth be but one fold and one Shepherd.

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Sacred Heart Convent, London.

A numerously attended meeting of the Children of Mary was held at the Convent of the Sacred Heart on Saturday, the Feast of the Immaculate Conception. At four o'clock Benediction of the Blessed Sacrament was given at the Convent Chapel by His Lordship, assisted by Father Cornyn, chaplain, after which His Lordship preached a most eloquent sermon on the lessons to be learned from the Feast.

AT MOUNT HOPE, LONDON.

On Saturday, the feast of the Immaculate Conception, a very solemn and impressive ceremony was witnessed in the chapel of Mt. Hope Orphan Asylum. At 8.30 High Mass was sung by Rev. Father Walsh, chaplain, and the Forty Hours Adoration concluded. His Lordship the Bishop, who had been preaching a retreat to the Sisters during the previous week, addressed those present on the sacrifices of a religious life and pictured the Immaculate Virgin as a model for all religions. His Lordship afterwards gave the religious habit of the Sisters of St. Joseph to Miss McHugh, of Woodale, to be known in religion as Sr. Mary Barbara, and Miss Kane of Amherstburg, in religion Sr. Eulalia; Sisters Veronica, Juliana, Matilda and Ephrasia made their solemn profession before His Lordship. The institution is in a most flourishing condition. There are at present in the home over one hundred orphan children, and about fifty aged and infirm, who, but for the zeal, self-sacrifice, and devotedness of the good religious, would be brought up in ignorance of God and hatred of our holy religion, or end their days in the prison cell or in the wards of a workhouse. Catholics should be proud of having such an institution in their midst, and should glory in generously assisting the Sisters to support its inmates, for whom they should otherwise provide by an increased taxation.

UNION ST. JOSEPH, OTTAWA.

The annual meeting of the members of L'Union St. Joseph took place in the hall of the society last night, and was attended by over 400 members of the organization. The room was decorated for the occasion with flags and mottoes, and a special place was provided for His Lordship the Bishop of Ottawa, who was present during the proceedings. Over the episcopal seat was His Lordship's coat of arms, with the motto "Fax hominibus bonae voluntatis" and on each of the side walls was displayed the words "Bien Venu." The Ste. Anne's band was present and in full force, and during the evening, under the leadership of Bandmaster Vincent, performed a number of attractive selections in capital style. Shortly after the meeting opened, His Lordship entered the hall and was received with loud cheers of welcome. He was escorted by the Chaplain of the society, the Rev. Vicar-General Routhier, and the Rev. Father Campeau. The reverend gentlemen having taken their seats, Mr. Joseph Vincent, President of the Union, in a few remarks on behalf of the members, expressed the great satisfaction and pleasure which all present felt at having His Lordship and the reverend gentlemen within the hall on this occasion. He assured His Lordship that the society appreciated his kindness in attending the gathering, and was fully sensible of the honour he had done it.

In reply His Lordship cordially thanked those present for the reception which had been accorded him, and expressed himself deeply sensible of the friendly feeling that had been manifested to him. He assured the society that any gratification which his presence bestowed on the members could not surpass his own at being present with them. He had always taken a great interest in the society, and was rejoiced to see it in such a good condition, and he hoped that its membership would further increase and its sphere of usefulness be consequently enlarged. It was an organization, both in its aims, success and the character of the men who composed it, of which the French population might well be proud. Societies formed on the basis on which it was founded were of great advantage to the city in more ways than one. The good they did could be estimated by the amount expended in money paid to members who were ill, and widows and orphans. The moral influence was of still greater value. Such bodies as L'Union St. Joseph made men self-respecting and consequently good citizens. By such societies men were taught to save and not to waste in extravagance, and industry and thrift were encouraged by them. While he congratulated his hearers on the progress so far made, the work done, and condition of the society, he thought more could be done. He hoped all on the roll of members would adhere to the society and its principles, and not only that but that each would bring all worthy friends not members into its ranks. At the conclusion of his remarks His Lordship was loudly cheered.

The Chaplain, Vicar-General Routhier, Rev. Mr. Campeau and Dr. Valade also made short speeches.

After routine business and the roll call by the Secretary, Mr. Cote read the financial statement, which appeared in The Citizen some time ago. A vote of thanks was passed to His Lordship, the Vicar-General, and Father Campeau, Chaplain of St. Peter's Society, and the representatives of The Citizen and Le Canada for their presence, after which His Lordship took his departure.—Ottawa Citizen, Dec. 5.

We are this week, by an unusual pressure of matter, obliged to hold over a great deal of interesting and important articles.

In Re-Martin Luther. 1413—November 10,—1888. ELEANOR C. DONNELLY.

Answer! Doctor Martin Luther! Thou art summoned to the Bar— From the lowest depths of Hades, Through the fiery gates ajar— Thro' the chaos of the ages. From the grave's unshallow'd dust Come, thou reform'd Reformer! To the judgment of the just!

THE FOUR SONS OF JAEI. Rev. John Talbot Smith, in the Catholic World.

It was a sultry summer day under the emigrant-sheds at Kingston, and Jael stood wiping the perspiration from her forehead and gazing sadly on the blue, shining waters of the harbor. It does not matter what her surname was; in fact Jael was ugly enough without the terrible combination of syllables which her English name had presented to her through her cobbler father. She had concluded, in leaving England, to leave her name as she had been christened, and only free gift to her since she was born, and she did it with that feeling of indifference and scorn peculiar to the unthinking poor, certain that better names could be found in free America, where good things were so plentiful.

lie between her and her native soil, she feels at this moment that it might have been better had she remained with the drunken father and continued to lead the old life until the bitter end. Death would not be much harder amid the squalor of England than in the loneliness of America, and in either case there yawned the pauper's grave. She had been unconscious of the cobbler, who left his bench in a last to hammer Bethel pulpits and clothe the spiritual feet of men with the leather of Scripture, and as her father's clerk for eight years she had served him faithfully and so far as to take up the office herself when too much had been prostrated in him. There was a touch of poetry in her heart. She loved the hymns, the Bible stories, the long prayers of the preachers with their stately imagery, and the majestic psalms. She had even composed a psalm and a few hymns, and her father could not surpass her fervent prayers. But the fifth of November had been a sad day to her. Her father made her heavy life heavier by his abuse and his senseless beatings of a too faithful child, and one night she had left him in the streets of Liverpool and set out in a vague yet hopeful way to see what a new world had to offer her.

And here were all its offerings around and before her—the quaint, lively city with its red-coated soldiers, the emigrant-sheds, the great lake, and the awful loneliness. Oh! better indeed to have remained with the drunken father and his wife, than to be here, at least by the hands of her own and not by those of the stranger. The day was long and hung so heavily on every one that a few enterprising spirits among the immigrants arranged an entertainment, and invited Jael to display any of her accomplishments for the amusement of the crowd. It was an act of hardihood, but she was in a mood and consented. When it came her turn and every ear waited in delight for the first notes of that sweet voice, she disappointed them by reciting in her broad dialect, yet with a few words of English, the sympathetic immigrants as they thought of the homes they would never see again. She moved off when her part was over, and sitting at one side, shed the first tears that had fallen from her eyes since she left England.

A PERSECUTED PEOPLE.

A correspondent of The Philadelphia Press writes from Kelleen, Conemaugh, Ireland: After all, there is pleasure in wandering these cool October days, around the shores and in the islands of this rugged coast. For days I have gone among the people, sitting in their humble hives, eating a spud from the kiln, and hearing their legends and gathering the facts of those direful evictions in January, 1880. There is a poetry in their primitive, uncouth natures as variegatedly beautiful as the heather and the gorse that catches its changing tints as softened brown and molten gold from the dying rays of the sun as it sinks beneath the waves of the ocean yonder. Their religious devotion is as exquisitely tender as it is martyrdom strong. They are all Catholics. The solemnities and ceremonies of their creed fringe the garments of their daily lives with romance that is neither prosaic nor idolatrous. Doctrinaire have a self-satisfactory way of saying that the "blood of martyrs is the seed of the faith." Its truth is illustrated here. More people died in Conemaugh for their faith than in the same space of time in any other country. During famine times soup houses and Protestant schools were set up all over this country. Any Catholic who would abjure his faith and attend Protestant services could get food and send his children to school. Such a would not sing "Hallelujah," might starve, and they did starve.

ST. JOHN'S, PATTERSON, N. J., 50,000 PARISHIONERS.

The fiftieth anniversary of the founding of the St. John's Roman Catholic Church in Patterson, N. J., was celebrated last Sunday. This edifice, on Main street, is one of the largest and finest buildings devoted to divine worship in the State. It has a seating capacity of twenty-five hundred, but its broad aisle and hall will, it is said, accommodate as many more. It was crowded last Sunday. The music was rendered by a trained adult choir of thirty-five voices, assisted by a sanctuary choir of fifty boys. The great organ was supplemented by an orchestra of twenty pieces.

THE FESTIVAL OF CHILDREN.

Cardinal Manning on a recent occasion said: We must look to Christmas as the festival of the children. It is so because it is the festival of the Child Jesus—it is the festival of home, of father, mother, and little ones. And at this Christmas time all who have children ought to lay to heart the responsibility allotted them in respect to them. They were the children of fathers and mothers by nature; but they were the children of God by adoption and grace. Let parents take care how they brought up their children. Let them give them a true Christian education. Let them not be lured by any of the attractions of greater intellectual culture to send their sons or daughters out of the light of faith which, turned upon them, made them disciples of Jesus Christ. Then they had duties to perform to their homes. They ought to take account of them on Christmas Day. How had they ruled over their households? And had the light of faith shone in their homes. Had fathers endeavored to bring them up as St. Joseph brought up the Child Jesus? Had mothers endeavored to imitate the Blessed Virgin in her love, care, and tender watchfulness over the children committed to them? There were others besides their children, in their households, who served them, and to whom they owed duties of love and care because servants in their houses were just as if they were the children of the family. Did they treat their servants with tenderness, generosity, with watchfulness and care for their moral welfare? Did they do all they could to enable their servants to serve God? Did they afford them time to go to Divine service? Did they, when they sat down to their meals, ask God's blessing upon them, and give thanks for them? That was the practice of their forefathers when the light of the Incarnation shed its brightness over the land; but now, unhappily, "There is a darkness come over the land and a mist over the people."

O'CONNELL'S LOVE-MAKING.

O'Connell gives us a glimpse of the supreme moment of happiness in the love romance of his life. "I never," he says, proposed marriage to any woman but the—my Mary. I said to her, "Are you engaged, Miss O'Connell?" She answered "I am not." "Then," said I, "will you engage yourself to me?" "I will," was her reply. And I said I would devote my life to make her happy. She deserved that I should; she gave me thirty-four years of the purest happiness I ever enjoyed." The lovers were privately married on the 23d of June, 1802, in Dame street, Dublin, at the lodgings of Mr. James Connor, the lady's brother-in-law. The bride was a daughter of a physician in Tralee, who was indeed skillful in his profession, but not sufficiently rich to give a marriage portion with his daughter. This it was which caused a resentment in O'Connell's family when they came to know of the marriage, for it was kept secret for several months.

THE HARBOR.

My feet are weary, My soul is low, And with desire has Rest—on— 'Tis hard to toil— In barren— 'Tis hard to see— 'Tis hard to live— The burden of my— And I have praye— 'Tis hard to plant— 'Tis hard to see— And so I cry a we— And so I sigh a we— My way has wound— My path, and th— My tears— 'Twas weary, w— 'Twas weary, w— And I am restle— Life's sun has set—

The Catholic Record
 Published Weekly at 48 Richmond Street,
 London, Ontario.
 Rev. JOHN F. COFFEY, Editor.
 Thos. COFFEY, Publisher & Proprietor.
 P. J. COFFEY, Gen'l Agent, 71 George St.
 RATES PER ANNUM.—One Copy, \$2.00;
 Three Copies, \$5.25; Five Copies, \$7.50; Ten
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Catholic Record.
 LONDON, SATURDAY, DEC. 15, 1883.

THE SCHOOL QUESTION.

Elsewhere will be found extracts from late articles in the Toronto World on the school question. Our contemporary has not yet made the slightest attempt to controvert our position by anything like argument. We have not advocated the destruction of the public school system. We simply demand a sound system of Catholic education for Catholic children. Catholic parents are in conscience bound to secure such an education for their children. The World claims to be a "liberal" journal. We once heard it stated that men who most loudly boast of being independent are those who cannot be depended upon. We now see that journals calling themselves liberal are sometimes disposed to be the most illiberal of all. In the case of the World we actually have a journal supposed to be liberal and progressive appealing to the ignorance and prejudices of the majority to prevent the minority from fulfilling a conscientious obligation. We have placed before the people a demand for a reconstruction of our school system after a manner which, while no wise interfering with its efficiency, would remove all inequality and injustice. Neither the World nor any other journal that has dealt with the subject has met that demand in a spirit of fairness.

In the second of the World's articles elsewhere cited, that journal asks several questions some of which are silly, others impertinent. Mr. Mowat will, no doubt, be prepared to state his position on the question when Parliament meets. The same may be said of Mr. Meredith, the leader of the opposition.

The World's insinuation that the Bishop of London has been in communication with the latter gentleman in regard of our programme of amendments is simply ridiculous. Neither the Bishop of London, nor Mr. Meredith saw our programme till the rest of our readers read it in the columns of the Record. Neither was the approval of His Lordship the Bishop of London, nor that of His Grace Archbishop Lynch of Toronto, both distinguished and indefatigable advocates of Catholic education, asked for our programme, for the reason that we know that the hierarchy of the Province will take its own good time to press the claims of the Catholics of Ontario to educational equality. We may, however, say that we feel certain that we speak on this question the sentiments of ninety-nine out of every hundred Catholics of the Province. We have had the satisfaction of receiving written approval of our course from two eminent prelates having jurisdiction over a large part of Ontario, and verbal approval from others, besides the warmest congratulations from every rank of the clergy and leading representative laymen on the stand we have taken. We desire, however, to make no one responsible for what we write. We are ourselves alone responsible for all that has appeared in these columns on the school question. We have heard it rumoured in connection with this question that it is proposed to meet the demands of the Catholics by the appointment of two additional Separate School Inspectors. Our demands cannot be met in this way. The appointment of a Catholic Deputy Minister of Education who could divide the work of inspection with Mr. White, the present excellent inspector of Separate Schools were a much more advisable way of partially meeting the just desires and demands of the Catholics of Ontario. Such action would give the Catholics

a voice at headquarters and, for the time, afford every facility for adequate inspection. Inspectors with nothing to inspect are not required, nor can their appointment remove our grievances. These grievances will, we feel confident, be soon removed. The rapid growth of the Catholic population in Ontario, and its increasing political power give us just grounds to hope for the future. There are several constituencies of Ontario wherein the Catholics are now in the majority, and many more where they have a controlling influence, with the prospect of complete political ascendancy before many years. Here are these constituencies:

- Brockville,
- Cornwall,
- Essex S. R.
- Glengarry,
- Hamilton,
- Hastings W. R.
- Kent W. R.
- Laurel N. R.
- Ontario N. R.
- Peterboro E. R.
- Renfrew N. R.
- Russell
- Waterloo N. R.
- Wellington S. R.

This list we commend to the earnest perusal of the World. We also invite the attention of the politicians to the strong argument in favor of equality it presents. The World does injustice to the Protestants of Ontario by assuming that they are all in favor of irreligious education. There are, as will soon be seen, thousands and thousands of Protestants in Ontario who, like their coreligionists of Quebec and Manitoba, are heart and soul in favor of denominational instruction.

SIGNS OF THE TIMES.

The New York Graphic sees in the present state of things in the American republic a great similarity to the situation in Rome in the days of the latter's decline. There is certainly in this new world a very rapid and widespread disregard for private and public morality which, of a certainty, bodes evil for the future. When Rome was in its decline, says the Graphic, these were among its symptoms:—The elections were matters of annual bargain. Palaces sprung up in the cities and castles in the country. By the sea were villas, parks, fish-ponds, and game preserves. Money was the one thought from the highest to the lowest. Many judges gave unjust decisions and many gave corrupt verdicts. The elections were managed by clubs and coteries. Those who spent most money were most certain of success. Public spirit among the masses was dead or sleeping. Certain avenues for money getting were held as "prizes of the State," being "in the gift of the people." These were sought after by means which demoralized both givers and receivers. Really, most of these symptoms are recognizable in our day. Are we nearing the last stage of dissolution?

The American republic has before it a glorious future if it remain true to the traditions and principles of its founders. But these traditions and principles have been lost sight of by multitudes of the people and purposefully disregarded by many of their leaders. Social demoralization always ends in political corruption and national decadence. Our American friends were, to our mind, doing a wise thing if they at once took vigorous steps to stamp out the social disorders that now prey on the very vitals of the nation. Let them begin with divorce, an evil of such magnitude as to menace and endanger the very life of the nation.

SCHOOLS IN THE NORTH-WEST.

Le Manitoba very justly remarks that the generosity of the Catholics of the ecclesiastical Province of Quebec has just shown itself again to a remarkable degree. The Bishops of the Province of St. Boniface have established the important and meritorious work of schools for the Indian children of the North-West. At the request of these venerable prelates a collection was made some time ago in the Province of Quebec. This collection reached the sum of \$6,500. Of this amount one quarter goes to the support of schools in the diocese of St. Boniface, another quarter to those in the diocese of St. Albert, and a third to the schools of the Vicariate of Athabaska-Mackenzie. The remaining fourth is divided between the Vicariate of Pontiac and the Prefecture of Labrador. Le Manitoba adds that this good work has the special blessing of the Sovereign Pontiff.

THE UNIVERSITY QUESTION.

The Toronto World is disturbing itself sorely over the whole educational question. Our friend now poses as the defender of what he terms the "provincial university." This institution is held to be non-sectarian and the coping stone of the educational system of the province. Admitting that it is non-sectarian, does it, we ask, really perform the university educational work of the Province of Ontario? This is a fair question which we ourselves propose to answer, subject, of course, to contradiction. We deny that this pampered institution does the university educational work of the Province and therefore hold that it is not entitled to further aid. The state indeed created this university, but the state has created all other universities as well.

We give the World's argument in full:—The champions of the denominational colleges will pardon us if we point out the weakness of their position, and the unfairness of their attitude in regard to the proposal of increased provincial aid to the provincial university.

In the first place does it not look as if they were jealous of it when they form a compact to oppose the grant. On the other hand has the university ever moved a hand or foot against them. Have the upholders of the provincial system ever stepped in to prevent the sectarian colleges from increasing their revenues or extending their usefulness. But when the provincial college goes to its creator, the state, they chorus a howl against it. And the howl when analyzed is made almost entirely of side issues. Here is the issue strip of all verbiage. If the university needs aid shall it get it, or not? All this talk about fees, scholarships, extraneous management, what the denominations have done, etc., is irrelevant. Not that we mean to say these things are not to be considered. But their consideration is not of the question till the main issue is just laid down, is settled. If the sectarian will give us a straight answer to that question we shall try to meet their arguments.

Anything so utterly devoid of ingenuousness and consequently of convincing force we have never read. The World in one breath tells us that the claims of denominational colleges are irrelevant and in the next asserts that they have to be considered.

All universities are in a certain sense the creatures of the state, and universities that owe their endowment to individual or denominational zeal and generosity are as much entitled to public consideration as those which owe their creation and maintenance solely to the state.

We hold that the state of itself is incompetent to educate, and that the state has no right to tax any class of citizens who have made provision for university education in their own and the public interest, to maintain an institution which does not and cannot meet the higher educational wants of the people. But we are told that the "provincial university" is non-sectarian and the coping stone of the public school system. Non-sectarian to us signifies unreligious. Now we ask how can an unreligious institution be the coping stone of a system which Mr. Mowat last year showed to be practically religious when he pointed out to the deputation advocating bible reading in the schools, that in four-fifths of the public schools of the Province, bible reading and some form of prayer were practiced. The non-sectarian cry will never do for the Toronto University. Denominational education is already recognized in principle in this Province and the vast majority of the people are in favor of moral and religious instruction in all schools, elementary, intermediate, and collegiate. The state is in vain invoked to rob its own citizens of their rights by setting itself up as an arbiter of conscience. The World thinks all the colleges of the Province ought to fall down in adoration before the "provincial university" because that institution has never moved hand or foot against them. We can only say that the university has had too judicious a care of both hands and feet to attack worthier institutions.

How, will our contemporary explain, could the university have prevented the denominational colleges from increasing their revenues, or extending their usefulness more than it has done? Its creation and existence has deprived those colleges of that state aid to which they are in all regards entitled.

The Provincial university has no

just claim on exclusive state aid. If it cannot without such aid survive, let it perish.

THE MAYORALTY OF OTTAWA.

From Ottawa we are advised that it is now definitely arranged that Mr. C. T. Bate is to be a candidate for the Mayoralty in opposition to Dr. St. Jean. We cannot really understand the grounds on which Mr. Bate's candidature is based. We have always, however, noticed that when any Catholic is occupant of a civic chair in this country there is a very ill-disguised uneasiness amongst many of the ardent and zealous of our Protestant fellow-countrymen till he is removed. It is considered a great favor conferred upon the entire Catholic body if once in ten or twelve years a Catholic is elected Chief Magistrate of an urban municipality. True, Dr. St. Jean has been twice elected Mayor of Ottawa, but the civic chair had been for four times before his first election held by Protestants. To give our readers a just idea of how matters stand in Ottawa between the various creeds and nationalities of the city, in regard of the mayoralty, we beg to place before them a list of Mayors elected for the capital since 1864.

- 1864—M. K. Dickinson,
- 1865—M. K. Dickinson,
- 1866—M. K. Dickinson,
- 1867—Robert Lyon,
- 1868—Henry J. Friel,
- 1869—Henry J. Friel, (deceased)
- 1870—John Rochester,
- 1871—John Rochester,
- 1872—Eugene Martineau,
- 1873—Eugene Martineau,
- 1874—John P. Featherstone,
- 1875—John P. Featherstone,
- 1876—G. B. L. Fellowes, (deceased)
- 1877—W. H. Waller,
- 1878—W. H. Waller,
- 1879—C. W. Bangs,
- 1880—C. H. MacIntosh,
- 1881—C. H. MacIntosh,
- 1882—P. St. Jean,
- 1883—P. St. Jean.

Or, in other words, on fourteen different occasions since 1864 have Protestants been chosen to fill the civic chair of a Catholic city, while Catholics have been so chosen but eight times altogether, Irish Catholics four times, French Canadian Catholics likewise four times. The Catholics, French Canadian and Irish, have not therefore had their due share of representation in the Chief Magistracy of the capital.

We have, in view of this patent fact, and of our knowledge of the motives of the promoters of Mr. Bate's candidature, to recommend our friends and patrons in the Dominion metropolis to use every effort to secure the re-election of Dr. St. Jean. He has proved himself a worthy occupant of the Mayor's chair, and we cannot doubt that if he were other than a French Canadian and a Catholic he would be allowed a walk over for the year 1884. Our friends in Ottawa should see to it that bigotry and intolerance be strenuously repudiated by the rejection of Mr. Bate.

We have not, of course, a word to say against the latter gentleman personally, but regret that he lends himself to the schemes of men devoid of every feeling of genuine patriotism. We sincerely hope that Mr. Bate will reconsider his present attitude as one which, if persisted in, must place him in a really false position in regard of the great majority of his fellow citizens.

THE SCHOOL QUESTION IN A NUT-SHELL.

We cited last Spring the petition presented by the Bishops of British Columbia to the legislature of that Province in favor of freedom of education. This petition presents in the most succinct form we have yet seen the Catholic contention on the school question. It contains seven propositions unassailable from any standpoint of right reasoning or patriotic impulse. Nothing but the narrowest bigotry and a truly innate prejudice prevent the acceptance of the principles affirmed by the bishops of the Pacific Province. We once more give this petition in full. The Bishops declare:

1. That they are not opposed to a system of public schools in the Province provided that it does not violate the rights of parents.
2. That parents, by the natural law, are in duty bound to procure a good education for their children.
3. That, therefore, parents who have the means to pay for educating their own

children ought to do so, and the people should not be taxed for that purpose.

4. That the State ought to assist those parents only who are not able to provide for their children a good education.
5. That parents should be altogether free in their choice of schools.
6. That the establishment of schools should be left to private enterprise, and that the State ought to establish schools in those places only where private enterprise fails to do so.
7. That the assistance given by the state ought to be granted to all children provided whatever school they may be provided the education comes up to the standard of secular instruction required by the State.

Every Catholic should be thoroughly conversant with the principles underlying the claims of the Church on the subject of education, for that is the question of the day. Our readers will find these principles so clearly set forth above that we need not add a word of our own to explain the position taken by the venerable prelates whose names were attached to the petition. It all Catholics were, as they should be, sound and earnest on the school question, no government could withstand their demand for right.

MUST BE HARD UP.

A "Rev." Stephen O'Donnell calling himself a converted priest, has given the world a little news concerning the unfortunate apostate Chiniquy. The latter must evidently, from the piteous tone of poor O'Donnell's letter, be now reduced to desperate straits. Writing from St. Anne, Kankakee, Illinois, 14th Nov., 1883, the unhappy man O'Donnell makes the following appeal through the Presbyterian Witness to Protestant sympathy.

Please accept the assurance of my gratitude for the insertion of my Recantation in the columns of your interesting journal, and allow me to address a few words to your readers on the "Converted Priests' Home," inaugurated by Mr. Chiniquy here. As it has been my privilege to know an inmate of that institution during more than three months, I think it is my duty to say a word concerning it. Who is so blind, to-day, as to ignore the superhuman, and alas! too successful efforts of Rome to repair in England and the United States the losses she has suffered in France and Italy? She has more than doubled her members and influence in Great Britain and in the Republic these last thirty years. Her progress is so rapid in this country that she boasts that she will rule it very soon. Here are the words of one of her most remarkable priests, Father Hecker, himself a convert from Protestantism.

"If the Catholic Church shall increase for the next thirty years, as it has for the thirty years past, in 1900, Rome will have a majority and be bound to take this country and keep it. There is, ere long, to be a State religion in this country, and that State religion is to be Roman Catholic."

To this prophecy, which comes from Rome, the present Archbishop of St. Louis adds: "If Catholics ever gain an immense majority in this country, religious freedom is at an end. So our enemies say, so we believe."

It is, then, evident that there is a dark cloud for this American Continent on the horizon. There are tears, blood and desolation, for there is a civil war in that cloud. The Protestants, though in the minority, will not see their dear liberty trampled under the feet of the Pope without a desperate struggle. But there is a very easy and simple way to prevent that storm; it is to convert the Roman Catholics, and the best way to convert them is to do what Father Chiniquy is doing here. Offer an asylum to the priests who see the first rays of the light, and cannot follow them. I know there are many priests, who, like myself, are disgusted with the fables of Rome, and long for deliverance. If Father Chiniquy had the means, as he has the will, to receive all the priests who wish to break their fetters, there would soon be a whole army of them enrolled under the banner of the Gospel to attack the modern Babylon and bring her to the dust here as Luther did in Germany and Knox in Scotland. Though almost left alone, Mr. Chiniquy has already wrested from the 25,000 Roman Catholics from the 18 priests of the Province of Ontario.

What great things could be done if the whole Protestant people would come to his help and strengthen his hand? He objects to make any direct appeal—and this seems to me a mistake. For who would refuse to help him in such a noble Christian work? Being an eye witness of what has been done here, and knowing what could be done if Protestants united their efforts, I have thought it my duty to address them a word on the subject. The Church of Rome does confess that Mr. Chiniquy is the most formidable adversary she has met on this continent. No one has ever attacked her with such indomitable courage, zeal and success in America. Hence her hatred of him. She has brought all her mighty power to paralyze him. The Bishops are lavishing their money by ten thousand dollars to oppose and paralyze him. And what are the Protestants of the United States doing to help him? Nothing, or almost nothing. Let me raise my feeble voice and say to all those who pray for the downfall of Popery and who wish for the reign of truth, "Come and help Father Chiniquy." The Lord has chosen him for his great talents and successful soldier in this great battle-field; do not desert him in his old age, when, though 75 years, he is so successfully fighting your own battles. Not only as Christians, but as patriots, every American ought to strengthen the arm of this veteran and valiant soldier of the Cross.

The address of Father Chiniquy is St. Anne, Kankakee Co., Illinois. Let every

Christian of the land not only pray for him, but let them help him according to their faith and their means, to continue this blessed work.

It will be news to Catholic priests to learn that there is a whole army of them anxious to join Chiniquy of loathsome fame. So will it be news to the world at large to be told that Chiniquy has "converted" 25,000 Catholics. As a matter of fact the unfortunate man never converted five hundred persons, all told, in his life, and almost all who at any time joined him soon left his standard in disgust. It is impossible to know the man without despising him.

Poor O'Donnell speaks of the "conversion" of eighteen priests. Chiniquy never had a following of eighteen priests, but even if he had it would be to their own loss and degradation. The whole letter is evidently the work of Chiniquy himself. "The bishops are lavishing their money by ten thousand dollars to oppose and paralyze him." This is Chiniquy himself who speaks, hoping by such falsehoods to delude the ardent and jealous amongst Presbyterians into further contributions. No one knows better than Chiniquy that the bishops have never expended a dollar against him. It is not labor in a good cause but his own crimes, nameless and hideous beyond example that have paralyzed this unfortunate man.

There will, we fear, be found people credulous and fanatical enough to give of their means to assist him in his nefarious work. It is, however, evident from the O'Donnell letter that Chiniquy is now pretty hard up. The end is clearly at hand.

THE NOMINATIONS.

At the nominations in West Middlesex, West Simcoe and Cardwell on Friday last, the speakers all touched the education difficulty very lightly. There seems to be a dread of dealing with the matter among our public men. That dread will, however, wear off before the close of the next session of the Provincial legislature. There is a problem to be solved in connection with our school system, and solved it will be wh never the cost.

THE CATHOLIC SCHOOL PROGRAMME.

The press of the country still continues to discuss the Record's Catholic School programme. Those who condemn it have not as yet adduced a single argument in support of their pretension that we mean nothing but the destruction of the public school system. We repeat our former declaration, again and again renewed, that we mean nothing of the kind. We simply advocate the right of Catholics, not only to schools of their own, a right already acknowledged, but to the full control and maintenance of these schools. Is this position unjust to the public schools? No honest man can say so. A few weak-kneed Catholics think we have gone too far. We are glad to have the disapproval of this class of men. They may pose as representative men, but none who know them will accept them as such. We have the support, we are happy to state, of every Catholic in the Province whose support is worth having, and can do without that of the "representative" Catholics who sneer at the clergy and disobey the Church, which they endeavor to use as a stepping stone to office.

The better class of Protestant journals do not, we are happy to notice, view our position in an unfriendly light. The Durham Chronicle, an important organ of public opinion in the intelligent, populous and wealthy county of Grey, has the following generally sound views on the subject:

The Hamilton Tribune is out with another sensational editorial article this time directed against Separate Schools. We cannot agree with our big contemporary on this subject in the slightest. No one would welcome non-sectarian schools more gladly than the Chronicle, but they are a social impossibility and no good can come of "tilting at windmills." The Chronicle believes in common justice, and the Roman Catholic element, proportionately to a great extent in some localities, they have a perfect right to have Separate Schools and on the same basis as the Common Schools, more especially so if the Bible is introduced as a text book, as many educationists maintain that it should. The Catholic creed may be right or wrong, (we never presume to judge which) but one thing is certain, their church has stood for ages, and to-day is an example of unity for other denominations. Contrary to the impression has been given, Separate Schools and Roman never got justice. The fact that no one is introducing their law are Roman Catholic. They have to fight obstacles that should be a disgrace to a community. Several years experience where moral, clerical teachers could not cause they were told that they have Separate schools posterior and that who would seek to right, is neither more who should have the Roman Catholic same ratio towards and they have privileges under a system of depriving we are rather of latitude should agine there is just form in the adm in the Educati other things. The lies in equal r into, as we kno section the kno about a bakers averaged over slight disparity government ch lies in equal r and it is in vint that we deprec bane. Prejudice doe slightest, for ou that in the sam lies in equal r and it is in vint that we deprec bane. The Govern hand, will h is an attack u tem, and, aft ion, maintain "inspired." whom? If was inspired wofully miss this journal he has writte and upon no sibility be always, and found assist way, in the has always the guidance hierarchy, latter to be utterances, they may spire. The as might be inconsequen Says the Sa A contest seems loom none other complete dment. Sep part under Of late the towards an of this in portion of Record has into an o voices. A recorda of late the all the mo own Prov wage to the fabric of system— The Su full our times pure comment The Pro in Ontario and influ Record to believe. hat. The between led den of the M ent mor whether drive the to grant provide piece o would symmet best sch We Sun's Every there cal ex ment our de five ti not h dema posin piece and o of the Onta Ou sen of th educ more and very Bruu syst shoc

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IT LEADS ALL. No other blood-purifying medicine is made, or has ever been so completely approved, which, by its action, completely meets the wants of physicians and the general public as

Ayer's Sarsaparilla. It leads the list as a truly scientific preparation for all kinds of eruptions, which, by its action, completely meets the wants of physicians and the general public as

Ulcerous Sores. At the age of two years one of my children was terribly afflicted with Ulcerous Sores on its face and neck.

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Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists; \$1, six bottles for \$5.

A Prize. Receive free, a costly box of goods which will help you to more money than you can get in any other way.

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A Dangerous Case. "Extending to the end of my toes and to my brain!"

"Which made me delirious!" "From agony!" "It took three men to hold me on my bed at times!"

"The Doctors tried in vain to relieve me. But to no purpose." "Morphine and other opiates!" "Had no effect!"

"After two months I was given up to die!" "When my wife heard a neighbor tell what Hop Bitters had done for her, she at once got and gave me some."

"The first dose eased my brain and seemed to go running through my system for the pain."

"The second dose cascaded so much that I slept two hours, something I had not done for two months. Before I had used five bottles, I was well and at work, as hard as any man could, for over three weeks; but I worked too hard for my strength, and taking a hard cold, I was taken with the most acute and painful rheumatism all through my system that was ever known."

"I called the doctors again and after several weeks, they left me a cripple on crutches for life, as they said. I met a friend and told him my case, and he said Hop Bitters had cured him and would cure me. I pooled at him; but he was so earnest I was induced to use them again. In less than four weeks I threw away my crutches and went to work lightly and kept on using the Bitters for five weeks, until I became as well as any man living, and have been so for several years. It also cured my wife who had been so for years; and has kept her and my children well and hearty with from two to three bottles per year. There is no need to be sick at all if these Bitters are used."

"That poor invalid wife!" "Sister!" "Mother!" "Or daughter!" "Can be made the picture of health!" "With a few bottles of Hop Bitters!" "Will you let them suffer?"

THE FAMILY BOON. NONSUCH! NONSUCH! The friend of the laundress. NONSUCH! Thoroughly cleanses all fabrics.

NONSUCH! NONSUCH! Saves labor and expense. NONSUCH! The only absolutely perfect and harmless Washing Compound now in the market.

NONSUCH! NONSUCH! Is what every hotel laundry requires. NONSUCH! NONSUCH! Is what every public laundry should use.

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NONSUCH! NONSUCH! Will wash one day what usually takes one day by the old way. NONSUCH! NONSUCH! Will not tear or wear out the clothes. No labor or fatigue caused by using it.

NONSUCH! NONSUCH! Once tried commands the approval of all and gives satisfaction in every case. NONSUCH! NONSUCH! When used as directed has never failed to please and satisfy.

NONSUCH! NONSUCH! Is for sale by all Grocers. NONSUCH! NONSUCH! Is manufactured only by THE MERCHANT COMPANY, Detroit, Mich., and London, Ont.

REID'S CRYSTAL HALL! The Largest Stock, Largest Warehouse, AND BEST ASSORTMENT OF CROCKERY, CHINA, GLASSWARE, CUTLERY, FANCY GOODS, LAMPS, CHANDELIERS, ETC., ETC. IN CANADA. DECORATING WORKS. SEND FOR PRICE LIST. W. J. Reid & Co. DUNDAS STREET, LONDON, ONT.

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