

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen." — "Christian is my Name, but Catholic my Surname."—St. Pacian, 4th Century.

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584

OLD '89 EXPIRES.

BY REV. W. FLANNERY.
What strange events have mark'd th' expiring year!
What tales of woe it heard, what joyous cheer,
What sounds of jubilee its echoes fill;
And how all hearts with fear and hope were thrill'd
As each event in quick succession fell—
Be ours the task in modest verse to tell.

THE SEASONS.

In January Winter cold and snowless frown'd,
With rugg'd wheel-ruts in the frozen ground,
And wagons creak'd and dragged their ponderous way;
No merry sleighs cheered the opening day.
But later on, the low'ring sky sent down
Its mantle white to cover field and town,
And open paths thro' each bush and marsh,
Where sturdy workmen felt the pine and larch.
The rats—men, once dependent, now take heart,
And grain and produce swell the busy mart.
Fruit crops, by constant rains and frosts, were chill'd;
The grape and apple in their buds were kill'd.
But summer heats the farmer's hopes restor'd;
Abundant crops for winter use were stor'd.
While nature thus neath God's all-bounteous hand
Shed peace and plenty's blessings o'er the land,
And hymns of praise arose, and all look'd bright,
The demon Bigotry chang'd day to night.

THE JESUIT.

In Canada, while yet unknown to fame,
Spreading light and love the Black-robe came
With tales of earth's and Heaven's choicest goods.
He sought the natives in their densest woods,
Or by the cataract where the rock-hill shakes,
Or by the margin of their silvery lakes—
The Savage tribes, the Huron, Iroquois,
The Wyandotte, all bow'd to Heaven's law—
The Black-robe told of endless joys above,
Of faith in Jesus, of His endless love.
How great the price at which each soul was bought!
And practis'd ev'ry virtue which he taught—
As Jesus taught, as Jesus wrought, so he,
And Jesuit his name thus came to be—
As Jesus too in martyr's blood he died—
And Lallemand with Breckon testified.
A grateful nation wealth and lands bestow'd
And with rich gifts, unasked, their coffers flow'd.

THE CONQUEST.

But came the hour when England's flag had waved
O'er Abraham's Plains, with France's honor saved.
To British pluck her arms were forc'd to yield,
But Wolf and Montcalm perished on the field,
Their treasures, ships, and stores of warlike kind
To England's King by treaty were assigned;
Each habitant his lands held as before,
Who fealty promised and allegiance swore;
The cottier's home and goods intact remain'd,
And Church and State all previous rights retain'd.
Alone! the country's earliest pioneers,
Who all they own'd had earn'd in blood and tears,
Were strip'd of this world's goods, of earthly gain—
T' their church, their school, their fields and rich domain.

THE AGITATION.

One hundred years! What changes come with time!
Mercier, guided by his Faith sublime
And sense of justice, recompense demands
Or restitution of their plundered lands,
To Jesuit Fathers, debar'd of rights so long,
Nor deems too late the hour for righting Wrong.

BIGOTRY IN PERSON.

Now, Bigotry, alarm'd, claps her wings
And poised aloft in edifying circles swings
Her flaming torch, which Discord's hand supplies,
To Little York, the Good, incens'd she flies,
And Peace and Law and Common Sense defies.

IN SECRET COUNCIL.

'Neath Bond Street church a gloomy hall extends,
With secret doors and springs at opposite ends—
Two feeble lamps its furnishings reveal;
Bibles and cross bones, skulls and traps of steel—
Sate round a Smith and desk the fam'd thirteen—
Hunter and Smith and Wild, with savage mien,
McGregor, Johnson and eke James L. Hughes,
Young Britons many, Hoodlums and True Blues—
These Bigotry address'd with piercing shrieks:
What! idling here? What! sleeping all these weeks?

Up, up, my sons, why tarry here? she roars—
Way dormant lie, while Mercier's at our doors!
The Jesuits advance, the Pope of Rome,
By sanctioning such acts, invades the home
Of ev'ry true born Briton; up, up, arise,
And Freedom's banner flout ye to the skies;
Which said, she vanished. To their feet they start,
And swear each one—his hand upon his heart—
To bend all efforts, e'en tho' it cost his life,
To rouse the Demon of Religious strife.
Next week from many pulpits thunders rolled
In loud denunciation. Fierce and bold
The votaries of Bigotry defied
The Pope and Mercier and all the world beside.
The Jesuits were painted black as slime,
Dripping with gore, and stained with ev'ry crime;
Their history, maxims wrong, and morals worse,
To ev'ry land they reached a blight, a curse.
Nor were the preachers solely in this mess;
Lies foul and heinous issued from the press—
The Sentinel, the Witness, Globe and Mail,
With sundry magazines, yelling at their tail,
Made fierce assault in one "forlorn hope"
And dam'd the Bill because it nam'd the Pope.

DEBATE IN THE COMMONS.

The Act's legality in fine was tried
And all its clauses fully justified
By large majorities and long debate,
In Parliament, where Grits and Tories sate,
Such eloquence, such deep historic lore
Had scarce been heard in Ottawa before;
While high to hundred raptur'd aloft their hands
To ratify bold Mercier's just demands.
In opposition thirteen heads were seen,
By some call'd noble, by some the De'il's thirteen.

ACCIDENTS.

But other topics must engage our time
And furnish matter for our modest rhyme.
Catastrophes, in flood and field and mine,
Shall stamp as an "Erewhon" 1889
Collisions frequent, railway wrecks not few,
Marine disasters, loss of ships and crew,
Were weekly chronicled. St. George
Saw bleeding masses burst in his gorge—
A spreading rail to swift destruction doom'd
Coaches and people plunged downward and on-tom'd.

THE JOHNSTOWN HORROR.

Wast poet's pen, what living tongue can tell
The horrors that o'er Conemaugh befell!
The imprisoned torments bursting thro' the walls
That held them chain'd—the shrieks, the piteous calls
For help that rose above the raging flood
Of cataracts, rushing free where towns had stood.
Full fifteen thousands perished in one night;
Villages disappeared—the sickening sight
Of piled to corpses met the eye of day;
The sun in horror hid his quickening ray,
And gloom and anguish settled on the vale
Of Conemaugh—while on the midnight gale
Arose the piercing cry of hopeless woe—
Wife, children, home, all extinct at one blow.

A MIRACLE.

A legend strange, but true, it must be written,
The month of Mary's devotees all smitten,
With fear and panic from the chapel rushed
And mingling with crowds outside, were crushed
And borne some to death, while some to safe retreat
Upon dry land, rejoiced their friends to meet.
Stores, houses, mills, before the waves went down,
And swirled away with half the submerg'd town.
With doors and lattice gone, the chapel stood
Erect, unmov'd, amid the rushing flood—
In fine, the deluge sank, its fury spent;
And priests and people to the chapel went
To pierce the curtains of the Madonna's shrine,
Oh! miracle—Omnipotence Divine!
While high water marks, and clay, the walls de-
fied.

There Mary's image, radiant, stood and smiled;
The flowers bloomed, the tapers had burnt down,
The deluge had not touched her veil or crown.

QUEBEC.

In old Quebec the city's Diamond Rock,
Rent by Time, or by some earthy shock,
With deafening roar and sudden forward launch
Fell, and roll'd like Alpine avalanche.
Citizens, in panic, from their houses rushed—
Whole families beneath the mass were crushed.
Where dwellings stood, rocks piled up high in air,
The roadway block. Men, frantic with despair,
Ply pick and bar, and levers thrust beneath
To save their fellows from a horrid death,
Or rescue corpses that were crushed outright.
For Christian sepulture and holy rite
Side by side in Patrick's Church the lay—
Parsons, children, the old, the young, the gay—
Of life bereft, their bodies mangled, bruised,
Startling and weird, arose a noise, confused
Of sighs and prayers, and dirge and mournful hymn,
With organ blending the doleful Requiem.

EUROPE.

But what of Europe, what of lands remote?
And murmurs of war when ready still
For fierce encounter at the monarch's will;
But all so armed, all so disciplined,
That none to actual warfare seems inclined.
Emperor William visits ev'ry land,
With kiss of peace and outstretch'd friendly hand.
And Emperors meet to shake the head and say,
"Leave war and bloodshed to some future day."
But all reverse and favor the imprison'd Pope—
Take counsel with him and advance the hope
That by his wisdom and light from above
The millions arm'd may yet embrace in love.

GLADSTONE.

The Grand Old Man his even way pursues;
No power on earth can change his heav'n-born views.
Resolute, impassive, fearless, strong—
His very foes are borne with the throng
And carried down the tide that he controls,
His skill ne'er striking rocks or hidden shoals.
England but asks another franchise test
To carry Home Rule on the shining crest
Of one election wave, o'erwhelming, great,
And bear all Tory Power to its fate.

PARNELL AND THE TIMES.

This year a foul conspiracy was hatched,
That for pure devilry was never matched
In history; except when Titus Oates
Jesuit arraigned for making outland Oates
Both kings and princes to assassinate
And sink in blood and ruin the entire state,
For which, tho' innocent, they bled and died,
Martyrs to lust, to greed and human pride.
Like charges against Parnell were adduced;
His name and seal were in full court produced,
And letters read connecting him with crimes
All charged against him in the London Times.
The nation grieved that one of unsullied fame
Should bring dishonor on a trusted name;
And saw, for shame no possible relief—
The plotters deemed they stood on solid ground,
When lo! to all their wiles a clew was found,
From far off Western Lincoln the sword was brought
That sol'd the riddle, cut the Gordian knot.
The patriot Egan sent the key which blocked
Their fell designs, their mysteries unblocked,
Pigott, the Forger, fled by midnight train
And blew his brains out in the heart of Spain—
In infancy the cause celebre laps'd,
The great Gaius of the Times collapsed.

BALFOUR.

But Balfour's wrath was none the less assuag'd,
Coercion's war was still as fiercely waged,
The sick, the aged, in wild December's chill,
Sought shelter by some neighboring cave or hill;
Their once lov'd home in smoking ruins lay,
And, wandering fourth, they groped their lonely way.
The priests of God who dared to speak their mind
In mercy's plea, are now in cells confined;
The trusted chiefs who voiced the people's cause
Are done to death by Balfour's cruel laws.
In Galway dungeons, proud of his dire fates,
O'Brien, the modern Bayard, thinks and waits.

BALTIMORE.

But turn we now to fair Columbia's shore,
And rest our spirits near fam'd Baltimore,
See bustle, pageantry, and anxious crowds
All bright and cheerful 'neath November clouds.
In long procession priests with solemn mien
And Bishops and Archbishops—ne'er was seen
Outside of Rome, so striking an array
Of mitred prelates assembled in one day.
Two Cardinals, all clothed in scarlet, green and gold,
And Sotillo, the legate of the shepherd of the fold;
Two dozen mitred abbots, in flowing beard and hood,
All passed around the monument where Washing-
ton had stood.

THE CHURCH.

'Mid organ's peal and trumpets' deafening blare,
With voices bleat, while incense fill'd the air,

And breathing art the gorgeous scene enhanced—
One hundred prelates to their thrones advanced.
The priests, six hundred stood, in white-rob'd
files
And occupied the side and centre aisles;
Two thousand faithful filled the church beside;
All look'd as Heaven, the Church as Heaven's
bride.
Philadelphia's Angel told the story
Of God's Church in this land, its pristine glory,
Its triumphs many, its struggles and its fears,
Its growth so rapid in just one hundred years;
It's Patriarch Carroll's life was briefly told—
His deeds, and great achievements were unrolled.
"One hundred Bishops gathered here to-day
From Mexico, from far off Hudsons Bay;
From Halifax, and from the Golden Gate,
Honor the cause and year we celebrate,
America, the Church's youngest child,
Has grown to manhood—Providence has smiled
On all her efforts to strategize,
And help to build a Nation free and wise."

The Pax was given—the its messa est
Divinely sung, and all the people blest;
Then swelled the notes of trumpet, harp and
drum,
With many voices chanting *Te Deum*.
Thousands filled the grand old church that night
To hear Archbishop Ireland in the might
And power of his eloquence sublime,
On the grave problems of our day and time,
On all the needed aids in various rolls
Laymen should bring to the work of saving souls.
Responsive to what seem'd high duty's call,
Laymen assembled in Concordia Hall—
Two thousand strong, of varied clime and race,
Rich in intelligence and every manly grace,
In congress met the cause to vindicate
Of holy Church at issue with the State;
Of Leo's sovereign right as king to reign,
Sanctioned by ages, blessing of God and men.
Indian missions, chaplaincies and schools
Were all discussed and many useful rules
Adopted for congress at some future day.
When time and experience point a surer way.

WASHINGTON UNIVERSITY.

Ere yet the delegates for home depart
A sanctuary of learning and a home of art
At Washington is blessed and dedicated;
Its halls and class rooms duly inaugurated;
The Papal legate, the Bishops and the priests
Their presence lent the dedicatory feasts,
Harrison, the people's late elected chief,
Was present to do honor to Catholic belief
And enterprise; while Secretary Blaine
Arose and spoke in freedom's lofty strain,
His Eminence, with hyssop, blessed the walls,
And eloquence and music filled the halls.

OUR BISHOPS.

Ontario enjoyed a triple celebration
In change of Sees, and Bishops' consecration.
Three dioceses to their very depths were stirred,
When Bishops Walsh and Dowling were trans-
ferred.
To th' Ambitious City, in joy the latter came,
Preceded by the prestige of his fame
And gentle virtues and talents known to all,
Both oft admired in city, church and hall.

The first, in parting, bade a sad farewell
To Church and home and flock he lov'd so well.
In London, free from anxious care and strife,
He spent the best part of a glorious life;
Erected many churches, priests ordained,
Who were to him by links of love enchain'd.
Nor was the parting void of bitter tears,
To dim the sunset of his falling years.
Toronto claims him now, and fondly prays
That God may bless his life with length of days,
That as his coming committees may cease
And o'er his path be thrown the arch of peace.

Barrie's lov'd pastor was worthy found
To be with Crosier gifted, with Mitre crown'd;
A child of Erin, Canadian bred and taught,
Honors found him where honors were sought;
In Peterboro's church he appears with grace,
In wild Muskoka's snows he finds his place;
Naught is too rugged, nothing too refined,
He captures the sage and the culturd mind;
Either is welcome when fatigued he lies
The Huron's wigwag or the open skies,
In Peterboro may he flourish long,
His life inspire some future poet's song.

Kingston, whose Faith is everywhere appraised,
As Rome's in Peter's time, was raised
To Archiepiscopal rank and high estate,
The honors due, no doubt, in measure great
To her primatial standing and the zeal
Of her Bishop, solicitous for the Church's weal;
Watchful, prayerful, ever militant,
Always a power, at all times eloquent;
Freighted with Rome and Salamanca's stores
He came with knowledge to enrich our shores
With Canon law and discipline severe;
And more thro' deep respect than servile fear
His diocese holds just now a foremost place
In prosperous missions and in saving grace.

STANLEY.

Stanley's expedition closed the year.
Africa's hero, Stanley, voice of
Trusting in Him appointed Israel's way
And ere by night, a pillar cloud by day,
In search of Emin Pasha Stanley went,
Guided by Hope thro' the vast dark continent
And Faith in God who never faileth those
That trust in Him and life for Right expose.
By mountains high with everlasting snows,
Thro' forests dark, unused to sweet repose,
Mid thousand savage hordes he led the way;
And braved the storms which he could not lay;
Thro' sandy deserts, marches deep, he trudged,
By patient toil and observation judged
That human skill, with heaven's help combined,
Thro' pathless wastes a clearer way should find
To solve the mysteries of an unknown land,
And all its hidden treasures to command.
Emin was found in regions hidden far
And all his suite brought safe to Zanzibar.

CONCLUSION.

In closing, we should bless the genial muse
For aiding all our efforts to amuse
Or to instruct the Record's steadfast friends
(To whom fond greetings and kind thanks it
sends).
And chronic events which future time
Must gratefully receive in prose or rhyme.
Oh, may we merit by a chaste career
The joys and graces of the coming year!

*Since these lines were written we have read with
very great pleasure of Mr. O'Brien's release
"From prison dark and dungeons vile."

ARCHDIOCESE OF TORONTO.

Daily Globe, Dec. 20.

There was an interesting ceremony at the
De La Salle Institute yesterday afternoon, when
the Brothers and pupils gave a reception in
honor of the Archbishop. The arrangements for
the event were of an elaborate character, and the
proceedings were attended with all the splendor
that music and the decorative art could give. The
large hall of the Institute was festooned with
evergreen, and its walls were almost hidden
from view by the profusion of pictures and
mottos that adorned them. The clergy, the
scholars and their friends crowded the hall. When
His Grace arrived the audience rose to receive
him with respectful reverence. There were
present: Archbishop elect Cleary, of Kingston;
Very Rev. Fr. Laue, V. G., Very Rev. Fr.
Rooney, V. G., Rev. Fathers Hand, Gibbons,
Walsh, Manning, Cassidy, Cruise, Corduke, Mc-
Bride, Kiernan, McCann; Dr. O'Sullivan, Hon.
T. W. Angell, Mr. Balgenty, Mr. M. O'Connor,
Mr. J. F. White, and many other prominent lay-
men.

There was a choice programme of music and
readings by the pupils. The first item was the
overture, "Vale of Love," by the orchestra of
the Toronto Opera House, under the direction of
Mr. W. J. Oberlander. The La Salle choir sang the
welcome chorus, "Benedictus qui Venit."
The pupils then presented the Archbishop with a
superbly illuminated address of unique design,
which read as follows:

To the Most Rev. John Walsh, D. D., Archbishop
Toronto:

MAY IT PLEASE YOUR GRACE—Longingly have
we looked forward to this joyous day to welcome
Your Grace to De La Salle Institute and to offer
you our heartfelt congratulations upon your eleva-
tion to the Metropolitan See of Ontario.
Your presence here to-day fills our young hearts
with joy and gratitude for many years of knowl-
edge and wisdom which the frequent visits of
our illustrious predecessor.
Your abundant graces have we learned of
your untiring zeal and devotedness in the sacred
cause of education in the western diocese of this
Province, when in almost every town and vil-
lage, a flourishing Catholic school stands under
the shadow of a majestic and beautiful temple,
consecrated by the Almighty God—"the Light of
the World."
Well have you understood that the true prosper-
ity of a country depends on its Christianity, and
its Christianity on its education, that the crown
and glory of a people are in schooling their youth,
and the handmaid of virtue is followed by the
benign influences of religion.
We rejoice to distinguish a prelate
to direct and guard our steps in the paths of learn-
ing and religion, and we fervently beseech our
divine Master to grant you many years of health
and happiness, as well as strength and vigor,
to labor in His holy service.
Humbly asking Your Grace's blessing on our
studies, we subscribe ourselves Your Grace's de-
voted children in Christ.

THE STUDENTS OF DE LA SALLE INSTITUTE.

His Grace received the address, made an
appropriate acknowledgment, and pronounced
his blessing upon the pupils on whose behalf
it was presented.

The scholars all acquitted themselves as
scholars on such an occasion invariably do, and
received as a reward the well deserved plaudits
of their friends and the approving smiles of
His Grace.

After the Christmas anthem, "Gloria in Ex-
celcis Deo," had been sung, His Grace distrib-
uted testimonials of merit to the more suc-
cessful pupils.

The Archbishop, at the close of this inter-
esting ceremony, said he was very glad indeed
to see so many fine young boys under the care
of the Christian Brethren in the Catholic
schools. One of the greatest comforts or con-
solations that a Catholic Bishop or Archbishop
could have was to see Catholic education pre-
vailing in a flourishing condition in every
part of his diocese. This was one of the most
important conditions of Catholic life—a sound
Christian, Catholic education. When he said
Catholic education he took for his motto that
which was written on the red flag on the wall
behind the platform—"Religion and Science."

"Religion we know," said Dr. Walsh, "is the
most important feature in our lives, the most
important element in our destinies. Time is
but the threshold of the eternal world. This
world is but one stage on the road of life—a
preparatory stage, but an important stage—and
in this stage religion plays a most important
part as regards our future. Just as the soul is
superior to the body, religion is superior to
every action in Catholic life. It is the first
step in the platform of Catholic education.
Its influence, the Archbishop continued, would
develop the mind, would form the conduct and
character and would be an important factor in
determining their success even in the pursuit
of national life, and it would constitute a neces-
sary condition of success in this life and a neces-
sary condition of happiness in the next—a neces-
sary condition for working out the problems of
immortal destiny. The teaching of religion in
the Catholic schools was the one necessary con-
dition, without which they need not have any
schools at all. They might as well have no other
schools if the Catholic religion were not the pre-
siding genius in them.

"Then," added His Grace, "we have secular
science, a knowledge of the things which en-
able us to fulfil the duties—the various voca-
tions of this life to which Divine Providence may
call us. We all know what are the social grades
here—some according to their talent and accord-
ing to their condition in the world will be called
to one position and others to another in civil
life. Some are gifted with more talents than
others, and those gifted with the highest talents
will work themselves into the higher grades of
civil life, while those possessing talents of a
lower order will take a lower place. Neverthe-
less it is the duty of the schools to cultivate the
talents of the children to the utmost extent.
These two things are necessary—(1) a Catholic
education under the benign influence of
religion; (2) secular knowledge, cultivating the
intellectual nature of man—shedding its earthly
the shell of this world, and its light caught from
the mind and heart, and leading them on the
road of rectitude and principle through this life
to the better eternal world. This is the theory
of Catholic education, and I am glad to find
that this theory is being worked out here in this
great city in our Christian schools, under the
care of our Christian Brothers, who have con-
secrated their energies to Christ. These Brothers
do not ask for pay—they work for the love of
Christ." His Grace expressed delight at the
prosperity of the schools, and stated that the
aim of his life had been to do his utmost for
education, to promote that education to fit the
children of Catholic parents to take their proper
place in the civil and social life of this country.
To fit them to do that they must be boys with
cleverness, well educated, and of a high standard
of honor and principle. Having impressed

upon the audience that the first school for boys
and girls was the home—the Christian home—
where the character of the greatest Catholic
men of the past had been formed—on the knees
of their mothers, the Archbishop observed that
if the home were not what it ought to be the
school could not supplement its teaching.

"As a Catholic Bishop," His Grace added, "I
have all my life endeavored to create a Canadian
priesthood throughout this country. My object
has been to take the boys of parents—to educate
them to make our priesthood racial of the soil.
Just as the mighty forest oak growing up rooted
in its native soil, so have I desired to see the boys
of this country consecrated to the Church. That
has been my wish—to see the priesthood of this
country racial of the soil, like the forest oak,
defying the tempest and the storm that may
sweep over the land. We must no longer
bear, we must no longer submit to the persecu-
tion that we endure at home. We must assert
our manhood and be the equals of our fellow-
countrymen.

I find another motto on the wall, "Patriot-
ism." I am a Canadian, heart and soul
although I do not forget my old home—Ireland.
My most sacred memories are with dear Ire-
land and her struggles, and my sympathies are
with her in her sorrows. But, nevertheless, I
am a Canadian at heart and sympathy. I
admire the country, I admire its Constitu-
tion, I admire its people. We should
inculcate in our boys the best senti-
ments of patriotism and love of country, for
this is their country. It is true that an un-
principled, an ignoble, a wicked crusade is
being preached against the Catholic minority
in Upper Canada at this moment. But I will
say this: I have full confidence in the sense
of justice of the Ontario people, and I say further
that this wave of fanaticism will not sweep
them into any act of injustice against the Catho-
lic minority of Upper Canada. I cannot for-
get now the noble sentiments expressed by a
noble son of Ontario—an able man and a good
man—the Hon. Mr. Blake—who said that the
Protestant majority of Ontario should treat the
Catholic minority not only with justice but
with generosity. (Applause.) That sentiment
does honor to his head and heart, and I would
say that that good man would grace any Senate
in the world. Furthermore, the sentiments he
gave expression to are the sentiments main-
tained by the great majority of the Protestant
people of Ontario, who, I am satisfied, will
never lend themselves to an injustice to the
minority composed of their Catholic fellow-
countrymen. I am called into the use of these
expressions by the word "patriotism" on the
wall. Let us love our country in spite of the
injustice preached against us at the present time
—an injustice which will not, which cannot,
prevail in a free country. (Applause.) While
I express hearty approval of the words of Mr.
Blake, I am not saying now whether I endorse
his politics or am opposed to them. (Applause
and laughter.) I will ask the reporters to bear
this in mind—that I neither say I endorse his
politics nor am opposed to them. I wish that
to remain where it stood."

After a few words appreciative of the work
done in the school, and testifying to the interest
he took in the educational and religious interests
of the people, the Archbishop resumed his seat
amid loud applause.
The programme closed with the "Benedictus,"
sung by the choir, and Bach's march, "Boston,"
rendered by the orchestra.

DEATH OF SISTER SHANNON.

The almost sudden death of Sister Catherine
Shannon occurred on Monday morning at the
Convent of the Sacred Heart in this city. The
deceased Sister had been ailing for more than a
year with pulmonary trouble. But she was
down in the chapel and around the house on
Friday and part of Saturday, so that few, if any,
were prepared for her sinking so rapidly and
exploding so suddenly. She had ample time, how-
ever, to receive all the sacraments of the Church,
and for more than a year was fully prepared at
any moment she might be called away, to meet
her Judge. Sister Shannon belonged to an ex-
ceptionally good Catholic family. Of seven sisters
in the family five have made the solemn
vows and taken the Religious habit. She lived
two after her in the Sacred Heart, London. One
is a Loretto nun in the Abbey at Toronto and
one had the happiness of dying a Sister of St.
Joseph at Mount Hope in this city about nine
years ago. The father of this exemplary house-
hold is Michael Shannon, who may be called the
patriarch of Dereham, County Oxford. He emi-
grated from the County Clare, Ireland, about
fifty years ago and settled on the farm he now
occupies. He has lived to see himself surrounded
with every comfort this world can afford and to
see a numerous progeny of children and grand-
children all devout and exemplary Catholics, of
which the five above mentioned are a sample
with perhaps other to follow in the path of a per-
fect Christian life. Mr. Shannon is now in the
eighty seventh year of his age and is yet hale and
hearty.

The funeral of Sister Catherine took place on
Thursday morning from the beautiful coronet
chapel. High Mass de Requiem was celebrated
by Rev. Father Boubat, Rev. Father Flannery
acting as deacon and Rev. Father Molphy as sub-
deacon. A full choir, composed of the lady
teachers and pupils, rendered the Mass in the
solemn dirge of the old Gregorian chant. The
Libera was sung and the last blessing pronounced
by the officiating priest when all that was mortal
of Sister Catherine was conveyed to her last rest-
ing place amid the sobs and regrets of many
and the grief and sorrow of all.

FIRST COMMUNION AT PRINCETON.

At Princeton, Ont., First Communion was
administered on the 18th inst. to twenty-two
children, by Rev. Joseph P. Molphy, P. P. of
Ingersoll. The sermon was very impressive,
being upon the excellence of the Holy Eucharist.
The children had been under preparation for
the solemn occasion for several weeks, Rev.
Father Brady, P. P. of Woodstock, and Rev.
George R. Northgrave, editor of the CATHOLIC
RECORD, having given them during that period
special instructions on Christian doctrine to pre-
pare them for so important an occasion. The
Misses Mienls and Bessie Murphy conducted the
choral part of the service with the parish choir,
and rendered several solos in beautiful and art-
istic style. In the same church there was mid-
night High Mass on Christmas day. The Misses
Murphy also assisted on this occasion. Princeton
church was dedicated about thirteen months ago,
having been erected by Miss Marsha C. who has
also furnished it elegantly with everything need-
ful for the celebration of the divine service.

rope he tied his bundle carefully, lest he should lose a twig on his way; then he threw his cloak around him, and leaning on a stick he took the shortest cut that led to the village. His legs shook a little as he trudged on, for the load was heavy and the snow deep; often he was obliged to stop and take breath, leaning against a tree.

VII.

Walking on bravely, though wearily, he came to an open place where several cross roads met; it was the Treves. Formerly, in the days of the Romans, it had been called Trivium, for there were three roads branching off; the Latin word has been corrupted into the French word Treves. Formerly there had been an altar dedicated to Mercury, the protector of the roadside, the god and friend of peddlars and thieves. The Christians threw down the pagan altar and erected in its stead a large crucifix of granite; on the basement, worn away by creeping plants, may still be read: An. Dom. 1314. During the Hundred Years War the image of Christ was broken, and its remains strewed the ground, but when the vicar of Joan of Arc had restored the Kingdom of France to the little King Bourgeois, the statue had been put back in its original place, and was much treasured in the neighborhood.

On the pedestal, with extended arms nailed to the cross the figure of Christ seemed to summon all sinners to take refuge in His embrace. The image was of large size, and in the folds of the girldie birds had made their nests, which had not been disturbed. The face was turned toward the east; the eyes, opened wide by intensity of suffering, were raised toward Heaven, as if they sought for the star which guided the wise men, and appeared to the shepherds of Bethlehem. By the side of the great crucifix had been planted mountainash trees, whose red berries recalled the memory of the drops of blood which fell from the Saviour's brow.

Marguerite loved to pray at the foot of the great crucifix of Treves because the men who had brought back her husband's body, had rested there and had prayed for the soul which had so suddenly been taken by death. This is why she had said to her boy: "When you pass before the crucifix of Treves stop and say a prayer."

VIII.

Jacques had not forgotten his mother's desire; he put down his load of wood and began to say his prayers, while the wind moaned drearily round him. He repeated the prayers which he had been taught at the village Catechism, held by Monsieur le Cure, and other words also which came naturally to his lips for they sprang from his heart. As he prayed he looked at the face of the Saviour on which the driven snow was falling; he gazed at the parted lips, the upturned eyes, with their expression of infinite suffering, the limbs convulsed by the last death struggle.

Jacques had been well taught; he knew that what he saw was only a representation of that terrible scene on Mount Calvary which had been related to him; but the memories it recalled were so vivid that he could not bear to look at it; he seemed to be witnessing the death of the Redeemer, and he was miserable; he longed to do something to comfort the Divine Sufferer. When he had finished his prayers he took up his load of wood and moved away. But after walking a few paces he turned and gazed again at the image of the Saviour. A gust of wind covered the figure with snow; Jacques thought of Calvary, and the cold suffered there, in addition to all the other tortures and stoppings. "Ah, poor poor Jacques! how cold you are!" and he came back to the crucifix, unwittingly standing on the very spot where his dead father had been laid.

He took off his cloak, and, by clinging to the stone girldie, he managed after climbing the pedestal, to reach the shoulders of the figure so as to throw his cloak over them; he took out the thorns which had looped it up, and spread it in such wise as to cover the figure. He got down, stepped back to judge of the result of his efforts, and was pleased, saying in his childish simplicity, "Now, at least, he does not look so cold."

Jacques ran off, while the biting wind blew round him and through his poor little cotton blouse. He flew down the hill like a young colt, feeling mean while the hard wood shaking up and down and bruising his shoulders. Breathless, he stopped at the foot of the hill near a ravine sheltered by trees from the snow and wind. Oh, how tired he was!

IX.

When little Jacques awoke he looked around and was greatly astonished. Where was he? The mountain, the dark sky, the forest, the wind? All gone; and there was his precious fagot of wood! That was gone, too; he thought he was dreaming, and rubbed his eyes. He had never seen the place where he was, nor had it ever been described to him. In vain he looked; he could understand nothing; but all was inconceivably beautiful. The air he breathed was soft and warm, and seemed to vibrate with delicious music. Jacques rose, but he could not feel the hard ground under his feet; he seemed to float on something soft which bore him up, and all his weariness had disappeared. A bright halo of light seemed to surround him. But what a beautiful cloak was thrown over his shoulders! Who could have given him such a cloak? He had never seen any one like it; the stuff seemed all so luminous, yet blue like the sky and as if spangled with stars. His hands—his poor little hands—cracked with cold, swollen with chilblains, hardened by rough work—why, they were as white and soft as the tips of swan's wings! Jacques was astonished, but he was not frightened; he felt no fear or anxiety; not only was he peaceful and happy, but there was a wonderful sense of relief, as if he had got rid of a heavy burden which had weighed him down hitherto, and of which he thought no more, being now as

if imbued with wonderful joy and delight.

"Where can I be?" he asked.

A voice, softer and sweeter than any music, answered:

"In My Father's house, the home of the righteous and of men of good will."

Jacques then saw before him, in a blaze of glorious light, Being like the Christ of the crucifix. Being like the Christ of the crucifix, but radiant and triumphant, but it looked like the Christ of the suffering Saviour, only glorified, with the thorn, sparkling like jewels, scattered at his feet. Sounds of heavenly music rose and filled the space around.

Jacques fell on his knees.

The voice spoke again:

"Fear not, dear child, to come to Me. Thou hast loved Me much; thy love was shown by the simplicity of a little child—but such is the Kingdom of Heaven. Enter now into the joy of My Lord."

Jacques extended his hands in supplication toward that Divine Vision and murmured:

"Mother!"

But as he spoke he heard a great fluttering of wings, and in the distance there was Marguerite, borne by angels, coming toward them. Jacques prayed, but his prayer was not like those he had said on earth; it was a song of ecstasy more beautiful than anything which he had ever heard, and as he prayed he felt happiness such as he had never imagined.

Marguerite drew near, no longer pale, red and emaciated, but gloriously beautiful, with that spiritual light which is the imperishable beauty of the souls of the just.

The angels laid her at the feet of the Redeemer, and she worshipped Him in whom she had believed, Him whom she had trusted, and who now rewarded her faith and trust. When she looked up two roils of the Blessed were beside her; she was between Grand-Pierre and little Jacques.

Oh! the joy of that meeting—and to part no more!

X.

At the top of the church steeple the Bells were talking together. The two youngest were cross as ever, and said to each other:

"The people of this village must be crazy! They cannot keep quiet! Do they suppose that we are not tired with yesterday's hard work? The midnight Mass, then the Mass of Dawn, then the Mass of the third Mass, then High Mass and Vespers, and the Angelus, and ever so much supplementary ringing—there was no end to it. And now we must begin again to-day, and we must be pulled, and shaken, and worried; there's the death knell, then the Mass for the departed, then the funeral! It is too much to expect of us. Will they never let us rest in peace? We are quite exhausted, and our sides are bruised by so much clanging. What is the matter with all those country people that they are hastening to church in their Sunday clothes? Poor Monache looks more fierce than ever, his mustache is quite black, and he keeps rubbing the back of his hand over his eyes; his cock hat looks ready for a fight, and the boys had better take care of themselves or they will have a hard time of it. Over there we see two coffins, a large and a small one; they are going to be put on the cart drawn by oxen; what is that to us, and why must we be forced to toll so loudly for those people?"

The old Bell, being wise and full of experience, soothed them:

"Be silent, ignorant children! you have not even a proper feeling of your own high position. You are blessed Bells; you are church Bells; your voice rings through the country and springs toward heaven; to men you say, 'Take care of your immortal souls!' To God you say: 'Oh, Father, have mercy on human frailty!' Instead of being proud of your mission, of being steady and prudent as you ought to be, you tinkle foolishly, like the silly bells of a tambourine. Do not be vain of your bright complexion and your clear voice; in my young days I was just like you, and you will be just like me; age will darken your complexion, and hard work will make your voice hoarse. When, during years, and still more years, you have rung for the festivals of the Church, for weddings, for baptism for funerals; when you have tolled for floods and fires, or pealed forth the call to arms at the approach of a conquering foe, then you will not complain of your fate; you will understand the things of earth; you will learn from the tears shed here below spring the joys up above."

"Ring, then, sweetly, gently, without sadness and without fear. Let your voices be soft as that of a dove. In your most plaintive peal let the song of hope be heard; for a poor, tormented soul may be changed into the glorious mantle worn by the blessed in heaven."

MAXIME DU CAMP.
(Translated from the French by A. E.)

TO OUR SUBSCRIBERS.

The SPECIAL ANNOUNCEMENT which appeared in our column some time since, announcing a special arrangement with Dr. B. J. KENDALL & CO., of Edinburgh Falls, Vt., publishers of "A Treatise on the Horse and its Diseases," whereby our subscribers were enabled to obtain a copy of that valuable work FREE by sending their address to B. J. KENDALL & CO., (and enclosing a two-cent stamp for mailing same) is renewed for a limited period. We trust all will avail themselves of the opportunity of obtaining this valuable work. To every lover of the horse it is indispensable, as it treats in a simple manner all the diseases which afflict this noble animal. Its phenomenal sale throughout the United States and Canada, make it standard authority. Mention this paper when sending for "Treatise."

Mother Graves' Worm Exterminator is pleasant to take; sure and effectual in destroying worms. Many have tried it with best results.

A MODEL ATTORNEY-GENERAL BECOMES CHIEF JUSTICE.

Wm. Coll, who was found guilty at Maryborough, of the manslaughter of District Inspector Martin, seemed to stand a fair chance of having the verdict against him quashed in the Court of Crown Cases Reserved. The judges were amazed of the bare-faced manner in which the jury was packed and the Attorney-General for Ireland, Peter O'Brien, passed a hard time in the re-hearing of the case. His ignorance of the law was scathingly expressed by Lord Chief Justice Morris, though perhaps his conduct arose more from impudent and unscrupulous disregard of justice than from mere ignorance. Coll's sentence, however, has been confirmed.

At the trial the principal witness, policeman Varrelly, on cross-examination, admitted that he had previously made a deposition in which he declared that he had mentioned all he saw present when Inspector Martin was killed, but in this list Wm. Coll was not named. Varrelly said that he had then made a mistake. This discrepancy made his testimony very dubious, especially as several credible witnesses testified that Coll was not present. The Attorney-General desired to correct the discrepancy by introducing a different deposition, which the judge would not allow him to do. The judge allowed, however, the general question whether Coll had been previously identified. This did not suit Mr. O'Brien, and, in the effort to convert, he wrote out the very words which the witness had prohibited and got the witness to swear to them.

When this matter was brought before the Court for Crown Cases Reserved the Lord Chief Justice said, indignantly, "It was an attempt to do by indirect means what the judge had decided could not be done by direct means. Such an attempt could not even in civil proceedings be tolerated."

At another period of the proceedings the judge said he was "contaminated for the lives of the accused, and those the lives of the stakes if they lose." Besides all this the judge elsewhere rebuked him for ignorance of the law, and the whole court was convulsed with laughter when Mr. O'Brien cited what is known as "a blind case" which had no relevancy to the occasion.

Such is the man, unscrupulous and ignorant of his duties, who has had the chief management of the Government prosecutions in Ireland. He is just the man to serve their purpose. And now the news is cable that Mr. O'Brien has been appointed Chief Justice for Ireland. Owing to the bare-faced manner in which he has been wont to pack juries whenever the Government desired to secure the conviction of Nationalists, and notably at the Maryborough trials, he is commonly known throughout Ireland as "Peter the Packer." One thing is, at all events, evident from his appointment, that the Government have no desire to conciliate the people among whom he is to dispense justice. There is no other part of the Queen's Dominion where the Government would presume to make an appointment so directly in defiance of the sentiments of the people.

Among the 1000 Islands.

Gananoque, Ont., is beautifully situated in the very midst of the Thousand Islands, but its citizens are equally as liable as those of other sections to Catarrh. W. B. Johnston, Druggist: "A prominent citizen of our town has been cured by the miraculous healing properties of your Nasal Balm. He has suffered for a long time from a severe headache over the eyes, and his head was so stopped up that he was in great distress. One application gave instant relief, and in two days he was entirely cured."

NATIONAL PILLS are a mild purgative, acting on the Stomach, Liver and Bowels, removing all obstructions.

Minard's Lintment Cures Diphtheria.

CATARRH.

A NEW HOME TREATMENT FOR THE CURE OF CATARRH, CATARRH, DEAFNESS AND HAY FEVER.

The microscope has proved that these diseases consist of a parasitic growth due to the presence of living parasites in the internal lining membrane of the upper air passages and sinuses. These parasites, the English language speaks of as "catarrh," and these parasites cannot be destroyed. The only remedy for these diseases is to apply an irritant remedy weekly, and even daily, thus keeping the delicate membrane in a state of irritation, accompanied by violent sneezing, allowing it no chance to heal, and as a natural consequence of such treatment not one permanent cure has ever been recorded. It is an absolute fact that these diseases cannot be cured by any application made oftener than once in two weeks, for the membrane must get a chance to heal before an application is repeated. It is now seven years since Dr. Dixon discovered the parasite in catarrh and formulated his new treatment, and since then his remedy has become household word in every country where the English language is spoken. Cures effected by him seven years ago are cures still, there having been no return of the disease. So highly are these remedies valued, and so great is the demand for them, that ignorant imitators have started up everywhere, pretending to destroy a parasitic growth, when they know nothing, by remedies, the results of the application of which they are equally ignorant. Mr. Dixon's remedy is applied only once in two weeks, and from one to three applications effect a permanent cure in the most aggravated cases. These remedies are a specific for catarrhal troubles generally.

Mr. Dixon sends a pamphlet describing his new treatment on the receipt of ten cents in stamps. The address is A. H. Dixie & Son, 308 King street west, Toronto, Canada.—Scientific American.

WHY YOU SHOULD USE Scott's Emulsion

It is Palatable as Milk. It is three times as efficacious as plain Cod Liver Oil. It is far superior to all other so-called Emulsions. It is a perfect Emulsion, does not separate or change. It is wonderful as a flesh producer. It is the best remedy for Consumption, Scrophula, Bronchitis, Wasting Diseases, Chronic Coughs and Colds.

Sold by all Druggists, 50c. and \$1.00

A PATRIOTIC ANCESTOR.

Father Fairbanks, pastor of St. Patrick's Church, Milwaukee, and author of "A Visit to Europe and the Holy Land," is a relative of the signer of the Declaration of American Independence. His mother's name, before marriage, was Franklin. Her grandfather, who was the youngest son of a large family, and who died in New York State in 1825 at the age of eighty years, was a cousin of Dr. Benjamin Franklin, statesman and philosopher, and a signer of the Declaration of American Independence. Although Dr. Franklin was a non-Catholic, he was an intimate friend of Charles Carroll, of an intimate friend of Charles Carroll, and Carrollton, and of Father Carroll, and being ambassador to a great Catholic nation, France, he chiefly influenced the appointment of Father Carroll as first bishop of Baltimore in 1789.

Make No Delay!

Is a perfect cure for croup and colds. I can recommend Hagyard's Yellow Oil, one bottle of which cured me of a very bad cold. I would say to all sufferers, make no delay in using it as it gives quick relief. W. J. KENN, Stittsville, Ont.

Life in a Lumber Camp.

While working in a lumber camp a year ago I caught a severe cold which settled on my lungs, I got no relief until I tried Hagyard's Pastoral Balsam, which cured me entirely. I highly recommend it to all sufferers.

J. S. L. WILSON, Maguetauau, Ont.



Then he clasped her with emotion, drew the maiden to his breast, whispered vows of true devotion. The old, old tale—you know the rest. From his clasped arms upspringing, with a tear she turned her eyes, and her voice with sorrow ringing, "I shall not see my bridal day."

This dramatic story broke him up badly; but when she explained that her apprehensions were founded on the fact of an inherited predisposition to consumption in her family, he bought a bottle of Dr. Pierce's Golden Medical Discovery for her, and the incuration of health, her husband's health, and the Consumption fastens its hold upon its victims, while they are unconscious of its approach. The "Golden Medical Discovery" has cured thousands of cases of this most fatal of maladies. But it must be taken before the disease is too far advanced in order to be effective. It taken in time, and given a fair trial, it will cure, or money paid for it will be returned.

For Weak Lungs, Spitting of Blood, Shortness of Breath, Bronchitis, Asthma, Severe Coughs, and kindred affections, it is an efficient remedy.

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\$500 OFFERED

For an incurable case of Catarrh in the Head by the use of Dr. Sage's Catarrh Remedy. By its use, soothing and healing properties, it cures the worst cases, no matter of how long standing. By druggists, 50 cents.

BURDOCK PILLS

A SURE CURE FOR BILIOUSNESS, CONSTIPATION, INDIGESTION, DIZZINESS, SICK HEADACHE, AND DISEASES OF THE STOMACH, LIVER AND BOWELS. THEY ARE MILD, THOROUGH AND PROMPT IN ACTION, AND FORM A VALUABLE AID TO BURDOCK'S BLOOD PURIFIER IN THE TREATMENT AND CURE OF CHRONIC AND OBSTINATE DISEASES.

NEUROVIGILANT CURED.

FR. WAYNE, Esq., Oct. 16, 1887. I hereby certify that I was very weak and nervous for several months, so that I could not sleep or work. Several physicians tried to cure me, but instead of getting better I became worse. In the month of April, of this year, I was advised to use Rev. Pastor Koening's Nervine. I used it one month only, I could sleep well, and felt so strong that I was able to work all this summer and fall. Subscribed to before me, a Justice of the Peace for Allen County, Ind. JAMES CRIPPEN. Our Pamphlet for sufferers of nervous diseases will be sent free of any address, and postage paid. This remedy has been prepared by the Reverend Pastor Koening, of Fort Wayne, Ind. For the past ten years, and is now prepared under his direction by the

KOENIG MEDICINE CO.,

10 W. Madison cor. Clinton St., CHICAGO, ILL. SOLD BY DRUGGISTS. Price \$1 per Bottle, 50 Cents for 25. Agents, W. E. Saunders & Co., Druggists, London, Ontario.

MANUFACTURING UNDERTAKERS

Wholesale and retail. Outside the company. Always open. R. DRICOLL & CO. 624 Richmond St., London, Ont.

DROPS WORM SYRUP

DESTROYS AND REMOVES WORMS OF ALL KINDS IN CHILDREN OR ADULTS. SWEET AS SYRUP AND GIVES THE MOST DELICATE FLAVOR.

CARRIAGES AND SLEIGHS.

W. J. THOMPSON & SON, Opposite Stevens House, London, Ont. Has always in stock a large assortment of every style of Carriages and Sleighs. This is one of the largest establishments of the kind in the Dominion. None but first-class work turned out. Prices always moderate.

NEW YEAR'S NOTICE.

Show your regard for your friends on NEW YEAR'S DAY by giving them A DRINK OF

JOHNSTON'S FLUID BEEF.

MADE IN A MINUTE by merely adding boiling water. Palatable, Warming, and Nutritious. The most Healthy Winter Beverage.

HEALTH FOR ALL.

HOLLOWAY'S PILLS & OINTMENT.

Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For Children and the aged they are priceless.

THE OINTMENT IS AN INFALLIBLE REMEDY FOR Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For Disorders of the Throat it has no equal. It cures PILES, SORE THROATS, BRONCHITIS, COUGHS, Colds, Glandular Swellings and all SKIN Diseases it has no rival; and for contracted and stiff joints it acts like a charm.

Manufactured only at Professor HOLLOWAY'S Establishment, 78 NEW OXFORD ST. (LATE 538 OXFORD ST.), LONDON. And are sold at 1s. 10d., 2s. 6d., 4s. 6d., 11s., 21s., and 38s. each Box or Pot, and may be had of all Medicine Vendors, throughout the world. Purchasers should look to the Label on the Pots and Boxes. If the address is not Oxford Street, London, they are spurious.

SOLID GOLD FILLED GOLD CASES

Having recently purchased the entire stock of watches of the Bankers and Jewellers, I have a large quantity of solid gold, silver, and gold-filled cases, which I will sell at a low price. I have also a large quantity of watches, which I will sell at a low price. I have also a large quantity of watches, which I will sell at a low price.

THE DOMINION Savings & Investment Society

LONDON, ONT. To Farmers, Mechanics and others wishing to borrow money on the Security of Real Estate. Having a large amount of money on hand we have decided, for a short period, to make loans at a very low rate, according to the security offered. The principal payable at the end of term, with privilege to borrow to pay back a portion of the principal, with any instalment of interest. Persons wishing to borrow money will consult their own interests by applying personally or by letter to

F. B. LEYS, Manager, OFFICE—Opposite City Hall, Richmond Street, London, Ontario.

70 Diamond Rings, 50 PAIRS GENUINE DIAMOND SCREW EAR RINGS.

26 Solid Gold and Silver Watches GIVEN AWAY

In our January, 1898, issue we published the first 100 names received in reply to our last issue. We will give away 25 in cash, a Solid Silver Watch, and 75 in diamonds. The first 150 persons who send us their names will receive a Diamond Ring, a pair of Diamond Earrings, a pair of Diamond Studs, a pair of Diamond Buttons, a pair of Diamond Cufflinks, a pair of Diamond Paperweights, a pair of Diamond Penholders, a pair of Diamond Pens, a pair of Diamond Pencils, a pair of Diamond Rulers, a pair of Diamond Compasses, a pair of Diamond Forceps, a pair of Diamond Tweezers, a pair of Diamond Scissors, a pair of Diamond Nippers, a pair of Diamond Files, a pair of Diamond Drills, a pair of Diamond Bits, a pair of Diamond Chisels, a pair of Diamond Planes, a pair of Diamond Saws, a pair of Diamond Axes, a pair of Diamond Hammers, a pair of Diamond Mallets, a pair of Diamond Wrenches, a pair of Diamond Screwdrivers, a pair of Diamond Pliers, a pair of Diamond Tongs, a pair of Diamond Claws, a pair of Diamond Pickaxes, a pair of Diamond Shovels, a pair of Diamond Spades, a pair of Diamond Axes, a pair of Diamond Hammers, a pair of Diamond Mallets, a pair of 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cannot tell me a spot on God's beautiful earth where the Roman Catholic Church is tolerated where it has power." Mr. Colby, a Protestant M. P., stated in Parliament at the last session: "There is no country on God's beautiful earth where a religious minority is so well off or so liberally treated as the Protestant minority of the Province of Quebec." In proof of the correctness of his statement he was elected last week in Stansfeld by a majority of 1044, over a bigoted Equal Rights man who opposed him. The Protestant minority in Belgium, France or Italy is not badly treated. Religious wars and bloodshed occur only in Mr. J. L. Hugh's country, the North of Ireland, and only in towns and cities where the majority is Protestant and Orange.

Life No. 8.—"That the late Archbishop Lynch settled what his child should read out of the bible." That was settled by about forty ministers of different denominations. All the Archbishop changed was the ungrammatical word "which" in the Lord's Prayer.

Life No. 9.—All Catholic children in Parkdale went to the common schools, while the taxes went to the separate schools in Toronto.

Life No. 10.—"Special privileges granted Roman Catholic separate schools in Ontario were denied to Protestant separate schools in Quebec."

Life No. 11.—All Catholics are compelled by law to support Roman Catholic separate schools."

Life No. 12.—"If the Jesuits had the power they would make short work of the Constitution."

No. 13.—"Roman education, where it has been tried, is an utter failure."

Thirteen lies in one lecture. Thirteen is an unlucky number. In 1863 Richard Scott's motion for the establishment of separate schools was opposed by thirteen members, all the others voting in favor of them. The same number voted against the Jesuits last March. It is an unlucky number. No wonder it is called the Devil's Thirteen.

VERY few, indeed, there are who will not read with pleasure as well as profit the noble and patriotic utterances of the Archbishop of Toronto, which we print on the first page. With regret and sadness we call to mind the vast differences between these sentiments and those expressed by the lay and clerical firebrands who are now busily employed in the effort to make a pandemonium of the Province. The good and great amongst us—Protestant and Catholic alike—will commend the distinguished prelate for this timely and most creditable pronouncement. In it they will recognize the ring of sterling patriotism—coming fresh and warm and vigorously from a large mind and a great Christian heart. We doubt not the deeds and words of the good Archbishop of Toronto will be long being about in that city of intolerance a better and happier condition of affairs. Malice and ignorance have done and are doing their worst, but such delinquencies as the one to which we refer will, we feel assured, confound and silence the malicious demagogues and instruct and edify the innocent who have been tormented about by the prevailing whirlwinds of bigotry.

The clerical and editorial friends of the young persons in Toronto who recently gave such deplorable displays of rowdiness, point to the fact that a like occurrence took place in Quebec, a Catholic city, when the Salvation Army was attacked and the members beaten. The cases are not by any means parallel. The attack was not made upon the Army because the members held religious opinions different from those of the majority of the people, but chiefly because their displays brought together an element which exists in every city that is at all times prone to create a disturbance. Priests and people alike condemned those guilty of the assault on the Army, and the administrators of the law dealt severely with them. It must not be forgotten that Quebec is not the only place where the Army suffered opposition. In this good Protestant city of London the Protestant authorities had some of the members arrested for disturbing the peace and creating a nuisance by their displays. The warrants were asked for by Protestants, and some members of the Army were sent to prison. This took place not in Quebec, but in London. Had it been in Quebec the sir of Ontario would be filled with cries of "Priestcraft," "Roman intolerance," etc.

SAM JONES is like most of the preachers. He knows where he is to-day, but has no fixed opinion as to where he will find himself to-morrow or the day after. He has, we are told by our American exchanges, rapped at the door of Episcopalianism, and admittance has been granted. How long he will remain in that fold it would be difficult to tell, but quite likely the wearing of the gown will bring on soreness of spirit. When he works himself into the enthusiastic mood, and takes to jumping and kicking and flinging his arms about him indiscriminately, and, too,

when he makes an effort to suddenly plunge his hands in the pockets of his pantaloons, that gown will enter a protest all the while.

The Committee of the New York Presbytery appointed to examine into the nature of the revision necessary to make the Westminster Confession reasonable, threw out that clause of the Confession which declares the Pope to be anti-Christ. An attempt was made by Dr. Hastings to interpolate it into the report, but the majority of the Committee refused to admit it, so that if the New York Presbyterians be allowed to have their way it will no longer be necessary to salvation to swear that the Holy Father is anti-Christ or "the Man of Sin."

The Winnipeg Free Press of 12th inst. puts the saddle on the right horse in the following commentary on the doings of the Toronto rowdies. It says:

"The Toronto Mail would like to be considered the organ of the Equal Rights Association. As a qualification it has steadily belittled the mobbing of Archbishop Walsh. It has spoken of those engaged in it as a lot of unruly boys, as a rabble, as a mob. No one supposes that they were respectable citizens; that men of any character or standing in the community were actually participants in the disgraceful affair, or even that Mr. Bunting or Dr. Wild had any hand in it. This was not necessary in order to connect the Protestant champions of Toronto with the assault. But not even the rabble, or the mob, would have been indicted to so gross an outrage if it had not been for the agitation against Catholics and Catholicism which the Mail and its like have done so much to foment. It was that agitation which inspired the assault, and on it must rest the responsibility. The mob was merely the agency through which those bad passions acted."

NOT ALL the members who constitute the Evangelical Alliance of the United States are filled with that hatred of Catholicity which is the characteristic of the majority. At the national convention of the Alliance recently held in Boston, several ministers gave utterance to the usual diatribes against Popery, whereupon the President, Mr. Dodge, of New York, gave them a gentle and gentlemanly rebuke. He excused their warmth of feeling first, and then added:

"As American citizens we must remember that a large and valuable portion of our population is connected with the Catholic Church, and that among its members are representative men of the highest value to the country; that the basis of their faith is the same creed as our own, and they number among their membership many of simple faith and earnest piety. If we would win them to what we think to be a simpler and better form of belief, it can be done only by the power of love, and by showing that our faith leads us to larger self-sacrifice, to a better understanding of social conditions, and to a sweeter and truer life. And words that seem to our Catholic brethren uncharitable and unkind, or savoring of the old persecuting spirit, will only compact them more thoroughly in their belief, and enlist popular sympathy in their favor."

It is indicative of the happy passing away of the old Know Nothing spirit in the country, that a leading Republican journal like the American of Philadelphia remarks on the occurrence: "How this impressed the Alliance is not said, but it certainly embodies the newer and better thought of the Protestant Church towards the Roman Catholic." We must add in fairness, that a majority of the speakers at the Conference had no sympathy with those whose aggressiveness was rebuked by Mr. Dodge. Even the clergymen, for the most part, declared that they had no wish to attack the Catholic Church. Their only desire was to save their own people from vice and indifference to all religion.

The American Protestant press generally speak in highly eulogistic terms of the proceedings of the Catholic Congress at Baltimore. The following from the New York Tribune expresses very fairly the common sentiment on the subject: "It is pleasant to find that the utterances of the congress were able and patriotic. The platform of principles adopted is fair and candid, and much of it will commend itself to Protestants as well as Catholics. It asserts in the strongest terms the loyalty of Catholics to American institutions, emphasizes the importance of education, calls attention to some of the dangers that threaten the social fabric, touches on the conflict between capital and labor, and calls upon Catholics to pay more attention than they have hitherto paid to the great philanthropic and reformatory movements of the age, and to work with non-Catholics in shaping Christian issues that are common to both."

The London Times exhibits a very different spirit in treating of the occasion. It acknowledges that the Catholic Church has before it a great future in the American Republic, but it says that Catholics accept the principle of religious liberty merely because they are in a minority, and are therefore unable to suppress other religious beliefs. The Times altogether ignores the fact that Catholics were the first in America to proclaim religious liberty, which they embodied as a principle in the Constitution of Maryland before it was thought of in the Protestant colonies. The Times also complains that the American people have permitted fifteen per cent.

of themselves "as anxious to hand themselves over to the direction of a priest as if they had been born under an effete monarchy, and had been ground down by a tyrannical oligarchy." This is simply equivalent to a denial that Christ has left on earth a Church which is bound to teach all nations the truths which He has revealed, and which all are bound to accept.

ST. PAUL'S NEW CHURCH.

Toronto Empire, Dec. 28rd. Vast congregations crowded the beautiful new church of St. Paul's at the morning and evening services yesterday. Perhaps on the continent there is not a more chaste temple in its style of architecture. The plan is cruciform, embracing a vast nave, and spreading aisles and transepts, apse, chancel and side chapels, lofty canopy and sacristy. The basement, which extends beneath the entire area of the church proper, contains a spacious cryptical church and sacristy besides the accommodation required for the heating and other apparatus. This cryptical church will be used for week day services for the impartation of religious instruction to the children of the parish, for confraternity meetings and other purposes. To speak of the external view of the church, the front of the great nave or facade, for it is of course the principal view, is strikingly beautiful with its triplet arcades, the lower of the Ionic order and the upper of the Corinthian. The side fronts in style correspond and the lofty bell tower on the left, when everything is complete, including the varied masses in the dome and spandrels, will present a combination of architectural beauty as magnificent as anything in its style in the world, and the Italian style is perhaps beyond all others beautiful.

THE INTERNAL VIEW DESCRIBED.

A detailed description of the articles and all the external features has already been published in the Empire, but the internal view in its present almost complete beauty cannot be passed over without a word being said of it. The church is entered through a noble vestibule. The general impression which is created by a critical survey of the swelling vaults and arches, the long rows of Ionic columns connected by rounded arches with the varied order of columns above, in the transepts and chancel, is one of the most noble and beautiful. Everything is classic, chaste, beautiful and harmonious. The windows are yet to be filled in with designs and the fresco work has to be done, but the architect who has carried the work so far may be trusted to enhance the harmony of the whole in these particulars. Both will be the work of the most noted artists, and it is well that it should be so. The acoustic qualities as tested yesterday are perfect and the heating and ventilation are on the most modern plan. Not a fault can be found anywhere, and it may be said that the architect, Mr. Joseph Conolly, R. C. A., has in this splendid structure erected a monument to his own name.

The following are the general external dimensions of the church: Total length, 174 feet; width across nave and aisle, 70 feet; width across the transept, 100 feet; height of campanile, 120 feet. The seating accommodation will, in the upper or chief church, be for about 1,250 persons, and for 1,500 in the lower; but both churches will, when needed, have capacity for considerably larger number. The cost of the church when completely finished and equipped will exceed \$200,000.

THE MORNING CEREMONY.

The blessing and dedication of the church took place yesterday at 11 a. m. Archbishop Cleary, of Kingston, performed the ceremony. Among the immense congregation were noticed: Hon. Frank Smith, Messrs Thomas Long, Eugene O'Keefe, W. J. Kelly, George W. Kelly, W. A. Murray, James Murray, Hon. T. W. Anglin, Patrick Boyle, Michael McConnell, Chevalier Macdonell, Patrick Sheedy, James Wright, T. K. Haffey, John O'Neill, John Macdonald, Wm. Burns, Oha. Burns, J. P., James J. Mallon, James Byrne, Thomas Dalaney, P. Cianey, Bro. Peter Odo Baldwin, James Larkin, J. Du Bois, M. Dwan, Daniel Small, G. McManus, John Hughes, Edward McKowen, Dr. A. O'Sullivan, P. Kearney, James O'Brien, John McGrand, Joseph Conolly, R. C. A., Wm. O'Connor, George Darby, W. R. Hughes, F. W. Gerald Fitzgerald, Thos. McCarthy, J. Linden, J. E. Mulligan, F. McGarry, E. Mulqueen, John Mulqueen. The Mass was sung by Vicar General Rooney, assisted by Father Gilmare, as deacon, and Rev. Father Collins, of St. Michael's, as sub-deacon. Father Vincent acted as deacon of honor.

Father Rooney told the congregation that though his Grace Archbishop Walsh had been announced to preach the dedication sermon, he found himself so ill that morning that he could not do so, though he very much wished it. The vicar general knew that this would be a general disappointment and Archbishop Cleary would have preached instead, but he too was unable to stand on his feet for any considerable length of time.

THE MUSICAL SERVICE.

The music was supplied by a picked choir, but the organ not having been put into the church the vocation that did duty temporarily disadvantaged very much the general effect. The Mass sung was Mozart's first Mass in C. The director was Mr. L. J. Richardson, of the Church of Our Lady of Lourdes, but although he had the gens of his choir and the brilliant leaders of St. Michael's, it must be said that the splendid Mass was not sung with that crispness and finish which characterized its production at the Church of Our Lady of Lourdes. The vocation was, no doubt, to blame for the want, but no one could have done better than Miss McElderry, who was organist. It may be considered grossly unfair to criticize, but it would be more unfair to speak, under the circumstances of temporariness of everything as perfect. Indeed, it might be said that Father Morris did excellently, and he must have worked very hard to get things in the shape they were in. It is well, however, for the sake of the artists who came to the church, to say they had to perform under disadvantages. But after all has been said, the congregation yesterday listened to vocalism deserving of the highest praise.

The vocalists in the Kyrie Eleison were Miss Scott and Mr. O'Connor. The offertory piece, Mariann's Alma Redemptoria, was sung by Mrs. McGinn. Miss Minnie McGrath sang the Agnus Dei exquisitely. The soloists in the Eucharistic and Benedictus were, in addition to the names already given, Miss Dick, also, and Mr. Gendron, bass.

THE VESPER SERVICE.

Vespers at 7.30 were sung by Rev. Father Lynch. The music was very good, a feature being Mr. Anglin's singing of Clifton's Ecce Deus Saluator. The sermon was preached by Rev. Father McGinn. The subject was the "Blessed Virgin." He said the name of the Mother of God had been revered from the time of the apostles down to the present day. This honor is approved by the highest authority in the eyes of faith. People object to honoring the Mother of God for fear that she may usurp the place of God, but these people should remember that all the privileges of the Virgin Mother are only rays from God, so that she robs Him of nothing. The eye that sees the landscape enriched with the glorious flood of sunshine can better comprehend the glory of the orb of day, and in the same way the contemplation of the privileges bestowed on Mary will serve to a nobler conception of God. It is also said that the Scriptures are silent with regard to the Blessed Virgin. He quoted in reply to this St. Bernard, and turned again to Genesis: "The woman shall crush the serpent's head," and the fulfillment thereof at Calvary. He also quoted St. Luke and many other authorities, among others the Apostles' Creed: "I believe in God the Father Almighty and in Jesus Christ His only Son our Lord, who was conceived by and born of the Virgin Mary." With respect to the honor bestowed on Mary by the early Church, he referred to Nestorius in the fifth century. Let us not call the Blessed Virgin the Mother of God lest we might seem to make her a goddess." Against this teaching the people arose and the name of the Virgin was vindicated. He also referred to the words of Christ dying on the cross, "Mother, behold thy Son," and to St. John, "Son, behold thy Mother." Thus was Mary as the Mother of God the Mother of all who are in brotherhood with Christ.

His Lordship Bishop O'Mahony gave the benediction.

THE MYSTERY OF CHRISTMAS.

Everything is mystery in this holy season. The Word of God, whose generation is before the day star, is born in time—a child is God—our Virgin becomes a Mother, and remains a Virgin—things divine are conmingled with those that are human—and the sublime, the ineffable antithesis expressed by the Beloved Disciple in those words of the Gospel: *The Word was made Flesh*, is repeated in a thousand different ways in all the prayers of the Church; and rightly, for it admirably embodies the whole of the great portent which matters in one Person, the nature of man and the nature of God.

The splendor of this mystery dazzles the understanding, but it inundates the heart with joy. It is the consummation of the designs of God in time. It is the endless subject of admiration and wonder to the angels and saints; nay, is the source and cause of their beatitude. Let us see how the Church offers this mystery to her children, veiled under the symbolism of her liturgy.

The four weeks of our preparation are over—they were the image of the four thousand years, which preceded the great coming—now we have reached the twenty-fifth day of the month of December, as a long-expected place of sunset rose. But, why is it that the celebration of our Saviour's birth should be the perpetual privilege of this one fixed day; whilst the whole liturgical cycle has, every year, to be changed and remodelled, in order to yield that ever-varying day, which is to be the feast of His Resurrection—Easter Sunday?

The question is a very natural one, and we find it proposed and answered, even so far back as the fourth century; and that too, by St. Augustine, in his celebrated epistle to *Januarius*. The Holy Doctor offers this explanation. We solemnize the day of our Saviour's Birth, in order that we may honor that Birth, which was for our salvation, and that the priest, during the week, on which He was born, in joy of any mystical significance. *Sunday*, the day of our Lord's Resurrection, is the day marked in the Creator's designs, to express a mystery, which was to be commemorated for all ages. St. Ildoro of Seville, and the ancient Interpreter of Sacred Rites (who, for a long time, was supposed to be the learned Alcuin), have also adopted this explanation of the Bishop of Hippo; and our readers may see their words interpreted by Durandus, in his *Rational*.

These writers, then, observe, that as, according to a sacred tradition, the creation of man took place on a Friday, and our Saviour suffered death also on a Friday, for the redemption of man; that as, moreover, the Resurrection of our Lord was on the third day after His death, that is, on a Sunday, which is the day on which the Light was created, as we learn from the Book of Genesis—"The two solemnities of Jesus' Passion and Resurrection," says St. Augustine, "do not only remind us of those divine facts; but they moreover represent and signify some other mysterious and holy thing."

sun begins to gain his ascendancy over the reign of gloomy night, and show to the world his triumph of brightness.

During Advent we joined our prayers with those of the people of the Old Testament, and with our holy mother the Church we cried out to the Divine Orient, the Sun of Justice, that He would deign to come and deliver us from the two-fold death of body and soul. God has heard our prayers, and it is on the day of the winter Solstice—which the Pagans of old made so good of by their fears and rejoicings—that He gives us both the increase of the natural light, and Him who is the light of our souls.

St. Gregory of Nyssa, St. Ambrose, St. Maximus of Turin, St. Leo, St. Bernard and the principal liturgists, dwell with complacency on this profound mystery, which the Creator of the universe has willed should mark both the natural and the supernatural world. We shall find the Church, also making continual allusion to this mystery of Christmas, as she did in that advent hymn, namely: "On this the day which the Lord hath made," says St. Gregory, of Nyssa, "darkness decreases, light increases and night is driven back again. No, brethren, it is not by chance, nor by any created will, that this natural change begins on the day when He shows Himself in the brightness of His coming, which is the *Spiritual Life of the world*. It is nature revealing, under this symbol, a secret to them whose eye is quick enough to see it; to them, I mean, who are able to appreciate this circumstance of our Saviour's coming. Nature seems to me to say: Know, O man! that what is hidden which I show thee, there lies mystery concealed. Hast thou not seen the night, that had grown so long, suddenly checked? Learn hence, that the black night of sin, which had got to its height by the accumulation of every guilty device, in this day stopped in its course. Yes, from this day forward, its duration shall be shortened, and at length there shall be naught but light. Look, I pray thee, on the sun; and see how his rays are stronger, and his position higher in the heavens: learn from that, how the other Light, the Light of the Gospel, is now shedding itself over the whole earth."

"Let us, my brethren, rejoice," cries out St. Augustine: "this day is sacred, not because of the visible sun, but because of the birth of Him who is the invisible creator of the sun. . . . He chose this day to be born on, as He chose the mother He was to be born from, and He made both the day and the mother. The day He chose was that on which the light begins to increase, and it typifies the work of Christ, who renews our interior man day by day. For the eternal Creator having willed to be born in time, His birthday would necessarily be in harmony with the rest of his creation."

There have been men who dared to scoff at Christianity as a superstition because they discovered that the ancient Pagans used to keep a feast of the sun, on the winter Solstice! In their shallow erudition, they concluded that a religion could not be divinely instituted, which had certain rites or customs originating in an analogy to certain phenomena of this world; in other words, these writers denied what Revelation asserts, namely, that God only created this world for the sake of His Christ and His Church. Our holy facts, which these enemies of our holy religion brought forward as objections to the true faith, are, to us Catholics, additional proof of its being worthy of our most devoted love.

Let us, now, respectfully study another mystery:—that which is involved in the place where this birth happened. This place is Bethlehem. Our St. Basilienus, says the prophet, shall He come forth, that is to be the Ruler in Israel. The Jewish priests are well aware of the prophecy and in a few days hence will tell it to Herod. But why was this insignificant town chosen in preference to every other, to be the birth-place of Jesus? As attention is drawn to this mystery, the name of this city of David, *the house of Bread*; therefore did He who is the living Bread come down from heaven, choose it for His first visible home. Our fathers did eat manna in the desert and are dead; but lo! here is the Saviour of the world come to give life to his creature man, by means of his own divine flesh which is most indeed. Up to this time the Creator and the creature had been separated from each other; henceforth they shall abide together in closest union. The ark of the Covenant, containing the manna which fed the body, is now replaced by the ark of a New Covenant, purer and more incorruptible than the other—the incomparable Virgin Mary, who gives us Jesus, the Bread of Angels, the nourishment which will give us a divine transformation for, thus Jesus himself has said: He that eateth my flesh abideth in me, and I am Him.

It is for this divine transformation that the world was in expectation for four thousand years, and for which the Church prepared herself by the four weeks of Advent. It has come at last, and Jesus is about to enter within us, (we will but receive Him. He asks to be united to each one of us in particular, just as He is united, by His incarnation, to the whole human race; and for this end, He wishes to become our Bread, our spiritual nourishment. His coming into the souls of men, at this mystical season, has no other aim than this union, as it comes, not to judge the world, but that the world may be saved by Him, and that all may have life, and may live more abundantly. This divine Lover of our souls will not be satisfied, therefore, until He has substituted Himself in our place, so that we may live not we ourselves, but He in us; and in order that this mystery may be effected in a sweeter way, it is under the form of an Infant that this Beautiful Fruit of Bethlehem wishes first to enter into us, there to grow, afterwards, in wisdom and age before God and men.

And when, having thus visited us by His grace and sanctified us in His love, the great mystery of the 25th of December, being the Feast of our Saviour's Birth, has reference, not to the division of time marked out by God Himself and which is called the week; but to the course of that great luminary which gives life to the world, because it gives it light and warmth. Jesus, our Saviour, the light of the world, was born when the light of idolatry and error was the darkest; and the day of His Birth, the twenty-fifth of December, is that on which the material

regret being obliged to notice only in a passing way. It is, that, from the day itself of our Saviour's birth even to the day of our Lady's Purification, there is, in the calendar, an extraordinary richness of saints' feasts, doing homage to the master feast of Bethlehem, and clustering, in adoring love, round the crib of the Infant God. To say nothing of the four great stars, which shine so brightly near our Divine Son, and from whom they borrow all their own grand beauty—St. Stephen, St. John the Evangelist, the Holy Innocents, and our own St. Thomas of Canterbury.—What other portion of the liturgical year is there, that can show within the same number of days, so brilliant a constellation? The radiant line of Roman Pontiffs, the two Grand Luminaries, St. Peter and St. Paul; the first, in his chair of Rome; the second, in the miracle of his conversion. The martyr host sends as the splendid champions of Christ, Timothy, Ignatius of Antioch, Polycarp, Vincent and Sebastian. The radiant line of Roman Pontiffs sends us four of its glorious links, namely, Sylvester, Telephorus, Hyginus, and Marcellus. The sublime school of Holy Doctors offers us Hilary, John Chrysostom, and Ilderphonus; and in their company stands a fourth Bishop—the saintly Francis of Sales. The Confession of the Creed is represented by Paul the Hermit, Anthony the conqueror of Satan, Maturus the Apostle of the cloister, Peter Nolasco the deliverer of captives, and Raymond of Pennafort, the oracle of Canon Law and guide of the consciences of men. The array of Defenders of the Church deposes the pious King Canute, who died in defence of our Holy Mother, and Charlemagne, who loved to sign himself "the humble champion of the Church." The choir of holy virgins gives us the sweet Agnes, the generous Emerentiana, the invincible Martina, and lastly, from the saintly ranks which stand below the virgins—the holy widows—we have Paula, the enthusiastic lover of Jesus' crib. Truly, our Christmas-tide is a glorious festive season! What magnificence in its calendar! What a banquet for us in its liturgy!

A word upon the symbolism of the colors used by the Church during this season. *White* is her Christmas-vestment; and she employs this color at every service from Christmas Day to the octave of the Epiphany. To honor her two martyrs, Stephen and Thomas of Canterbury, she vests in red, and to console with Rachel weeping her murdered innocents, she puts on purple; but these are the only exceptions. On every other day of the twenty she expresses by her white robes, the gladness to which the angels invited the world, the beauty of our Divine son that has risen in Bethlehem, the spotless purity of the Virgin Mother, and the clean-heartedness which they should have who come to worship at the mystic crib.

During the remaining twenty days the Church vests in accordance with the feast she keeps; she varies the color so to harmonize either with the red roses which wreath a martyr or with the white or castles which grace her Bishops and her confessors, or, again, with the spotless lilies which crown her virgins. On the Sundays which come during this time—unless there occur a feast of a double class requiring red or white; or, unless Septuagesima has begun its three mournful weeks of preparation for Lent—the color of the vestments is green. It is, say the interpreters of the Liturgy, to teach us that in the birth of Jesus, who is the flower in the field, we first received the hope of salvation, and that, after the bleak winter of heathendom and the synagogue, there opened the verdant springtime of grace.

FROM DON GUERANGER.

A Christmas Greeting.

A Happy Christmas-tide to every one. Though from the festive board some guests are gone, And yet not gone, for to each vacant place There cometh one who hath an angel's face! And there is left a store of life and love, Links which unite us here to those with us. A happy Christmas-tide, and let the poor Strive with a cheerful heart from every door. If in our hearts there's strife with kin or friend, For Jesus' sake let the contention end, Ere the year is hidden 'neath its fall, Thank we the Lord, to be at peace with all.

FORTY HOURS DEVOTION.

On Sunday morning at the High Mass in St. Peter's Cathedral, London, the devotions of the forty hours' adoration of the most Blessed Sacrament were commenced. Rev. Father Conolly, P. P. Biddulph, was celebrant, Rev. Fathers Kennedy and Noonan acting as deacon and sub-deacon. Rev. Father Tierman, rector of the cathedral, was master of ceremonies and preacher on the occasion. His text was: "It is My delight to be with the children of men." Rev. Father Tierman spoke at length on the love that God hath for all men, on the love which Jesus gave proof of in the institution of the great sacrament of the Holy Eucharist, in which He truly becomes Our Emmanuel, a God with us. He exhorted all his hearers to return love for love to God, to abandon sin and become restored once more to God's sweet love by partaking of the Bread of Life, and thus securing the best possible means of enjoying a holy and happy Christmas.

Over four hundred persons received Holy Communion on Sunday morning. There was a large attendance at the devotions on Monday and Tuesday, at least one thousand people having availed themselves of the opportunity to make their peace with God and "prepare the way of the Lord."

SUCCESSFUL MISSIONS.

Last week very successful missions were held in the churches at Strathroy and Watford. The opening sermon was preached on Sunday, December 15th, by the pastor, Rev. Father McKeon. All the services were well attended, many coming from a distance of twelve and fifteen miles. Eloquent and practical sermons were preached by Rev. Father Bayard, P. P., Sarnia; Rev. Father Corcoran, P. P., La Salette; Rev. Father Gnam, P. P., Wyoming; Rev. Father Kennedy, P. P., London; Rev. Father McGee, P. P., St. Augustine; Rev. Father Dixon, P. P., Port Lambton; and Rev. Father Hodgkinson, P. P., Woodlee. Masses were celebrated at 6, 7, 7.30, 8, 8.30, 9 and 10 o'clock, and about five hundred received Holy Communion.

FATHER EGAN IN REPLY

TO THOSE WHO MAINTAIN THAT THE CHURCH IS, AND ALWAYS HAS BEEN, THE ENEMY OF CIVILIZATION AND PROGRESS.

To the Editor of the Richmond Hill Liberal:

In my last letter I dealt with the Bible question, and I showed conclusively that the Church was not hostile to its circulation, but on the contrary. In your next issue a letter appeared, purporting to be a reply to mine. This letter did not deny my proposition that the Church is not the enemy of the Bible, neither did it call in question any of my statements, much less did it refute any of my arguments. It merely repeated many of the old stereotyped charges of ignorance, and superstition, etc., against the Church. As these charges have been revived by one evidently whose reading has not been extensive, and who has not by any means answered my letter, or any portion of it, as may be seen, I can repeat it over, and so were it not that the occasion affords me an opportunity of stating the truth of the matter. He gives no proofs—what need of proofs for charges against the Catholic Church? He merely makes the charge, and leaves it to me. He might have stated his proposition, for example, "I charge the Catholic Church with hostility to civilization and progress," and I prove it then, then give his proofs, if he had any. But no, the venoison of these people is to protest, to destroy. For the last three hundred and fifty years they have not built up any system on which they agree. The only principle of union amongst them is their hatred and hostility to Catholics whose unity they can neither conquer nor imitate.

Last week the Evangelical Alliance in session in Toronto discussed the subject "Christian Union," not forgetting to season their discourses with a spice of Roman aggression. Rev. Principal Grant is reported in the Globe of the 5th inst. to have said: "We cannot live on protesting, we can live only on Christianity. A protest having done its work, we must now aim at forming a Protestant Catholic Church, and that as a step to the only true ideal, the reorganizing of the Church Catholic, or Universal." This candid admission on the part of the Principal would imply that hitherto their only life consisted in protesting, without any particular form of Christianity. But he says this will not do any longer, and some element more Christian must be introduced. The Principal is right. The protest has done its work. It has divided the Christian religion into over four hundred sects, each protesting against the other, but all with one obnoxious protesting against the alleged errors of Romanism, and all true to the original instinct of their progeny, still protesting against our existing forms of worship, without adopting permanently any creed of their own. The protesting speeches from their pulpits, commonly called sermons, have produced their natural result, and hence the professional character of the ministers is weakened, their statements are doubted, their assertions disbelieved, and their influence lost, except with the illiterate, whom they deceive on any other basis is more monstrous.

But it is true that the Catholic Church is the enemy of progress and civilization? If you mean by progress Divorce, Polygamy, Secularism, etc., yes, such things are not the result of Catholic teaching. If you mean by progress that continuous advance in the feats of the human mind, whether in the regions of the purely intellectual or in the practical applications of thought in the material world, the Church has not been the enemy, but the best friend and aid in this world's march to the highest ascents of progress. The mission of the Church is to teach truths of the supernatural order, but as truths in this natural order are from God, as well, the truths in both orders will not contradict or destroy each other, though having different spheres. On the contrary they will be a mutual aid to each other. Hence the Church always interested herself in the glory which resulted to religion from being the foster mother and patroness of learning and science.

It will not be denied that there was intellectual progress before Luther preached in Wittenberg, and the world owed it to the Catholic Church. If Gutenberg had waited for seventy years longer before inventing the printing press, and printing the Bible, if Columbus had delayed thirty more years before discovering America; what eloquent orations would have been on the glories of the Reformation, which would have given us the printing press, snatched the Bible from monastic cells, and spread it through the world, and inspired Columbus to sail boldly on the broad ocean in search of a new continent. It is no wonder that the world has made gigantic leaps in the road of progress since the invention of printing. This progress is falsely attributed to the Reformation, when in fact it is due to the rich and varied treasures of the past, the fruits of the patient toil of the Catholic Church for eight hundred years. What culture and progress Protestant countries have shown since the sixteenth century followed as the natural consequence of the activity and discoveries of former periods.

It was the Catholic Church that founded all the great universities of Europe, and established the first free school for the people. If the Church were the friend of mental darkness, she had the golden opportunity during the middle ages to display her spirit and to scatter to the winds the sources of enlightenment which she alone possessed. What did she do? The answer should forever silence her calumniators. She gathered up with loving care beneath the folds of her mantle the literary treasures of the past, not only the sacred scriptures and the writings of her own doctors, but all that she could find of the monuments of profane learning from Greece and Rome. She appointed her monasteries to be the depositories of

her treasures, and commissioned her monks to guard them and by their pens to perpetuate them. What time was not given to prayer, the monks spent teaching the barbarians agriculture, and copying manuscripts for the benefit of generations yet unborn. The Church set to work to dissipate the darkness that had settled on the world outside of her sanctuaries. Profane learning belonged to the natural order, but the natural order was unfit to guard and spread it, and also came to the rescue.

The progress and enlightenment of the present day are largely due to the invention of printing, which is of Catholic origin; but Protestants attribute the advancement of literature to the Reformation, though its progress is due to the discoveries already made by Catholics, as the art of printing afforded facilities which before it did not exist. Protestants had little direct influence upon literature or science. It built up it is true some universities, not half as many as it destroyed, and contributed liberally to Biblical lore, such as it was. Not much more can be asserted to it. Nor could it will be otherwise, since being so divided it has no power of organization, and can never exercise much positive influence, except where all join in the cry of protesting against the aggressions of Romanism. That's their strong point.

One of the first acts of the so-called reformers was to confiscate and destroy the noble institutions reared up by the Catholic Church to the spread of education, and then charge the Catholic Church with hostility to learning. Next they tear violently from Catholics their property, and then charge them with poverty. Let those who feel disposed to deny these facts, first read the Penal Laws on the English Statute Books. Let them read the list which they will find in Cobbi's works of these institutions, and then charge the Catholic Church with ignorance and superstition. Can we wonder that those who thus become enriched with the spoils of the Church should have labored to asperse the character of her ministers who were the previous holders of the property? It is a principle of perverse human nature to hate those whom we have injured, and the spirit of bigotry in regard to the Catholic Church exhibits a frightful carrying out of this maxim.

Who raised up the Universities of Oxford and Cambridge, and endowed them before the Reformation was thought of? Who built the magnificent Cathedral of Westminster Abbey, Yorkminster and hundreds of the magnificent cathedrals and abbeys in Great Britain, now in the possession of Protestants. The equals of these structures have not been erected in Protestant times, and yet Catholics who designed and created them are charged with being the sworn enemies of the fine arts. Again another enactment of the reformers was to deprive Catholics of the benefits of education. Any one who has read history will not deny this. After all this it is not a burning shame to repeat the charge that Catholics are hostile to education.

Neither have Catholics been behind in discoveries and inventions. Nicholas of Cusa, taught that the earth moved, not the sun, one hundred years before Galileo, 1431, and was created Cardinal for his learning. Copernicus, a priest, taught the same in 1500, under the protection of Pope Paul III, and an Irish Bishop, Virgilius, first formed a correct theory of the rotundity of the earth. Catholic first read the field of the heavens through the telescope, and a Pope regulated the calendar. Father Secchi, who died lately in Rome, was the highest authority on astronomy. A Catholic discovered galvanism, another discovered the compass, another the barometer, and another the vented gunpowder. A Jesuit, Father Dunn, discovered and utilized the properties of gas. Spectacles were invented by a monk of Pisa. The first treatise on algebra was given by Lucas Paccioli, a priest. The Arabian system of arithmetic was introduced into Europe by Garbert, afterwards Pope Sylvester II. In later times a greater sculptor, Canova, was a Catholic; the greatest moral philosopher, Adam Miller, a Catholic; the most learned biblical Wiseman (Cardinal) was a Catholic. Raphael was a Catholic. Catholics almost monopolize singing, painting and architecture. The oldest example of known learning in the world, the treatise of a learned priest, Hucbald, it was Guy, another priest, that introduced the scale of musical notes into church singing. The inventor of the church organ was a Catholic. Most of the great music composers have been Catholics—Mozart, Hayden, Clementi, Pergolesi, Beethoven, Carl Maria von Weber, Donizetti, Bellini, Verdi, Gounod, etc., nearly all musical artists, were Catholics. The greatest inventor of all, Albert Durer, a Catholic priest. Paper was invented by Catholics. The first almanac printed appeared in 1474. The first printing press ever set up in England was placed in Westminster Abbey by William Caxton, a Catholic. The first book printed in America was the Spiritual Leader of St. John Chinoque, printed in Mexico in 1535, by John Pablos, a Catholic.

This sketch I know is very imperfect, but I think it is sufficient to vindicate the Church from the charge of hostility to learning and progress, and I think it ought to make those ashamed of themselves who either through ignorance or malice make such charges. The feature of the movement in more modern times is that in both Catholic and Protestant countries the development of the natural order is left very largely to that order itself, where indeed it properly belongs. Individuals or governments without reference to Church organizations push forward literature and science. The natural order is now able to take care of itself, as it was in ages past, and the Church has no need to bestir on it that fostering care at one time absolutely necessary. This being the fact, when literary or scientific progress is made in a country, Catholic or Protestant, it does not follow that the glory belongs to Protestantism or Catholicism. Neither in the one nor the other is to one or the other to be awarded through apathy or from bad government shows itself indifferent to progress. We claim that through the middle ages, and before printing, the clergy of the

Catholic Church, and they alone, were the guardians of learning and civilization. Since the Reformation till recently Catholics in Great Britain and Ireland have been placed at great disadvantages by the enactments of a Protestant government, which prohibited the education of Catholics. In view of these facts it is unfair to charge them with ignorance and want of culture. Since the advent of the printing press we do not claim all the achievements of science and progress. We only ask what the Protestant ministers are now crying out for, and what the boys wanted when they stoned the Archbishop and raised the convent—Equal Rights.

I shall attend to other objections in my next letter. J. J. EGAN.

FATHER AYWARD SPEAKS AGAIN.

To the Editor of the St. Thomas Times:

Sir—In reply to my first letter you state that there is in it much "froth and fury." If such were the case you should not have assumed the same tone in your editorial of the 5th, for any one can see in it that solid grandeur you exhibit—here and there, hatred, daring assumptions and striking misrepresentations against the Catholic Church appear in every paragraph. If in Quebec there be a considerable proportion of illiterate people, is there not also the same state of affairs in Ontario? Is the number of Catholics not too great? Do you blame the people of Quebec for demanding a better system? Has Ontario's standard always been as good as it is today? You admit that it belongs to government to supply educational facilities. What then has the Church to do with keeping that Province in ignorance? If Mr. Morier is such a devoted son of the Church, and the Church's policy is to favor a better system? Has Ontario's standard always been as good as it is today? 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LETTER FROM FATHER WEST.

To the Editor of News Record:

Sir—Permit me to refer to some length to the grievances under which the Catholic clergy and laity labored during Elizabeth's reign, and to make a few remarks on your criticism of my last week's letter. "We may say," you say, "the massacre of Protestants by Philip of Spain." "No," you may not add this or another massacre until you sustain with satisfactory arguments the assertion you make. You may then add what you wish, by parallel cases. From the manner you use the word retaliatory, you leave the impression that Elizabeth was in a certain degree justified in punishing the Catholics because they persecuted the Protestants. If Elizabeth, instigated by Mary or any other, else, re- venged herself upon her unoffending Cath- olic subjects, she was a cruel tyrant. Whether this is your meaning or not the fact of your referring to her retaliatory measures leaves your readers to under- stand that her policy was one of retaliation or revenge. "Let us not," you say, "forget the retaliatory measures of Eliz- abeth by which Catholics were put to death, but priests only were not molested." You cite several strong proofs from Green to show that priests were put to death in Elizabeth's reign, and you seem to empha- size the fact that the work of shedding their blood was done with a ruthless en- ergy. It was impossible for the priests to suffer as the die and the laity not to suffer. If the officers of an army are wounded or slain in battle, we can safely conclude that the ordinary soldier did not escape unharmed. Your proofs carry with them a strong probability that the laity suffered for their faith. In fact it is evident from your quotations from Green, paragraph 792 that the laity was severely punished, or, if not, it was not because there was no law to punish them. That paragraph informs us that the fine on recusants, that is, those who did not attend the established Church is increased to twenty pounds a month. Would you be pleased to be fined that amount monthly for not attending a certain Church? Green does not forget to tell us that no layman suffered death under the provisions of the act of 1581. If no layman paid the heavy fines imposed by the provisions of the same act, he would no doubt have mentioned it. "Addis and Arnold" comments as follows on the paragraph from Green which says "no layman was brought to the bar, or block under its provisions." "Possibly not, but Mr. Green should have added that under the same act, a class of fifty-eight laymen were put to death for religion." (Catholic Dictionary, page 293.) Your quotations from Green prove that priests suffered death and that the laity had to pay unbearable fines, £20 a month, for non-attendance at the established Church. On your own showing how can you defend your proposition that Catho- lic laymen were not molested? Accord- ing to Worcester and Webster's Dictio- nary, to molest means: to disturb; to trouble; to vex; to annoy; to tease; to make un- easy. It does not necessarily mean to be put to death, or to be brought to the bar or block. It is not incumbent on me to prove that the laity were put to death, I may do so if I wish. It is my duty to show from reliable authority that they were persecuted, or annoyed in one way or another, for their religious principles. In my letter which you criticized I gave proofs from four historians, three of whom were Protestants, that Catholics (laity and clergy) were persecuted in Elizabeth's reign. In her reign the Catho- lics were robbed of their churches, de- prived of their property, and the control of their religion. They were compelled by the law to take part in or be present at a worship which was contrary to the dictates of their conscience. If they failed to fulfil this obligation the fines for non-attendance often reduced them in a short time to want and starvation. Finding that many Catholics would not under any circumstances attend her Church, Eliza- beth by the act of 1581 made the per- formance of an act of Catholic worship high treason. Thus the law actually made a Catholic a traitor. The Apostles and other Christian martyrs were traitors also in the eyes of the Pagan law, and the chief priests declared with respect to Christ Himself: "We have a law and ac- cording to that law we ought to put him to death." If a Catholic layman had Mas- said in his home, or assisted at Mass, or performed any of his duties according to the rites of his religion, and was caught by any of Elizabeth's officials he was con- demned of high treason, which was pun- ishable with death. The poor wandering priest, whom you very aptly described, in seeking his sustenance, and the children he nurtured by the Government as if he were a wolf, or some wild beast. When caught, he was condemned, of course, of high treason, hanged, quartered and disem- boweled. You will tell us that Catho- lics were not molested in Eliza- beth's reign, but no English his- torian would make such a state- ment to ruin the reputation of a man that you are right you refer to Mary's reign, as if that Queen made the laws in Elizabeth's reign, or was responsible for them. When we are done with Elizabeth, we shall, if you wish, direct our attention to Mary, or some other of your favorite themes. When you say Elizabeth's re- taliatory laws were not so much directed against Protestants, you mean that the majority of her laws were not directed against laymen. You admit that some of her laws were directed against laymen. Is not this positive admission on your part that the laity was persecuted? If the Pope and the Jesuits, as you say, caused Elizabeth to persecute the Catho- lics, which we shall see is not true, what chance do you give for the cruel manner in which she persecuted the Protestants or Non-Conformists? You had to show, you said, "that however unnecessarily harsh she may have acted she acted within her right. So you maintain that a sove- reign has the right to persecute his sub- jects. On what grounds then do you condemn Mary, who claimed that she had the same right, and could use it in the main tenance of her crown. "Many Roman Catholics," says Collier, "unfettered death by these laws and the Puritans, who also refused to be bound by them were fined and imprisoned in great numbers." (Page 178.) Nor was persecution confined to the Catholics, for when great numbers of foreign Anabaptists, and other sectaries

had fled into England from the fires of their Protestant brethren in Holland, they found their situation much worse. * * * To silence their complaints, the Bishop of London, Edwin Sandys, published a book in vindication of religious persecution. In 1575 Peterston and Terwort were burnt to death in Smithfield. Besides these foreigners, the English Dissenters were grievously persecuted. Several of them were put to death." (Milner's End of Can- troversy, page 339.) "I have," says the same author, "elsewhere shown from authentic sources, that over two hundred Catholics were hanged, drawn and quartered for the mere profession of their religion." (Page 329.) "Dodd," whom you have quoted, admits that "on the whole more than one hundred and sixty persons were put to death." Speak- ing of the Act of Uniformity, Thompson says: "This bore heavily on the Roman Catholics. Elizabeth's determination to make all her subjects conform to the rites she established was resented not only by the Roman Catholics, but by the extreme Protestants or Puritans." (Page 182.) "As the laws against Catholics were enforced with unexampled severity. The scaffold was drenched with the blood of priests executed as traitors, and in several counties the people were crowded with recusants of ancient and noble families." (Abridgement of the History of England by Lingard, page 444.) "Not only were men put to death for not confessing that the new religion was the true one, but also punished for not actually going to the new assemblies. Never in the whole world was there heard of before tyranny equal to this" (Cobbett, page 181.) As it is an unpleasant task to refer to such barbarous cruelties I shall stop here. I have quoted three Catholic and five Protestant authors in proof of the fact that Catholics were persecuted in Elizabeth's reign. The Acts of Supremacy and Uniformity which were passed in 1559, the second year of Elizabeth's reign, affected both the laity and clergy of the Catholic Church. "The former act," says Collier, "required all clergy and those holding offices under the Government to take an oath, subscri- bing to the Act of Supremacy, and the State of England, and the latter for- bade under heavy penalties all worship except in the established form." "Parli- ment met early in 1559, and in the course of the session two important Acts, those of Supremacy and Uniformity, were passed." (Addis and Arnold, page 28.) The strict enforcement of these Acts proved to Elizabeth of all the religious persecutions in Elizabeth's reign. The Queen decided, on coming to the throne, that there should be but one Church in her kingdom, but in her attempt to accomplish this task she stained her hands with the blood of her subjects. Although the Pope did not acknowledge her heredi- tary right to the crown, as she was declared the illegitimate daughter of Henry VIII, "yet it is certain that in May, 1560 he made friendly overtures to her, announcing that he would send her Paraphasia whom she knew personally to accord to her whatever she might wish for her priestly dignity." (Addis and Arnold, page 293.) Paraphasia was not however allowed to enter England, and the follow- ing year, to enforce her propaganda, additional penalties were imposed upon other subjects. "Pope Pius V excommuni- cated Elizabeth, April 27, 1570." (Addis and Arnold, page 299.) This was the eleventh year after Elizabeth had passed her penal code, which she afterwards en- forced with great cruelty by means of different statutes. Through her High Commission Court, she excommunicated, or excommunicated, Catholics and Protest- ant Dissenters as heretics, and in ad- dition imposed heavy fines upon them, or put them to death. Cobbett and other historians inform us that there were no Sanitary priests in England for twenty years after Elizabeth came to the throne. By this time, there were very few priests in England, as Elizabeth had forbidden that any priest should be ordained. Rev. William Allen, an Englishman, and formerly Principal of St. Mary's College, Oxford, conceived the idea of erecting a Seminary at Douay, in Flanders, to educate priests for England. The priests educated there were known as the Seminary priests. "It was in 1580, that the Jesuits entered England as mis- sionaries." (Whelan, page 18.) This is in the twenty second year of Elizabeth's reign. Robert Parsons and Edmund Campion, both Englishmen, were the first Jesuits to do missionary work in England. Campion, the author of several works, and a man of great ability, suffered martyrdom thirteen months after his arrival, "July, 1581." (Lingard, page 440.) It is not very unreasonable, not to say uncharitable, to accuse the Jesuits, the Seminary priests or the Pope of what had been done years before they interfered in any way with the affairs of the country. You as well as Elizabeth condemn them because they were Catholics. If they had placed their souls in her ladyship's care, she would never have persecuted them. While the Catholics denied that she had any right to dictate to them in spiritual affairs, they proved however their loyalty to her as a temporal sovereign. In 1588, when her kingdom was threatened by the Spanish Armada, the Catholics took a prominent part in the defence of their country. Lord Howard, a Catholic, was the Admiral of the English fleet. Mr. Molt describes the patriotism displayed on that occasion: "Catholic and Protestant alike had gathered together to fight for their country's freedom; they forgot their divisions, and only remembered that they were Englishmen." "Ever since that achievement," says Collier, "England has been 'Queen of the seas.'" Yours sincerely, T. West, F. F. Goderich, Nov. 16, 1899.

IRELAND'S STRUGGLE.

Mr. Morley, speaking at Glasgow re- cently, described Balfour as a metis- teed, but said metis was dangerous in a bill horse. The reception of the proposal for the endowment of a Catholic Uni- versity, in which everything may be taught except Catholicism, showed that the Pro- testant minority would only consent that Balfour should play the poleman and not the statesman. In regard to his land purchase scheme, it must defeat its pre- tended purpose and become a stronghold of the separatist idea, for the separatist sentiment is more likely to crystallize around a debt of £50,000,000 to buy land- lords than around a Home Rule Parliam- ent.

The death of Captain Plunkett is announced, who was one of the most crucial of the police chiefs who were responsible for the cruelty with which evictions were carried out in Ireland. His telegram, "Don't hesitate to shoot," was the cause of the brutal murder of young Hanlon at Yougal, and very recently he personally evicted an old blind woman who emphatically cursed him after the well-known form which is supposed to bring down every evil upon the wrong doer against whom it is pronounced. He immediately afterwards became affected with a loath- some skin disease and with blindness. His diseases have just resulted in death, and it is very generally said that the curse pronounced against him is having its reasonable effect.

The Earl of Zetland, the new Irish Viceroy, went to Dublin on the 15th inst. to assume the duties of his office. There was an official welcome, but the people showed indifference to his pres- ence.

Mr. Macdonald, manager of the Lon- don Times, is dead. His most dis- tinguished appearance in public was as a witness before the Parnell Commission. He was the nominal manager of the Times for twenty years, but had no em- ployment qualification for the place. In his time "The Thunderer" lost its ancient prestige and recognized lead.

United Ireland says: "We have in our possession evidence which will be forth- coming in proper season, proving the complicity of Mr. Balfour's Government in every proceeding of the rack renters, both in the North and South of Ireland, during the past twelve months, proving that almost every important move was either submitted for approval to head- quarters in Dublin Castle, or advised therefrom and carried out with the co- operation of Mr. Balfour's agents among the magistracy and the police."

The Belfast News Letter publishes an article fully apologizing for its libel on Mr. Thomas Sexton, £500 damages.

At Tipperary Quarter Sessions on Monday, 4th ult., before County Court Judge Anderson, Q. C. Mr. Smith-Barry proceeded against seventeen of his town and country tenants by ejectment pro- ceedure because of non-payment of rent. Mr. Nolan, solicitor, appeared for the landlord. The tenants put in no de- fence. The amount due was one year, and in some cases one and a half years' rent. Mr. William Prendergast, cattle dealer, said he built his house in town at a cost of £400, but before being evicted he would lay his premises in ruins. De- crees were granted in all cases.

A policeman in Tralee recently created considerable sensation on one of the principal streets of the town. He was in company with a brother policeman, but he suddenly left his comrade and ran to the middle of the street, pulled up his hat and trampled it on the ground crying out: "Three cheers for the Plan of Campaign and William O'Brien." His comrade took him in charge and both proceeded to the police station. It is rumored that his brother was recently evicted in Tipperary.

The jail wardens find themselves baffled by Father O'Dwyer, who refuses to do menial work in his prison. Oskam was given him to pick, but he refused to do it.

Mr. Balfour has tided over the diffi- culty which he created in Derry jail by his arbitrary dismissal of the Captain for refusing to act as spy. As the Very Rev. Administrator refused to appoint another chaplain, unless it were a Catho- lic, he would not be subjected to similar demands, the Catholic prisoners have been sent, some to Belfast, and some to Mountjoy jail.

The Echo, a Unionist organ, says of the sentence passed upon Mr. Redmond, of the Waterford News: "The trial and sentence suggest these three questions: To what extent are these prosecutions to be multiplied? Who will first get tired of them? And who will get in the long run most advantage from them? Judging from Mr. Balfour's tempera- ment, antecedents and convictions, the probability is that these prosecutions will continue whilst he remains Chief Secretary. There is war between him and the Irish Nationalist party. Whilst he is prepared to smite, patriots are pre- pared to suffer, and he is most likely to get tired first, because he cannot gain so much for his party by the enforcement of the Coercion Act as the Nationalist party can by defying it."

Two recent occurrences illustrate the reckless impudence of Irish policemen, arising out of the complete liberty given them by the Government to act as they please towards the people. The first took place at Clonmel Borough Sessions, when a police sergeant named Keogh, prosecuted a man named Neil, for assault. Two witnesses swore that it was the police sergeant who jostled against the defendant, and put him off the footpath. The Mayor, Mr. Thomas O'Connell, M. P., who presided, said he had witnessed the whole thing, and there was exaggeration on both sides; whereupon Sergeant Keogh said, "For the sake of the dignity of the Bench you ought not to adjudicate." Mr. O'Connell retorted: "How dare you address me in that manner? I shall have you re- moved if you repeat such conduct." The sergeant next impugned the truth- fulness of the witnesses. Mr. O'Connell, solicitor (who defended), said in all his experience he never saw so monstrous an exhibition of impudence. The Mayor finally ordered the policeman off the witness stand, and, on Police Inspec- tor Jones telling him not to go, the

Mayor threatened to commit him for contempt. The Bench consulted, and unanimously dismissed the case, amid renewed applause. The other case occurred at Dungannon, Waterford County, while the Town Commissioners were holding their usual meeting in the Town Hall on 9th November, a number of police con- stables were observed surrounding the building. A guard was placed on the lobby leading to the Council Chamber, and five policemen kept watch and ward at the principal entrance. A discussion with reference to the matter took place among the Commissioners in the board- room; and the following resolution was unanimously passed: "That the care- taker of the hall be requested to call on the policemen to leave the hall, and, in case they refused to do so, that their names be taken and immediate proceed- ings be instituted against them."

The intolerable meanness of the Salis- bury administration and its complicity with the Times in the forgeries case has a new exemplification in its treatment of dynamite John Daly in his English prison. He was offered freedom if he would give satisfactory evidence for the Times, but as he refused to do this it is now stated that he is being tortured to death after Mr. Balfour's patent plan. His nephew, James Jones, made a public appeal to this effect before a public meeting at Limerick.

The right of the Irish police to use their revolvers against the people at peaceable gatherings is to be tested by Mr. John Nolan of Charleville. He has had a writ served on District Inspector Concannon for damages of £2000 for assault and battery, for a wound received by him when Mr. O'Brien was arrested. It remains to be seen what kind of law applies in Ireland to such cases.

At Fermoy Edmund Grancy was sen- tenced to two months' imprisonment at hard labor for "intimidating" a pig buyer. The charge rested on the testimony of one policeman, who was contradicted on important points by several other police- men. The defence challenged the pro- secution to bring forward the parties intimidated, but the challenge was de- clined. It was claimed that the intimid- ation was a concoction of the policeman, Shea.

The vexation of the Government at the success of the Tenants' Defence Association is evinced by the fact published in the Freeman's Journal that the secret inspec- tors received by the police throughout the country are to watch closely the chapel gates on Sundays, and in the event of collections for the Tenants' Defence Fund being made to note carefully should the collectors intimidate the people to pay to the fund.

On the 11th inst. Archbishop Walsh addressed a meeting of the Tenants' League in the Rotunda. The Mayor of Dublin presided, supported by Mr. Shaw Lefevre and others. The Archbishop warned his hearers against the proposed land purchase scheme or extension of the Landlord's Act, which would give tenants no guarantee against the whole- sale extortion. The state, he said, would take good care of the landlords, the League must guard the interests of tenants.

In spite of proclamations which were issued cautioning all persons under pain of prosecution to abstain from assembling at or near Midleton on the occasion of the anniversary of the fatal stabbing by the poles of Patrick Abern, and not- withstanding all the precautions adopted by the constabulary to prevent a demon- stration taking place, and that such meeting, if attempted, would be dis- persed by force, still a significant cele- bration of the deed took place on the evening of the anniversary, and was successfully carried out under the very eyes of the constabulary, who were powerless to prevent it, so ably and skill- fully were the arrangements made. At eight o'clock about two thousand Nationalists of the district assembled on the roadway leading to Churchtown crossway, two miles outside Midleton, where Abern is buried. Within a mile from the grave the procession was formed. Torches were lighted, and a brass band played the "Dead March" in Sul. When the grave was reached prayers for the dead were recited fer- vently, and orations were delivered by a prominent Nationalist present. At 10:30 o'clock the procession turned homewards, six deep. On arriving in the town the band played "God Save Ireland," which was sung by the people, and the streets of the town were paraded until eleven o'clock.

The Mayor-elect of Croydon, England, is a Catholic. He contracted a cele- bration by paying off the debt of the Catholic church at his own personal expense. "Last Sunday," says the Liverpool Catho- lic Times, "he went to Mass in his official robes, and was accompanied by the corporation, many of which body are dissenters."

The Catholics of Duluth are making great preparations for the reception of the Bishop of that See, the Right Rev. Dr. James McGillic, and many non-Catho- lics are co-operating heartily with them. The Bishop is winning all hearts by his affability and patriotism. Speaking re- cently at a Grand Army gathering at Minneapolis he gave utterance to the following patriotic sentiments:

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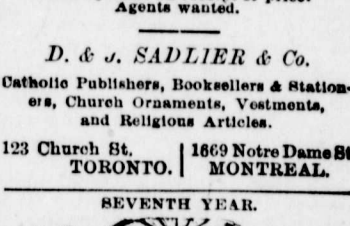
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