

The Catholic Record.

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

VOLUME 9.

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NO. 475.

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Beautiful Things.

Beautiful faces are those that wear—
It matters little if dark or fair—
Whose smiles honestly irradiate there.
Beautiful eyes are those that show
Like crystal panses where beech fires glow,
Whose sparkling honesty irradiate there.
Beautiful lips are those whose words
Leap from the heart like songs of birds,
Whose utterance is prudence and pride.
Beautiful hands are those that do
Work that is earnest and true,
Moment by moment the long day through.
Beautiful feet are those that go
On hallowed paths to and fro—
Down lowly ways, if God wills it so.
Beautiful shoulders are those that bear
Useless burdens of homely care
With patient grace and daily prayer.
Beautiful lives are those that bless—
"Aunt rivers of happiness."
Whose hidden fountains but few may guess.
Beautiful twilight, at set of sun,
Beautiful goal, with race well won,
Beautiful rest, with work well done.
Beautiful graves, where grasses creep,
Where brown leaves fall, where drifts lie deep,
Over worn-out leaves—Oh beautiful sleep!

MR. O'BRIEN'S TRIAL.

THE JOURNEY FROM CORK.

Great Demonstration.

SPEECHES BY MESSRS. O'BRIEN AND DILLON.

(From the *Cork Herald* of Tuesday.)

Mr. William O'Brien, M. P., arrived in the city on Monday morning from Malcoln on route from Middleton. A large crowd, including the Mayor and several members of Parliament, had assembled at the Gannine station, and as the distinguished gentleman was recognized a deafening cheer was raised, and was again and again repeated. A large crowd had assembled outside the Victoria Hotel, and as the gallant gentleman alighted, a triumphant shout was raised, and many rushed forward eager to clasp his hand. After a short delay at the hotel the party started for Summerhill station, which was packed with an expectant crowd, and as Mr. O'Brien and Mr. Mandeville entered the terminus the people burst into a tremendous cheer. As Mr. O'Brien was borne off amidst the hoarse cheering of the crowd he exclaimed to some of his friends in a laughing tone that he would be returning in the evening, but with an escort of a couple of hundred police.

IRISH CAVALRY ESCORT.

The Junction was reached at a quarter to twelve, and Mr. Wm. O'Brien, Mr. Mandeville, and their friends, alighted. About one thousand stalwart horsemen were drawn up on the road towards Carrigrohilly, as were also an almost innumerable number of vehicles of all descriptions. The appearance of Mr. O'Brien was the signal for an outburst of cheering which, being taken up by the long array, was repeated again and again. After a short delay, and with an almost military precision, the vast concourse formed in procession, and with the horsemen three deep in front, proceeded to Carrigrohilly. Along the route groups of country folk had gathered on the ditches. The men cheered loudly, and the women waved green emblems and poured forth hearty wishes of good will. When about a mile from Carrigrohilly the bands began to play "God save Ireland," and the notes, being taken up by the processionists, swelled into a mighty chorus and created an impression which could not be easily forgotten. Over twenty clegymen were in the procession, and deputations and contingents from the remotest parts of the county. On arriving opposite the National League rooms, Mr. O'Brien's carriage halted, and the eager crowd pressed round, anxious to get a sight of the distinguished visitor. Across the wall of the League rooms was fixed a green banner, bearing the inscription, "Bravery, lead on, and we will follow." Cheer after cheer rent the air, and when the enthusiasm had somewhat subsided, the representatives of the different associations and boards pressed forward and presented addresses.

MR. O'BRIEN'S REPLY.
Mr. O'Brien, who on rising in the carriage was received with great cheering, said—Fellow countrymen, I have barely time to utter a few words of thanks for the deluge of addresses pouring in on me. I do thank you from the bottom of my heart for this wonderful outpouring of affection from the people of the country around (cheers). It is the most wonderful sight my eyes have ever beheld in this or any other country, and it will be a compensation to me not merely for the three wretched months of imprisonment that are before me, but it will be a compensation for a long devotion to the cause of Ireland (loud cheers). I feel it is more than mere compliment to myself—it is a proof of the incorrigible spirit that animates the Irish race to day. Since I was a boy I have known a good deal of the inner working of the cause, and have known many an hour of hope and many an hour of gloom, but I have never in all my life known anything like the spirit that bounds and is bounding through the veins of the Irish people to day (great cheering).
A WONDERFUL SPIRIT.
Notwithstanding the fearful winter that

is before us, and the infamous Coercion Bill that is hanging over our heads, I speak from the most intimate acquaintance of every part of the country and I can say that so far from Mr. Balfour having succeeded in cowing the Irish people he has succeeded in rousing a public spirit among Irishmen of all ranks and all ages, and amongst Irishwomen of all ranks (loud cheers) he has roused a spirit of resistance and of contempt for danger such as I confess, whenever I think of it, fills my heart with wonder and delight, for it surpasses anything I ever expected or hoped for (cheers). I am not speaking of the young men of Ireland alone. The young men, of course, are with us with all their glorious energies and with their lives (cheers), ready to go anywhere or do anything, but the wonder to us is that the old men are just as ready (cheers).

IRREPRESSIBLE DEVOTION.

I have met sedate men of business, most venerable ecclesiastics, and I find mothers and maidens, the gentlest and the best in all the world, I have found them willing and eager, not only to give us their prayers, but to take their share of the risks, blows, and indignities with which Mr. Balfour hopes to cower the spirit of the Irish people (cheers). When I find an Irish girl crying, "Three cheers for the Plan of Campaign" (loud cheers), while the blood is streaming down her forehead from the blow of a crowbar—when I find a delicate and high born woman like Lady Anne Blunt taken by the throat by a brutal magistrate on the platform at Woodford, and when I find that woman just as ready to mount that platform again in the morning—I say that the Coercion Act was never framed, and the bullet never cut that can kill the cause that can command devotion like that (cheers), and it is because Balfour knows it (groans) that is what paralyzes him.

THE IRISH RACE AGAINST BALKING.

That is why 200 branches of the National League defy his proclamation with the most perfect impunity, and that is why he has not ventured to prosecute one single man of the thousands of Irishmen who for the past six weeks have spat on his proclamation and have torn it in his face. It is because he knows that the whole Irish race are leagued against him, and all that is bravest, noblest, and just in the Irish race, are joined together and are bound together in this struggle to one another, and to Ireland by loves as strong as the pillar towers and as deep as the holy well, (great cheers) I have no time to say more to you except what ever little troubles are before me. A Voice—You will get over them (cheers). Well, I think that the punishment that an Englishman like Mr. Wilfred Blunt has not shirked, the punishment that many a noble-hearted Irish girl has experienced before now without blanching, I don't suppose that that punishment is likely to break my heart.

THE WORD OF COMMAND.

Good I am to say, that I have spent a good many months and a good many years hard labour for the Irish cause (cheers) and I shall not grudge three more for dear old Ireland, brave old Ireland (great cheering). You have obeyed the word of command to-day with the discipline of soldiers, and I ask you now to obey it again, and the word of command is that no man shall pass nearer to the cordons of the police until we have passed them to Middleton and that you shall then give no excuse whatever to our enemies to mar this tremendous demonstration (cheers).

MR. DILLON'S SPEECH.

At the conclusion of Mr. O'Brien's remarks there were loud calls for Mr. Dillon, who said—Men of Cork, I need hardly tell you that we are proud of the county of Cork, and of the men who live in it (cheers). Here you are to let the Government and the world know how much you care for Balfour and his proclamations (renewed cheers) and for the Government of this country. My friend, Mr. O'Brien, is going to meet what is the only honour the English Government can confer upon any Irishman (hear, hear)—to meet what every man in this crowd would be proud to meet along with him (cheers). I will ask you to obey the word of command given you; for, believe me, that the greatest blow at the Tory Government is that we can show by our word that we can maintain order in Ireland better than the thirty or forty thousand bayonets the Government have under their control (cheers). When they undertake to maintain law and order they see what the result is. They have the experience of Mitchelstown (groans), but when the maintenance of law and order is left to the men whom the people trust, what is the result? (Cries of "Good result!") Neither life nor property is injured; and why? Because there is not a policeman within hearing. See how order is maintained here to day (cheers). What is the lesson which this day will teach to the nations of Europe? It is this, that so long as the constabulary keep away from their barracks, so long will you have peace and order and law (loud cheers); but when the policemen appear on the scene then will commence confusion, ruin, and loss of life and property (hear, hear, and cheers). We hope that is not far distant—and I know it is not—when the preservation of the law and of the lives and property of the Irish people will be in the hands of men whom the people can trust (cheers). I promise you that when that day comes there will be no necessity for policemen trailing their rifles in places where Irishmen meet together, and we shall look to a free and enfranchised people for the maintenance of their rights, and of law and order (loud cheers). I have not the slightest doubt upon my mind that you will show to the strangers who are here to day that you can maintain order, and that you will obey the men whom you trust (cheers).

THE DEPARTURE.

The carriages bearing Mr. O'Brien and Mr. Mandeville, with a few friends, then drove off amidst a scene of wild cheering. The vast crowd remained in the village, which was gaily decorated with patriotic emblems being displayed from many of the houses. The people were also addressed by Father Barry, P. P., Mr. Lane, M. P., and the Mayor, who advised them to preserve a peaceful demeanor. The band afterwards played some stirring Irish airs, and the village presented a scene of the utmost enthusiasm and good humour. The procession to Carrigrohilly was headed by the Rev. Father Barry, P. P., and the Rev. Father Lynch, C. C.

GOING TO COURT.

In Middleton there was a universal suspension of business, and the appearance of the town was the fullest testimony to the estimation in which Mr. O'Brien and his co-defendant, Mr. Mandeville, are held. Triumphant arches hung across the streets, laurels and evergreens adorned the exterior of many houses, while from the walls of many dwellings were suspended the portraits of Mr. Parnell and other political celebrities. The national colour was seen everywhere. In the hats of the majority of the men were the green cards of the "suppressed" National League; and had green rosettes in their button-holes, while the gentler sex showed their sympathies with the cause by wearing green favours. The ovation that Mr. O'Brien received on entering the town was thrilling. He drove immediately to the courthouse, and as he passed along through the files of Highlanders drawn up with fixed bayonets he was loudly cheered by the people. For several hours the town kept filling with farmers, tradesmen, labourers, in fact all sections of the community seemed to have deserted their customary avocations for the purpose of taking part in the demonstration.

IN COURT.

When the case was called in court Mr. O'Brien said—Your worship, would you allow me to make a short statement?

His Honor—With pleasure, Mr. O'Brien. I'll be happy to hear you.

Mr. O'Brien—I am not represented here by counsel, and I wish shortly to explain why I am not. I had my counsel instructed to appear for me, and I was very anxious to obtain the opinion of an old and established and equitable tribunal upon the proceedings of the court below, which, to my mind, is a court of a very novel and despotic jurisdiction. I was very anxious to have an appeal from that court to one of the regular tribunals. Unfortunately events have occurred which have forced me to abandon that intention and reconsider my appeal. I trust that I will state what I have to say without any testimony for the course of action, because it is absolutely necessary for me to do so. It is well known that an English judge wrote that—

Mr. Carson—I don't want in anywise to interrupt Mr. O'Brien, but if this case goes on it must go on in the ordinary course.

Mr. O'Brien—I am accustomed to be tripped up by this gentleman whenever I stand up to defend myself. It seems to me that the gentleman assumes the demeanour of one who treats tribunals as the proceedings of the court below, which, to my mind, is a court of a very novel and despotic jurisdiction. I was very anxious to have an appeal from that court to one of the regular tribunals. Unfortunately events have occurred which have forced me to abandon that intention and reconsider my appeal. I trust that I will state what I have to say without any testimony for the course of action, because it is absolutely necessary for me to do so. It is well known that an English judge wrote that—

His Honor said that Mr. O'Brien could make any statement he wished afterwards. He came there with a perfectly unprejudiced mind to hear the case against Mr. O'Brien, and he would wish to hear it supported by evidence; and if it was not supported by evidence there would be no case against Mr. O'Brien. If there was he would have an opportunity of making a speech, particularly as he was not defended by counsel.

Mr. O'Brien—I will, of course, accept your suggestion. I thought I would have spared the public time by explaining the reason I am unrepresented. I shall not interfere in the case in any shape or form, except for the purpose of making that statement.

Mr. Carson then proceeded to state the case, and said with reference to the objection which had fallen from Mr. O'Brien—that he had always interrupted him when he attempted to speak, and that he had always acted as if he thought the courts before which he was pleading were under his supervision, or something of the kind—he need hardly say before a judge of the Recorder's eminence and independence that any such observation as that was one that he entirely repudiated and deprecated. He could only say that, being pretty well accustomed to attacks of that kind in a certain class of cases before the courts, all he could say was that the attack which Mr. O'Brien was commencing to make, was apparently prepared to make, and it might be with regard to other proceedings—

Mr. O'Brien—The attack came from you, sir.

Mr. Carson then went into the case and after he had concluded his statement.

His Lordship asked Mr. O'Brien if he had anything to say?

Mr. O'Brien—I have no wish one way or the other; but, however, I should simply like to explain in a few sentences what I would like to say. Baron Bramwell is, no doubt, a judicial personage of great eminence—

The Recorder—I don't think he is a judge now.

Mr. O'Brien—I think I described him accurately as a judicial personage. I was about to say that he has thought proper to write a public letter in the *Times* newspaper, in which he undertook to sit in judgment upon and decide the grounds of this appeal in most coarse and flagrant language. Your worship, in the exercise of a discretion which it is not my function to question, thought proper to enquire the writer of that letter in the *Times* as one of the ablest judges in this or any other country, and

referred to it as the language of a judge whose dictum should be part of the common law. I am aware your worship has since publicly disclaimed that dictum.

The Recorder—It was not a dictum. It was a decision from the Court of Criminal Appeal, pronounced fourteen or fifteen years ago, upon an English case referring to trades union in England. Everyone read it at the time, and I assure you I made no reference to any statement which Baron Bramwell had made, except to the decision of the court as to law on the subject, and I thought it necessary to do that in that case, which was the case of an assault upon the police.

Mr. O'Brien—The decision was, sir, I have no doubt, the decision of a court, but it was a decision pronounced by Baron Bramwell, whom you knew by name, and in your remarks paraded as a man every word of whose language you said men of common sense would look to.

His Honor—I certainly said that. Mr. O'Brien—I am aware that you explained that the particular language you quoted was not a quotation from Baron Bramwell's letter in the *Times* in reference to this case. For my part I cannot discriminate between Baron Bramwell the judge to whom you referred in such terms of eulogy, and Baron Bramwell to my mind the indecent letter-writer in the public newspapers who pronounced judgment there in a criminal case. Under these circumstances, and from what I always heard of your great courtesy and personal character, I would be a hypocrite if I pretended to have the smallest ground for hope, whatever your personal wish might be in the matter, that I should have an unprejudiced hearing of the case which Baron Bramwell has spoken of. Under these circumstances, I consider I have said all I am called upon to say according to law, and I believe there is a higher court of appeal above than this.

His Honor—Do you intend, then, withdrawing your appeal?

Mr. O'Brien—I have stated the course I think necessary to defend my action in the matter. You understand the duty the law casts upon you.

His Honor—Well, then go on, Mr. Carson.

Mr. Carson then handed in as evidence the Dublin *Gazette* of July 23rd and of August 13th, containing the different proclamations. He also handed in the depositions of George Foley, who deposed to the use of certain words by Mr. O'Brien, and the depositions made by Sergeant Meagher, Mr. Gale, sub-sheriff, and Head-Constable O'Sullivan.

The Recorder—You have closed your case?

Mr. Carson—I don't know whether Mr. O'Brien is about to produce any evidence.

Mr. O'Brien—No, sir; none whatever. I don't intend to trouble you with evidence or otherwise.

The Recorder—Shall I order any of the witnesses up for cross-examination?

Mr. O'Brien—I don't desire so.

The Recorder—Well, the Act of Parliament makes these depositions evidence. It only remains for me, and I may say, nothing would gratify me more than that Mr. O'Brien was not guilty, but to know that it could not be proved against him. That would gratify me as much as anybody here. These depositions establish clearly, and beyond all question of doubt, that the words used by Mr. O'Brien were words clearly calculated to incite the people to resist the authorities in executing the decrees of the superior courts. This is not made an offence under the Act. It is an offence under the common law, and I venture to say it is an offence against the code of every civilized country under the sun. I have not the slightest doubt of Mr. O'Brien's sincerity in the course he is pursuing, and that he is actuated by patriotic motives, but I have nothing to do with a man's motives, I have simply to ascertain what the law is, and if the evidence establishes plainly and clearly that the law has been violated, I am a mere machine to pronounce the sentence of the court, nothing more. Mr. O'Brien makes no defence, and produces no evidence to traverse the facts which these depositions prove. I make no comment upon the policy of the Act, or on the common law. It is altogether outside my province. It was the last consideration I had, with regard to that case which I cited, and which had no reference in the world to the case of Mr. O'Brien. It was a case decided by one of the superior courts, and had reference to a state of facts which did not exist at all in Ireland at the time. The object of that was to show how far trades unionism could go in a legal combination to protect their interests, and also to lay down the consequences if they outstep that law. Baron Bramwell stated that offences of this kind were all offences at common law, as they are.

The only thing with regard to the action under which the proceedings are taken, the only thing it does is to group into one section offences which are at this moment offences at common law, and punishable by a far greater penalty than the magistrates are permitted to inflict. The only thing it does is to change the mode of trial, to refer the trial of them to two magistrates appointed by the Crown, and limiting the amount of punishment to be inflicted by the magistrates. I have nothing to do but to say I am obliged to confirm the decision of the magistrates. Now we must go on with the other case.

AN EXCITING STRUGGLE.

The second case was then proceeded with, and when it was going on Mr. O'Brien stood up to leave the courthouse, when he was seized and detained by Inspector Creagh.

THE REAL LAWBREAKERS.

The following graphic description of the scene in the court is from the *Daily News* correspondent—Mr. O'Brien suddenly rose from his seat, took his hat up, and strode away towards the

door. Like everyone else present I thought Mr. O'Brien merely intended to proceed to one of the retiring rooms. A police officer, however—the court was full of police-men—saw Mr. O'Brien, firmly, "I am going out," said Mr. O'Brien, "I am going out," said Mr. O'Brien, firmly. Thereupon a number of policemen surrounded Mr. O'Brien to prevent him from leaving the court. In the midst of the hubbub which instantly ensued Mr. W. O'Brien, pale with indignation, but still maintaining his perfect self control, sprang upon the bench or low platform in front of the judge, and protested against the assault to which he had just been subjected in open court. "I appeal to you," he said, "to protect my rights. I have the right to go to the present moment where ever I please, for I am not under arrest, and cannot be until this case is fully disposed of and the warrant for my arrest is signed." That was the substance of what he said. The Recorder at first gave it as his opinion that Mr. O'Brien was at liberty to retire to one of the rooms, but not to leave the courthouse. Then the question was hotly argued between Mr. Harrington and Mr. Carson, the Crown Prosecutor, who clearly regarded him self as judge and prosecutor all in one. "We can have a warrant for his arrest ready in a few moments," exclaimed Mr. Carson in his tone of cool impudence, "and it would be a farce to let him go. I hold he should be arrested on the spot." Mr. Harrington, in pointing out the undoubted fact that no warrant had been issued for Mr. O'Brien's arrest, and that in fact it could not have been issued, referred to an episode in his own prison career, when he observed, "I had ten days' liberty granted to me before, in spite of my sentence, a constable dared place his hand on me." While all this argumentative warfare went on, Mr. O'Brien stood quietly in front of the judge, on the spot which I have already described, his face very pale, his arms folded, and in one hand a bunch of flowers, which some ladies present handed to him. The judge rose, "I consider," he said, "that as Mr. O'Brien is not under arrest he is at perfect liberty to leave the court."

WHAT MIGHT HAVE BEEN.

Rushing up to the front window which commands a view of the street I saw at a glance that we had just escaped a serious conflict. Beyond the long line of troops, Highlanders with fixed bayonets at their rifles, Hussars with drawn swords at the other, great crowds of people moved about quietly, utterly unconscious of what was going on in the Court house twenty yards away. It is my firm conviction, and the conviction, too, of the officials whom I have consulted on the subject, that if those great crowds of people had had the remotest notion that Mr. O'Brien was at that very moment grappling with illegal brute force they would have thrown to the winds the magnificent discipline which they had observed throughout the day; they would have charged the police and the soldiers, and that a massacre would have been the result.

A MAGISTRATE SUPERSEDES THE JUDGE.

Mr. O'Brien, bowing to the judge, turned to go, but was stopped by Mr. Creagh, Constabulary Inspector, and the scene of the wildest confusion. "I shall assert my rights," shouted Mr. O'Brien, "until you overpower me"—and he thrust his way by sheer force through the dense throng of constables around him, his friends, including Mr. John Mandeville, Dr. Tanner, Mr. T. Harrington, and others, accompanying him, or assisting him in his struggle with the police. A stout oldish man, brandishing a big stick, jumped up to the table in a state of furious excitement. "Stop that man," he roared out. "That man," meant Mr. O'Brien, and the shout was the resident magistrate, who has succeeded Plunkett Pasha. Here, then, was a singular development of the situation. This official, jumping up to quash the judge in his own court. The judge had said that Mr. O'Brien was entitled to leave the court for an interview if he wished. The castle official with the big stick and the police at his back declares "No, he is not." He supersedes the judge and becomes both judge and ex-ecutioner on the spot. Why, asks the English reader in amazement, did not the judge order this official's arrest on the spot for contempt of court? Why, indeed, but for the simple reason that in Ireland the Executive overrides the law. Ireland is governed by Pasha, and Pasha can at all times defy and rise superior to the laws which they are supposed to administer. But I have not yet told the worst. This very official, who has snuffed out the judge in his own court, is none other than the same Captain Stokes who sentenced Mr. O'Brien at Mitchelstown, and against whose sentence Mr. O'Brien's appeal was made. In hot haste, and at the command of Mr. Stokes, the clerk there and then drew up a warrant for Mr. O'Brien's arrest, and he was formally arrested in the little ante room above named, and while the struggle was still in progress, my lord the Recorder of the court still meekly submitting.

THE VIOLENCE OF THE POLICE.

The reporter of the *Cork Herald* says—Police-Inspector Creagh and other policemen, obeying the directions of Captain Stokes, laid hands on Mr. O'Brien, but he broke from them, and burst through two lines of policemen out into the porch. A number of his friends followed, and here a prolonged struggle took place. Some of the policemen seized Mr. O'Brien and dragged him violently about, while others of them stood round with their rifles. A few friends of Mr. O'Brien, however, penetrated through the line of police and succeeded in diminishing the violence of the constables who had collected him. The people behind pushed him out towards the door, and he would have got out but just at that instant a party of fifty policemen who had been summoned from the barrack, came up

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and crushed their way into the porch, bearing back the people inside. They managed to shut out the door, and placed their backs against it. Mr. O'Brien continued meanwhile to struggle with his captors. Police Inspector Creagh seized Mr. O'Brien by the throat. He dragged him about the passage, but though assisted by a number of other policemen, failed to drag him out of the porch. So violently was he handled by the policemen that all the buttons were torn out of his coat, his clothes were all disordered, and he was subjected to other indignities. Mr. O'Brien struggled for the front door, which was closed, and with the assistance of his friends who pushed from behind, he managed to force his way to the door, but the pressure against it would not permit of its being opened. Mr. John Dillon was violently pushed about by the policemen. Mr. Gilbody was pounced upon by an ambitious sub constable, and threatened with arrest for the offence of standing by. Several priests were by at the time. Father Murphy, of Glenrille, and Dr. Rardon, of Gloyne, managed to save Mr. O'Brien from much of the violence of the policemen, who had jammed him against the wall, and were roughly shoving against him with their rifles in front. A policeman caught hold of Dr. Tanner. The hon member demanded the name of the fellow that had assaulted him. Dr. Tanner applied to Mr. J. Penrose Fitzgerald, a magistrate of the county. Mr. Fitzgerald on asking the constable for his name was met with a blank refusal. The constable, however, said that he would humbly apologize, and on this Dr. Tanner said that the apology would satisfy him. After this Police-Inspector Creagh came out, and laying his hand on Mr. O'Brien's shoulder said, "Mr. O'Brien, you are my prisoner. I arrest you under this warrant." Mr. O'Brien demanded to be shown the warrant, and said he would now yield.

LEAVING COURT.

The announcement at half-past one that Mr. O'Brien's case had been decided against him came like a sudden shock on them, and almost immediately after it, when they learned that Mr. Mandeville's case had been decided, the excitement became intense, and the intelligence that Mr. O'Brien had received rough treatment at the hands of police officer Creagh wrought their feelings to the highest pitch. The crowd began to muster up in the direction of the Courthouse, and seemed inclined, undeterred by the manifest foolhardiness of such a course, to fall foul of the forces guarding the temple of justice (!) The prudent measures of Mr. Lane, M. P., averted a collision that might have been attended with disastrous results. By his exertions the people were induced to leave the vicinity of the Courthouse, and they proceeded towards Coppinger's bridge, at the other end of the town, where a meeting was held. Mr. Lane said that Mr. O'Brien desired him to inform them that he was immensely proud of the manner in which they had acted that day, and he himself would also bear testimony to the excellence of the discipline they had shown. He would ask them to show their respect for Mr. O'Brien and Mr. Mandeville by returning home quietly, avoiding the town if possible. At twenty minutes to three the Highlanders in front of the Courthouse wheeled around and took possession of the space leading to the Cork road. Mr. O'Brien was then brought out, accompanied by a policeman, and placed in a covered carriage. Proceeded by a number of cars bearing police, and followed by a half troop of Hussars, Mr. O'Brien was driven off to Cork. Just before he started there were standing near the military several Parliamentary representatives and some priests. Below them were the general public at some distance, and the sight of Mr. O'Brien in the act of removal instantly set them in motion. Thirty or forty, grasping blackthorns, made a rush towards him, but fortunately the majority of them were stopped by the members of Parliament and the priests, and what might have proved regrettable consequences were prevented. Mr. O'Brien was then removed, having in his hand the bouquets which Mrs. James Dunlea and Miss Newman had given him. At the request of Mr. Lane the military were removed from the street shortly after the departure of Mr. O'Brien, and the town resumed its usual appearance.

TO CORK JAIL.

Mr. O'Brien and Mr. Mandeville were then placed in a brougham. Two police officers sat with them, and a long car, upon which sat about sixteen policemen, armed with rifles and revolvers, taking the lead, a squadron of Hussars formed up around all. The party started for Cork amid the cheers of the people assembled. Wherever a small body of people had assembled cheers were given for the popular prisoners, and when Cork was reached a large crowd, augmented every moment, followed the cavalcade, cheering vociferously. The head of the street leading to the jail was blocked by a number of constables mounted on foot, and from their appearance one might conclude that they were prepared to strike hard if any incident arose which would call for their interference. Not the slightest disturbance took place, and the crowd returned to the city, and took up position in front of the Victoria Hotel, from one of the windows of which they were appealed to by some local gentlemen to retire to their homes.

BISHOP MACDONELL.

By W. J. Macdonell, Toronto.

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As has been already stated, the position of the Church in Lower Canada at the close of the last and beginning of the present century, was, to say the least, peculiar. A brief historical sketch will give our readers a crude idea of the situation existing between Church and State in the days of their grandfathers. Ruling powers strenuously endeavored to enforce the Ryal supremacy, they fused to the Bishop of Quebec his title, borne as it had been by his predecessors for more than one hundred years. As the parish priests died out, it intended to replace them by French missionaries, in short, to make the Church more State machine. So sure were the gentlemen of success that a projected letters patent, drawn up during the administration of Governor Craig, contained the following words: "By these presents We enact and nominate Our ecclesiastical vicars for the affairs of Our Province of Quebec, in Our Province of Lower Canada, and we authorize the said vicars and his successors to exercise episcopal and ecclesiastical jurisdiction in said Province, according to law, as we have given and accorded to Our ecclesiastical superiors, and to confer the office of Deacon and Priest, to institute himself or his delegate the Priest Deacons that We shall present nominate to benefices in the Province with charge of souls."

Strange as it may appear, the Government, though not too kind inclined towards its own Catholics, was disposed to take a more liberal view of colonial affairs. Lord Cathcart, though very inimical to the Catholic clergy of Ireland, believed it his duty to follow a more conciliatory policy regard to the clergy of Canada. Mentioning upon the Royal Supremacy against, foreign jurisdiction, he said: "The Bishop of Quebec is not a foreign clergy; he is not a foreigner; he is the head of a religion which may be exercised under the faith of Paris and he may claim tithes and dues and exercise all accustomed over Catholics. It would seem, therefore, a very delicate undertaking in or to force the Titular Bishop to do things and act not as Bishop but as Superintendent." Lord Bathurst, Minister, instructed Governor Brock to break the system adopted by legislation precluded all possibility of supporting Protestants against Catholics in the Province of Canada, assuring him at the time that the Home Government would not be indisposed to attend interests and wishes of the Roman Catholics even though the result might be favorable to the Protestants, provided Governor could come to a satisfactory understanding with the Catholic result Governor Sherbrooke pro called the Catholic Bishop to the Legislature, and accordingly, by motion of the 30th April, 1817, Bishop Plessis was nominated to the Legislative Council by the same instrument he was recognized by the Prince-Bishop of Quebec as Bishop of Quebec. Catholic hierarchy were still essential great caution was necessary on the part of the ministry to avoid compromise. Bishop Plessis was desired to obtain permission to clothe the ministry in his undertaking, on express condition that the new should not be recognized as the Government. As one result complex and protracted negotiations were the result. Bishop Plessis was on the 12th January nominated Bishop of Resina, a Vice Apostolic of Upper Canada, consecrated on the 31st of December in the Church of the Ursulines, Quebec.

In 1825, Bishop Macdonell returned to England for two principal objects: to obtain assistance in his labor and to induce the Home Government to withdraw its opposition to the success of Bishop Plessis in Canada in 1826. In this same year, Rev. Peter Macdonell, five years younger than the Bishop, came to take charge of the bishop's seminary for ecclesiastics at St. Mary's. Bishop Macdonell was born at Elbow, Bonfield, Scotland, 25th March, 1771. He was a son of a poor fisherman, and his father, Robert, took to public robbery, sparing neither rich nor poor, so that in a little time they became the dread and terror of all travelers in the North of England. Their boldness was such that other robbers when they were in any danger flew to them for succor and protection. The band, therefore, soon became almost formidable enough to bid defiance to the posse comitatus of any sheriff. Near Darlington they robbed two cardinals who came to England for the purpose of arranging a peace between the kingdoms of Scotland and England. They broke open houses in the daytime, taking what money and plate they found, and killing any one who opposed them. Monasteries and nunneries did not escape their outrages, and they stripped the altars in several churches of their plate. On one occasion, Sir Gosseline and his gang robbed a Dominican monk named Bernard Symson, and then, for pastime, forced him to climb a tree and preach a sermon, in which he succeeded so well that they gave him his liberty and returned him the property of which he had been robbed.

The medical profession, the clergy, the press and the public alike acknowledge the virtues of Burdock Blood Bitters, as an unequalled remedy for chronic disease of the stomach, liver, bowels, kidneys and blood. Its popularity increases with its years of trial.

How a Monk saved his Goods. Favored by the lawlessness which prevailed during the reign of Edward II., robbers riding about in troops were numerous. One of the most noted was Sir Gosseline Deville of Northallerton, in Yorkshire, a knight of old lineage and of considerable property inherited from his father. Having run through his patrimony by riotous living, he and his brother Robert took to public robbery, sparing neither rich nor poor, so that in a little time they became the dread and terror of all travelers in the North of England. Their boldness was such that other robbers when they were in any danger flew to them for succor and protection. The band, therefore, soon became almost formidable enough to bid defiance to the posse comitatus of any sheriff. Near Darlington they robbed two cardinals who came to England for the purpose of arranging a peace between the kingdoms of Scotland and England. They broke open houses in the daytime, taking what money and plate they found, and killing any one who opposed them. Monasteries and nunneries did not escape their outrages, and they stripped the altars in several churches of their plate. On one occasion, Sir Gosseline and his gang robbed a Dominican monk named Bernard Symson, and then, for pastime, forced him to climb a tree and preach a sermon, in which he succeeded so well that they gave him his liberty and returned him the property of which he had been robbed.

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The Seminary at St. Ray.

A DREADFUL OUTRAGE RECALLED.

DEATH OF FATHER BAPT, S. J., WHO WAS TARRIED AND FEATHERED IN MAINE.

The news of the death of the famous Jesuit, Father John Bapt, at Baltimore, Md., on November 3, cannot be said to have awakened regret in the ordinary sense of the word. The friends and admirers of this valiant confessor of the Faith were rather moved to rejoice that the clouds which overshadowed the last years of his life on earth have been lifted, and that he has entered into the joy of the Lord whom he served so long and loyally.

Father Bapt was born in La Roche, in the Catholic Canton of Friburg, Switzerland, in 1815, and educated by the Jesuits. He became a Jesuit himself in 1835, and labored in his native land till 1848 when Governmental oppression of the Catholic Cantons obliged the Jesuits to send many of their missionaries abroad. Father Bapt, who had a great aversion to the foreign missions, was among the first ordered to America. "Stationed at Oldtown, on the Penobscot, Me.," says John Gilmary Shea in his "History of the Catholic Missions," he devoted himself to the study of the Abnaki, and ministered to the Indians for two years. Here he established habits of temperance, reconciled party feuds, attended his flock in the winter time of the cholera, and endeavored to secure the tribe the benefits of Christian education. Government, however, thwarted his designs and depriving the Penobscot of a priest, drove many as voluntary exiles to Canada.

Father Bapt was then placed in pastoral charge of St. Michael's Church, Bangor, Me., and several outlying missions among them Ellsworth, were also under his care. It was at Ellsworth that Father Bapt fell a victim—a martyr almost—to the fury of the Know-nothings, who in the name of American liberty were persecuting their Catholic fellow-citizens in every section of New England, and the calumnies against his faith and practice which were devoutly accepted even by intelligent and fairly educated Protestants.

Let us briefly recapitulate the disastrous story. In November, 1855, the School Committee of Ellsworth, Moses B. Butler, John D. Richard and Seth Tisdale, ordered the school-teachers to turn out of the schools every Catholic child who refused to read the Protestant version of the Bible. The Catholics then petitioned the committee to permit the Catholic version of the Bible, or otherwise to excuse them from reading any. They expressly declared that they had no desire to interfere with the rights of Protestants to read any version of the Scriptures which their parents deemed proper, but simply wished to safeguard the religious rights of their own children. This petition, signed by over 100 Catholics, was presented by Father Bapt and Mr. Thomas White. It was refused with insults and abuse. The spokesman of the committee, after pouring out a torrent of fifty calumnies, asserting: "We are determined to Protestantize the Catholic children. They shall read the Protestant Bible or be dismissed from the schools, and should we find them loafing around the wharves we will clap them in jail." The spokesman of the committee, after pouring out a torrent of fifty calumnies, asserting: "We are determined to Protestantize the Catholic children. They shall read the Protestant Bible or be dismissed from the schools, and should we find them loafing around the wharves we will clap them in jail." The spokesman of the committee, after pouring out a torrent of fifty calumnies, asserting: "We are determined to Protestantize the Catholic children. They shall read the Protestant Bible or be dismissed from the schools, and should we find them loafing around the wharves we will clap them in jail."

The Catholics then opened a school of their own, and to try the constitutionality of the proceedings of the School Committee, a suit was begun by Law-rence B. Bonahoe, the father of one of the expelled children. Then the persecution of the Catholics began in earnest. The chapel was entered, the windows broken, the furniture and ornaments demolished, and an attempt—fortunately frustrated—was made to burn it down. The priest's house was also attacked and the windows broken; and the Catholic schoolhouse suffered a similar experience. The Irish residents and their children could not appear in the streets without being grossly insulted. All the time, some short sighted Protestant ministers on Sundays, and the Ellsworth Herald, under the editorship of William H. Canney, on week days, were urging the Know-nothing cry by calumniating the Church. The Herald made direct personal attacks on Father Bapt. The excitement culminated in a town meeting on July 8, 1854, in which it was resolved that if the priest again visited the town he should be tarred and feathered and ridden on a rail. Two days later he came on Saturday, Oct. 14, to officiate next day. True to their cowardly resolution, the Know-nothings, to the number of 50 or more, carefully masked, attacked the house of Mr. Kent, where Fr. Bapt was, dragged him from the cellar where his host had hidden him, stripped, and coated him with tar and feathers, using all the while the vilest blasphemies and imprecations of language, and then rode him on a rail to a shipyard half a mile distant. Hence, the priest made his way back to the house of Mr. Kent after having been exposed to a furious storm for two hours. Some of the mob, indeed, had clamored to hang him; but their leader, probably fearful of consequences, had dissuaded them.

Father Bapt was a man of delicate constitution, but, in spite of his pain and exhaustion, he refused all nourishment until after he had celebrated Mass for his people the next day. His only reference to the terrible torture he had passed through was to command his people to refrain from retaliation. A Protestant citizen of Ellsworth, Mr. Jarvis, sheltered Father Bapt the following night, offering to protect him with his life, if need be.

We have briefly recalled the main facts of a story which the older readers of the Record will remember reading in detail in its columns long ago. Most of our younger Catholics know it best from the

responsibility which was attached to the task he had undertaken. He had before him the wants of those hard-working missionaries, of those devoted nuns, of those orphans, to whom he was conveying supplies. He felt at the time their lives to be as it were in his hand. If through any want of foresight on his part, some considerable portion of these most needed supplies were to perish, or some serious delay were to occur in their transport, he would consider himself greatly culpable. The brief summer of the Red River regions set in with fierce haste, bringing with it deluging rains and clouds of mosquitoes, that were to be the tormentors of the travelers by day and night. Salt provisions, without any variety, were their only food, and they have no other drink to appease their thirst during their journey, but muddy or blackish water. But what caused most annoyance to the good bishop was the apathy and laziness of the half breeds, who were conducting the oxen. Serious difficulties were ahead, which could be surmounted only by the journey being expeditiously performed; certain rivers which they had to embark upon were navigable only at special times. If these were not available, a whole year's delay might occur in the transport of articles of heavy bulk. The apprehension of some such delay was constantly harassing the mind of the devoted prelate. At last they arrived at the mouth of the Mackenzie, and endeavored to secure the tribe the benefits of Christian education. Government, however, thwarted his designs and depriving the Penobscot of a priest, drove many as voluntary exiles to Canada.

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TO BE CONTINUED.

A TREASURED WORD.

Many years ago the present Bishop of Charlottetown was arch priest of Tynagh, an Achaian settlement in the western part of Prince Edward Island. His mission comprised a large district which is now divided into many parishes. One of these—the Indian reserve known as Lennox Island—was often visited by Father McIntyre, who offered Mass in the little chapel of St. Anne, and in default of a priest, in the home of Mrs. Mc-Macchieff, Peter Francis, who was in very comfortable circumstances. Mrs. Francis, who like Martha of old, was much engrossed in house-wifely duties, and careful for the good father's comfort, had occasion during one of his visits to punish her little boy Peter, then not much more than a baby. She was very angry and in keen pursuit of the little fellow, who, terribly afraid of the coming chastisement, fled to the priest for protection. Father McIntyre opened his cassock and wrapped it around the trembling baby, while he gently reproved the mother for her extreme harshness, saying that she must forgive her son who would be good hereafter. "And how do I know he'll be good, Father?" asked the woman. "I'll answer for him," said the priest; "I'll give security that he will be good."

The Moon's Influence.

Upon the weather is accepted by some as real, by others it is disputed. The moon never attracts atoms from the tender, spongy clouds of the atmosphere. Corn Extractor removes the most painful corns in three days. This great remedy makes no sore spots, doesn't go fooling around a man's foot, but gets to business at once, and effects a cure. Don't be imposed upon by substitutes and imitations. Get "Patman's" and no other.

PEOPLE WHO RESIDE OR SOJOURN in regions of country where fever and ague and bilious remittent fever are prevalent, should be particularly careful to regulate digestion. The liver and the bowels, before the approach of the season for the periodic malaria. The timely use of Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure is a valuable safeguard against the malarial scourge. It is acknowledged to be the best blood purifier in the market.

FREEMAN'S WORM POWDERS are safe in all cases. They destroy and remove Worms in children or adults.

Pray for the Dead.

Pray for the dead, thy partied ones, Oh! gentle soul, in love's boldest work, So shall thou in love's boldest work, Pray for the great, the low of earth, The wealthy and the poor; For all alike have sinned, and all live's peculiarly sinful. Pray for the soul the eager soul, The soul that longs for heaven, The soul that in Paradise, And pray for those poor suffering souls That all too surely know, If ransomed not by plying prayers, Theirs are long years of woe. The soul that unto justice was, The soul that in friends think not of, On do not thou forget, For every soul thy prayers and sighs Shall entrance up to heaven, Know, unto thee, by Mary's hand, Sweet guardian will be given.

OBLATES OF MARY.

IN THE BLEAK NORTHWEST WITH THE SAVAGES.

In 1874 Father Petitot arrived in France, the object of his return to Europe being to make arrangements for the publishing of his Dictionaries of the Deni and Esquimaux languages. His arrival in Paris was the occasion of a very laudatory article in the Journal Officiel, from which we quote the following extracts: "The northern regions of America, especially those districts that lie between Hudson Bay and the former possessions of Russia in America, were hitherto little known to geographical science. This deficiency has now been supplied by Father Petitot, French Missionary of the Society of the Oblates of Mary, who has executed, with his own hand, a map of the basin of the Mackenzie River, and of the Great Slave Lake, and the Great Bear Lake. This map, which on a large scale, has been presented by its author to the Geographical Society of Paris, and is now one of the most precious treasures of the archives of that institution.

"The Geographical Society cannot fail to encourage the zeal of those missionaries who turn to such profitable account, for the interests of science, those moments of leisure left to them by the works of their apostleship. Through their means we obtain a knowledge of diverse remote countries, which we could not acquire through any other channel." The Secretary of the Societe Savante, Monsieur Blanchard, introduces thus the name of Father Petitot in the report which he read at the annual meeting of that Society in 1874:—

"Our committee has always ready to recognize the services rendered to science by the explorers of distant lands; therefore it does not hesitate at once to acknowledge the deep interest it takes on widely extended travels, learned researches and observations of a missionary of the Arctic regions of America. Father Petitot passed thirteen years among the Indians who live in the regions bordering the shores of the Arctic ocean. Ten times he had travelled through the long valley of the Mackenzie, from Fort Good Hope to the Great Slave Lake; seven times he has visited the Great Bear Lake and the surrounding arid steppes. He traversed on foot the distance between the lower Mackenzie and Fort Simpson. Through the defiles of the Rocky Mountains he reached the north of Alaska. He journeyed through regions that have no name in geography to the lake of the Esquimaux, and thence to the Arctic ocean. During the time that he spent in the company of wild savage Indians he obtained a complete knowledge of their language and their customs. He is our society indebted for his meteorological observations, for his notes upon the manners and characters of the peoples he visited, and for an essay on the geological constitution of the countries extending from the 54th degree of latitude to the frozen north pole. Shortly after the arrival of Father Petitot in Paris, he received an invitation from a former college Confere, Father Bourde, the Superior of the Oblates at Nancy, to visit that city. This circumstance, as we shall see, became the providential means of furnishing him with an opportunity of rendering an important public service to the cause of religion and true science. At the time of his visit to Nancy, the beautiful capital of Lorraine was astir making preparations for a Congress of Savants that was then about to assemble in that city.

The object of the Congress was to discuss the history and ethnography of the indigenous races of America, of the period before the arrival in the new world of Christopher Columbus. The congress was of an international character. It was held in the Salle des Cerfs of the Ducal Palace, and was presided over by the Baron Guerrier Damast. A great number of learned men from different countries were present. Father Petitot took his place modestly in the midst of the crowd that occupied the centre of the great hall, but in his presence becoming known to some leading members of congress, he was politely invited to occupy a place on the platform. Several speakers addressed the congress, either to set forth their own theories, or to read papers entrusted to them by absent members. As the proceedings progressed, it became painfully evident to Father Petitot that the leading object of the greater number of those who had spoken, or who had sent in papers, was to throw discredit upon Revelation and Bible history. They sought to do by attempting to prove that the indigenous races of America were of Asiatic origin, and consequently were not descended from Adam, but were autochthons of the American continent. At last a Monsieur Rosny, professor of the Japanese language, put himself forward as the champion of this infidel theory. He based his arguments on the authority of Vallardi. He attempted to show that the tribes of North America were a race apart, that had no brotherhood of origin with any other portion of the human family, being autochthons of America. He continued at considerable length to advocate these false views. At the conclusion of his discourse, cries were raised by certain persons in the assembly, demanding that the congress should decide the question at once, in a sense favorable to M. Rosny's views, and thus openly declare itself

against the Christian doctrine of the unity of the origin of the human race. The Catholics present, who formed the majority, being indignant at finding themselves lured into a false position, under the name of science. It was evident to them that in the heart of the congress, a conspiracy of freethinkers and infidels were actively at work. Father Grouard, who had remained in the centre of the hall when Father Petitot took his place on the platform, thus describes his own impression on the occasion: "Assuredly, I said to myself, we are in the midst of a gathering of freethinkers, who have come here with their weapons of assault well prepared to give battle to the Christian doctrine. They had the feeling of the programme and the setting of the ground of combat, and no one had come hither prepared to engage in combat with them."

When Father Grouard was turning over these discouraging thoughts in his mind he forgot the presence of his colleague, Father Petitot. The latter, when he heard the fundamental principles of Christianity openly assailed in that occasion, especially as the assuals was given on a ground with which he had reason to be familiar, felt it to be his duty openly to confute the aggressions made in his presence, upon religion and true science. Advancing to the front of the platform, he asked to be allowed to speak. The form being granted he thus said: "I beg of the assembly not to conclude rashly, and without any real proof, that the American tribes were autochthons. I did not come here to-day prepared to enter upon this dispute; but give me until to-morrow; and I will return, with your permission, armed with the proofs of those truths which I am willing to defend." M. Rosny turned pale with excitement at meeting, unexpectedly, when he thought he had secured his victory, an adversary whom he instinctively felt he had too much reason to dread. "The Father," he exclaimed, "wishes for us, therefore let there be war." On Father Petitot presenting himself the next day before the assembly, he was received with loud applause by the vast crowd that had collected within the great Ducal Hall. Public sympathy had, in the meantime, been gained to him, when it became known that he had spent thirteen years amongst those tribes whose history and ethnography formed a great feature in the discussion which was being carried on, and that he possessed their languages so thoroughly, as to be able to compose grammars and dictionaries of them. During two days, for considerable periods at a time, Father Petitot held the assembly spell bound by his simple, convincing, and learned oratory. He drew, from his vast experience and intimate knowledge of the tribes of North America, proofs which established to demonstration their Asiatic origin. He showed clearly how their language, their customs, their traditions, their religious observations, their war instruments, proved their relationship to the nations of the East. A perfect oration, Father Petitot's final discourse at the Congress, the President of the Assembly, who had been no party to the manoeuvres of the freethinkers, highly praised the science and talents that were united in the person of the humble missionary. And some other leading members of the Congress, who came at first partly inclined to side with the freethinkers, came forward, when Father Petitot ceased speaking, to disavow all sympathy with the unbelieving party in the assembly, and to make open declaration of their Christian faith and sentiments.

The plans cleverly laid by the Voltaire party at the Congress, were thus completely disconcerted, and the cause of true faith and true science nobly vindicated. "The attractions of his native country, the charms of home life in a land like France, the private and public esteem, of which he received such marked proofs since his return to that country—all fell by the wayside. He followed the will of the sphere of duties, which obedience and choice had assigned to him amongst the red men of the Polar regions. The object which brought him to Europe being accomplished, he returned to his post. In his last communication, dated the 1st January, 1878, he gives an interesting account of his labors at Fort Macpherson, among the Esquimaux. They follow my instructions," he says, "most attentively, and literally besiege me day and night. Their former prejudices with regard to the priest have passed away, and now they manifest a confidence towards me which they would not have ventured formerly to do." He speaks in this communication of the frightful sufferings, from want of food, of the Indians of the Mackenzie and Great Bear Lake districts, during the winter of 1877. The deer, from some cause, disappeared from the woods, and no traces of them could be discovered. Gluttons and wolves, black, white and grey, came forth in great numbers from the steppes and forests, and prowled about day and night, attacking, without any fear, men and dogs in their ravenous hunger. Leaving things in this sad condition at Good Hope, Father Petitot expected to find matters better at Fort Norman. After ten days' journeying on foot, he found that fort forsaken by the company's agents. They had all left at the beginning of winter, owing to the supply of food having run short there. They spent that season on the borders of the Great Bear Lake, living on what fish they could catch in the lake. "I was reduced to the state of a skeleton," writes Father Petitot, "when I reached Fort Norman. I suffered also from inflammation of my chest and throat, and a painful abscess on my lower lip." Great was his disappointment when he found the fort abandoned. His stock of provisions was exhausted, and nothing was to be had at Fort Norman, where he expected to find an abundant supply for all his wants. Fortunately the fort to open a day on some temporary mission. He kindly gave Father Petitot a portion of his own rations, otherwise the latter might have perished of hunger on that trying occasion. While Father Petitot was at Fort Norman, a band of Indians, very few of whom were Christians, came from the Rocky Mountains in search of new hunting fields, and to escape the famine which was threat-

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BISHOP MACDONELL.

By W. J. Macdonell, Toronto. Reprinted, by consent, from the Weekly Catholic Review.

As has been already stated, the position of the Church in Lower Canada at the close of the last and beginning of the present century, was, to say the least, very peculiar. A brief historical sketch may give our readers a cruder idea of the relations existing between Church and State in the days of their grandfathers. The ruling power strenuously endeavoured to enforce the R. yal supremacy, they refused to the Bishop of Quebec his proper title, borne as it had been by his predecessors for more than one hundred years. As the parish priests died out it was intended to replace them by Protestant ministers, in short, to make the Church a mere State machine. So sure were these gentlemen of success that a project for letters patent, drawn up during the administration of Governor Craig, contained the following words: "By these presents We constitute and nominate—Our ecclesiastical superintendent for the affairs of Our Church of Rome, in Our Province of Lower Canada, and we authorize the said— and his successors to exercise spiritual and ecclesiastical jurisdiction in Our said Province, according to law, and we have given and accorded to Our said ecclesiastical superintendent full power and entire authority to confer the order of Deacon and Priest, to institute by himself or his delegate the Priests and Deacons that We shall present and nominate to benefices in the Province with charge of souls."

Strange as it may appear, the Home Government, though not kindly inclined towards the Catholic faith, was disposed to take a more liberal view of colonial affairs. Lord Castlereagh, though very inimical to the Catholic clergy of Ireland, believed it his duty to follow a more conciliatory policy with regard to the clergy of Canada. Commenting upon the Royal Supremacy as against foreign jurisdiction, he wrote: "The Bishop of Quebec is not a foreigner, his clergy are not foreigners, he is the head of a faithful community, he is freely exercised under the faith of Parliament, and he may claim titles and customary dues and exercise all accustomed rights over Catholics. It would seem, therefore, a very delicate undertaking to interfere with the Catholic religion in Quebec or to force the Titular Bishop to drop his titles and act not as Bishop but only as Superintendent." Lord Bunsford, the Colonial Minister, instructed Governor Sherbrooke that the system adopted by British legislation precluded all possibility of supporting Protestants against Roman Catholics in the Province of Lower Canada, assuring him at the same time that the Home Government would not be disposed to attend to the interests and wishes of the Roman Catholics even though the result might be unfavorable to the Protestants, and that the Governor could not be right under standing with the Church. To obtain this result Governor Sherbrooke proposed to call the Catholic Bishop to the Legislative Council, and accordingly, by mandamus of the 30th April, 1817, Bishop Pleiss was nominated to the Legislative Council, and by the same instrument he was officially recognized by the Prince Regent as Roman Catholic Bishop of Quebec. The justices entertained in England against the Catholic hierarchy were still so strong that great caution was necessary on the part of the ministry to avoid compromising themselves. Bishop Pleiss was desirous and had obtained permission to clothe his suffragans with the episcopal character, but the ministry had consented only on the express condition that the new Bishops should not be recognized as Titulars by the Government. As one result of these complex and protracted negotiations, Mr. Macdonell was on the 12th January, 1819, nominated Bishop of Resina, i. p. i., and Vice Apostolic of Upper Canada, and was consecrated on the 31st of December, 1820, in the Church of the Ursuline Convent, Quebec.

In 1825, Bishop Macdonell returned to England for two principal objects,—to obtain assistance in his laborious duties, and to induce the Home Government to withdraw its opposition to the appointment of Titular Bishops in Canada. He succeeded in both instances and returned to Canada in 1826. In this same year the Rev. Wm. Peter Macdonell, for twenty years Vice-General and well known throughout the Province, came to Canada to take charge of the Bishop's intended seminary for ecclesiastics at St. Raphael's. Mr. Macdonell was born in the parish of Eblow, Banffshire, Scotland, on the 25th March, 1771. He was educated at the College of St. Andrew's, and returned at once to Scotland, where for twelve years he discharged the laborious and humble duties of a missionary priest. About the year 1801, the British Cabinet, having formed the project of conveying Ferdinand VII. from Bayona, Mr. Macdonell was recommended as a fit person to be employed in that enterprise, particularly as he had perfect mastery of the French and Spanish languages. He accordingly proceeded on his mission, and cruised off Quebec for some time; but in consequence of information received by the French Directory, the project of the British Government was abandoned. Mr. Macdonell was afterwards employed on the English embassy in Spain for four years, after which he was appointed a chaplain in the regular army. He was a thorough scholar and a polished gentleman. In 1820 he published the "Catholic" newspaper at Kingston, and resumed it at Hamilton from 1841 to 1844. Possessed of a refined poetic taste, he left many pleasing productions of his pious muse, most of which are still in manuscript. Universally respected, he died at St. Michael's Palace, Toronto, on Good Friday, April 26, 1847, and was buried in the cathedral on the Gospel side of the choir. The writer was honored by the special confidence of Mr. W. P. Macdonell, and carefully preserved to this day many letters written by that accomplished gentleman. We may have occasion to refer to him again in the course of this narrative.

The Seminary at St. Raphael's was a

very modest affair, but it had the honor to produce some of the most efficient missionaries of the time, among whom may be mentioned Rev. George Hay, of St. Andrew's, Rev. Michael Brennan, of Belleville, and Rev. Edward Gordon, of Hamilton. Nature had furnished Father Hay with an extra little finger on each hand, which were amputated prior to his ordination. Orlé Mr. Lessinier, of Montreal Seminary, is reported to have said of Mr. Hay, "He is a good boy, but he will never sing Mass." Singing was, in fact, a rare accomplishment among our early Scottish and Irish missionaries. Fifty years ago High Mass, unless sung by a French priest, with an extemporized choir, was seldom heard in Upper Canada. Clergy and people contented themselves with the essentials of Divine worship, the accessories being in most cases utterly unnecessary. About the year 1832, a few young people undertook to sing some simple pieces during the celebration of Low Mass in St. Paul's, York. The bishop was much pleased, and thought the music "too short." The bishop himself always said Low Mass, and never attempted to sing, not even the ordinary Epistle benediction at the end. "Once upon a lesson," said he, "for six months, but after my teacher got his money he discovered I had no voice."

Upper Canada was erected into a bishopric by Leo XII. on the 14th of February, 1826, and Bishop Macdonell appointed first bishop under the title of Regiopolis, or Kingston. His diocese comprised the present Province of Ontario, and has since been subdivided into the dioceses of Kingston, Toronto, Hamilton, London, Ottawa, Pembroke and Peterborough.

Advancing age and increased responsibility forced the Bishop to apply for a coadjutor, and Mr. Thomas Well, a descendant of one of the oldest Catholic families of England, who, on the death of his wife, had taken orders, was selected and consecrated Bishop of Ameyla and coadjutor of Upper Canada on the 6th of August, 1826. By the advice of his friends and medical advisers Bishop Well remained some years in England and afterwards went to Rome, where, in March, 1830, he was nominated Cardinal by Pius VIII. Bishop England, of Charleston, S. C., in his explanation of the ceremonies of the mass, published at Rome in 1833, and dedicated to Cardinal Well, thus apostrophizes his Eminence: "Other circumstances add much to the gratification which I have thus experienced; that, in the Cardinal who to-day labors for the progress of religion in the United States, I recognize the eclyote who nearly forty years ago in the chapel of his family castle bore the center of the consecration of the first prelate of the American hierarchy. Yes, my Lord Cardinal, it is to me a great consolation as a member of the August Seminary of our Church, who, contemplating even as a youth the fidelity of ancestors, that through a desolating persecution of centuries had preserved their faith uncontaminated, himself officiated at the consecration of John Carroll, the Patriot, the Missionary, the Prelate, the Metropolitan, the Sage, and I trust the Saint."

The presbytery and great church of St. Raphael were built in anticipation of the arrival of Bishop Well, but although always fully intending to go to America, he closed his days at Rome, on the 10th of April, 1837. His funeral discourse was pronounced by D. Victor, (afterwards Cardinal) Wiseman, Rector of the English College at Rome. Bishop Macdonell obtained many favours from the Holy Father, through the influence of his intended coadjutor. Desirous of strengthening the bond between the churches of Lower and Upper Canada, Bishop Macdonell obtained from the Holy Father, on the 13th of August, 1837, a dispensation, which he obtained on the death of Bishop Macdonell. The burden proved too much for his strength and obliged him, after an Episcopate of eight years, to retire to his native Province. He died at St. Pilonne, St. May, 1857, and was buried in the Cathedral of Kingston, on the 13th of the same month. Bishop Phelan, who had been Administrator for 15 years, succeeded to the title, and retained it only one month. He died on the 6th of June, 1857.

After Bishop Macdonell's last return from Europe, he resided for some years in York, in the house still standing on the South East corner of Jarvis, (then Nelson) and Duchess streets. His private chapel, the renowned "soap kitchen," a large frame building, was nearly opposite, and was removed a few years ago. The Bishop went to Kingston about the year 1836, and resided there during the remainder of his stay in Canada. Colonel W. L. Stone, of the New York Commercial Advertiser, who visited Montreal in 1836 to investigate and exp. as the monstrous fabrications of the notorious Maria Monk, tells us in his report that he was introduced at the Seminary by many of the clergy and some of the dignitaries of the Church, among whom were the Lord Bishop Macdonell of Upper Canada, and the Bishop of Red River (Provencher). Bishop Macdonell was a Scotch gentleman of the old school, affable, intelligent, and, for a Catholic, not intolerant. He allows his people to read the Bible, and gives away all that he can obtain for that object. In passing down the St. Lawrence with him to Quebec, I found him to be a most agreeable travelling companion. This trip to Quebec is one of the writer's memorabilia as may appear from the sequel. As regards the Bishop's Bible distributing proclivities the writer cannot speak decisively, but so long ago as 1790, there being then a great demand among the Scottish people for an English version of the Holy Scriptures, Bishop Hay caused a large edition to be printed, several copies of which were brought to Canada by Bishop Macdonell. This edition was contained in four volumes, ending with the Old Testament only, the intention being to print the New Testament at some subsequent time. Sets of this edition are now rare; the writer's copy was printed at Edinburgh in 1805. Colonel Stone says that "for a Catholic, Bishop Macdonell was not intolerant." The writer was in the old house in Kingston built years ago by "Priest Frazer," and subsequently occupied as a convent. Being summer time the window was open. Just across the street a meeting was being held by some religionists who were evidently believers in the colored brother's version of the Lord's Prayer, "Holla! be thy Name," singing, praying, shouting and preaching going on at the same time. The Bishop sat with his hands clasped and eyes closed, apparently in a daze; presently turning to the writer "Mr. William," said he, "perhaps those people have some merit." "Can't say, my Lord, perhaps they have," was the wise reply. "Ah," rejoined he, "your friend the Vicar-General remarks that a thorough scholar and well-lashed youth-man, and in all social relations the pink of courtesy, but in controversial matters he was a tartar, a living embodiment of the national motto, nemo impune loquitur. In 1834 the Hon. J. J. Emsley became a convert to the Catholic Church, and published a little book giving his reasons. His former pastor, the Ven. Archdeacon S. Nathan, came out openly the other side with a pamphlet and a second-hand copy of his production to his old friend the Bishop. The Vicar General then living at Kingston, lived out once, and in spite of the Bishop's remonstrances published "Remarks on the Eucharist," effectually disposing of his old school fellow, the Rev. Dr. in fact "overthrowing him as completely as a pebble from a catapult down the river from the wall on the bank." The Bishop was not unopinioned in his disapproval of the work, and he is said to have exclaimed, "It's all right, diamond cut diamond, Scotchman against Scotchman." The controversy went no further.

In 1836 the writer was in the office of his brother-in-law, the late Henry Jones, of Brockville, and being granted a holiday, availed himself of the opportunity to make his first visit to Quebec. Passing down the river from Montreal, in the steamer "Canadian Eagle," he noticed an elderly gentleman in the garb of a bishop, sitting on the starboard side of the promenade deck, and whom he recognized as the prelate who had that morning said mass in the parish church of Notre Dame, on which occasion the six big candles on the high altar were lighted, much to the writer's wonderment, being about the first he had seen such a thing done at low mass. At no time remarkable for politeness or civility of manner, the writer walked up and abruptly asked, "Are you Bishop Macdonell?" "My name is Macdonell," was the reply. "Who are you?" The Bishop being well acquainted with the writer's family the introduction was soon effected, and a friendship commenced which lasted during the remainder of our brief acquaintance. The Bishop was a thorough Highlander, and did not relish remarks which seemed to reflect on the manners and customs of his countrymen. The writer one day gave him an unasked opinion that oatmeal was not wholesome, inasmuch as he had known several young fellows brought up on that diet whose skins were very rough. The Bishop replied rather curtly, "You don't know what you are talking about." On another occasion the writer was reading Bercelet's "History of the Church" an account of the hardships undergone by the missionaries, sent by St. Vincent de Paul to keep alive the faith in the High lands and Islands of Scotland. The historian states that the missionaries frequently passed several days without food, and at the end of that time their only refreshment was oatmeal cakes or barley bread with a splash of whisky. "Under the circumstances," remarked the Bishop, "I think they fared very well." Although the Bishop "had no voice," he was fond of the national music. A grand dinner was given at the old British American Hotel, Kingston, to Sir James Macdonell, the "hero of Hongkong." The whole town attended. The Bishop was chairman. A regimental piper in the "garb of old Gaul," with his piper in full dress, brand with a sword, accompanied the Vice-General who round the table in a Scotchman, was a bit of a wag, declared that every time the piper passed behind the bishop, the latter inclined his head to one side, that his ears might be tickled by the strings and tassels of the passing pipes. Oathless priest at Valladolid, on the 16th of February, 1757, Bishop Macdonell kept his jubilee on the 10th of February, 1837. The following interesting account is taken from the papers of the time: "A day to be remembered in the Parish Church of St. Raphael, Glasgow, which drew a crowd of more than 2000 persons into that sacred edifice. It is a custom of great antiquity in the Catholic Church for a clergyman on completing his 50th year of priesthood, to celebrate a jubilee of thanksgiving to God and renew his vows to continue in the faithful discharge of his pastoral duties for the remainder of his life. Bishop Macdonell having on this occasion completed the 50th year of his priesthood, came down from Kingston for the purpose of complying with this ancient ordinance of his Church. The Superior and gentlemen of the Seminary of Montreal expressed an earnest desire that the ceremony should be performed in the magnificent parish Church of that city; but the Bishop found it more in accordance with his own feelings, as his country would be most gratifying to his countrymen and former flock, among whom he had spent upwards of thirty years in the discharge of the duties of an apostolic missionary, to appear before them on this occasion, which would probably be the last in his life. The Bishop of Montreal and many of the clergy of Lower Canada who wished to be present were prevented by the depth of the snow and the severity of the weather. Nineteen priests, however, attended, and all the Protestant and Catholic gentlemen of the country, besides several from the County of Stormont, the Ottawa district. Many of these latter gentlemen were also Protestants, but their long acquaintance and high respect for Bishop Macdonell induced them to travel more than 50 miles across the country in the most severe season that has been known for many years. The Bishop addressed his countrymen before Mass in Gaelic, their native tongue, by calling on their recollection the mission and indeed the whole of his mission and indeed on his arrival in the country in 1804, there being no clergy, no churches, no parishes, no schools; and what rendered

the labour of a missionary more arduous, no roads. His pastoral labours were not confined to the County of Glengarry; they extended from one end of the Province to the other, and for many years he had no fellow-labourer to assist him within a distance of seven hundred miles. Under such overwhelming difficulties, he had much reason to acknowledge and to thank the merciful Providence of Almighty God for making him, although unworthy, the humble instrument of procuring for them the many temporal and spiritual advantages which they at present enjoy. He trusted that they would pay proper respect and submission to his worthy coadjutor, the Bishop of Tabasco, whose ardent zeal to promote the glory of God and the interests of the Catholic religion had induced him to leave a quiet and comfortable position, where he was respected and beloved among his own countrymen, to encounter privations, fatigues and difficulties in this Province, and the ceremony he had of appearing before them in this world, Bishop Macdonell begged their forgiveness for any bad example he had given them and for any neglect or omission of his duty during his ministry among them for so many years; trusting much to their prayers and supplications to the Throne of Mercy on his behalf, to enable him to prepare his long and fearful account against the great and awful day of reckoning, which, in the course of nature, could not be far distant; and he promised them that he would never cease to offer up his unworthy prayers for their spiritual and temporal welfare. Tesis flowed in abundance from the eyes of both the Bishop and his hearers during his short but affecting discourse. After Mass, the Vicar General Macdonald delivered an eloquent and impressive sermon, and the ceremony being finished, the clergy and many of the gentlemen repaired to the presbytery, where all the clergy and such of the gentlemen as could be prevailed upon to remain had a comfortable dinner prepared for them by the coadjutor.

1837 and 1838, being the years of the so-called "retention," witnessed stirring events in Upper Canada. In April, 1838, the writer removed from Brockville to Kingston, to take charge of the forwarding and commission business of H. & S. Jones, in his time one of the best known firms in Canada. His residence in Kingston brought him in frequent contact with the Bishop; and during that time he learned most of the matters referred to in this imperfect sketch. He well remembers the excitement attending the arrival in November, 1838, of the regular troops in Prescott, all the regular troops in garrison were sent off to dislodge the many people thought this a very injudicious measure, it being supposed that the landing below Prescott was simply a feint to draw the troops from Kingston, and thereby facilitate a descent on the latter place. Many a nervous citizen felt his "heart sick into his boots" when, on the following day, he found that garrison duty had been entrusted to the Frontenac Militia, popularly known as the "Bloody F. Militia," instead of the gallant regulars, who were supposed to be invincible. The excitement became almost consternation when, without a word of explanation, the regular troops were all brought back again. The only way of communication being by water, or by the ordinary land carriage, it soon transpired that the return of the troops was caused by the want of ordnance of sufficient calibre to dislodge from the stronghold the "sympathizers" or "rebels," or "patriots," as the invaders were indiscriminately called. Gaus of proper weight having been obtained, the troops returned to the attack and made short work of the "sympathizers" and "rebels," who were brought prisoners to Kingston, led by torch light along the front street, between nine and ten in the evening, and over Catarqui Bridge to their quarters in the casemates of Fort Henry; all the loose population of the town, as usual on such occasions, roared and shouted at their heels. It was stated at the time that, during the absence of the regulars, Bishop Macdonell had charge of the garrison. However that may be, it is certain the clergy were soon called upon to perform a most painful duty. Some of the invaders, notably their leader, Von Shoultz, were Catholics; others joined the Church after receiving proper instruction; the priests were expected to attend the sheriff in his visits to Fort Henry, to select some of the prisoners as had been doomed to the last penalty. At such times the scene was most heart-rending, no one but the Irish could gain any notion of the horrors that were going on when the sheriff was obliged to witness in a dying scene he was obliged to witness the discharge of his duty. Von Shoultz was hanged on the gallies of Fort Henry, directly opposite the writer's window. The gallows tree was plainly visible, but, having no taste for such sights, the writer took care to be absent at the time of execution. No doubt the "sympathizers" were misled; they expected the Canadians would rise en masse and join them. Their execution seems to many people of the present day a species of wanton cruelty, but had these good folks lived fifty years ago they might, perhaps, have thought differently.

TO BE CONTINUED.

A Graveyard Controversy. The short, dry, hacking cough, which announces the approach of consumption, has been aptly termed a graveyard cough. The parrot, great, and near at hand, but it can be cured by Dr. Dewey's, a potent remedy, without a peer for pulmonary troubles and their affections, and for all ailments which, like consumption, have a scrofulous origin, and also for eruptions and rashes, indicating impurity of the blood. Druggists sell it.

Pope & Whiteau, druggists, Cedar Rapids, Iowa, writes: "We have never sold any medicine that gives such satisfaction to the consumer and pleasure to the seller as Dr. Thomas' Electric Oil. We can refer you to numbers that have used it for diphtheria with entire satisfaction and success."

HOW LONG! United Ireland, Oct. 25. The "Irish question" has resolved itself at last into one great query, How long can Coercion last? How long can Home Rule be possibly be delayed? No one doubts now that Coercion has hopelessly and finally broken down or that Home Rule is inevitable. There is very little to discuss in either as to the form of Home Rule. It is now altogether a question of time. The Liberal Unionists no longer count in the controversy. The issue is clear. The battle is between Home Rule and Coercion, and Coercion is tottering on its last legs. The Coercionists entered on their task with high hopes. They would not be persuaded that it was difficult, far less impossible. Eighty-six previous failures under far more favorable circumstances had no meaning for them. They would not take the word of dignified Dame Victoria on the subject, and so scoured the lesson into them with a tempered rod. We doubt if in the whole world's history there is an instance of more prompt or more abject failure. From week to week fiasco followed fiasco with such rapidity that the language of ridicule is exhausted. Cromwell came back last week. The "Forger" has dragged him from the seaside to the Castle as a termagant might lead a trout by the ear to school. We were promised all sorts of vague terrors when he came. "New vigour," we were told, oracularly, "was to be infused into every branch of the administration." Of course he had to do something for his money. What has he done? He has carried out half a dozen brutal evictions for the Most Vile the Marquis of Clanricarde, and so brought English indignation to boiling point, he has imprisoned twelve dozen little girls here and there under the Coercion Act; and he has attempted to privately bully some newsagents through the country into discouraging the National newspapers, which he dare not himself suppress. We can make allowances for "our Private Secretary." His self-love, we have reason to know, was grievously wounded by the cartoon with which we welcomed him to Dublin, and this is the form his revenge takes. But is it not a little bit too shabby even for him? Our cartoons are openly displayed before our own close-door in the heart of the city and the police who kindly watch our premises day and night view them with the broad grin of undigested amusement, which proves the sense of humor is still extant in the village but away in remote districts the "village ruffians" in an alarm attempt to bully the newsagents to boycott the paper. This is the new Cromwell's notion of thoroughness; this is a fair specimen of the firm and fearless policy that is to reduce Ireland to subjection. We doubt if any two speeches ever excited more universal amusement than Mr. Goschen's extravaganza and the speech of Mr. Balfour and Lord Randolph's extravaganza of Lord Castlereagh's extravagance of the rival Chancellor of the Exchequer. No one took either of these speeches seriously. The praise was set down, not as the extravagance of flattery, but the bitterness of irony. The three kingdoms have recognized by this who, doubtless, chuckle with Dr. Patton over the brutal maltreatment of Lady Anne Blunt by the police. We must remember that with no provocation in the world she was seized by the throat and lung fainting from the platform to the ground. This is the way the editor of the Express congratulates the constables on their civility: "Nor is much consideration due to the ladies who accompany them, and endeavor to invest with a romantic interest a cause which is stained with guilt. If ladies act in a manner unbecoming their sex and rank, they are not to be pitied if they experience any unpleasant consequences from the risk to which they expose themselves. It is not to be expected that in the excitement and confusion of a violent scene the police can be very discriminating, and it is to be very much regretted that the police are from any common virago who may boot and stone them."

What contemptible curs those Coercionists are to be sure. We have over, and will ever, denounce Moonlight outrages with all the strength left us. But we deny that Moonlighting is one whit more degrading to our common humanity than the conduct of the police at Woodford. Yet this fellow, Patton, who telegraphs his hypocritical horror all over the world as a man of fine fibre, chucks and rabs his hands with unctuous satisfaction when the police ally but murder a gentle hearted English lady who dares show by her presence her compassion for the miserable tenants of Lord Clanricarde. That one paragraph from the Express, scattered broadcast through England, did more than a thousand denunciations to open the English mind to the real character of the unscrupulous sentimentality who rail on the cruelty and cowardice of the Irish peasants. On second thoughts, we would not have the leader more widely published. For the credit of the country we are willing that the foul phrases should die in foul columns in which they were born.

Sedentary Habits. In this age of push and worry, the business man and the professional man are alike unable to devote any attention to exercise. In the daily round of toil and pleasure, no suitable provision is made for that important function, and the result is that men of sedentary habits become subject to many forms of ailments arising from a torpid or sluggish liver. Consumption, sick headache, biliousness and dyspepsia are all due to the improper action of the liver. Dr. Pierce's Pleasant Purgative Pellets cure these troubles by restoring the liver to its normal condition.

A Significant Fact. The worn out, waste and poisonous matter in the system can't escape through the secretion of the bowels, kidneys and skin, or serious disease results. B. B. B. opens these natural outlets to remove disease.

Mr. H. M. Caw, Custom House, Toronto, writes: "My wife was troubled with Dyspepsia and Rheumatism for a long time; she tried many different medicines, but did not get any relief until she used Northrop & Lyman's Vegetable Discovery and Dyspepsia Cure. She has taken two bottles of it, and now finds herself in better health than she has been for years."

PROF. LOW'S MAGIC SILVER SOAP.—Heating, soothing and cleansing for all eruptive diseases of the skin. Delightful for toilet use.

SIR WILFRID BLUNT.

The Woodford incident is especially embarrassing. It was an English gentleman that was bludgeoned and imprisoned; it was an English lady who was half strangled and stretched fainting on the ground; it was an English clergyman that was treated to the baton; it was the meeting of an English political association that was broken up by that furious police charge. Their common crime was that they were anxious to hold an orderly meeting to condemn the brutality of the Most Vile the Marquis of Clanricarde, and to express their sympathy with his miserable victims. For this offence they were treated with a reckless savagery that the police would neither desire nor dare to use to the commonest criminals in England. It will be very hard to persuade the dull voter in England that this is not coercion, but merely the mild administration of equal laws. All the common place clap trap of the coercionists falls here. The Irish priests and members of Parliament are, of course, mere mercenary agitators, anxious only to earn American wages by outrage and murder. The tenants are well-to-do rogues. But what about Mr. Wilfred Blunt? What about Lady Anne Blunt? Did the wealthy English gentleman, did the gentle English lady go to Woodford in quest of American dollars? Even the vilest coercionist will be at a loss to find sordid suggestions to defame the purity of the noble sympathy that led them to the remote Western village, at their own imminent peril, to stand between the oppressor and the oppressed. The sturdy and resolute Englishman and his gentle but undaunted wife are of the stuff of which hero and heroine are made. We can scarcely fancy a nature so vile as to withhold its admiration of their gallantry. It was no slight danger they braved at Woodford. The bloody order of Plunkett, "don't hesitate to shoot," was still in force. It had received the sanction and benediction of Balfour. Mr. Blunt showed himself impervious to the danger that threatened; still more marvellous was the heroism of his wife in the sacred cause of pity. She stood by her husband's side with a courage equal to his own, and never for one moment blanched amid that fierce orgie of licensed outrage. It was not for their own people they thus deepened danger and suffered violence. "One touch of nature makes the whole world akin." The voice of suffering humanity in Ireland cried aloud to their noble English sympathy, and met with a fearless and fervid response. Could most our Irish hearts be so false and our tongues when we fail to remember or proclaim our gratitude.

We would wish that for once in a way we could give the Daily Express a circulation beyond the limited circle of brutalized rack renters who read it, and who, doubtless, chuckle with Dr. Patton over the brutal maltreatment of Lady Anne Blunt by the police. We must remember that with no provocation in the world she was seized by the throat and lung fainting from the platform to the ground. This is the way the editor of the Express congratulates the constables on their civility: "Nor is much consideration due to the ladies who accompany them, and endeavor to invest with a romantic interest a cause which is stained with guilt. If ladies act in a manner unbecoming their sex and rank, they are not to be pitied if they experience any unpleasant consequences from the risk to which they expose themselves. It is not to be expected that in the excitement and confusion of a violent scene the police can be very discriminating, and it is to be very much regretted that the police are from any common virago who may boot and stone them."

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Catholic Record.

London, Sat., Nov. 26th, 1887.

BISHOP CLEARY IN NAPANEE.

A report has been widely circulated through the press that at Napanee the Right Reverend Bishop Cleary made a high attack upon Canadian girls and women. This has led to condemnatory editorials from numerous journals and correspondents of the press.

It will be remarked that, though dated "Napanee, 10th Nov.," it did not appear in the Montreal Gazette until the 15th Nov., two days after publication of the Bishop's pastoral. It was dated for the purpose of deceiving the public and throwing them off the scent.

The Rev. Father McDonagh, of Napanee, whose letter we publish in another part of the RECORD, exposes this disreputable forgery, and denies entirely the truth of the anonymous despatch writer.

The London Free Press of the 21st inst. states that a sermon almost identical with the Napanee sermon was delivered by the Bishop in Brockville on the 20th inst. Of course this is equally a forgery with the other.

WE LEARN from the Port Arthur Standard that "Rev. P. Hamel, S. J., late pastor of St. Andrew's congregation in that town, has been chosen Superior General of the Society of Jesus in Canada. The position is one of great honor and importance, for the Jesuits are noted as being the most cultivated and eminent body of men in the world, and when one of their number is chosen to fill an important position, merit of a high order is the necessary qualification.

THE EARLY BRITISH CHURCH.

In our last issue we had occasion to point out the gross falsifications of history which are to be found in the lecture which was lately delivered by Rev. H. D. Steele, of Goderich, on the "Early British Church." We would not deem it necessary to continue a review of this lecture if merely this gentleman were concerned; but it has become so common with the Church of England clergy to misstate the character of the Church in England, before the Reformation, that we deem it useful to our readers to put this matter in a clear light.

On the other hand, the great body of English Church writers do not hesitate to acknowledge that the Pope's supremacy was recognized by St. Augustine, and consequently by the Church as established by him in England. They are undoubtedly led to this acknowledgment by the undoubted testimonies to this fact which history affords.

The historian, Bishop John Bale, is animated with peculiar spleen against St. Augustine. He informs us that Augustine was sent "by Pope Gregory the First to convert the Saxons to the papistical faith, and that King Ethelbert received from him popery with all its superstitious yoke; yet in such a way that all should be free and without compulsion in receiving this new worship of God's."

We have already given proof from Bede that St. Augustine fully acknowledged the Pope's supreme authority, on the virtue of which his own mission depended for its lawfulness. As this is an important point in deciding the relations of the British Church to the Holy See, we shall add some further testimony, so that it may be clearly seen that the one passage of Bede we have already quoted is not a merely casual remark which may have had a different meaning from that we have attached to it, but that it is one of many different ways in which that pious historian of the early Church states a fact which is perfectly notorious.

Venerable Bede relates the manner in which Pope Gregory's attention was drawn to Anglo-Saxons as to a field for missionary labor; but he is fully corroborated by John the Deacon and Eusebius, who give precisely the same history, with just such variations as might reasonably be expected from different writers giving an account of the same transaction. He states that some Anglo-Saxon slaves were exposed for sale in the Roman market place, and that Gregory, passing by, was struck by their beauty and innocent looks.

any so large a number were sent; though on the road it appears that the missionary party was largely increased. Mr. Steele thus reveals that his views on the whole subject are not founded upon careful study of the facts of the case, but on the crude speculations of modern writers who frequently blundered, whether by design or through ignorance.

The circumstances we have here succinctly stated prove that this conversion of the Anglo-Saxons was entirely due to the seal of the Roman Pontiff. Ethelbert did not resent St. Augustine's coming on the modern English Church; that it was a foreign aggression, and that "no foreign Prelate hath or ought to have any jurisdiction within this realm."

No one can read Bede's account of the faith established in England, and existing down to his time, A. D. 696 to the 8th century, without seeing the constant dependence of the English Church upon the Pope. From a Pope St. Augustine derived his jurisdiction. It was a Pope who conferred the Primacy upon Justus, St. Augustine's successor, and upon Honorius, the successor of Justus. It was a Pope who gave authority to and conferred the pallium upon Paulinus, Archbishop of the Northern part of the kingdom.

We shall quote the letters of the Popes which make this evident. Thus Boniface V. writes to Justus: "We send you by the bearer of these, the pall, and we permit you to ordain bishops where it shall be needful. . . . by the preaching of many Christ's gospel may be promulgated among all the nations not yet converted. You must, therefore, endeavor, brother, with stainless sincerity of soul, to preserve what you have received through favor of the Apostolic See."

We would extend this article to great length were we to insert many of the proofs of our position. We shall therefore confine ourselves to one more. St. Athanasius testifies that among the bishops present at the Council of Sardica were several British Prelates. At this council the Pope is declared to be the head. Osius represented the Pope as President, Rome is declared to be the See of Peter, and it is said to be "most proper that the priests of the Lord of each province make reference to their head, that is, the See of Peter."

It is, therefore, certain that the British Church was, like the rest of the world, in communion with, and subject to the Pope. Communication with the Pope being difficult, especially owing to the Saxon invasion, it is not wonderful that the British Christians fell into a manner of celebrating Easter on a day different from the rest of the Church. This mere matter of discipline and co-operation in the conversion of the Saxons, were the chief points of difference between them and St. Augustine. The facility of the Anglican claim that their church is in any way linked with that of the ancient Britons is therefore evident and beyond denial.

THE KINGSTON SCHOOLS.

The Mail of the 15th inst. takes great credit to itself, inasmuch as its reporter "was able to take a short-hand report of a Pastoral by Mgr. Cleary of Kingston, which was read in the Roman Catholic Cathedral of that city" on the previous Sunday. As the pastoral is not, and was not intended to be a secret, we are not disposed to hold up our hands in wonder and admiration at the remarkable energy and enterprise which "was able to take a short-hand report" of it. It was published in the Kingston Freeman and in last week's RECORD.

The Mail says that the public reading of the pastoral would see "that shocking spectacle, a Bishop in a rage." This is merely a subterfuge to give that journal an excuse for not answering the solid reasoning of the pastoral. It is a subterfuge to which dishonest polemics frequently have recourse: "Oh! you are in a rage, you are in a rage!" His Lordship speaks throughout with a complete Christian charity, though with deserved severity when dealing with the attempts of bigotry to throw odium on the Catholic body. St. John the Evangelist was and is the very model among men of Christian charity: yet history records of him that when he met a Gnostic heresiarch who was endeavoring to subvert faith, who asked "do you not know me?" he answered "I know the first born of Satan." The Mail thinks he has proved his charge of unjustifiable anger or rage, because the phrases which

of Canterbury can present or does present to Apostolic succession, is from his pretended succession to St. Augustine, the first Archbishop of Canterbury. Their orders and mission, therefore, are either entirely vain, or they are derived only from the source whence St. Augustine derived his; that is to say, from the Roman Pontiff Gregory; and as they never tire of proclaiming that the Roman Pontiff has no jurisdiction in England, it follows from their own principles that themselves have no jurisdiction, whichever horn of the dilemma they choose.

Further, it can be proved by most indubitable evidence that the early British Church was in communion with, and acknowledged subjection to the See of Rome, and thus was in communion with the whole Christian world.

There is no evidence whatsoever that a Christian Church was established in Britain before A. D. 179. Fanciful writers have claimed an earlier date, and have stated even that St. Paul established the Church there. St. Jerome says St. Paul preached in the West, and St. Clement that he preached to the "extremes of the setting," that is, of the sun, to *termines duos*: an expression signifying no more than what St. Jerome asserts. All this is a poor basis for the elaborate defenses of a Pauline British Church.

Now Bede informs us that during the Pontificate of Eleutherius, that is, between 179 and 194, Lucius, King of the Britons, wrote to Eleutherius "entreating that by his command he might be made a Christian," and that "he obtained his pious request, and the Britons kept pure and entire, in peace and tranquility the faith they received from the reign of Diocletian. The Book of Llandaf makes precisely the same statement, and gives other details, viz, that Pope Eleutherius caused Eitan to be ordained a Bishop, and Medwa a doctor, and that by the Pope's command (*mandatum*) the ecclesiastical order was established and Bishops were ordained. Nennius relates the same facts, except that the name Evaristus is found in most copies instead of Eleutherius. This is evidently an error, probably of the copyists. Some manuscripts of Nennius have Eleutherius. Godefridus also relates that the British Prelates in their discussions with St. Augustine authorized their practices by the "authority of the holy Pope Eleutherius their first founder."

We might go through the other five expressions quoted by the Mail from M. Desjardins' Cleary's pastoral, and find that they are equally justified by the circumstances, with those we have just weighed, but it is scarcely worth our while. The occasion is one which requires truth unvarnished to be told; and this is the Bishop's complete justification.

The attack on the Mail bristles with similar expressions; and here again we are compelled to say that M. Desjardins' Cleary's assertions respecting the course of this journal in this and other controversies are in the main simply not true. "In the main," not true! Then they are partly true. Would it not have been right for the Mail to have told which of the statements are false? He is too cunning to specify, for he knows they are all true, "in the main" and in the minutest.

What are Bishop Cleary's statements "in the main"? That the Mail takes occasion to carry on a warfare against the Catholic Church, and "against the Lord's anointed," however unworthy be the cause of the assailants whom he takes as allies. Has not the Mail done so? The readers of the RECORD do not need to be told the answer to this. We have over and over again pointed out and repudiated the Mail's wicked and malignant efforts to excite the Protestant majority in Ontario to oppress the Catholic minority by robbing us of our dearest rights of free Catholic Education for our children, and to declare war if necessary upon the people of Quebec, stigmatized as alien or quasi alien, in order to impose upon them what, according to the Mail's own theory, must be an alien Ontario rule, and which would be in reality an alien domination, if the Mail succeeded in its purpose. Moreover, the Mail would, in order to gain its end, disfranchise the Catholic body of Ontario on school questions, at least after depriving us of Catholic schools. This is evident from the fact that he proposes as a model for the people of Ontario, the position taken by those Protestants of Pittsburg, New York, New Jersey, Minnesota, etc., who raise a loud clamor of "Rimish aggressiveness" if a Catholic teacher, or a Catholic trustee happen anywhere to be appointed in the United States, or if Catholics exercise the liberty of the ballot allowed all citizens, when any school question is to be decided. If any more proof be required that the Mail is waging a warfare against Catholics, we can give it.

The Mail persists in not placing before the public the real issue between Mgr. Cleary and the Kingston Trustees. The Bishop has many times stated, and he repeats it in the present pastoral, that "his complaint against the Board is studiously limited to one issue." That issue is that the Board insulted Catholics designedly by saying that Catholic pupils were to be "expelled." None are so blind as they who will not see; so the Mail is blind to this issue. The Trustees made the excuse that they knew of no other word than "expelled" by which they could express their intention. Bishop Cleary calls this a "silly apology;" and this, by the way, is one of the expressions which the Mail calls "coarse

and insulting." They who insult gratuitously should be the last to complain if the insult be turned upon them: but there is this difference, that while the Trustees' expression is undeserved and incorrect, that used by Bishop Cleary is appropriately bestowed on unrepenting offenders. The silliness of their defence is well exposed by his Lordship stating that they excuse themselves on the plea "that there was not among the whole ten of them sufficient knowledge of English to enable them to express their guilty intent in less criminal language."

The Mail assures us that the lack of knowledge of English extends even to that journal's editorial chair, for he says: "What this means, we do not know." Be it so. We do not consider it necessary to explain elaborately the bishop's language.

Lastly, the Mail repeats the known untruth that "Mgr. Cleary and his brother prelates found it impossible to prevent Roman Catholic children from attending the Public Schools in large numbers under the law as it formerly stood." That is, as his explanation shows, when all Catholics were assumed to be Public School supporters unless they went through certain vexatious formalities which had the effect of robbing the Catholic schools of large sums of taxes paid by those wishing to be rated as Catholic School supporters. To this state the Mail desires to bring the law back again. The truth is that at that time the Catholics were just as unanimous as they are now in wishing to support the Separate Schools; and it was only by the bare-faced act of robbery we have indicated that many Catholic names were found assessed as Public School supporters in those sections where Catholic Separate Schools were established. This we assert from personal knowledge of its truth.

A MARTYR'S OBITUARY.

The Rev. John Bapst, S. J., died at Mount Hope Retreat, ten miles from Baltimore, on Wednesday, 22d inst., and was interred in the cemetery near the Woodstock Jesuit's College, Maryland. The Rev. Father's death recalls to mind an abominable outrage of which he was the victim thirty-five years ago. At that time, the year 1852, he was pastor at Ellsworth, Maine. In the exercise of his duty, he requested the teachers of the public schools, in his parish to dispense the Catholic children attending from the reading of the Protestant Bible. So earnestly was this requested that the teachers acceded to his wish. The school committee, becoming aware of this, met, and issued an order that all children attending the school should be obliged to read the Bible in King James' version. The Catholics of the school district, determined not to submit to this outrage, brought the matter before the courts, and obtained an injunction against the tyranny of the school authorities. This so roused their fury and that of their adherents, that a meeting of indignant Protestants was called, which passed resolutions blaming Father Bapst for the law-suits to which they were subjected; and it was further resolved that "if the said Bapst should be found again on the soil of Ellsworth, he should be furnished with a new suit of clothes such as could not be found at the shop of any tailor, and that thus apparelled he would be presented with a free ticket to leave Ellsworth upon the first railroad operation that may go into effect."

The two papers published in Ellsworth published these resolutions with glee, and added fuel to the flame by their approbation. Father Bapst resided in Bangor, but he was expected at Ellsworth on Sunday, 14th Oct., to celebrate Mass, and, undeterred by the threats, kept his appointment. He was hearing confessions at the house of a Mr. Kent when the mob arrived to put the resolutions into effect. He was dragged into the street and stripped of his clothing, placed upon a rail and violently carried a long distance, until the rail broke. Fearfully mutilated as he was, his body was covered with melted tar, and he was rolled in feathers, and left in this condition almost dead. For two hours he had been maltreated in almost every conceivable manner; nevertheless when left alone, he made his way again to Mr. Kent's house. It being now after midnight on Sunday morning, he would not break his fast, so that his flock might not be deprived of the holy sacrifice of the mass.

Some time after this a public apology was made to him by the town, and the respectable Protestants presented him with a magnificent gold watch on which the circumstances are inscribed. The Jesuits are not permitted to wear such costly ornaments, but an exception was made in this case, and permission was granted by the late General of the Order, Father Beckx, allowing Father Bapst to wear this gift. Father Bapst became afterwards President of Boston College, and Superior of the Jesuit province of New York and Canada. For some years, since the loss of his health, he remained at the Mount

Retreat, where his death took place. Father Bapst was born in Switzerland 1816. Thence he was driven by religious persecutions in that country, he came to the United States in 1848, was for several years located in the Church of the Immaculate Conception, Boston. He was a priest of great learning, and charity, and his friends assure us that he never spoke harshly of any man who treated him so shamefully. Most of the clergy of this diocese remember him as the preacher of Ecclesiastical Retreat to the clergy 1878.

The incident we have narrated above forms an important episode of an interesting Catholic tale of Maine, entitled "house of York," in which Father Bapst appears under another name. *Reprint in part.*

EDITORIAL NOTES.

The Mormons propose to establish settlement in Turkey, and have asked the Sultan's permission to do so. Polygamy is consensual to that climate; it is expected that their offer will be accepted by the Sultan. The Marquis of Clanricarde applied and obtained writs of ejectment against 1000 tenants. He applied for other writs on technical grounds the applications were dismissed. Ejectments offered, and as it is expected that the evictions will all be resisted, it is quite within the range of probability that most of the unfortunates will continue to occupy their cabins. At all events the Marquis will be obliged to pay out large sum, which to a miser will be hard to him as was the drawing of the teeth of the historical Jew on which King John operated.

The present condition of the Imperial household of Germany is calculated to cause great anxiety. The warlike Emperor is naturally growing feebler as age advances, while his son, the Crown Prince, is suffering from a throat disease, which, in the opinion of the physicians, must before long result in death. His general health remains good, but as the cancer in his throat must be removed to save his life, and in the event the doctors believe he will live only a few years, it seems to be inevitable that the crown will soon pass to the head of an inexperienced youth.

Two thousand representatives of French Catholic workmen's circles of France reached Rome on the 15th Oct. under guidance of Cardinal Lavigerieu and Count Albert de Mun. On Sunday, 16th, they assisted at the holy sacrifice of the Mass celebrated in St. Peter's Church by the Cardinal, and made a general Communion. After marching in procession several of the Sacred shrines of the City they had an audience of the Pope, who pronounced a magnificent allocution in reply to the address of loyalty which they presented to him.

HENRY GEORGE'S total vote for Secretaryship of State was 72,781 out of 1,064,536 votes cast. In the city received 37,316, being 30,700 less than he received last year for the Mayoralty. There is no doubt that this great fall-off in popularity is mainly due to the disgust engendered by his No-Popery crusade. There was no special canvass against him on this account; still Catholic instinctively marked their repudiation of his bringing religious questions into the contest.

The Boston Pilot of Nov. 19th says: "The Rev. John Coffey, who for fifty years past has edited, with conspicuous ability and devotion to the interests of Faith, the CATHOLIC RECORD of London, Ont., has severed his connection with that journal, and is succeeded by the Rev. George R. Northgraves. Father Northgraves has been for some time a contributor to the RECORD, and is well-known to his popular work, 'The Mistake Modern Infidel,' which was published two years ago, and has already gone through several large editions. The Pilot while regretting Father Coffey's retirement from journalism, extends cordial welcome to his successor. The CATHOLIC RECORD is among the best of our changes, and is sound on Home Rule."

A DESERVED CASTIGATION.

United Ireland, Nov. 5. Before dawn on Wednesday morning Mr. Balfour had Mr. O'Brien and fellow-prisoner, Mr. Maudsley, hurried in the third-class carriage of a special train from Cork Jail to Tullamore Jail. A more cowardly and infamous deed than Mr. O'Brien's has never done. Mr. Balfour in the House of Commons once made the insolent remark that he would treat the political prisoners in his jails just the same as the common criminals. When Mr. O'Brien was first sentenced, pinned Mr. Balfour to this vault and declared that he for ever would see it out with him. Mr. Balfour would see it out with him as a political prisoner, differently from the pickpocket and thieves, and thus eat his brags words, or else he should undertake to for

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upon him the dress of shame and the indignities of the convict prison against a resistance to the death. About the first thing they do to a convict when he enters the jail is to strip him naked. He is then minutely examined, and then given the convict suit to put on. Finally his head is shaved. Those who know Mr. O'Brien know that he means what he says, and he vowed with deep earnestness that he would die on the floor of the prison before he would submit to these indignities. They should have to tear the clothes in shreds from his back, and he would remain naked until he fainted with the cold rather than wear the prison dress. Whether Mr. Balfour is determined to carry out his threat and face this undertaking we do not know as yet. All we do know is that from the jail to which Mr. O'Brien was first taken, and where one of the visiting justices is the Mayor of Cork, who would be a witness of all that was done to the prisoner, Mr. O'Brien has been carried away to a prison where every visiting justice is a rabid political enemy and landlord partisan.

THE ATTEMPT TO SLANDBER BISHOP CLEARLY.

LETTER FROM FATHER McDONAGH, OF NAPANEE.

To the Editor of the Daily News:

SIR—In your issue of last Wednesday an anonymous communication appears, dated Napanee, November 15th, purporting to be a report of the reply of His Lordship the Bishop of Kingston, to the address presented to him by the laity of the church of which I am the pastor. I cannot conceive who the author of this might be, were several Protestant ladies and gentlemen among the Catholic congregation during the services at which the bishop is said to have pronounced the discourse published by you, but my personal acquaintance with them forbids me to suppose that any of them would commit so grave a breach of religious hospitality as to misrepresent the teaching of his bishop or priest which through our courtesy they were privileged to listen to. Much less could I believe for a moment that any of them would offer so grave an outrage to their Catholic fellow citizens as to distort the bishop's instruction on the cultivation of modest deportment into the odious accusations which your anonymous correspondent imputes to him in reference to the "women and girls of this country" without limitation or distinction. Be pleased to allow me to inform your readers that from the beginning to the end of his discourse the bishop passed no observation whatever upon "the women" of this country, whom you expressly classify as distinguished from "the girls." You do not indeed imitate the Toronto Mail and the Montreal Gazette by writing an editorial paragraph appraising to the injured feelings of the wives and mothers of Canada, but the document published by you amounts to almost the same. The entire instruction was directed to the natures of youth and the laws of social reserve and modesty and gentleness required for the Christian formation of character, particularly in females. Even your anonymous correspondent sufficiently qualifies this in his concluding sentence: "His Lordship contrasted in very cautious language the system in vogue in this country, and that of the Old World, commending, in his remarks with an apparent regard to the young girls of his congregation to preserve their modesty as a Priest's jewel." This represents the whole burden of his discourse.

The Bishop did undoubtedly contrast the social demeanour of young females trained in the Old Country according to the traditional rules of Christian propriety with that of our new country, whose disregard of those excellent rules in the system of public education, shows itself too frequently and painfully in certain incongruities and irregularities of behaviour instilled by him. He said that "boldness of look" and "hard staring into the face of the other sex" and "loudness of speech," and "unrefined rudeness," exhibited by rushing in and out of railway cars, are evidences of the defective training of female youth, which he himself has often witnessed and has often heard others comment upon since his advent to Canada. He made emphatic reference to the practices unknown in European countries, but seemingly claimed as a privilege of their sex by many young ladies of this country, of conversing in loud, shrill tones in the railway cars, to the great annoyance of their fellow-passengers; and this he described to be "screaming and screeching" rather than any lady-like conversation. I venture to say that there are few persons accustomed to travel who have not from time to time been made painfully sensible of this specimen of defective training of the female youth of Canada. Your anonymous correspondent chooses to extend his Lordship's remarks by making them refer to "the women" as well as "the girls," and not to any class or section of them or to occasional instances of such irregularity; but to all the women, or, as the Mail and Gazette would have it, "to the wives and mothers of Canada." In this case, and it is the substantial significance of the anonymous libel, the statement is absolutely untrue.

A great deal of malignity of purpose is displayed in the anonymous writer's transfer of certain of the Bishop's words from the sentence in which they were spoken to some other connection in which they have a meaning nowhere intended by his Lordship. But I will not follow him through this course or trespass on the patience of your readers, since I should transcribe almost every second sentence of the libel in giving instances of this unworthy procedure. One sentence at the conclusion of the libellous document calls for special remarks, because it may go far to explain many of the incongruities of manner censured by the Bishop. "Putting young men and young girls together and allowing them to associate without restraint, as is done in the schools here, is an abomination which even pagans would not tolerate, and which has led to the destruction of all female modesty." The last clause of this sentence is, like many others throughout the libel, transformed from a just maxim of morality into an offensive imputation against the women of Canada, by the substitution of

one word for another. The bishop said "leads" to; your correspondent writes "led" to. As regards the general proposition announced by his Lordship, which has likewise proclaimed on many similar occasions, I believe his judgment stands approved, not alone by the maxims of Catholic theology and the rules of the Church, but also by moralists of the highest character and widest experience belonging to various religious denominations; and it is a fact that the medical faculty in the United States have protested against that practice for reasons proper to their profession.

Even the Mail of last Thursday concurs to a considerable extent with the views of the Bishop on the general question. It says that,

Viewed as a machine for propagating morality, the public school system is defective. Whether it be the fault of the mode of teaching, or of the teachers, or of the parents, or of predisposing causes of the kind, or of all four combined, the average public school child, both in Canada and the United States, is deficient to some extent in truthfulness, in obedience, in reverence and in other qualities which go to make the true man.

Sir, there is something suspicious about this anonymous libel being produced at this particular time. The Bishop's discourse to my congregation was delivered on the 2nd November at his formal entrance into the church for the opening of his pastoral visitation. It was published very fully in both the Napanee journals two days afterwards, and neither journal expressed a word of dissatisfaction, but rather of high praise and admiration for the whole tenor of His Lordship's instructions. The Mail's correspondent forwarded a report to that journal the substance of which appeared in a short editorial paragraph on the 8th inst., which implied that no grave accusation had been made against the bishop and which elicited from the editor nothing more than a good humored criticism. How does it come to pass that a report of his Lordship's address is now brought forward after the lapse of fourteen days by some unknown person who represents those episcopal instructions as something very different from what they had been generally understood to be, and imputes to him a series of utterances derogatory to the honor of all Canadian journals? And how is it that the libel has been accepted and published by so many journals, and amongst them I regret to say the Kingston Daily News, as if it were a divine revelation whose authenticity, integrity and verity had been established by irrefutable proof? The spirit that governs this extraordinary journalistic movement is manifested in the comments of some of the editors, and still more in the head lines with which the libel is introduced to the public. There is studied malice in converting fixed forms of language whose well known meaning is comparatively inoffensive into others very different in sound but most offensive in their significance. When one speaks of modesty of deportment being deficient in some young females, or says of a gentleman "he is not a very modest young man," the meaning is quite different, and it is only an untruthful and unjocular person who would report the young man or the girl as "immodest" and "immoral." Does not the appearance of this anonymous production immediately after the issue of the Bishop's pastoral on the "Provisional expulsion of Catholic children from the Public Schools" on the 13th inst., the Kingston Daily News on the 16th, and the Toronto Mail on the 17th, supply a key for the understanding of the whole plot? And is there not a mystery in the transmission of the concocted document, the Montreal Gazette and the Mail dating it "Napanee, Nov. 10th," and you dating it "Nov. 15th" if anyone expected to believe that the editor of the Montreal Gazette kept this precious composition locked up in his desk from the 10th to the 15th inst; and that the editor of the Mail, the most prominent adversary of the Bishop, said that he had heard nothing at all about it until the 17th inst., when he chanced to see a copy of the Gazette?

In conclusion, let me say this other word. To persons unacquainted with the vexatious proceedings of the Public School Board of Kingston, His Lordship's censures may appear unnecessarily severe; but when a pastor's zeal is aroused by the violent assault made upon the young ones of his congregation, and he has the courage to meet the enemy face to face in open fight, it is not surprising that he should strike sturdy blows, more especially if the weapons of misrepresentation and calumny have been freely employed against him.

I am, dear sir, yours faithfully,
J. H. McDONAGH, Priest,
Pastor of Napanee, Ont.

IRISH NATIONAL LEAGUE OF AMERICA.

Lincoln, Neb., 12th Nov. 1887.

To the wealthy Irishmen and Sons of Irishmen in America:

FELLOW COUNTRYMEN—To-day the fate of Ireland hangs trembling in the balance. One brief year must decide whether Ireland as a nation shall cease to exist or shall, in the glory of rejaunted beauty, put on the royal robes of restored independence. The decision rests with the people of Ireland, nor with their gallant leaders; they have done all that splendid courage, combined with prudence, Christian forbearance, and heroic fortitude, could do, to ameliorate their condition. The odds are against them, and without assistance from abroad, they must yield to the law of superior force. Left now to their own resources, as far as human wisdom can foresee, nothing would remain for the people of Ireland but to accept the doom of slavery, to quit forever the land of their birth, or to drench the sacred soil with their blood as a last sacrifice to that principle of liberty, which, coming from God, is in itself divine, and, like the Godhead demands from the heart of man the homage of its respect.

They shall not and they must not be left unaided. If, of themselves, they are unable to force the concession of justice from the feudal aristocracy which sways the destinies of the British Empire, and marks that away in Ireland with every crime that can be found in the annals of

Asiatic despotism, nevertheless, by their courage and intelligence, the Irish people have brought about such a condition of things, that, with our assistance, they will be able to change the night of gloom into the daylight of assured victory. The same conditions shall not and must not be repeated.

With us, the sons of Irish exiles, or exiles ourselves, rests the fiat of death or life to Ireland. We, as well as the people of Ireland, are co-heirs of those who died for Irish liberty, some in the front of battle, some in the darkness of the dungeon, some beneath the arm of the English gibbet. The waves of the ocean have not changed the blood that courses in our veins. The atmosphere of America does not debase, but elevates the aspirations of the human mind, and we would be unworthy the freedom we enjoy in this land of blood-wrought independence, unworthy the companionship of American freemen, if we, under the auspices of our happier circumstances, should in this fatal hour desert our brothers in the old land, and leave them then to be engaged in what would then be a hopeless struggle against the oppression that desolates our motherland to-day.

Our fathers took down their weapons, parted from wives and children, and went out to crimson the mountain heather with their blood. The men of Ireland are willing to make that sacrifice to-day, but if properly seconded in their present efforts by us, a bloodless victory will be theirs. A revolution, a revolution unique in the history of nations, by which the intellect and moral strength, by which will be triumphant over the brute force of unrighteous usurpation. The people of Ireland will have victory within their grasp if they can be supplied with the one thing which they need. That which they want, we possess; and we can without inconvenience give what will satisfy their necessities. They want money to carry on their struggle, having it they can bid defiance to the enemy. Is there an Irishman in America so dead to every attribute of manhood as to refuse the sacred duty of assisting them?

The democracies of Scotland, Wales, and England have declared themselves in favor of Ireland's right to self government. The ablest British statesman of modern times, William Ewart Gladstone, in the career of his brilliant and long career, has proclaimed himself the champion of Irish liberty. Calvarious William O'Brien may be condemned to bread and water and the insufferable hardships of a felon's cell, but for the first time in the history of the Irish struggle noble-hearted Englishmen and Scotchmen are competing for the honor of imitating his example and suffering for Irish freedom at the hands of those who have inaugurated the reign of terror that illustrates British rule in Ireland to-day. Will Irishmen in America be less generous? Money is needed, and the need is very urgent for the succor of evicted tenants; for the defence of Irish leaders and English friends of our cause against a tyrannous and unscrupulous government, and of humbler champions of liberty against bullies in authority, and particularly for the protection of the registration lists, one of the most important yet costly necessities of the struggle. Money is required above all to put the Irish party in a strong position for the General Election, which may take place at an early date, and which, if Mr. Parnell is properly sustained by the Irish in America, will end in the triumph of Mr. Parnell and the achievement of Home Rule for Ireland.

Wealthy Irishmen of America, will you help us? Ireland appeals to you in the name of the sacred dead mouldering in her soil to-day; in the name of the fathers and mothers who with anguished hearts and tearful eyes carried you across the ocean to this home of peace and plenty, where no despot can oppress you, nor no feudal tyrant rob from you the fruits of your industry; in the name of those who first learned the sad but glorious history of your nation, and who are now perhaps, in their silent graves. She calls to you in the name of all that can move the human heart, in the name of God and liberty to stand forward as her help and strength in this hour of need. She asks of you no sacrifice of blood and tears such as your fathers made. Ireland sees Home Rule within her grasp, but her pure, proud forehead is the epitome of beggary in her face, and in sight of the promised land she threatens to starve her in the desert of slavery. Children of Ireland in America, whom God has blessed with means above all your wants, will you before the world permit old mother Erin to perish for want of that which you possess in a plenitude of abundance? If it were England that died and for the assistance of her exiled sons, within thirty days one thousand Englishmen could be found in America who would not hesitate to subscribe a thousand dollars each. We have five thousand Irishmen and Irish Americans who could do the same, and Ireland on her knees, in tears and in chains, with life, liberty, and happiness almost within her reach, begs for that financial aid, without which she must die. Wealthy Irishmen of America, God, Ireland, and humanity are looking upon you now: will you be equal to the occasion? Will you do for Ireland in this Valley Forge of her struggle what the Irish merchants of Philadelphia did for that American liberty to which you owe so much, when money alone could save the starving soldiers of Washington?

The Rev. Dr. O'Reilly, of Detroit, Michigan, Treasurer of the Irish National League of America, has prepared a book as a Bill of Honor, to be presented to the Irish archbishops, containing the names and addresses of all who in this final contest will give of their means to win back an Irish Parliament. Must this roll contain the names of the brave workers who for years have given of their scanty time and means all that has been asked for by Ireland in her long and weary fight? They have built the foundations and have reared the pedestal. Wealthy Irishmen of America, will you place the keystone of the status of Irish liberty, and purchase in the years to come for yourselves and your children's children, the thanks and esteem of an emancipated and grateful people? Ireland asks from one thousand Irishmen and Irish-Americans on this Continent

from five hundred to one thousand dollars each. It is not I, but Ireland that makes this call, and as Providence has given me the means to respond to it, and being desirous of doing myself that which I expect from others, I therefore enter my name upon the roll for one thousand dollars.

Remittances can be made to Rev. Charles O'Reilly, D. D., Detroit, Michigan, or to the undersigned at Lincoln, Nebraska, and will be promptly acknowledged. JOHN FITZGERALD, President Irish National League of America.

LATEST PHASES OF THE IRISH QUESTION.

Mr. J. A. Blake, Crown-Solicitor for Cork, has resigned his office. In his letter of resignation, which is marked by that dignity and nobleness of character for which he has always been remarkable, he declares that he will not be a party to the application of the Crimes Act against political opponents of the Government as such. He saw clearly that to continue in his office he must trample on the sacred rights of a free people, so he hesitated not to make his choice. Besides, he finds that the nature of the procedure under the crimes act seems to me to deprive the Crown Prosecutor of any discretion in discriminating between the innocent and the guilty, while the tribunal before which he would have to act appears scarcely to have the independence that, in my judgment, ought to characterize any court entrusted with the liberties of the people.

Three things make it impossible for an honest man to prosecute: 1. The uncertainty as to the result; 2. The Court must be partisans of a tyrannical Executive; 3. The prosecutions are aimed against political dissent.

Of course Mr. Blake's resignation was accepted. It is a consolation, even if a poor one, that the English people are too deeply rooted in the kind of justice which is administered in Ireland. It will help to make them appreciate the beauties of O'Brien, and will hasten the day when the Government now ruling with an iron rod will be swept out of existence.

The death of Lord Wolverton is much regretted by the Gladstonians, of which party he was a staunch upholder. He contributed £500 000 towards the election fund during the last campaign, and was prepared to contribute as largely as ever towards its future success, in which he was a firm believer. The Government organs profess to be sadly concerned as to what will now become of the Liberal party, as there is no one to take his place. They will find, however, that the solution of the great questions of the day, and especially of Home Rule, does not depend upon the life of any one, or any score of men, however generous or noble of character. It is in their power, for instance, to kill Wm O'Brien by the tyranny they are exercising on him, but they will not stay the avalanche of public opinion which is soon to overwhelm them. One man may wield great influence in hastening the day of a great Reform, but the Reform now sought are too deeply rooted in the hearts of millions to be long delayed by the vicissitudes to which individuals are subject.

The historian Mr. Froude says that Ireland can be very easily governed by military rule, but England has never yet succeeded in governing Ireland constitutionally, and never will. There are three assertions. 1st. Ireland can be easily governed by military rule. 2nd. The people are now more happy and contented than at any time in the past. 3rd. The object of Government is not in Ireland, as in other countries, to render the people happy and prosperous.

Daily Constitutional Government has never succeeded in Ireland. True: nor is it likely to succeed until it is tried. After all would it not be desirable to try it once? It never will succeed. As it seems likely that the experiment will not be made by the Tory Government, it probably will not be made by such Government last. It remains to be seen whether the experiment which is soon to be made by a Liberal Government will succeed. We are quite satisfied that Irishmen will be found to be able enough to manage their own affairs.

The Freeman's Journal states that the Government have decided to prosecute the proceedings of Lord Myor Sullivan for publishing in the Nation reports of the proceedings of "suppressed" branches of the League.

The Court of Queen's Bench has quashed the verdict of the coroner's jury against the police who committed the Manchester murders.

Mr. Michael Davitt in a speech at Limerick said that Mr. O'Brien's life is far too precious to be sacrificed in a dispute about clothes. If he died in jail his countrymen would know how to avenge him.

The County Down tenants of Lord Londonderry, the Lord Lieutenant, refuse to accept a fifty per cent. reduction of their rents, and will carry their case to the Lord Courts.

The verdict of wilful murder against Governor Freeman, and the eight emergency men who shot the old man, Kinsella, at Coolgreany, on 28th Sept., has been confirmed.

Mr. John Dillon addressed a large meeting at Galashiels, Scotland, on the 19th inst. He stated that he had been informed that a warrant had been signed for his arrest. He would, however, return to Ireland in a few days. Resolutions expressing indignation at Wm O'Brien's ill-treatment were passed, and a testimonial was presented to Mr. Dillon.

Dr. Roanoye of Cork states that, if continued, the harsh treatment of Mr. William O'Brien will result in his death. It is evidently what Mr. Balfour desires. Mr. O'Brien has received a suit of clothing from outside his prison, in which, to his surprise, the jailer found him clothed, on the 19th inst.

All the suppressed League branches in West Clare held their usual meetings on the 20th. Prayers were offered in many chapels in behalf of Mr. O'Brien. Mr. Healy, at a League meeting at Edgeworthstown, contrasted the prison treatment of Mr. O'Brien with that of Ellis, French and Col. Baker, and solemnly warned the

Government that if O'Brien died they would be blood for blood and life for life. He denounced Judge O'Hagan as an enemy of the Irish nation.

John Dillon, M. P., spoke at a crowded meeting in Edinburgh on the 21st. He said a mistake by certain great political leaders was that they sought advice from Castle lawyers and the landlords, party instead of taking counsel with men who have the confidence of the Irish peasantry. On no man of Jacob Bright the meeting adopted a resolution expressing sympathy with Wm. O'Brien.

Several persons have been arrested at Woodford charged with being present at the midnight meeting at which Mr. O'Brien burned the Governor's proclamation. All have been released on bail. Warrants have been issued against numerous other persons, including Mr. Rowlands, the English member of Parliament and Mr. Dennehy, secretary to Lord Mayor Sullivan. The Evening Telegraph states that the Executive has decided to suppress the Kerry branches of the National League.

SPECIAL TO THE CATHOLIC RECORD. MONTREAL LETTER.

A grand religious reunion of the members of the Notre Dame Temperance Society was held at Notre Dame church on Sunday. There was a very large gathering of members and friends of temperance. An eloquent sermon on Temperance was preached by one of the rev. fathers of Notre Dame. The members renewed their solemn vows, and a large number took the pledge, and a very beautiful benediction of the most adorable Sacrament brought the ceremonies to a close.

A meeting of the Union Catholique was held in the Academic Hall of the Church of the Jesu, on last Sunday, and was largely attended. Rev. Father Lalonde, S. J., delivered a most interesting and valuable lecture on Canadian literature.

The monthly meeting of the T. A. and B. Society was held on Sunday. The attendance was very large. At the opening religious services in the church, Rev. James A. McCallen delivered an eloquent sermon on Temperance, dwelling chiefly upon two causes, which he said tended to promote intemperance in young men, viz. company and custom. He gave some very practical advice in his usual masterly manner to the young men, and closed his short but brilliant effort by an earnest exhortation to the fathers and mothers of families. After the sermon a very large number took the pledge. At the business meeting of the Society, Mr. Edward Murphy presiding, addresses were made by Messrs. W. Rawley, B. Emerson, P. Doyle, J. P. Costigan and the chairman, Mr. Murphy during the course of his remarks paid a tribute to the eloquence of the rev. father, and complimented the rev. father on the energy he was putting forth towards the advancement of the cause. Mr. Murphy also expressed the hope that the Convention would take some steps towards the reduction of the number of saloons now existing in the city.

The St. Patrick's T. A. & B. Society is the parent of the Total Abstinence Society of the Dominion. It was founded in 1841 by the Rev. Patrick Paquin, the chaplain of the Irish Catholic congregation of Montreal, afterwards Bishop of Kingston, Ont. The society has had a long, prosperous and useful career. Still in its ranks are several who were members at the formation. Amongst those is Mr. Edward Murphy, the present more than respected chief officer of the society. The services rendered to the society by Mr. Murphy are indeed great. His time and labor to further its interests have been given without stint. Notwithstanding his numerous engagements as an active man of business, he never misses a meeting of the society except when absent from the city. He held the office of Secretary for twenty-seven years, has been chairman of the Committee of Management and also treasurer, and now holds the highest office in the society. The members have testified on many occasions their appreciation of his services and worth. Notably in 1882 when he was presented with a massive solid silver water jug typical of his principles. Again in 1873 he was presented with an oil painting, and again on Christmas day in 1885 he was the recipient of a beautifully engrossed address accompanying an oil painting of himself from the studio of his well known artist, Caroy. Mr. Murphy has at times expressed the wish to be released from office, but his fellow members will not let him go. They know his worth. They appreciate his services, and they are justly proud of having him at their head, and intend keeping him there. Amongst others of the pioneer members are Mr. Jas. Connaughton, who is also at the present an active officer, respected and esteemed by his fellow members.

The Society has to mourn the loss of one of its pioneer members in the person of Mr. Charles Moffatt, whose death took place two days after the last meeting of the Society. The deceased had attained the advanced age of 85 years. He was warmly esteemed by his fellow-members for his many good qualities and upright character. His interest in the Society was maintained up to his last moments. His familiar figure will be missed from the ranks. May his soul rest in peace.

The monthly meeting of the St. Ann's T. A. & B. Society was held on Sunday. The attendance was exceedingly large. This Society is very active, has a very large membership, and is in a most flourishing condition financially and otherwise. Rev. Father Bruchet delivered an interesting lecture in the Seminary Hall, under the auspices of the University of Laval, on Rationalism and Traditionism, on the 22nd. Rev. Father Archambault, of L'Assomption College, will deliver a lecture under the same auspices.

A Bazaar in aid of the O'phases of the St. Joseph Asylum will open on the 21st. Cos.

HYMENEAL.

On Wednesday last Rev. Father Tierman, Coadjutor of the Diocese of London, officiated in marriages Mr. R. W. Cleghona, to Miss Maggie May Gleason, both of this city. The bride and bridegroom are well known in London and hosts of friends join with us in the sincere wish that their wedded life will be long and happy.

So I have seen Thee as I kneel apart: The plumed bands and feet, the whiteness of the...

FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Rev. Father. Prescribed for use in the Church of St. Paul the Apostle, Fifty-ninth Street and Ninth Avenue, New York City.

TWENTY-FOURTH SUNDAY AFTER PENTECOST

—FEAST OF THE PATRONAGE OF THE BLESSED VIRGIN. To-day, my dear brethren, the Church celebrates the feast of the Patronage of the Blessed Virgin...

You remember that there is a similar feast on the third Sunday after Easter in honor of her glorious spouse St. Joseph...

Under there is another sense in which we understand her patronage, and to which ourselves of us belong...

But there is another sense in which we understand her patronage, and to which ourselves of us belong...

And it seems to be also not without reason that this feast is placed in the month of November...

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THE CATHOLIC RECORD.

Condensed from the Irish American. NEWS FROM IRELAND.

Wexford. On Sunday morning, October 23rd, Mr. Dunne, R. M., called on the men inside Foley's house, at Ballykeogh, to surrender possession...

On Sunday, October 2nd, a large and influential meeting was held at Ballykeogh to promote the cause of temperance and Irish National autonomy. The following resolutions were unanimously adopted...

On Oct. 23rd, the Rev. Martin, Captain Vandeleur's head, protected by a large force of police, went to visit the locality within a radius of four miles, to the number of one hundred men and women, dug and pitted over half an acre of potatoes...

On Oct. 24th, a Nationalist demonstration took place in the market square, Kildare, in the presence of 3,000 people. The meeting was quite unexcited, and it was not till four o'clock the people began to assemble...

On Oct. 25th, a meeting of the Lord Lieutenant's tenancy was held in New towards, when a letter was drawn up in reply to Lord Lieutenant's offer of 20 per cent reduction...

On Oct. 26th, Mr. O'Brien, M. P., will again contest South Tyrone at the next elections, and the register shows that the Nationalists have a majority there on the new list of legal voters...

On Oct. 27th, Mr. M. Martin M. Egan, of Woodford, was arrested under the Crimes Act, on a charge of intimidation, on the 12th of September. For a considerable time he eluded the vigilance of the police...

On Oct. 28th, the Rev. Martin, Captain Vandeleur's head, protected by a large force of police, went to visit the locality within a radius of four miles, to the number of one hundred men and women, dug and pitted over half an acre of potatoes...

On Oct. 29th, a meeting of the Lord Lieutenant's tenancy was held in New towards, when a letter was drawn up in reply to Lord Lieutenant's offer of 20 per cent reduction...

On Oct. 30th, Mr. O'Brien, M. P., will again contest South Tyrone at the next elections, and the register shows that the Nationalists have a majority there on the new list of legal voters...

On Nov 1st, a meeting of the Lord Lieutenant's tenancy was held in New towards, when a letter was drawn up in reply to Lord Lieutenant's offer of 20 per cent reduction...

Mr. Blake, Sessions Crown Solicitor of Cork City, recently wrote to the Attorney-General, informing him that in consequence of the duties which probably would devolve on him in connection with the Crimes Act...

On the 27th October, at the meeting of the Limerick City Branch of the National League, the Mayor presiding, three members of the Scotch Liberal Association—Mr. Sutherland, M. P., Mr. Bell and Mr. Cunningham—attended...

At Ballygarry, on the 23rd October, a body of laborers from the surrounding locality within a radius of four miles, to the number of one hundred men and women, dug and pitted over half an acre of potatoes...

On Oct. 28th, the Rev. Martin, Captain Vandeleur's head, protected by a large force of police, went to visit the locality within a radius of four miles, to the number of one hundred men and women, dug and pitted over half an acre of potatoes...

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On Nov 1st, a meeting of the Lord Lieutenant's tenancy was held in New towards, when a letter was drawn up in reply to Lord Lieutenant's offer of 20 per cent reduction...

On Nov 2nd, a meeting of the Lord Lieutenant's tenancy was held in New towards, when a letter was drawn up in reply to Lord Lieutenant's offer of 20 per cent reduction...

On Nov 3rd, a meeting of the Lord Lieutenant's tenancy was held in New towards, when a letter was drawn up in reply to Lord Lieutenant's offer of 20 per cent reduction...

On Nov 4th, a meeting of the Lord Lieutenant's tenancy was held in New towards, when a letter was drawn up in reply to Lord Lieutenant's offer of 20 per cent reduction...

On Nov 5th, a meeting of the Lord Lieutenant's tenancy was held in New towards, when a letter was drawn up in reply to Lord Lieutenant's offer of 20 per cent reduction...

the base of every system of free government, and which forms the basis of the great empire which the English people have built up. (Cheers) For this reason he had great pleasure in proposing the resolution which had been read, which recognized the true fellowship now existing between the English and Irish people in the fight for liberty going on in the old land. (Applause)

ANTI-COERCION MEETING IN MONTEAL.

VIGOROUS DENUNCIATION OF THE POLICY OF THE GOVERNMENT. Montreal Herald, Nov. 14. A public meeting, convened under the auspices of the Montreal branch of the Irish National League, was held yesterday afternoon for the purpose of giving an expression of opinion on the present policy of the Salisbury administration towards Ireland...

A public meeting, convened under the auspices of the Montreal branch of the Irish National League, was held yesterday afternoon for the purpose of giving an expression of opinion on the present policy of the Salisbury administration towards Ireland. The meeting was held in the St. Patrick's Hall, and there was a good attendance. The chair was taken by Mr. J. O'Brien, President of the League, who opened the proceedings, and said that the object of the meeting was to discuss and pass a resolution on the conduct of the Government of Lord Salisbury in Ireland, and particularly on the treatment to which Mr. William O'Brien and other champions of free speech at the present moment in the country were being subjected. This subject was one which well deserved consideration from Canadians. Here all enjoyed the privileges of free institutions, guaranteed by treaty, but which their forefathers had won at the point of the bayonet. (Applause) It was therefore a meeting that Canadian citizens should attend, and give expression to the opinion of the entire people of the British Isles (Cheers) Resolutions had been drafted and would be read to the meeting, and it would be left to any gentleman present to move or speak in support of them. The first recognized the fact that during the agitation which has now gone on for eight years the impression had not been that the fight of the Irish people was directed against the English people, an impression which, thanks to Michael Davitt and others, had been completely effaced. The fight was not directed against the English people, (applause), but against the system of government carried out by the Executive in Ireland. It was against that government that the people of Ireland were struggling. (Cheers) They now laid siege to English, Scotch and Welsh people siding with the Irish—the democracy of all fighting together for the accomplishment of the high and noble aim of the accomplishment of the H. M. R. Act, and against this great democracy was pitted the tremendous influence of the Government in the United States. (Cheers) The result of the struggle for the masses in England, Scotland and Wales had come to fully recognize the fact that the Irish people are fighting against a power which oppresses not themselves alone but all alike; and that struggle was based on the good of humanity, and the dignity of the race. (Cheers) The resolution would condemn the employment of brute force in accomplishing the ends of the government. No people respecting themselves and their traditions could stand meekly by and see the government of an empire of which they formed part suppressing by brute force the voice of the people in one of its possessions and that was why Sir Wilfrid Blunt, Mr. Gladstone, John Dillon, William O'Brien and David (Cheers) rose up and resisted to the last such a system of government. (Cheers) This resolution would condemn all such inhuman means as the shooting down of women and children; digging popular men into the ground; and other such acts as that, to pass a resolution of the kind. The fourth resolution would deal more particularly with the treatment which a man who was dear to all present, he was sure, and who was known personally to many of them, was suffering. William O'Brien (loud cheers) who was the champion of the right of free speech in Canada as well as in Ireland. These resolutions were directed against a wrong done, not alone to the people of Ireland, but a wrong done to that which the English people all over the world held most dear—the right of public meeting and of free speech, and as English subjects they should say that these resolutions were not more directed in favor of the Irish people than against the attempt to do away with the noblest of British institutions, free speech and public meeting. (Applause) The President then read the first resolution as follows:— "That the citizens at this public meeting rejoice to witness the rapid development of a friendly and sympathetic feeling between the peoples of Great Britain and Ireland, so long kept asunder by the misgovernment of the classes—oppressors of both—and that we will this and our cooperation of the English and Irish democracies as a happy omen of the time when the two peoples, knowing and trusting each other, should enjoy mutual prosperity, peace and harmony under the benign influence of those institutions of liberty and self-government which we Canadians have won and enjoy in this Dominion. Mr. C. J. Doherty rose to propose the resolution and was warmly received. He was glad, he said, that they were present to express indignation at the inhuman treatment to which their fellow-countrymen were being treated, and when such was their object it might appear strange that the first resolution proposed should begin by expressing words of rejoicing. But he thought the gentleman who drafted the resolution had a happy inspiration when he did so; for while it was with true indignation they watched the inhuman treatment of the Irish people, they rejoiced to see the English people ready to make sacrifices on behalf of Ireland and towards getting for her equal rights with all other portions of the British Empire. Happily, the impression that the Irish struggle was directed against the English people was passed away, and new leaders of opinion in both countries were standing shoulder to shoulder to maintain the great principles which lie at

the base of every system of free government, and which forms the basis of the great empire which the English people have built up. (Cheers) For this reason he had great pleasure in proposing the resolution which had been read, which recognized the true fellowship now existing between the English and Irish people in the fight for liberty going on in the old land. (Applause)

ANTI-COERCION MEETING IN MONTEAL.

VIGOROUS DENUNCIATION OF THE POLICY OF THE GOVERNMENT. Montreal Herald, Nov. 14. A public meeting, convened under the auspices of the Montreal branch of the Irish National League, was held yesterday afternoon for the purpose of giving an expression of opinion on the present policy of the Salisbury administration towards Ireland...

A public meeting, convened under the auspices of the Montreal branch of the Irish National League, was held yesterday afternoon for the purpose of giving an expression of opinion on the present policy of the Salisbury administration towards Ireland. The meeting was held in the St. Patrick's Hall, and there was a good attendance. The chair was taken by Mr. J. O'Brien, President of the League, who opened the proceedings, and said that the object of the meeting was to discuss and pass a resolution on the conduct of the Government of Lord Salisbury in Ireland, and particularly on the treatment to which Mr. William O'Brien and other champions of free speech at the present moment in the country were being subjected. This subject was one which well deserved consideration from Canadians. Here all enjoyed the privileges of free institutions, guaranteed by treaty, but which their forefathers had won at the point of the bayonet. (Applause) It was therefore a meeting that Canadian citizens should attend, and give expression to the opinion of the entire people of the British Isles (Cheers) Resolutions had been drafted and would be read to the meeting, and it would be left to any gentleman present to move or speak in support of them. The first recognized the fact that during the agitation which has now gone on for eight years the impression had not been that the fight of the Irish people was directed against the English people, an impression which, thanks to Michael Davitt and others, had been completely effaced. The fight was not directed against the English people, (applause), but against the system of government carried out by the Executive in Ireland. It was against that government that the people of Ireland were struggling. (Cheers) They now laid siege to English, Scotch and Welsh people siding with the Irish—the democracy of all fighting together for the accomplishment of the high and noble aim of the accomplishment of the H. M. R. Act, and against this great democracy was pitted the tremendous influence of the Government in the United States. (Cheers) The result of the struggle for the masses in England, Scotland and Wales had come to fully recognize the fact that the Irish people are fighting against a power which oppresses not themselves alone but all alike; and that struggle was based on the good of humanity, and the dignity of the race. (Cheers) The resolution would condemn the employment of brute force in accomplishing the ends of the government. No people respecting themselves and their traditions could stand meekly by and see the government of an empire of which they formed part suppressing by brute force the voice of the people in one of its possessions and that was why Sir Wilfrid Blunt, Mr. Gladstone, John Dillon, William O'Brien and David (Cheers) rose up and resisted to the last such a system of government. (Cheers) This resolution would condemn all such inhuman means as the shooting down of women and children; digging popular men into the ground; and other such acts as that, to pass a resolution of the kind. The fourth resolution would deal more particularly with the treatment which a man who was dear to all present, he was sure, and who was known personally to many of them, was suffering. William O'Brien (loud cheers) who was the champion of the right of free speech in Canada as well as in Ireland. These resolutions were directed against a wrong done, not alone to the people of Ireland, but a wrong done to that which the English people all over the world held most dear—the right of public meeting and of free speech, and as English subjects they should say that these resolutions were not more directed in favor of the Irish people than against the attempt to do away with the noblest of British institutions, free speech and public meeting. 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The resolution was carried unanimously. The second resolution was then read by the President:—"That we do hereby protest against and condemn as contrary to the enlightenment of the age and adverse to the spirit of humanity and freedom every system of government that employs the weapons of brute force to compel the majority of the people to submit to the rule of a privileged minority."

Mr. Carroll Ryan, in moving the resolution, said that in Canada they enjoyed to the full the institutions which formed the inalienable right of British people, viz. free speech and the right of public meeting. As Irishmen, they were not as numerous or as wealthy as their countrymen in the United States, but a people who had never changed their allegiance they had a clearer right to have their opinions heard on the treatment which their country and countrymen at home were subjected to. No portion of the Empire could be treated with injustice without the rights which belong to the masses all over the Empire being endangered. Every man put in prison, every meeting suppressed, and every newspaper editor treated as a criminal for expressing the free thoughts of a free man, was a blow struck at the liberties of Englishmen in whatever part of the Empire they may live. He was glad to see that Canada had a representative of the fight in Ireland, and that the statesman of their times who in Ottawa always upheld the principles which they to-day were advocating, Edward Blake, (cheers) a true Irishman, sends his voice to them across the Atlantic and tells them that the blessing of God cannot rest where such things are committed. He hoped in connection with a union of the peoples of Great Britain and Ireland would take place between Gladstone and Parnell that would last as long as the British Empire itself. (Cheers) The resolution was carried amid applause.

The third resolution:—"That the inhuman and unjustifiable means adopted by the Tory Government of Lord Salisbury, to coerce the Irish people and prevent them from exercising their ordinary rights of freedom in agitating for the redress of their grievances and recovery of their natural rights, demands from every lover of justice the most unqualified condemnation," was proposed by Mr. A. W. Short, in a nice speech, in which he said that as an Englishman he was happy to testify to the sympathy between the masses in his country and in Ireland. (Cheers)

Mr. Alex. Ross seconded the resolution. He spoke as a Scotchman who loved liberty and supported the people who fought for it. The resolution was supported by Mr. Zimmerman, a German, and carried with acclamation. The fourth resolution was as follows:—"That we regard with indignation the cruel treatment to which Wm. O'Brien, M. P., has been subjected by the direction of the Irish Executive, and that we regard his imprisonment as well as that of other champions of free speech as a popular outrage on the rights of British institutions; that we extend to those patriots our heartfelt sympathy and assure them that we Canadians trust and believe that the course for which they are suffering will soon be triumphant, and that we will continue to uphold them by all legitimate means in their struggle to obtain liberty, justice and self-government for the Irish people."

The resolution was proposed by Mr. M. Donovan and seconded by Mr. Patrick Wright and carried unanimously. At the close of the proceedings the President asked the feeling of the meeting on the question of inviting Dr. Aubrey, of England, to lecture on the Irish question. The idea received general support. It was arranged to have the lecture on the night of the 29th. A liberal list of subscriptions to the Anti Coercion Fund was made up.

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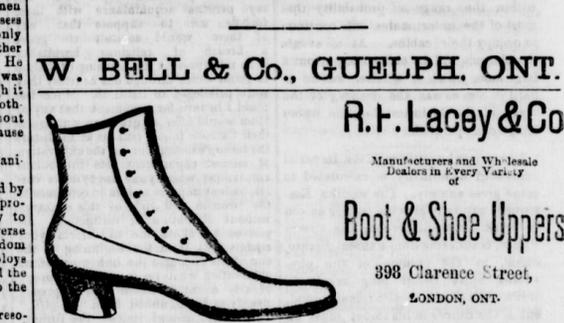
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HEALTH FOR ALL!!! HOLLOWAY'S PILLS & OINTMENT

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 Chest it has no equal. FOR 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 599, OXFORD ST., LONDON, and are sold in the U.S. by Dr. J. C. Ayer & Co., Lowell, Mass., and by all the leading Medicine Vendors throughout the World. Foreigners should look to the Label on the Pots and Boxes. If the address is not Oxford Street, London, they are spurious.

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THE DOMINION SAVINGS AND INVESTMENT SOCIETY LONDON, ONT. To Farmers, Mechanics and others wishing to borrow Money upon the Security of their Stock. 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, principal payable at the end of term, with privilege of renewing. Persons wishing to borrow money will call at their own convenience by applying personally or by letter to F. B. LEYS, MANAGER. OFFICE—Opposite City Hall, Richmond St., London, Ont.

CARRIAGES. W. J. THOMPSON. King Street, Opposite Revere House. Has now on sale one of the most magnificent stocks of CARRIAGES & BUGGIES IN THE DOMINION. Special Cheap Sale During Exhibitions. Don't forget to call and see them before you purchase anywhere else. W. J. THOMPSON.

THE NEW YORK CATHOLIC AGENCY. The object of this Agency is to supply to the regular dealers' prices, any kind of goods imported or manufactured in the United States. The advantages and conveniences of this Agency are many, a few of which are: 1st. It is situated in the heart of the wholesale trade of the metropolis, and has complete facilities for the receipt of goods from manufacturers and importers, and enables it to purchase in any quantity, at the lowest wholesale rates, thus gaining its profits or commissions from the importers or manufacturers, and hence— 2nd. No extra commissions are charged its patrons on purchases made for them and giving them benefits, the result of its experience and facilities in the retail prices charged. 3rd. Should a patron want several different articles, or branches of many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge. 4th. Persons outside of New York, who may not know the address of Houses selling a particular line of goods, can get such goods all the same by sending to this Agency. 5th. Cheaper and more reliable than the trade buying from this Agency. 6th. Allowed the regular or usual discount. 7th. No extra commissions are charged on buying and selling goods, entrusted to the attention or management of this Agency, will be strictly and conscientiously attended to by your Agency, and you are authorized to act as your agent, whenever you want to buy anything, send your orders to THOMAS D. EGAN, Catholic Agency, 41 Barclay St., New York, N. Y.

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The Vision of the King.

No I have seen Thee as I kneelt apart. The pierced hands and feet, the whiteness of the face...

FIVE-MINUTE SERMONS FOR EARLY MASSES

FOR THE PAULIST FATHERS. Preached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth Avenue, New York City.

TWENTY-FOURTH SUNDAY AFTER PENTECOST

—FEAST OF THE PATRONAGE OF THE BLESSED VIRGIN. Today, my dear brethren, the Church celebrates the feast of the Patronage of the Blessed Virgin.

You remember that there is a similar feast on the third Sunday after Easter in honor of her glorious spouse St. Joseph; and that he has lately been given the title of Patron of the Universal Church.

It is, then, in this sense that we are to understand the Patronage of the Blessed Virgin; it is that she is the patroness and protectress of the Church in general, in its continual conflict with the powers of darkness?

But there is another sense in which to understand her patronage, and to avail ourselves of it, besides this one of her protection of the Church as a whole; and this other is practically more important for us to realize.

You know that we are all encouraged to choose certain saints whose name we bear, or to whom we have a special devotion, as patrons, to obtain for us the blessings and helps we need, temporal as well as spiritual.

But it is quite plain that we should not omit, and certainly it is not the custom of Catholics to omit, the name of the Blessed Virgin from the list of patron saints, whatever others may be chosen with her. And the Church, in establishing this festival, seems herself to officially constitute our Blessed Lady as the patron of each one of us, to whom we are to have recourse in all our difficulties, of whatever kind they may be, that we may find a safe way through them.

And let us remember particularly that above all is the Blessed Virgin the advocate of sinners. If, then, we wish ourselves to escape from the power of some temptations or evil habits which are threatening our ruin, let us not forget to go to her who, though sinless herself, has more than the compassion of a mother for us, and beg the powerful help of her intercession; and let us also ask her to recommend us to the Father, who is more tempted than ourselves.

And it seems to be also not without reason that this feast is placed in the month of November, that we may remember that the holy souls now suffering for sin in Purgatory are specially dear to our Blessed Mother, and that she wishes us to pray for them, and to present our prayers herself, as she is their patron too. Let us, then, say at least some Hail Marys (and why not a chaplet of the beads) every day this month, that she may bring to heaven during it many souls, who will not forget to ask her intercession for us when we shall be in the same need.

Tamarac

Is not an ordinary mixture. In fact its properties are entirely different from any preparation used for Coughs, Colds, Throat and Lung Troubles.

Prevailing Sickness.

The most prevailing complaints at this season are rheumatism, neuralgia, sore throat, inflammations and congestions. For all these and other painful troubles Hagar's Yellow Oil is the best internal and external remedy.

NATIONAL PILLS are unsurpassed as a safe, mild, yet thorough, purgative, acting upon the biliary organs promptly and effectually.

Why go limping and whining about your corns, when you can get relief by using Holloway's Corn Care which will remove them? Give it a trial, and you will not regret it.

A POPULAR PRIEST'S WELCOME HOME.

Marshall, Mich. Weekly Statesman, Oct. 28. The large concourse of people which gathered at the M C depot last evening to welcome home from Rome the Very Rev. P. A. Baart, pastor of St. Mary's church, is a strong indication of that gentleman's popularity here, not only with his own church people but with our citizens in general.

The accommodation train steamed into the station at about 8 30 o'clock and Father Baart, accompanied by Father Melaney, of Jackson, alighted from the rear platform of the last car. They were greeted by Mayor M. V. Wagner and Father Sadler who escorted them to the carriage in waiting. In the meantime the Battle Creek German band struck up a thrilling air and the arranged reception of the beloved rector of St. Mary's church was auspiciously opened.

The procession, headed by the band, was followed by a large delegation of Catholics and the carriage containing the Reverend Fathers T. J. Ryan, Kalamazoo; J. P. Ryan, Kalamazoo; J. P. Gore, Williamston; J. P. McManus, Battle Creek; J. W. McLaney, Jackson; T. G. Hennessy, Marshall; the mayor and the reception committee. The line of march was up Eagle street directly to the parsonage. The street was handsomely decorated with Japanese lanterns and an arched transparency over the front gate of the rectory yard bore in brilliancy the appropriate legend "Welcome."

Arriving at the front porch of the rectory Father Baart was surrounded by the visiting clergymen and others, when James Grace delivered the following address of welcome: VERY REV. AND DEAR FATHER.—It is with hearts overflowing with joy that we welcome you back to your parish this evening. Three months ago you left us that you might take a much needed rest. We have missed your presence and your kind words of paternal advice, but we gladly made the sacrifice since we knew so well that it was for your good. Since you left us you have visited many places of interest in the old land; you have seen the isle of saints and scholars so dear to many of us; you have gazed upon those verdant fields and valleys; you have perhaps heard the cry of distress from our down-trodden brethren in Germany, Belgium and France you have visited cathedrals, basilicas and holy shrines so dear to every Catholic heart, and greater than all you have had the enviable pleasure of viewing the Eternal City. You have drunk in with your eyes those scenes of interest in the city of the Seven Hills; you have seen and spoken to our common Father Leo XIII., the Vicar of Christ on earth, the successor of St. Peter. Yes, dear father, all this together with the novelty of the trip across the briny deep has added not a little to your already large store of erudition. We have prayed to God and to His Mother Mary, Star of the Sea, that your voyage might be a pleasant and prosperous one. Having entrusted you to such safe keeping we were confident that He who rules the winds and waves would hear our earnest prayer and deliver to us in safety our dear Father and Pastor. Accept then, dear Father from us your children our heartfelt congratulations on your safe return to us this evening.

Mayor Wagner then stepped forward and in a few well chosen words, extended greetings in behalf of the citizens, and closed with a request that three rousing cheers be given Father Baart. The mayor's request was complied with, when Father Baart delivered a neat speech which was sprinkled here and there with his characteristic wit and was heartily received. The substance of his remarks was: "This is the proudest moment of my life. Although I am not outwardly demonstrative in my emotions and emotions, I appreciate highly the welcome extended to me this evening. It would indeed be an iceberg or a heart of stone that could fail to melt on such an occasion. This is the proudest day of my life because I have tried to do my duty and this cordial greeting reminds me that my efforts have been appreciated by my people who, like Diogenes of old, have held out a lantern to find a man. I do not take this demonstration to myself. It is simply a warning for the future. Appreciation must increase or diminish and this reminds me that I must strive to do better in the future. I consider it an honor to be the pastor of St. Mary's church and shall ever try to do honor to the position.

He then bade the people a hearty good-night, expressing a desire not to fare them with further remarks, but rather to give one and all a chance to enjoy the full measure of justification the occasion afforded.

The reception was a success in every particular and having been a source of great pleasure to all will long be remembered.

A Deep Mystery.

Wherever you are located you should write to Hallett & Co., Portland, Maine, and receive free, full information about work that you can do and live at home, making thereby from \$5 to \$25 and upwards daily. Some have made over \$50 in a day. All in new Hallett & Co. will start you. Capital not needed. Either sex. All ages. No class of working people have ever made money so fast heretofore. Comfortable fortunes await every worker. All this seems a deep mystery to you, reader, but send along your address and it will be cleared up and proved. Better not delay; now is the time.

Ten Years' of Torture. Mrs. Thomas Acres, of Huntley, Ont., was for ten years a sufferer from liver complaint, which doctors' medicine did not relieve. After using four bottles of Burdock Blood Bitters she was entirely cured, and states that she is like a new woman again.

For Frost Bites. There is no better remedy for frost bites, chilblains and similar troubles, than Hagar's Yellow Oil. It also cures rheumatism, lumbago, sore throat, deafness and lameness and pain generally. Yellow Oil is used internally and externally.

IS MAN A BAROMETER?

WHY IS IT THAT CERTAIN WINDS ALWAYS MAKE RHEUMATICS CRINGE WITH PAIN?

Eighty-six per cent of the signal service weather predictions are accurate! The only indications our fathers had for foretelling where were aching limbs, twinging joints and painful corns! These, though crude, were usually correct. The body is unquestionably an excellent barometer, and physicians often prescribe a change of air, so that the system may find an agreeable atmospheric condition.

Weather changes indicate themselves by pains called rheumatism. Why had we never should cause such pains is a mystery! Does the pain really lie dormant in the blood, to be made active only when the wind blows from some unfavorable quarter?

Last week a prominent man left town on a business trip. Two days later he, who had always been apparently strong and well, was sent home a corpse—"Rheumatism of the heart!"

Rheumatism is like the Indian in ambush, sure to kill you if not killed by you. It is to patient and physician one of the most vexatious of diseases.

At first many thought it to be a trouble of the joints, but all outward applications left the cause unbenefited.

Then, making like pains in the muscles, it was thought to be a muscular disease; but the same unsatisfactory results followed external treatment.

Now, however, it is universally acknowledged that rheumatism is a fiery condition of the blood, caused by the presence of uric acid in the system!

Everybody dreads rheumatism. It is very prevalent at this changing time of the year. It was formerly seldom known except among those who worked much out of doors. Now it invades the but, the palace, the executive mansion, the senate chamber and the throne room; all sorts and conditions and races of men and women it attacks at all times, and all fair it!

Mrs. Swift (wife of Dr. Lewis Swift, the famous comet finder of Rochester, N. Y.) was one of its recent victims; and how very common it is among ladies!

She suffered great anguish and fear! Why does this acid remain in the system? The kidneys being diseased cannot remove the acid as in health, hence the system is impeded by its presence, and pneumatic pain, stiff joints, tendons and muscles are the result. There is but one scientific treatment, to regulate the kidneys by Warner's safe cure, and to "put out the fire in the blood" by Warner's safe rheumatic cure. These two renowned remedies, taken by bottles in alternation, as they should be, neutralize the uric acid already in the blood, and prevent further accumulation.

Mrs. Dr. Swift used these remedies with great success, in alternation, and was completely restored to health. We understand that the proprietors guarantee them with the strongest assurances, but this was scarcely necessary, for is not their praise in everybody's mouth? We cannot prevent the ill wind blowing, but we can get the better of it by so fortifying the system that we can ignore it when it is doing the worst to "give us a pain."

Your Catholic Paper First.

The Bishop of Goulburn, New South Wales, speaking lately at a banquet, said that it was his desire to see a Catholic newspaper in every Catholic home throughout his diocese. It was only in the thoroughly Catholic journal that all events and circumstances connected with our religion and our institutions, and the general progress of the Church, were fully and accurately chronicled, and while we did not wish to offer a word of complaint about the local press, he certainly wished it to be known, and wished it to be published, that he considered it to be the duty of every Catholic who could possibly afford it to take a Catholic paper and pay for it.

It was necessary, even for the purpose of religion itself, that they should have a Catholic press in their midst, so that the Church in the Colonies should be placed properly before the world. He did not object to Catholics taking good papers of any kind; but he would repeat his opinion and give it as a piece of earnest advice as their Bishop, that they should take a Catholic paper and pay for it. His Lordship emphasized the rational and necessary of Catholics paying regularly for the Catholic paper when they received it.

It was unreasonable to expect that they could go on reading and profiting by their Catholic paper without paying the bills when they were sent to them. It was right that the Catholic press should be supported for it was doing a great work, and every man that took a Catholic paper should be ready to discharge his financial obligation to those who publish that paper, so that the Catholic press might flourish and prosper as it deserves.

For Rickets, Marasmus and all Wasting Disorders of Children Scott's Emulsion of Pure Cod Liver Oil with Hypophosphates is unequalled. The rapidity with which children gain flesh and strength upon it is very wonderful. I have used Scott's Emulsion in cases of Rickets and Marasmus of long standing. In every case the improvement was marked.—J. M. MAIN, M. D., New York. Put up in 50s and \$1 size.

Valuable to Know. Consumption may be more easily prevented than cured. The irritating and harassing cough will be greatly relieved by the use of Hagar's Pectoral Balsam that cures coughs, colds, bronchitis and all pulmonary troubles.

C. A. Livingstone, Plattville, Ont., says: I have much pleasure in recommending Dr. Thomas' Electric Oil from having used it myself, and having sold it for some time. In my own case I will say for it that it is the best preparation I have ever tried for rheumatism.

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

Catarrah, Catarrah Deafness, and Hay Fever.

A NEW TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrah, catarrah deafness, and hay fever, are cured in from one to three simple applications made at home. Out of two thousand patients treated during the past six months fully ninety per cent. have been cured. This is none the less startling when it is remembered that not five per cent. of patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. In fact this is the only treatment which can possibly effect a permanent cure, and sufferers from catarrah, catarrah deafness, and hay fever should at once correspond with Messrs. A. H. Dixon & Son, 203 West King street, Toronto, Canada, who have the sole control of this new remedy, and who send a pamphlet explaining this new treatment, free on receipt of stamp.—Scientific American.

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The value of the lots that will be drawn on WEDNESDAY, the 21st Day of Dec., 1887.

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Meetings.

CATHOLIC MUTUAL BENEFIT ASSOCIATION—The regular meetings of London Branch No. 4 of the Catholic Mutual Benefit Association, will be held on the first and third Thursday of every month, at 8 o'clock, in our room, Castle Hill, Albion Block, Richmond St., Manchester, O'MEARA, Prop., JAS. CORCORAN, Sec.

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Shirtings, Flannels, Tickings, Grey & White Cottons, Yarns, Table Linens, Cretonnes, Lace, Hosiery, Dress Goods, etc. See our 28 inch Grey Flannel for 25c. See our 2-inch Grey Flannel for 20c. See our 25-inch Grey Flannel for 18c. All our Wool Shirts and Drawers 50c. Don't forget the places where you can buy \$1.00 Corsets for 55 cents.

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The Bennett Furnishing Co., of London, Ont., make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic Church of Canada are respectfully invited to send for catalogue and prices before awarding contracts. We have lately put in a complete set of Pews in the Catholic Church, where you can buy \$1.00 Corsets for 55 cents.

Bennett Furnishing Company, LONDON, ONT., CANADA. References: Rev. Father Bayard, Barington, Lennox, Bradford, Molloy, Ingersoll, Corcoran, Parkhill, Twiby, Kingston, and Rev. Bro. Arnold, Montreal.

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TO THE CLERGY

The Clergy of Western Ontario will, we feel assured, be glad to learn that WILSON BROS., General Grocers, of London, have now in stock a large quantity of St. Ignace Wine, whose purity and non-fermentable character is attested by a certificate signed by the Rector and Prefect of Studies of the Diocesan Seminary of Marsala. We have ourselves seen the original of the certificate, and can testify to its authenticity. The Clergy of Western Ontario are cordially invited to send for samples of this truly superior wine for altar use.

C. M. B. A.

Presentation. Last Friday evening a special meeting of the Chatham branch of the Catholic Mutual Benefit Association was held for the purpose of entertaining Mr. S. A. Heffernan...

Catholicity and real Christian charity that our Canadian branches would spring up like magic all over the land. One of the great objections some seem to have is that mutual insurance associations cannot last...

Mr. Heffernan said that the handsome present would ever remind him of the brotherly kindness always shown him by the members of the branch who must anticipate what his feelings would be to him to say.

Rev. Father Michael also bore testimony of the good qualities of head and heart always shown by Mr. Heffernan. He had always found a friend in Mr. Heffernan and was deeply sensible of the loss of a good and generous citizen as well as a faithful member of his church.

Toronto, 16th Nov. 1887. Received from Thos. Quinn, Res. Sec. Branch 49, C. M. B. A., draft for two thousand dollars, being the beneficiary of my late husband, Geo. M. Leitheuser.

Winipeg, Man., Nov. 10th, 1887. S. R. Brown, -DEAR SIR AND BRO., St. Mary's Branch, 52, C. M. B. A., of this city, enjoyed a rare treat at its last regular meeting of Nov. 7th.

He commenced by saying that he was afraid he had made a mistake in coming to our hall and had stumbled into the wrong place. Our guard at the door, our officers all in their respective stations and the general appearance of the room, made him feel rather "queer."

The C. M. B. A. in his opinion was the best Catholic Society in existence, for not only did it encourage Christian union and benevolence among its members, but it also provided a cheap and safe means of insurance.

Bro. D. Miller, Manager of the Merchant's Bank here, is another very enthusiastic worker for the cause. All I am sorry for is that we cannot induce these gentlemen to take office; whether it is their native modesty which hinders them I know not.

Now, my dear Bro. Brown, I want to ask you a question. How is it that our Dominion as a body do not belong to our C. M. B. A. I am certain that if they only took say an hour's serious consideration of its aims, objects and the manner in which the association is governed, they would be so favorably impressed by its

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PARNELL. Messrs. CALLAHAN & Co., GENTLEMEN—The Olograph of Mr. Parnell, issued by you, appears to me to be an excellent likeness, giving it the most exact and literal expression of the Irish leader.

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LEWIS KELLY. TEACHER WANTED. FOR THE ROMAN CATHOLIC SEPARATE SCHOOL, No. 10 West Williams, holding Third-class Certificate.

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LAW PRACTICE FOR SALE. A CATHOLIC BARRISTER, WITH A large business, practicing for last six years at populous county seat in central Ontario desires to dispose of his practice.

CATHOLIC HOME Almanac FOR 1888. FREE BY MAIL, 25 CENTS. Per doz., \$2.00; per doz., free by mail, \$2.35. BETTER THAN EVER!

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EPPS'S COCOA. BREAKFAST. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the most scientific principles of cookery, Epps has produced this healthful and delicious food.

TENDERS SUPPLIES 1887. THE UNDERSIGNED WILL RECEIVE tenders up to noon of TUESDAY, DECEMBER 6, 1887 for the supply of Butcher's Meat, Butter, four Oatmeal, Potatoes, Cardboard, etc.

WANTED. A SINGLE MAN, AS GARDENER, who can furnish references as to character and ability. Must be able to take charge of boiler and heating apparatus during winter months. Apply to CATHOLIC RECORD OFFICE, etc.

NOW THAT THE COOL AUTUMN DAYS HAVE COME, EVERYONE FEELS THE WANT OF A WARMING, INVIGORATING BEVERAGE. JOHNSTON'S Fluid Beef. It is the greatest generator of heat. It stimulates the circulation, nourishes the system, and fortifies it against the attacks of cold and disease.

Dissolution Sale. The firm of R. WALKER & SONS being about to dissolve partnership, by the retirement of some of its members, and as the remaining partners require about FIFTY THOUSAND DOLLARS, in order to settle up with them, they have decided to offer SPECIAL LIQUIDATIONS FOR THIRTY DAYS, so as to raise the funds, and will, on Wednesday, November 23rd, begin this sale by presenting the public with ten per cent. return on all purchases of two dollars and upwards. FOR CASH ONLY.

CLOTHING, DRY GOODS, MILLINERY. MANTLES, CARPETS, DRESS GOODS AND SILKS. ALL TO BE SACRIFICED! R. WALKER & SONS. Golden Lion, South Side Dundas Street, London.

128 Dundas St. RAYMOND & THORN, London, Ont. FURS. The Tide of Trade Mounts Higher and Higher. Steadily Increasing Business, culminating with a Rush every Saturday, proving the People's Confidence in our GOODS AND PRICES.

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FALL HATS. Again we lead with the most stylish, beautiful and cheapest hats in London—an endless variety of everything that is new in hats, caps, and gloves. It will pay you to see our stock. RAYMOND & THORN, The Lioness Store, 128 Dundas Street, London.

VOLUME 9. NICHOLAS WILSON & CO. SEE OUR GLOVES, UNDERCLOTHING AND SOCKS. THE BEST GOODS IN THE TRADE. 119 DUNDAS STREET NEAR TALBOT. JOHN DILLON OR BALFOUR. Which is the Stronger Man?

NO TRUTH WITH THE LANDLORDS. THE PHISHERS ARE HERE. United Ireland, Nov. 11. A special meeting was held despite bad weather, at Castlereagh on Sunday Mr. J. H. Dillon, M. P., who attended, in course of his speech said:—It is now ten years ago since I spoke in this hall in the square in Castlereagh, and since I had tenancy of the surrounding district adopted a policy which some thought unwise policy and which many thought dangerous policy, but which experiment has now proved to be a safe, wise, good policy for the people of Ireland (cheers). Proud I am to day to stand before the men of Roscommon and Mayo—whom I may almost call my brethren because my family, as you know, Roscommon and a Mayo family are able to say that the banner which they planted in Woodford in last October twelvemonth, is still flying in the face of many a hard and bitter foe. True that it bears upon it the mark of manly hard-fought field—true it is that it who have borne it and have planted have suffered since—that we have been attacked by the police, that we have been arrested, that we have been prosecuted and I have stood two or three times last I saw you, but I am here to tell you and I challenge any man standing in the face of this great meeting to say whether I or Mr. Balfour is the stronger man Ireland to day (loud cheers) I say I challenge any man to deny it, the spite of the Castle and the gaol, in spite of all the engines of a despot and cruel Government, backed up untold millions spent in corrupting the people of Ireland, the persecuted, the felled, the arrested, and prosecuted a STRONGER MAN IN IRELAND TO DAY THAN MR. BALFOUR.

He sneaked through the streets of Dublin unobserved by his informers and the police, while I and the men who were with me, backed up by no armed force, asking no weapons of corruption, stronger, because our strength is in the confidence of a people who are united—based on a sentiment of Irish nationality and Irish liberty (cheers). He made that assertion, I will ask you, De Freyne tenanted, listening to the words, WHERE IS WHITNEY LYONCH?—WHERE IS CAPTAIN M'DONALD? (Groans) I say it is the proudest boast of my life that I was not long Mr. M'Donogh before I drove Mr. M'Donogh and Captain Lynech out of the county (cheers). Now, I want to say one word with reference to the Dillon tenancy. You all know, probably, that the tenantry yesterday resolved to strike for seven shillings in the pound reduction—a most reasonable demand do not propose to say anything against Mr. Hussey, the agent, but by experience, to make peace with people remembering that because made peace last year with the tenants he is still Lord Dillon's tenant. We hear a good deal of talk now of the landlords are ready to meet on a table, or any kind of table, the representatives of the Irish people of the Irish tenants. It is time that they thought of it. I feel and I know that I speak the feelings of the Irish race, SO LONG AS WILLIAM O'BRIEN PRISON WE WILL MEET IN CONFERENCE.

the representatives of the class who him there (cheers). If they want peace with the people of Ireland, if they are wise they will look for it—they must open the prison (cheers). William O'Brien, and man down to the poorest laborer who in our right is equal to O'Brien, everyone who is sufficient cause of Ireland, walks forth man before we will consent to enter any treaty of peace with the (cheers). Why do they talk of peace because they are beaten—(cheers) because they know at last that the Campaign is too strong for the organization of a great people broken by a wretched clique like it is a very curious thing that our last eighty years we never heard from Irish landlords or of rights of people of Ireland. For eight years after the Union the landlords of Ireland held all the power—they were representatives of the people of Ireland, and every bit of power Government was in their hands. You here to day, what record has to show of good done for the people of Ireland or for this country during eighty years? I say that during the time when the landlords of Ireland checked and unlimited away, it long unbroken record of suffering poverty for the people of Ireland, the time comes that their power be

FOREST CITY BUSINESS COLLEGE. Young men should be cautious about attending colleges promising to pay railway fares or giving cheap tuition. For catalogue of an institution standing on its own merits, write to W. EVERETT & YORK, London, Ont.