

The Catholic Record.

CHRISTMAS IN CATHOLIC

The custom of halting the nation's festivity with music and celebration from the very first age of the Church and appears to have the religious observance.

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

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EDITORIAL NOTES.

PROF. GOLDWIN SMITH'S "Bystander" for January, makes this surprising declaration:

"Mr. Mowat occupies in the Province a position something like that of Sir John Macdonald in the Dominion: he has long been in the possession of power, has filled the Province with his appointees, has distributed the representation at his pleasure, and has all the means of influence in his hands. The Catholic vote he is allowed to use, turn about with Sir John, by an arrangement very convenient to both of them, though rather perplexing to their respective organs."

As to the Catholics. When we hear a politician speak in an unfriendly and hasty manner about the Bishops and priests of the Catholic Church, we feel pretty certain that at some time in that man's life he had sought assistance from either or both of them to help him into a position in public life. On being informed that Bishops and priests seldom or never take an active part in purely political contests, that they prefer to attend strictly to the duties of their sacred calling, that their people are quite capable of judging how they should exercise their franchise, and that they would prefer not to interfere—all his native no Popery prejudices are aroused and straightway he declares that the Church of Rome is all wrong. The last sentence in Bystander has been, we fancy, written by or at the dictation of such a man. The statement that there is any such thing as a bargain between the Catholic people and Sir John Macdonald on the one hand, and Hon. Oliver Mowat, on the other, is as preposterous as it is extraordinary.

The Orange Sentinel advocates the erection of a statue of King William in Toronto. This is but another illustration of the fact that where Orangemen are numerous they are the most intolerant people in the world to a minority. It would appear, indeed, we are sorry to say, as though their object were to keep Toronto in a continual state of turmoil, fostering feelings of bitterness between man and man, and making the very name of the city a by-word and a reproach in the minds of the people in every other portion of the Dominion. There is probably no city in the world where a Protestant minority are more generously treated than in the Catholic city of Montreal. The highest places in the gift of the people are open to them, and they are oftentimes elected by very large majorities over Catholic candidates. Feelings of friendship and esteem and fair dealing are characteristic of the daily life of Catholics as applied to people of other religious persuasions, and nothing save the preaching of peace and good will to men, charity, forbearance, generosity, and liberality, is ever heard in the Catholic pulpits of Montreal from the lips of the much maligned Jesuits and other priests of that great city. On the other hand, there is probably no city in the world, not even excepting Belfast, where a Catholic minority are dealt with in a more unjust, even brutal, fashion than in the Protestant city of Toronto. When a Catholic presents himself for office—no matter how unimportant it may be—his religious belief is at once proclaimed a barrier, and a solid vote is cast against him. Some of the newspaper editors have found that the key to a large circulation is a vigorous abuse of Catholics, and they keep pounding on that chord continually. Some of the preachers go with the tide too. The key to an overflowing church is vigorous abuse of Catholics, and they, likewise, keep hammering away at that ungodly chord. Such is Toronto. How different is Montreal!

LATEST advices from Toronto via the Globe convey the pleasing intelligence

that the Prentiss Boys of that city attended church last week. Rev. Coverdale Watson, of the Bloor street Central Church, preached a sermon to the Boys. The subject matter of the discourse was not, it appears, of the accustomed character, and Mr. Watson is to be commended for introducing at last something new. He told a story. A boy went to a phenologist, and, on his advice, sought employment in a bank. The bank manager—probably some blood relation of ex-Mayor Howland—asked the boy to get seven men to answer the following questions as to his (the boy's) character.

Did you ever know him, in his youth, to play marbles for keeps? Did you ever know him to stay out late at night? Did you ever know him to pick and take and eat anything in your store? All the questions were answered in the negative, and of course the boy became a bank manager himself some years afterwards. As to the first clause, it has been known that boys who could play marbles in excellent fashion, and for "keeps" too, have become very fair citizens, and some of them have held very high places in public estimation. It would be to us no matter of astonishment were we to hear that Sir John Macdonald or Hon. Edward Blake were in their young days expert marble-players. What does surprise us is that a man who would put such a question to a boy, as a test of worth, could have a mind capacious enough to manage a banking institution. The questions in paragraphs 1 and 2 are almost equally silly. Circumstances would render either of them right or wrong. The brave and brusque and burly Rev. Dr. Wild would not have put any such questions to a boy. Here is what he would most probably propound:

"Did you ever fire a pistol at a Jesuit?"
"Did you ever throw a brick at a Catholic Archbishop?"
"Did you ever throw stones at the windows of a convent?"
"Did you ever express a desire that the Pope should go to a warmer climate?"
"Come to my arms, my boy. A great and brilliant future is spread out before you."

MR O'BRIEN J. A. Kinson, a very prominent resident of Port Huron, attended the Catholic Congress recently held at Baltimore. On being interviewed as to his impressions of the gathering, he made the following reference to the great Archbishop of St. Paul:

"In all great movements there must be a leading spirit, and this Congress was no exception—that leading spirit was Archbishop Ireland, one of the most radical, enthusiastic and far-sighted men in America. I fancy he took the responsibility very largely of calling the Congress together, and that many Bishops and even the Cardinals thought the machinery 'might be loaded,' so to speak, with some unseen danger, but Bishop Ireland seems to be inspired with apostolic fervor, such as I would associate with the memory of St. Paul, and wherever he leads it will be very hard to prevent Catholic thought from following."

Of Mr. Daniel Dougherty he thus gives his impressions:
"Of course you will expect my impression regarding Daniel Dougherty, the silver-tongued orator, so-called. Mr. Dougherty assailed a well known prejudice against Catholics in political matters; he started a thought and it continues to roll around the world. Mr. Dougherty is a great orator, a great actor, and a great man; he is a combination of fervor, power and poetry, very rarely found in one nature, and if he were not a Catholic, would be a statesman in America. The Congress made him known to a new and admiring constituency, so that all America will read what he says after this. The same is true of Archbishop Ireland, Bishop Ryan and the two Cardinals."

SPEAKING of the contest in Stanstead the Mail said: "The Equal Rights advocates will know how strong a force they are compelled to oppose." They have indeed a strong force against them—the common sense and fair dealing sentiment of the country, Protestant as well as Catholic, which built their candidate under a majority of 1,045. Mr. L. Baron forfeits his election deposit, as he did not poll one third of the vote.

The New York schemer who proclaimed so loudly that the Holy Father had blessed and authorized his project for the establishment of a bank which should be distinctly Catholic, so that Catholics might deposit in it their savings, has completely collapsed. The Holy Father gave no approval to the scheme, nor did he impart any blessing on the project. He was not even aware of it until the information was sent to him from New York. The originator of the project thought that he could make the Catholics of America his dupes to enable him to speculate in wild canal schemes and railways in Italy, but the prompt repudiation of him by the Holy Father completely upset his plans. It is

surprising that some moneyed men of New York showed so little judgment as to countenance a scheme which was absurd on its very face.

M. P. J. NEVEN, who has held the position of Head Master of the London Separate School, has, we regret to state, been compelled to resign in consequence of being afflicted with an affection of the eyes. We are pleased, however, to be able to state that this misfortune will not incapacitate him from other work, and he is now on the staff of the CATHOLIC RECORD. We hope our friends throughout the country will extend to Mr. Neven the same courtesies observed towards our other agents. Like them, he is a gentleman of the very best character, one in whom we have unlimited confidence.

A MINISTERIAL paper thinks the moral of the St. Paul election has been lost on the "Equal Rightsists." But this is not the case, by any manner of means. The "Equal Rightsists" have now learned that, when so disposed, the corporate vote can command the services of the two old parties.—Mail, December 27.

Understand this who can. We understand it to mean that "the Equal Rightsists," with the aid of all who go against the Government, can succeed in burying themselves under an adverse majority of 1,045 in the most Protestant constituency in Quebec. The Quebec Protestants are in need of being enlightened by the Mail as to how deeply injured a race they are. Of course they will consider it an extreme kindness and evidence of zeal for true Protestantism, on the part of the Mail and the Montreal Witness, that these journals described the bulk of them as "healers and bummers" a few days before the election came off, because the Protestants did not follow their lead.

The opponents of separate schools in Manitoba have begun to realize that they were arguing from false premises when they maintained that only the Catholic priests are in favor of Catholic education, and that the laity are in favor of secularizing the schools. Meetings are being held by the laity all over the province at which the policy of the Greenway Government to abolish Catholic schools, and to do away with French as an official language, has been vigorously denounced. At a meeting at St. Malo there was a large representative gathering which appointed Mr. Alcide Bourgeois chairman, and passed the same resolutions as were recently adopted at St. Boniface. Similar meetings were held at St. Pierre, Oterbury and West Selkirk, at which it is stated that all the Catholic adult male population were present, and in every case the same resolutions were unanimously passed. The Catholics of the Province, without distinction of race, are fully alive to the importance of the question; and as Mr. Greenway has already made it known that he has changed the sweeping policy he at first announced, in order to meet the views of the Episcopians and Presbyterians, it will now be in order for him to endeavor to shape it so as to meet the views of Catholics. Should he not do this, he will proclaim his intention to ostracize Catholics. There ought to be in Manitoba enough of liberal-minded and just Protestants to thwart any such design.

In Mr. Gladstone's article in the Nineteenth Century he shows that the net gain to the Liberals through the bye-elections is twelve seats, making twenty four votes on a division. He also shows that the decrease of the Government's vote, and the increase of the Home Rule vote is almost every instance, are more significant, even, than the number of seats gained. Central Birmingham is almost the only constituency in which the Unionists improved their condition since 1886, and it is probable that this state of things will be changed even there at the next general election. The London Standard seems to be almost the only Conservative organ that acknowledges that there is anything ominous to the party in the figures. T. W. Russell says that any estimate founded upon bye-elections is delusive; Lord Salisbury, however, by declaring that there will be several general elections requisite before the matter will be decided, virtually acknowledges that at the next one he expects defeat. The Standard says: "We by no means wish to deny that so far as they go they are encouraging to him (Mr. Gladstone's) hopes. He is quite wrong in saying that statements on the front Ministerial Bench attach no importance to them. They do. The fact that the Unionist superiority, as left by the last general election, has not been fully maintained, is accepted as untoward. There can be no disguise, no deception about anything so palpable as that. Mr. Gladstone is entitled to congratulate himself on the discovery that (on the balance) eleven constituencies which declared

against him three years ago, have since returned 'his man.'"

The notorious Justin D. Fulton had the ineffable impudence to write to President Harrison to warn him not to attend the banquet at the opening of the Catholic University at Washington. The President attended, however, and gave expression to his feelings of gratification at the evidences of progress which the occasion presented. By the way, the "notorious" stated in his Woodstock lecture that his crusade in London had resulted in one hundred pupils leaving the Nans' Academies in this city. The only academy taught by nuns here has nearly one hundred pupils, but Justin D. Fulton came to London and left it, and it was scarcely known by the inmates of the academy that there was such a being as Justin D. Fulton in existence. Still less was it known that a single pupil had left the establishment.

The quidnuncs had a genuine sensation when they reported that the French Canadian of Manitoba were about to appeal to France to interfere to prevent legislation in Canada hostile to their interests, and contrary to the spirit of the treaty under which Canada was ceded to the British Crown. It is needless to say that no such appeal was thought of. Up to the present time, at all events, there is no reason to suppose that there will be any such hostile legislation, and it would be quite time enough to make such complaints when there will be such legislation. The ill success of the no-Popery cry as a political factor leads to the conclusion that the good sense of the community will be quite sufficient to preserve the equality of all British subjects in the Dominion, whatever may be their language and race.

A cable despatch from Munich states that three Franciscan nuns near that city have been sentenced to imprisonment for short terms for "practising on the hysterical credulity of a girl pupil and deceiving her by illusions of a pretended supernatural character." While not denying the absolute possibility of such an occurrence, we are so much accustomed to find the despatches relative to Catholic religious orders to be misrepresentations, that we may very reasonably doubt the whole story. We shall probably have its full contradiction in a few days.

DIocese of Hamilton.

CELEBRATION OF CHRISTMAS.

The services in the Catholic churches yesterday were of special note, the music particularly being good. Masses were celebrated from 6 until 12 o'clock, and the congregations were very large in all the churches.

At the convents His Lordship the Bishop celebrated his first Mass in the convent chapel of Loreto, followed by two Masses said by Father Halm.

The Bishop celebrated his second Mass in the convent chapel of St. Joseph's and also assisted at Benediction in the same chapel in the evening.

At the above church the first Mass was at 6 o'clock, and was celebrated by Rev. Father McEray. The music was furnished by a well trained chorus of children's voices and an efficient orchestra. The church was becomingly and very beautifully decorated. Masses were celebrated at intervals until 10:30 o'clock, at which time His Lordship Bishop Dowling celebrated Pontifical High Mass. He was assisted by Rev. Father O'Sullivan, deacon of the Mass, Rev. Father Hinchey, sub-deacon, Rev. Father McEray, assistant priest, and Rev. Father Brady, master of ceremonies. After Mass the Bishop addressed the congregation on the feast of the day. He also gave the congregation the Papal benediction, which is done only three times a year. The music rendered was Haydn's Sixteenth Mass. Mrs. Cherrier sang the soprano solo, Miss Kelly, contralto, Mr. Thomas, tenor, and Mr. J. F. Egan, bass. The orchestra was composed of Messrs. Baumann, N. Ligan, Steele, Jennings, Locke and Master Nelligan. Mr. D. J. O'Brien presided at the organ, and Mr. F. L. Chierrier led the music.

A very large congregation attended the 10:30 Mass at St. Patrick's Church. Mass was celebrated by Rev. Father Kelly, and Rev. Chancellor Craven preached an appropriate sermon. The music rendered was Farmer's Mass in B flat. The soprano solos were taken by Miss Annie Stewart, Miss Cecil A. Sullivan and Miss Minnie O'Connell; the contralto by Mrs. Goyette and Miss J. Sullivan; and the tenor by Mr. A. T. Fitzgerald, and the bass by Mr. F. A. Fitzgerald. The orchestra consisted of nine players, Misses Edith and Lillian Littlehales playing the first violins, Mr. G. Hutton and Mr. W. Anderson the seconds, Master Cecil Littlehales the viola, Mr. A. G. Russell, oboe, Mr. W. Ryan, clarinet, Mr. Thomas Littlehales, cello and Mr. John Burns, double bass. Mr. J. F. Morrissey presided at the organ. The church decorations were very beautiful.

At this church Mass was celebrated by Rev. Father Halm, who preached upon the birth of Christ. The music was of special merit, Lambillotte's Paschal Mass being sung. Miss Mary McHenry was organist and conductor. The church was very handsomely decorated and the congregation large.

We copy the following from the Hamil-

ton Times in reference to the new Separate School.—The attendance at St. Mary's School has so increased of late (there being in some of the class rooms over one hundred and twenty children) that the Separate School Trustees found it incumbent on them to provide additional school accommodation to remedy this overcrowding. Bishop Dowling, who takes the liveliest interest in Catholic education, knowing the limited means at the disposal of the Board, generously offered to exchange the priests' house and grounds on Shead's and Malberry streets, for whatever rights the Board might have to St. Mary's school house. The former property is worth \$6,000 or \$7,000, and the Board are truly grateful to His Lordship for his generous present. The Times understands it is the intention to erect a ten or twelve room school at a cost of \$10,000 or \$12,000 thereon, the same to be completed by June next. The Separate School Board is in a healthy financial position and will not have the slightest difficulty in raising the necessary funds to build the school. The contemplated school will be a credit to the city, and will be capable of accommodating six hundred or seven hundred pupils. The Separate Schools of this city are worth over \$60,000, and the total indebtedness thereon is only \$16,000. The number of children on their roll is over one thousand six hundred and fifty. The gross revenue they derive from the city is between \$8,000 and \$7,000.

ELECTION OF SEPARATE SCHOOL TRUSTEES.—The candidates who presented themselves for election have the entire confidence and approval of the Bishop and clergy and have all been elected by acclamation, a fact that speaks well, in view of the unhappy divisions elsewhere, for the religious spirit of the faithful of Hamilton.

The Rev. Father Cole, who is returning to the city from Peterborough, has been elected to the position of local superior of separate schools and will, by permission of the Bishop, be allowed to devote his time specially to their supervision.

NEWLY ORDAINED PRIEST.—The Rev. Father McInerney, ordained at Christmas for this diocese in Montreal has been appointed assistant to Rev. Father Doherty at Arthur.

OBITUARY.—Two venerable and much esteemed ladies of the Cathedral parish have been called to their eternal reward during the Christmas octave. viz., Mrs. Arland (mother of Mr. Henry Arland) well known for her piety and good works, and Mrs. Macdonald (cousin of the first Bishop of Kingston), another very religious lady who lived for many years with the Sisters of St. Joseph, and had the happiness of dying an edifying death in their convent.

CHRISTMAS DAY IN LONDON.

The great festival of Christmas was celebrated with more than usual solemnity and splendor of ceremonial at the Cathedral in this city. Masses were celebrated at 6:30, 7:30, 8:30 and 10:30. The rector of the Cathedral officiated at the early High Mass, while Rev. Father Ferguson, of Assumption College, Sandwich, celebrated the second and third Masses. The Grand High Mass at 10:30 was celebrated by Rev. Father Noonan. At this Mass Rev. Father Ferguson preached a most touching, appropriate and eloquent discourse on the feast of the Nativity, taking for his text, "Glory to God in the highest, and on earth peace to men of good will." He explained the meaning of the word "Peace," both in a general and particular sense. Peace in general meant that rest that follows from labor or anxieties, and the particular peace that the angel sang on Christmas morning was the peace that Christ bestowed on earth, and which none other but the Prince of Peace could grant—a peace which the world could not give or take away. This peace, however, was only given to men of good will, men who, in all their actions, endeavored to serve God and carry out His holy will, and by so doing obtain as a reward that heavenly peace which surpasseth all understanding. The sermon lasted over half an hour and was listened to with the closest attention. Rev. Father Ferguson is a graceful and polished orator and the congregation of the Cathedral were delighted to be afforded an opportunity of listening to him.

After each of the Masses the Rev. M. J. Tiernan, rector, extended to the people a joyful and blessed Christmas and a happy New Year.

At St. Mary's Church, Hill street, Rev. Joseph Kennedy, the pastor, celebrated Masses at 8:30 and 10:30. At the last Mass he preached a very appropriate and eloquent sermon.

At both the Cathedral and St. Mary's Church the offerings were most liberal, and amounted to over \$1300. Midnight Mass was celebrated in the Sacred Heart Convent by Rev. Father Tiernan, and Mass celebrated at Mount Hope at 6 o'clock by Rev. Father Noonan.

ST. JOSEPH'S ACADEMY.—The boarding school at Amherstburg, directed by the Sisters of the Holy Names, which has been closed for some time, will be open with the New Year. The improvements that have been made in the buildings will permit the Sisters to give more comfort to the young ladies. This is a good opportunity for the parents to give to their daughters a good Christian education, and this at very low rates.

For further information apply to the Sister Superior.

Prof. Lohette's Memory System is creating greater interest than ever in all parts of the country and persons wishing to procure their memory should send for his prospectus free as advertised in another column.

DEAN WAGNER'S BAZAAR.

This Bazaar is in aid of the Catholic Colored Orphan Asylum and School, Windsor, Ont. Remember, the drawing of prizes takes place on January 18th. Let one and all send in their dollar for a book of tickets to Rev. Dean Wagner. See advertisement in inner corner of last page of this number of the Catholic Record.

FROM SARNIA.

SPECIAL to the CATHOLIC RECORD.—On Monday evening, Dec. 23rd, a most successful musical and dramatic entertainment was given at the Convent of Our Lady of Lake Huron, the occasion being the graduation of Miss Carrie M. Carr, daughter of D. McCart, Esq. S. acceptable have been the convent's entertainments, that on this occasion the hall was found to be far too small to accommodate the large number who came. The stage was beautifully decorated. In the background the good work which is being done by the institution was epitomized in the golden motto, "Religion and Science." A well-selected drama, "Through the Haze of Sorrow," was presented, and its skillful rendering by the pupils would be creditable to the average professional troupe. Their clear, distinct voices, modulated to suit the different parts, together with their graceful movements, were evidence enough that their training was thorough and practical. The operetta, "Daba in the Wood," was another feature worthy of special mention. In appearance and voice the little ones were so natural that the audience was delighted with them. The many happy sayings that fell from little innocent lips provoked much merriment and well-deserved applause. The instrumental pieces were, on the whole, very good, those of Misses G. McCart, H. Heister and A. Traher being particularly fine, as was also the singing of Misses E. O'Swan and A. Fitzgibbon. Miss McCart's graduating essay, "Morning," was full of beautiful thoughts clothed in language as beautiful. She has left behind in her Alma Mater a brilliant record in scholarship and music. At the first she won for proficiency the honors and gold medal of the institution, conferred upon those only whose careers in the class are worthy of the distinction. Father Bayard in addressing the audience complimented the graduate on the honors she had won by her ability, industry and application.

The manner in which the pupils acquitted themselves is certainly creditable to the convent, the standing of which places it on the list of the most successful ones in the country.

NEWS FROM DOURO.

SPECIAL to the CATHOLIC RECORD.—The Sunday before Christmas was a day of great rejoicing in Douro, diocese of Peterborough. On that day the Rev. Father Whibbs, a native of the parish, celebrated his first Mass. Despite the inclemency of the weather the church was crowded to its utmost capacity. After Mass men, women and children gathered around the young priest and besought his blessing. In the afternoon several of the leading parishioners dined with him at the residence of his esteemed mother. The Rev. Father Whibbs was ordained at the Seminary, Montreal, on the Saturday before Christmas. From his childhood he was always a model, and a most successful career as a priest is being predicted for him on all sides. May these predictions be fulfilled, and may Father Whibbs live to celebrate the fiftieth anniversary of his ordination.

A PECULIAR CASE.

The following story is vouched for as true by the Boston Courier. It is especially appropriate now while there is so much talk of union among the sects: "Two young ladies of this city were desirous of joining one of the prominent Episcopalian churches, but as they had been taught that immersion was the true form of baptism, they wished on joining themselves to the church to be baptized in that manner. They stated their wishes to the pastor, and he expressed himself entirely willing to administer the ordinance in that form, but as there were no conveniences in the church edifice for the purpose, it would be necessary to go outside—to the Frog pond on the Common, or the pretty lakelet on the Public Garden. They looked upon this proposal with horror. They could not think of it, could not think of making such a spectacle of themselves.

"Then," said the genial pastor, "you had better go to a Baptist church for the purpose and after baptism, if you desire it, you will be received into the Episcopalian fold."

The ladies were delighted with the suggestion, and as soon as convenient, called upon a prominent Baptist pastor and made known their wish to be baptized.

"Certainly," replied the pastor, "but there are certain preliminaries to be gone through before baptism, certain preparations to be made. It is a solemn ordinance, one not to be lightly submitted to—and, by the way, it appears to me strange that you have not previously consulted me, that the preparations so necessary—"

"Oh! we are already prepared," said the young ladies.

"Already prepared?"
"Yes; we do not intend to become members of your Church; we only want to be baptized, as we believe immersion to be the proper form of baptism. We are going to join the Episcopalian Church."

"Oh! that's it," said the pastor rising; "then permit me to inform you, my dear young ladies, that we do not wash Episcopalian sheep here."

KNOCKNAGOW

THE HOMES OF TIPPERARY.

By CHARLES J. KICKHAM.

CHAPTER XII.—CONTINUED.

"Maybe," said Maurice Kearney, "the marriage money has something to do with keeping people from getting married. Ned Brophy tells me the priest will charge twenty pounds for marrying him."

"Well," replied Father M'Mahon with a laugh, "that is not so much bearing in mind that old secession you told us of. But another paragon of mine tells me his match is broken off altogether on account of the exorbitant demand of the priest. The father of the girl had only fifteen acres of land, and the priest wanted fifty pounds for marrying his daughter."

"I know all about that case," said Father Hannigan. "He went against the priest at the election."

"That makes the matter worse," rejoined Father M'Mahon. "Such practices will have the effect of making the people look upon the priest as a tyrant. But in the parish to which I refer, I am assured, as a rule, the farmer must pay half a year's rent to the priest for marrying his daughter."

"What do you think of the old system of public weddings?" asked Father M'Mahon. "When friends and neighbors were invited, and the priest went round with a plate for his collection."

"I liked it," replied Father M'Mahon. "Indeed I was looked upon as singular because I did my best to encourage the people to keep up the old system. It made them more social and neighborly. The priest, too, felt that what he was doing was cheerful. And besides," added Father M'Mahon laughing, "he went home with a heavier purse."

"Remember what you said at the last public wedding we had in this parish," said Mr. Kearney. "Twas at Tom Donnelly's. The collection was larger than you expected, and when you were thanking them, you said no matter how small the sum might be, they could say, 'Go home now, sir, you are paid; but that if it was a private wedding you could charge what you liked.'"

"I dare say some of the bridegroom's friends had other thoughts of my words since. But I fear we are becoming more genteel and more selfish every day; so perhaps it is as well to make people pay for their gentility."

"I'm told," Maurice Kearney observed, "that Tom Brien got the job done in Liverpool, or two and sixpence. You were in Liverpool, Mr. Father O'Neill. How do they manage it there?"

"What you say of Tom Brien is quite true, sir," the young priest replied. "It happened in 1845. Tom said he'd like to have the honor of being a 'Tipperary man.'"

"Ah, then, that's O'Neill," said Mrs. Kearney, "did you ever meet any of the poor Skehans who were in Liverpool?"

"I did," he replied. "One of the children knew me in the street; and it was I prepared the old woman for death." Mrs. Kearney observed; "she was a heart breaker at leaving the 'ould soe,' as she said herself."

"Indeed," Father O'Neill rejoined, "that love of the 'ould soe' evinced itself in what some might consider a ludicrous manner at her last moment."

"How was that?" Father Hannigan asked, seeing the young priest had relapsed into silence.

"Well, he remarked, 'when I had administered the Sacrament to her, and remained close by her bedside, I thought I noticed that she wished to say something to me, but hesitated to speak. Whenever I moved, as if to go away, I saw her eyes were fixed anxiously on me; but still she said nothing. So when I was going I asked her was there anything on her mind that was troubling her.'"

"There is then, sir," said she, "but may be I don't mean as I oughtn't to be bothering you with it."

"I assured her it was no trouble, and desired her to tell me what it was she wished to say."

"Well, sir," she said, looking anxiously into my face, 'I'd like to know will my soul pass through Ireland?'"

Mr. Lowe looked surprised and amused; and Grace, who had been watching him with a good deal of her attention, uttered an exclamation and laughed. But all the rest were silent.

Mary stole a look at her brother Hugh, who covered his face with his brown hand, and seemed greatly moved. She knew he had special reason to be troubled, and regretted that her mother had introduced a subject which always pained him.

The fact was the Skehans had been under-tenants of his father's, and though not exactly ejected were induced to give up their little holding on receiving a trifling sum for the good will and being forgiven the arrears of rent. The mere suspicion that the landlord wished to get rid of them has driven many an Irish family far away from the old soil; and Hugh, who had loved it so dearly, was that "her soul might pass through Ireland" on its way to heaven.

"My God!" exclaimed Father M'Mahon, "how they must suffer!"

He stood up and strode across the room to a window, where he stood gazing at the white hills, with his hands clasped behind his back, for some minutes, and then left the room without taking notice of any one.

"Father M'Mahon," said Mary, is pondering over some serious subject now."

"How can you tell that?" he asked Richard. "Is it because he has forgotten his politeness?"

"Oh, we can all tell that," Grace exclaimed; "didn't you see the 'proud walk?' That's proof positive that his brains are wool-gathering."

But though Father M'Mahon forgot his politeness, he did not forget poor Norah Leahy.

CHAPTER XIII.

THE DOCTOR IN A FIX.

"Come," said Richard to Mr. Lowe, "let us prepare for the shooting."

As they passed the lobby window, Mr. Lowe glanced out into the yard, and was astonished to see Barney Brodberick in the act of rushing at Father M'Mahon's

servant, evidently with the intention of doing him grievous bodily injury; for Barney was so pugnacious as the celebrated tailor who was "blue moulded for the want of a bath."

Tom Maher, however, caught the wrathful Barney in his arms and held him fast. "Let me at him!" exclaimed Barney imploringly, after struggling and kicking too free himself. "Let me at him, and I'll put his two eyes in to wan!"

The tall servant regarded him with a scowl, in which scorn was largely mingled.

"Tom, for the love of heaven, take off my eye, and I'll break every tooth in his head."

Here Phill Lally appeared with his prayer book still in his left hand; and, laying his right on Barney's shoulder, he addressed some words to him in a low voice.

"D—n well he knows that," replied Barney, almost tearfully. "D—n well the big dogs know I'm in the state of grace to-day. But," he continued, through his clenched teeth, and shaking his fist at the object of his animosity, "but please God, I won't be in the state of grace always. You Kerry f—d—n, if you mutter, as he walked away, 'from the County Limerick!'"

This characteristic yell was received with a shout of laughter from the bystanders. But Mr. Lowe's acquaintance with the geography of Ireland was too limited to enable him to see at once anything ludicrous in calling man a Kerry anything from the County Limerick.

Owing to the frost the snipe were not as plenty in the bog as usual, except where there were springs.

At one of these places half a dozen rose together, but so far off that Hugh didn't fire. Richard, however, whose practice was to use his own words—"he blew away at everything," let fly, and down came a snipe. The successful marksman looked from one to the other of his companions with a stare of amazement, as if the result of his blissing away on this occasion were something altogether beyond his comprehension.

"You really have winged him," said Hugh.

"Yes, I think so," returned the doctor faintly.

"But," said Hugh, laughing, "you were just pulling the trigger when that one got up ten yards never to you than those you fired at."

But the doctor by this time had realized the fact that he had shot a snipe, and the trifling drawback allied to by one brother did not abate his elation in the least.

He rushed forward, bounding over several bog-holes, reckless of consequences. But just as he reached the stream from which the snipe had risen, the wounded bird sprang several times a few feet from the ground; and, finding these efforts to be unavailing, he alighted to pick up a look of stealthy cunning, his long bill and neck stretched out horizontally, towards a clump of rushes some yards from the bank where it had fallen.

In his eagerness to prevent the prize from escaping, the doctor, instead of leaping the stream as he had leaped the bog-hole, rushed through it, striking to the hips in the black mud. He managed to drag himself through the weeds and grasses to the opposite side. But when he attempted to climb up the bank, he found one of his legs caught in a bog stump at the bottom of the stream. He pulled and pulled, keeping his eyes fixed on the snipe as it made for the rushes, till he had freed his leg, and then jumped upon the firm ground. And now, being sure of his legs, the doctor walked several times round the wounded snipe in a very graceful manner, brandishing the long duck gun over his head. He was rather pleased that otherwise at the loud roar of laughter by which his friends, as he thought, meant to applaud his performance.

He took up the bird and carefully examined the broken wing, as if he found it an interesting study. Then, throwing off the professional air, and assuming that of the sportsman, he knocked the bird's head against his gun and put it into his pocket with a look of superhuman calmness, as if bagging snipe by dozens of calves were an everyday proceeding with him.

And now it occurred to the doctor that Hugh was rather overdoing the laughing. He took out his powder horn to lend a laugh, feeling comfortably sure of "tumbling"—it is to feathered bipeds we apply the word—every bird he pointed his gun at during the rest of his life. But, on glancing at his companions, he paused, with his thumb on the spring of his powder horn, in real surprise, for he saw them still covered with his laughter.

"What the devil do they mean?" he thought, putting his hand in his pocket to make sure that he had a snipe.

His stare of inquiry had such an effect on Hugh that he was obliged to have recourse to his pocket handkerchief to wipe the tears from his eyes.

"Hang it," exclaimed the doctor, "what are ye laughing at? Is there anything wrong?"

They pointed towards himself; but after looking all around him he could see nothing unusual.

At last he glanced at his feet; and to his utter bewilderment discovered that one of his limbs was as bare as a Highlander's.

The fact was, when extricating himself from the bog-stump he left one of the legs of his trousers behind him.

"I'd recommend you," Hugh called out to find the missing article, and draw it on as fast as you can. I see a car coming this way."

"Do you want me to dive for it?" he asked, looking ruefully down among the weeds and grasses.

"Ye Hanly's phetion," said Hugh. "The doctor looked towards the road, well nigh petrified with horror.

Yes, there was the phetion coming nearer and nearer. A band in the road would bring it within forty yards of where he stood; and not as much as a bush to obstruct the view.

He turned his back to the road; but the thought that the view thus presented would be, if possible, more ridiculous than any other, made him quickly "about face" again. He tried to hide the undraped limb with the single barrel duck gun; but the fatuity of the attempt became instantly apparent. Equally hopeless was the idea of wheeling slowly round so as to keep the presentable leg towards the carriage as it turned the bend of

the road. The sun, too, at that moment burst through its covering of clouds, which had the effect of bringing him out in bold relief before the eyes of the wondering spectators. He would have sworn he could see the bewitching Kathleen's dark curls peep out from behind the white veil all round him. And then, what was still worse, the pearls teeth flashed from between the rosy lips, and the fair Kathleen's head was thrown back in a manner which placed it beyond all doubt that she was laughing at him.

He thought of flinging himself upon his face or his back; but the bank on which he stood was just sufficiently elevated to render such a proceeding stupid. The wild notion of diverting himself of what remained of the unlucky garment crossed his mind; it would be less excruciatingly ridiculous if his legs were matches. But there was no time for even this. There was the phetion, there were the ladies, passing at the nearest point; and that his chief lover Rose—"infernal," we regret to say was the epithet he coupled with her name—howling at him with fiendish politeness. And there was Doctor Richard Kearney with the nude limb stretched backwards as far and raised as high as possible—like a gander with the cramp—returning the salute with the grace for which he was famous among the young ladies of his acquaintance. He actually forgot to drop his hat upon his head, or change his position till the phetion was out of sight.

And then he cursed his stupidity for never having thought of taking a "header" into a bog-hole, and remaining there with only his nose above water till they had passed.

He might have escaped in that way if he had thought of it in time.

He wiped the perspiration from his brow, and, as he glanced fiercely at his companions, he formed the dreadful wish that his gun were a double instead of a single barrel, that he might share the contents between them. They were still laughing at him.

Becoming more calm, the doctor made his way back to them, and Hugh, in the most unfeeling manner, suggested the advisability of getting home as fast as he could.

"Home!" exclaimed the doctor, "and perhaps meet the Lord knows who on the way. No, I'll run over to Bob Lloyd's and borrow a trousers. Come with me, and we'll have pleasant shooting than here."

"Pleasant shooting," remarked Hugh, drily, "I hope so!"

"I'll go home," the doctor said. "N'Pill fall for the fair ladies of the neighborhood, that man was Bob Lloyd, of Mount Temple. Many and in generous were the snare laid to catch him, and many and marvellous were his hair-breath escapes. Mammas manoeuvred for him; papas palavered him; daughters exhausted all their arts and their patience and wiles and charms; and it was he who seemed to recognize in him a congenial spirit, and took a peculiar delight in rushing down the chimneys of Mount Temple House, or flinging the slates off the roof into the yard behind, and upon the gravel plot, and out on the green lawn in front; and particularly and especially through the roof of what was once a conservatory to a unhappy fox that dragged out his life of wretchedness chained among the empty flower-pots. It was in keeping with the genius of incongruity which presided over Bob Lloyd's establishment that the fox should be demolished, of all places in the world, among the flower-pots. And the odour that assailed the nostrils on approaching the conservatory was to speak mildly, of a kind for which he was unprepared, and was usually greeted with an exclamation indicative of a surprise the reverse of agreeable.

Mr. Lowe, on passing this delectable concern, stopped short and clasped his hand to his nose, as if he had received a violent blow on that feature; but Richard, who was standing by, passed on to the hall door without winking.

He knocked loudly, and while waiting for the door to be opened, cupped the time in rubbing his leg, which was fast becoming numb.

No one answered to his knock; and, knowing the ways of the place, instead of knocking a second time, he raised one of the windows and put in his head.

"Come in," said the gentleman of the house.

Richard laid his hand on the window-sill and vaulted into the parlor.

"I have Mr. Lowe with me," he remarked, as he walked out to the hall to admit that gentleman by the door.

Mr. Lowe looked at the owner of the house and around the large room; and then turned to his friend as if seeking in situations as to how he ought to act, or what was the custom of the country under such circumstances.

Mr. Lloyd was stretched on a sofa playing two jows harps.

Richard walked deliberately to a cupboard, and taking a tall square bottle and a couple of glasses from it, laid them on the table—having first swept a shot belt, a bridle, a pair of horse girths, and two pair of boxing-gloves off the table on the floor.

Having filled the glasses, he tossed off one, and beckoned to Mr. Lowe to do likewise; which he did.

The gentleman of the house at length wheeled slowly round, let his feet drop on the floor, and sitting upright, contemplated his friend with a look of complacent admiration.

"For my soul, Dick," he said, very seriously, "you look well."

He put the jows harp in his left hand

to his mouth, and twanged it with the little finger of the same hand. Then he put the jows harp in his right hand to his mouth, he twanged that too. Mr. Lloyd then put both jows harps to his mouth, and played a tune, always keeping his eyes fixed on Richard's leg, as if there were some extraordinary fascination about the cap of the knee.

"That's the latest fashion? The newest style from the city, you know? En, Dick?"

"No, I sank in a bog hole and tore it off with a stump or something. I want to borrow one from you. Of course, I can get it."

"Ay, faith," said Mr. Lloyd. "I'll get dry stockings?"

"Call 'em," said Mr. Lloyd.

Richard desired Mr. Lowe to sit near the fire, and went in search of the last-named individual.

The musician on the sofa applied himself to his instruments, and the listener began to wonder at the sweetness of the melody.

"Know the name of that tune?" he asked.

"No, I can't say I ever heard it before," was the reply.

"Listen again." And he repeated the tune.

"Know it now?"

"Well, I don't. But it seems a pleasing little air."

Mr. Lloyd extended one hand, and swinging it gracefully in time to the air, sang:

"Oh, my breeches full of stitches,
Oh, my breeches full of stitches,
Oh, my breeches full of stitches,
Oh, my breeches full of stitches."

This is a character," thought Mr. Lowe. "I suppose," he said aloud, "our friend's mishap has suggested it to you?"

"Dick is a bloody clever fellow," was the not very relevant reply. "He has words at will."

The subject of this flattering remark here came to the door and called to Mr. Lowe to come with him upstairs.

The first thing that struck Mr. Lowe on entering Bob Lloyd's bedroom was, that a faded horse-rug did duty for a counterpane on the bed.

Jer appeared with the dry stockings, with a half dozen dogs of various kinds at his heels. Over the yellow striped waist-coat usually worn by servants, he wore a cast-off green coat of his master's, which was sadly out of keeping with his tattered corduroy small clothes and heavy brogues. "Jer was a person of importance, particularly in his own estimation, and looked upon himself as a sort of senior partner in the establishment. His influence over his master was such that his good word was deemed indispensable whenever it was sought to make Bob Lloyd a party to any transaction, whether it might be the buying or selling of a horse, the granting of a lease, the paying of a bill, or the bringing about of a matrimonial alliance between the owner of Mount Temple and any one of the many fair damsels who sighed to make him happy. For it was well known in this reference to the fair damsel—that, though Bob Lloyd had a genius for never allowing his mind to be troubled by any chance, his heart showed the receipt of good slight hundreds of pounds a year; and it was remarked that there "wasn't a better lot of tenants in Ireland" than his.

"Well, Jer," said Richard, "any chance of a wedding this time?"

"We're going on wed a couple air," replied Jer. "But I don't say they'll come to anything. Every thing was settled wed Miss Jane an' begor, there was no fear at all of the fortune they wor givin' her. She was tryin' on her wedding dress on Saturday, when I went to tell her she couldn't marry her; an' she tuck on terrible intirely."

Richard laughed, but evinced no surprise.

"The odd mistress an' the young ladies is tryin' to bring it on again. But," added Jer, solemnly, "as if he himself were the principal party concerned, 'twon't do."

Richard explained to his friend that Mrs. Lloyd and her daughters lived in Killybubber. "Divvillab nice girls they are," he added; "particularly the second."

"They're anxious to have him settled," Jer continued, with a sigh, "as if he settling were a great weight on his mind."

"An' sure God knows so is myself. But 'tis so hard to meet a shoonable woman. I'm after promisin' Tom O'way, he continued, "that we'll run down to the County Carlow in the course of the week to see his cousin. Himself is for givin' by the coach; but I'm thinkin' 'twon't look better to drive tandem."

What do you think of it, he asked, as if he found it hard to decide.

"Oh, the tandem, by all means," said Richard.

"That's what I think myself," rejoined Jer, as he left the room, followed by his dogs, except two that had got into the bed for a nap.

"This is a joke!" Mr. Lowe asked. "No, Bob's wangs are always carried on in this way and Miss Jane can hardly have been taken by surprise, for she had examples enough to warn her."

"And how does he escape the consequences?"

"Do you mean why is he not called out? The idea of such a good natured fellow as Bob Lloyd shooting anybody or being shot by anybody, will tell you 'the heaviest cloudin' matter' to me his own phrase—'he ever had, was with young Alcock for refusing to marry his sister, who declared that he had popped the question and been accepted in the most formal manner.'"

"But the law," said Mr. Lowe. "Have you no such thing as breaches of promise in Ireland?"

that infernal bog again?" Richard asked when they had returned to the parlor.

"Ay, faith," Mr. Lloyd replied. "If I went out to that well beyond ten times a day I'd be sure to meet a snipe there."

"Get your gun and come with us," Mr. Lloyd stopped a shot belt over his shoulder, and was taking up his gun, when the door opened and a stout, middle sized man, with a round face, unceremoniously walked in.

"Morrow, Wat," said Mr. Lloyd.

"Morrow, kindly" Wat replied, offering him a slip of paper.

"How much is it?"

"Fifteen pounds eleven and sevenpence."

"I'll see about it," said Mr. Lloyd.

"That'll never do for me," replied Wat. "There's not a penny under the roof of the house," said Mr. Lloyd.

"The devil a foot I'll stir out of this till I get it," Wat rejoined.

"Have a drop of this," Mr. Lloyd remarked, filling a glass from the square bottle.

"No objection," replied Wat, sententiously.

Mr. Lloyd went to the side board, and returned, holding a large dish in one hand with as much ease as if it were a small plate, and grasping a loaf of bread with the other.

"Come, Dick," said he, placing them on the table, "let's have a bite."

He cut some slices of bread and meat, which Richard converted into sand-wiches for himself and Mr. Lowe.

"Wat," said Bob Lloyd, with his mouth full, "I'll see about that."

"Pay me the money, and let me go for the cow; that's the seemin' about it want."

"What cow?" Mr. Lloyd asked.

"A fat cow I'm after buyin' from your father," said Wat, turning to Richard; "and he won't let me take her without the money. So, shall out," he added, turning to Mr. Lloyd, with a sort of humorous sulkiness of voice and look.

Mr. Lloyd, appearing to pay no attention to this speech, bit a semicircle out of his sandwich, and holding it between him and the light, seemed to admire its regularity.

Wat, drawing an old arm-chair towards the window, thereby disturbing the repose of an old setter that had possession of it, deliberately sat down, and crossed his legs with the air of a man who was bent upon taking his ease, and had nothing on earth to trouble him. Mr. Lloyd advanced in silence, and presented a carving knife at him with a substantial slice of cold meat on the top of it.

Wat took the meat between his finger and thumb, and acknowledged the civility by increasing his legs and sitting upright.

Mr. Lloyd then presented a carving fork with the other hand, upon which was a chunk of bread. This Wat also accepted, if not gratefully, at least without any show of reluctance. Having emulated his host in the biting line—with the difference that the bread and meat being each to a different hand, he had to take two bites instead of one—Wat remarked oracularly:

"A pig's head sets very handsome, cowl."

"Kitty," he called out to a servant girl who was flinging her cloak over her shoulders as she passed the window.

The girl stopped and looked at him. "Wherever Wat's ailed a window and asked was he going to town?"

"I am," replied Kitty. "Why so?"

"Tell my mother to send me out an ounce of tobacco," said Wat, in the calmest and most self-satisfied manner imaginable.

"Now, Wat, what are you up to?" Mr. Lloyd asked. "Don't you know if the money was in the house there wouldn't be a second word about it?"

"Well, to do you nothin' but justice," Wat replied, "I do know that. But you see two quarters of that cow are bespoke, and I can't disappoint my customers. Moreover, when was quarter is for a wed din'?"

"Come to-morrow."

"Well, what do you want?"

"Well, well, you know what I want," replied Wat. "An order on Tom Ryan. That's money any day."

"There's not a penny under the roof of the house," said Mr. Lloyd.

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"Come to-morrow."

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NEW YEARS.

Another year, like some great river, has dropped into the ocean of eternity. Nothing remains of all the great and starting events that occurred in the year that has now flown by but a name and a memory. Even these, after some time, shall be blotted out or obscured in the dimness of mental vision, and we, or those who come after us, will be forced to confound and confuse one year's happenings with another. Only the exact historian or chronicler will be at all able to discriminate and schedule exactly, and in proper order, the events of each year as they occurred. The great mass of humanity is too apt to forget the distinctive marks and traits of preceding years and draw from them the valuable lessons which they impart to the mind that ponders and reflects. It should be admitted, however, that besides leaving a name and a memory, the transactions of last year are necessarily followed by consequences and results of which some offer a pleasing aspect and some are much to be regretted and would be avoided if that were possible. But it is in the essential order of things as ordained by God's providence and their own nature that causes must necessarily produce certain effects and that every human being must abide by the consequences of his own acts. Those amongst us who have been careful, prudent, law-abiding and self-disciplined during the past year must now enjoy the rewards of a good conscience and the pleasing satisfaction of being able to say we have done our duty. If no other result followed the exact or even the honest performance of duty we should feel amply recompensed for the few sacrifices we felt called upon occasionally to impose on ourselves. But the consequences are far greater and more reaching in scope and measure. Our temporal affairs are in a state of solid security, our family relations are peaceful and confidential and happy as can be this side the grave, and our standing among our fellow citizens is one of trust, honor and praise. How different the position of those who, during the year that has just terminated, squandered away their time, or made a bad or criminal use of it! And how serious the losses they have sustained in health, in pocket and in character! There are many who will regret perhaps to their dying day that they did not take advantage of the opportunities offered for their improvement and their betterment during the year gone by. Others there are who condemn their own spathy and want of energy in not having accomplished the work assigned them, in not having fought the good fight, in not having gained that victory over wretched self without which no victory can exist and no happiness can be secured. Some of those latter will continue on to live, or rather vegetate, during the coming year as they have done in the past, and there is no remedy for that, no possible amelioration or hope of salvation except in a miracle from God, which must not be expected because not deserved. No doubt a great many wish to live the year over again, and tell us how different their life and conduct should be did they but get the chance and the opportunity. Well, another year is before them, time is yet at their disposal, and they should feel grateful for so great a boon. With time sternly may be gained. Time, says the merchant, is money. But it is more than money, it is heavenly treasure. With a proper use of time we can obtain peace of mind, tranquility of conscience, command over self, determination to do better and a new lease of life both temporal and eternal. Let us all acknowledge the importance and the value of the New Year that is accorded us by heaven's favor. We might have been among those numbered among the dead, we might have been among those who during the year gone by were suddenly crushed to death, were instantaneously hurried into the presence of the Omnipotent and Just Judge. But, heaven be thanked, we are spared another year. Let the lessons of the past teach us to make proper and beneficial use of it.

THE ARCHBISHOP OF KINGSTON AND MR. MEREDITH.

In another column will be found the letters addressed by His Grace the Most Reverend James Vincent Cleary, Archbishop of Kingston, to Mr. Wm. Meredith, M. P., leader of the opposition in the Ontario Legislature. It will be seen that the correspondence which preceded the last letter was short, and that occasion was given to it by a passage in Mr. Meredith's Opera House speech on the 16th ult. His Grace addressed his first letter to Mr. Meredith demanding on what grounds the latter gentleman had attributed to him certain sentiments which he had found in a Kingston newspaper, the Canadian Freeman, "which," said he, "is to some extent the organ of the Archbishop's See." The sentiments are as follows: "Holding as we do, the balance of power between the two great factions, we have to be independent, and we can dictate the terms upon which one or the other shall receive our support." We believe that the paper in question is the only one among the papers in Ontario which are under the control of Catholics which has uttered such sentiments, amid all the provocation which has been given to Catholics during the violent crusade which has been kept up by agitators during the greater part of the past year; and when we consider the violence of many of our foes, they are comparatively mild and gentle words. Have not the Ministerial Associations, the Episcopalian and Presbyterian Synods, with the Bishops and Moderators at their head, the Methodist Conferences with their General Superintendant, ex Bishop Carman, and the Orange lodges, appealed to the worst passions which it was possible to excite, to suppress "Bomby aggression" which did not exist, and especially to drive the learned and unobtrusive Jesuit Order out of the country? Have not the Protestant pulpits of the country resounded with denunciations of Catholics in general and of Jesuits in particular? and have not certain politicians threatened us with Orange bullets if we would not yield our fair rights as British subjects, if the voters of the Dominion would not accept their dictation? Have we not been similarly threatened even from the Protestant pulpits, wherein brethren like the Rev. Dr. Wild have been allowed to utter similar threats and to have those threats published broadcast through the press, without being brought to task except in the mildest terms by a few journals? And has not the chief organ of the pretended Equal Rights Association openly proclaimed over and over again that the voters of that organization should do precisely what the Freeman says the Catholics can do? Why then should the Catholic editor be singled out as if he alone had sinned in this matter? And if the guilt were enormous, as Mr. Meredith represents it, why should the Most Reverend the Archbishop of Kingston be made responsible for views which there was not the least earthly reason for attributing to him? And why should the utterance be so strongly insisted upon as if it were the solemnly pronounced policy of the whole Catholic body? Mr. Meredith has thus made the proposal of a paper, which is itself responsible for its own views, a reason for proclaiming war upon the Catholic body. He professes indeed great liberality, and we acknowledge that in the far past we have looked upon Mr. Meredith as a politician not swayed by the illiberal views which are so frequently found among Ontario politicians; but in his Opera House speech he has deliberately strayed from his antecedents. He undoubtedly endeavors to induce the whole Protestantism of Ontario to declare war upon the Catholic body, while he dishonestly strives to throw upon the Catholics the odium of having brought the position upon themselves. From the words of the Kingston Freeman he draws the inference: "One of the great evils is the great danger to the State of a minority swaying from side to side and securing concessions as the price of their support to one of the parties or the other. This is one of the dangers of modern civilization. Wherever that is done then it is the duty of both parties to unite against what is a danger to the commonwealth." Thus at the very moment when demagogues of the most violent character are endeavoring to imbue the Protestant people of Ontario with hatred for the Catholic religion and the Catholic people of the Province, Mr. Meredith calls upon all Protestants to unite with him in resisting an imaginary Catholic aggression. It does not excite Mr. Meredith that he says: "I believe that there are hundreds and thousands of Roman Catholics who do not subscribe to that view and who do not fall into the position of combining themselves together to be able to dictate terms to what are here termed the two great factions of the state." We assert not only that there are hundreds and thousands of Catholics who have had no such intention, but that the Catholic body have given no sign that they have any such intention. It is unworthy of the leader of a great party to draw such inferences as Mr. Meredith has

drawn from one perhaps accidental utterance of a single journal, the influence of which on the Catholic population is but limited. But when we consider that just such utterances have been over and over again reiterated by Protestant journals like the Mail, we see the dishonesty of Mr. Meredith in drawing the conclusion that all Protestants ought to unite against Catholics, whereas he declares that there is a terrible danger to civilization lest Catholics should unite to wring from Protestants some concession which they ought not to have. A man who has not the calmness nor the statesmanship to draw more rational inferences from his premises is not fit to be the leader of a great party under the Canadian constitution. Mr. Meredith may be, and undoubtedly is, a very general man in social life, but just by such a course as he is adopting now he led his party to disaster in 1886; and we hope that if the course which Mr. Meredith has pointed out for that party to pursue now be accepted by them, that they will meet with disaster again. As far as we can see the only course which the Conservative party can pursue, if they have the prosperity and harmony of the Province at heart, is to repudiate Mr. Meredith and raise a very different flag from that which he has unfurled. It will be seen from the correspondence between His Grace and Mr. Meredith that the purpose of the leader of the Opposition was to effect one of two purposes. If His Grace approved of the article of the Canadian Freeman, it would give the former the opportunity to join the Toronto Mail in representing the Catholic vote as a purchasable commodity, to be sold to the highest bidder, and this would give a grand opportunity to work upon the prejudices of those from whom Mr. Meredith hoped to gain support. If, on the other hand, His Grace expressed disapprobation of the Freeman's expression, it will be noticed from Mr. Meredith's first reply to the Archbishop that he would represent the Archbishop as virtually declaring that Catholics might conscientiously support him, even while he furnished the no-Popery flag in their faces. In fact the latter gentleman has the imperturbable impudence to draw this conclusion even from the just demand of His Grace to know on what grounds he attributed to him the inspiration of the Freeman's article. It is not His Grace's duty to undertake either the defence or repudiation of a newspaper article which he has not nor does he claim control; but it was certainly Mr. Meredith's business to be sure that the sentiments were those of the Archbishop, before drawing from it the sweeping conclusion which he has declared to be the future platform of his party. The other points raised by Mr. Meredith in his letter are merely a lame attempt to draw public attention from the real issue between him and the Archbishop, an issue on which he has been completely beaten. To follow such a course as this is unworthy of a lawyer or Mr. Meredith's reputation. He knows very well that this mode of procedure will not gain him new adherents among intelligent people. We must conclude that it is intended as an appeal to the hoodlums who are moved by their worst passions rather than by reason. We need say but few words more on this subject at present. As to the term "ferocious bigots" used by His Grace in referring to some members of the Equal Rights Association, it is a paltry trick of Mr. Meredith to pretend that it has been applied to all. However, that both ferocity and bigotry are rampant in the organization is evident from a reception accorded to the speeches of Major Bond and others who were cheered to the echo when they declared their resolution to take to their muskets in order to deprive the Province of Quebec of its rights under our constitution, and has Mr. Meredith forgotten that Mr. Dalton McCarthy also threatened Orange bullets against the Catholics of Quebec and Ontario? Of the reference of Mr. Meredith to aspersions cast by His Grace upon the girls of Ontario, it should not be forgotten that we have the testimony of His Grace and two priests who were present, besides other evidence, that the words attributed to him were grossly misrepresented, and that they were false. SHAMEFUL CONDUCT. We fear the Toronto Mail's correspondents are working on instructions similar to those given by some of the base Chicago dailies. Those employees are supposed to write up a sensation every day, and if nothing happens upon which to base an exciting production, the imagination is brought into action. If a day passes in which nothing transpires in the Catholic community calculated to be looked upon with disfavor by Protestants, the Mail's agents skip lively into the field of misrepresentation. Here is a case in point. The correspondent says: "In Belle River Miss Healy, a duly qualified teacher, has been lately dismissed and a couple of nuns who have no certificates have taken her place."

Of the three Sisters of St. Joseph who have gone to take charge of the Belle River school, one holds a second class professional certificate, and the other two hold each a third class certificate. In this campaign against our schools, where impudence avails not, brazen misstatements must do the devil's work. THE SCHOOLS IN WINDSOR. A great hubbub is raised about the action of Catholics in Windsor endeavoring to keep the nuns as teachers, although such teachers have given the utmost satisfaction and have had the training of the Windsor little girls in their hands for the last thirty years. The facts of the whole case of the Windsor difficulty may be explained in a few words. About thirty years ago the Catholics were a majority of several hundred over the Protestants of that section, and most of the real estate was in the hands of Catholics. The latter paid more than one-half the school taxes; yet they were willing to join partnership with the Protestants and pool the school taxes for the mutual benefit of each. The Catholics, of course, were allowed the privilege of separate schools to all intents and purposes. One of these privileges is that teachers who are considered as qualified in Lower Canada are recognized by law as qualified teachers in Ontario. Thus the nuns who came from Montreal and taught in Windsor were looked upon as qualified teachers, and accepted as such by the united board of Catholics and Protestants. But now the Protestants have increased in numbers—they own a greater portion of real estate—and pay a trifle more of school taxes. Therefore they turn around upon their Catholic fellow citizens, and tell them to dismiss the nuns. While the Catholics had the numbers and the money they could educate their children as they pleased; but now, when the Protestants feel they have the upper hand, they show a spirit of unfairness and growl and dictate and threaten law. It is generally the case, that when the Catholics are in the majority, as in Lower Canada, there is no trouble about schools or religion. Once the other people feel their strength they use it against their former Catholic friends with an unsparring and unrelenting hand. MR. BALFOUR ON CATHOLIC EDUCATION. Mr. Balfour stated in his speech at Partick the grievance under which Catholics labor, and in consequence of which they are deprived of the opportunity of endowed university education. He said: "Trinity College, Dublin, I have already spoken of, and there are the three Queen's Colleges, of Belfast, Galway and Cork. The Roman Catholic population of Ireland, I suppose, is about four-fifths of the whole population. They are the poorest as well as the most numerous part of the Irish population, yet I find that only one in seven of the existing students at these endowed colleges belongs to the Roman Catholic religion, and I find that the number at Trinity College is only six per cent. of the whole; and actually at this moment in Ireland there are enjoying the advantages of higher education in endowed colleges less than two hundred and fifty individuals in all of the Roman Catholic religion." The injustice of such a state of affairs even Mr. Balfour acknowledges. Yet the parallel is complete between this and the condition to which the opponents of separate schools in Canada would bring this country. They know very well that Catholics are so determined to have religious education for their children that they would have it even if separate schools with a legal status were abolished to-morrow. Yet their determination is, if they can effect it, to deprive Catholic schools of all State recognition, while they would tax Catholics for the education of their children. The injustice of this was further acknowledged by Mr. Balfour in his first declaration of the intention of the British Government to correct it. He said: "We ought to make some attempt to carry out a scheme of higher education which should satisfy all the legitimate aspirations of the Roman Catholic population on that point. That we shall take such a course I have no doubt." All the reasons which could be adduced in favor of Mr. Balfour's scheme at that time are tenfold more cogent as applied to elementary education in public schools. Mr. Balfour as an afterthought set conditions which he knew could not be fulfilled, and the impossibility of which he himself acknowledged; but this was evidently a subterfuge of the most despicable character, invented for the purpose of quelling a fanatical cry which might endanger the Government. At the point of his reasoning remains in full force, that Catholics are in equity entitled to have the same State aid granted to Catholic education which is accorded to non-Catholic institutions. Gnomed, the composer, is to write a Mass which will be sung by four thousand choristers at the opening of the grand organ which is being built in St. Peter's Church, Rome.

that is, when it is a GREAT WORK. The colored population of Windsor is very large. Many of these people are Catholics. In many more of them are undergoing instruction in Catholic doctrine. Rev. Dean Wagner, with that apostolic zeal which has ever been his characteristic, has undertaken the work of providing church and school accommodation for these perishing souls. Obstacles have from time to time beset his path, great expenditures had to be made, while the prospect looked gloomy of receiving an income to balance them; but, nothing daunted, the good Dean ever looks upward for inspiration and cheer, and pushes resolutely forward in every great work he has undertaken. This is the case in the present instance as regards the bazaar he has in hand for the purpose of collecting funds in aid of the noble project mentioned. The cause is one that appeals with special force to the Christian heart, and we sincerely hope that the efforts of this noble and self-sacrificing priest will be attended with a degree of success that will cheer him in his purpose of bestowing on his colored flock the light of divine faith, and guarding them in their daily life against the wiles and snares by which they are surrounded. We earnestly ask our subscribers to read the announcement on last page of the Record. A RECKLESS PARTY ORGAN. The London Free Press had, in last Thursday's issue, an article on the ballot question, that would appear formidable enough at first sight, but when the said article is examined, sifted and stripped of its loose verbiage and repetitions ad nauseum, there is very little left worth serious consideration. The Free Press starts out with an unjustifiable statement to the effect that Archbishop Walsh has declared his opposition to the vote by ballot. The Free Press does not quote from any lecture, sermon or letter of the Archbishop in proof of its statement, and yet it goes on the length of a whole column building arguments upon such statement and repeating, till one is sick of the dose, that "the terrors of the unseen and exclusion from the sacraments are threatened from time to time on the faithful if they dare to uphold a contrary doctrine, or dare to exercise those privileges that other citizens enjoy." The Free Press mentions the controversy between Mr. W. R. Meredith and Archbishop Cleary in proof of its contention, whereas that controversy has no more to do with the ballot than with baseball or Home Rule. The dispute in Peterborough about the dismissal of one teacher and the appointment of another is also given by the Free Press as a further proof in point. The Free Press can be logical when it pleases, and may become erratic or dazed when foolishness, better than wisdom, suits its purpose. What is there in the ballot anyway that such a row must be made about it? It is utterly impossible with the ballot, as used in Canada, to conceal a man's vote from the scrutineers or the returning officer. There is an agitation going on now all over the United States and in Canada about amending the ballot law so as to secure freedom of conscience in voting. It is utterly preposterous and absurd for the Free Press to maintain that the Bishops are afraid of the ballot, or to maintain that the present mode of voting at municipal councils or provincial elections is any security against publicity. Every politician knows how every citizen registered his vote at the last general election. And enmities and heart-burnings have been engendered by such knowledge that could never proceed from a square, open vote. Voting by ballot in Canada and the United States is a hollow sham—it is a fraud, a delusion and a snare. Every man knows the day after election how every other man voted, and to hazard the assertion that the hierarchy of Canada trouble themselves in the least about it, the Free Press ought to be able to produce something more than bare assertion. There is only one place in the whole Dominion where any contention exists on the score of voting by ballot for school trustees. Outside of Toronto that question has not been raised. As a rule the best men in every parish are elected by acclamation to be school trustees for the ensuing year. It happens in most places that the trustees are elected against their will, and by public opinion compelled to take their turn at school trusteeship. But the daily journals in Canada can scarcely furnish an example, outside of Toronto, where the school trustees have not been elected unanimously and by acclamation. What necessity is there in all those two hundred and fifty school districts for a law about voting by ballot, when no voting is done anywhere? Must the whole country be disturbed and legislated for against its will because there are a few sore heads in Toronto. Take one half dozen malcontents, that nothing could ever satisfy, out of Toronto, and there would never be a word about the manner in which people should vote at school elections. The best men would be selected by acclamation, and after a few of those obstructionists are left at home once or twice,

and given to understand that the people have no confidence in their devotion to school matters, school difficulties will cease, the ordinary routine will be assumed, and Toronto will fall into line with the other school districts of the country and elect all its trustees, not by contentious voting, but by peaceful and harmonious acclamation. The London Free Press may say all its silly vapors and rhodomontade about Catholics concerning and quivering at elections before what it calls "the Ecclesiastical lash." The Free Press should spare its sympathies for the benighted Protestants of Ontario who are lashed into fury and bigotry by the ravings of the rev. maniacs who, three years ago, drove their flocks before them to vote for the Scott Act and are now cracking the lash over their heads to compel them to join the Equal Rights or no-Popery Association. The Free Press did not approve of the action of the preachers during the Scott Act agitation, but it puts them on the back and says, "go on boys, give it to 'em" during the anti-Jesuit and anti-separate school yellow fever. SEPARATE SCHOOL DIFFICULTIES. The Mail and the anti-Catholic press generally are just now engaged in raising a great clamor in regard to disputes which have arisen in several cities and towns concerning the manner of conducting the separate schools. In Peterborough the school board, by a narrow majority, dismissed the Principal who had occupied his position for many years. The dismissal of a teacher is not a thing of such infrequent occurrence that it should be made the occasion of a cry for the abolition of the school system, yet the press of which we have spoken have made the dismissal of Principal McIlvaine an excuse for demanding the abolition of separate schools. Teachers are frequently dismissed or changed in the public schools, but no one demands that the whole public school system ought to be demolished on this account. Why should a different rule be applied where the separate schools are concerned? But in the Peterborough case there were some people, represented by the minority of the board, who were dissatisfied with the action of that body, and His Lordship the Right Rev. Dr. O'Connor, Bishop of Peterborough, told his flock that the dismissal was made with his approbation, and that the minority should take no steps to restore the principal. His Lordship had certainly a perfect right to state his wishes, and as the religious guardian of the schools his wishes are entitled to be regarded with the greatest respect. The anti-Catholic press point out that the school laws do not confer on the ecclesiastical authorities any powers to control the school trustees, except in so much as some of them may be themselves trustees. We are perfectly aware of this, but the Bishop of Peterborough does no more than exercise a moral control, such as the law really permits every individual to exercise, and Protestant clergymen equally with the laity exercise such control. We do not deny that the Bishop's authority is of more weight than that of a private citizen, or of a Protestant clergyman, but this arises from the fact that Catholics recognize that he has a divine right to the exercise of his authority within the Church of God, and Protestants have no right to interfere with him in the exercise of his duty. We have no doubt that His Lordship has sufficient reason for the stand he has taken in the present instance; but at all events there is no ground for the interference of the anti-Catholic press in a matter which His Lordship is quite competent to settle with his own flock. The matter will be settled, as it ought to be, without such interference. In Ottawa a somewhat similar difficulty has occurred, though the circumstances are to some extent different. The Archbishop of Ottawa was desirous of changing the religious order which has charge of the Ottawa French schools. Most of the French-speaking trustees were opposed to the change, and resigned in consequence. The school elections, which have just taken place, will decide whether or not His Grace the Archbishop will be sustained by the people. The Protestants of the Province surely ought to be satisfied with this, but the anti-Catholic press take sides at once against the Archbishop. From their point of view the Archbishop must be wrong. From the Catholic point of view, the presumption is that the Archbishop is right. We await further developments and particulars before saying more on the subject, but whatever the circumstances may prove to be, the difficulties both in Peterborough and Ottawa can and will be settled by Catholics, and not by the anti-Catholic papers. True Catholics recognize without reservation the primary duty and right of the clergy, and especially of the Episcopacy, to direct Catholic education, and all separate school difficulties will be settled by Catholic themselves without the intermeddling

hostile Equal Righters who have the cry of Equal Rights on their lips, but who aim only at the total destruction of liberty of conscience as far as Catholics are concerned. MR. MEREDITH'S POLICY. We mentioned in a former issue that Mr. Meredith, the leader of the Ontario Opposition, in his speech at the Opera House in this city, in which he foreshadowed the policy of his party, declared himself plainly against Catholic education in Catholic schools. He asks why "should a public man, when he criticizes public legislation" on this subject, "be greeted with shouts of intolerance by any particular church, and should the no-Popery cry be raised against him?" He here throws upon Catholics the odium of having raised the no Popery cry in Ontario. Mr. Meredith knows very well that this is a false representation. We maintain that the right now enjoyed by Catholics of establishing and supporting separate schools is no extraordinary concession. It is merely a recognition of the natural right which all parents possess, of giving their children a religious training if they deem it proper to do so. If Protestants prefer to turn religion out of the schools in which their children are to be educated, we are free to say we believe they make a great mistake, but we do not propose to force our opinions upon them. Our jurisdiction extends only to our own children, and as regards them no legislature has the right of declaring that we shall not be allowed to educate them morally and religiously. Though we are but a minority in the Province, we have a right to say how much or how little religious instruction shall be given in the schools to which our children shall be sent. It is unnecessary for us to prove here that religious instruction in the schools is necessary for the proper training of children. Over and over again the Protestant clergy have declared this to be the case, both in Canada and the United States. A few days ago the Rev. Dr. Barrow, a prominent Congregational minister of San Francisco, Cal., and pastor of the First Congregational Church in that city, preached from his pulpit thus: "We believe that we need more religion in our schools, not less. We assert, and reassert, that Protestantism should present a solid front in protesting against the secularization of our schools, or the attempt to rule out of account in school life the only thing God has ever accounted of value on earth." The Presbytery of Manitoba has recently made a similar declaration, and the same clergymen who are anxious now to take from Catholics the right of religious education, have over and over again declared that they wish to make a certain amount of religious instruction compulsory in the public schools, so that they really desire to force upon Catholics such religious instruction as they see fit to arrange for themselves, while they would prevent us from having such as we ourselves desire. We ask no special favor. We demand only to be left free to devote our own money towards imparting to our own children such an education as we feel bound in conscience to impart. If Anglicans, Methodists or Presbyterians desired such a liberty, it would certainly be ungrudgingly granted to them. If these do not want it that is no reason why we should be deprived of it. It is no Catholics who have proclaimed that the war is a no-Popery war. The banner of no-Popery has been displayed by the Ministerial Associations, the Synods, the Presbyteries, the Orange lodges, and the anti-Catholic press, and Mr. Meredith's speech is a declaration that he will fight with that banner displayed. Mr. Meredith cites what occurs in the United States as a pattern which ought if possible to be imitated by the people of Ontario. His says: "Look across the border at the state of things. No separate schools from one end of the United States to the other. (Loud cheers.) They have thought it consistent with their views of right and justice to deny separate schools to the Roman Catholics of that country." This is true, but what is the result? The Catholics of the United States will not be cheated of their right to impart a Christian education to their children, and 700,000 Catholic children are attending Catholic schools, at a cost of \$10,000,000 annually to the Catholic people, while they are paying about that same sum for the education of their Protestant neighbors' children, whose parents are not ashamed thus to make paupers of them. This is the state of affairs which Mr. Meredith would like to see introduced into Ontario; and from where the cheering came in, it is evident that his audience fully understood him. It is true Mr. Meredith does not propose at present to abolish the separate school system. He tells us why he will not do this; it is because the charter of the Dominion, the Confederation Act, will not permit him to do so. To do this would upset the Confederation Act, and would necessarily subject the Protestant schools of Lower Canada to a Catholic majority, while the Catholic schools of

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If Protestants prefer to turn religion out of the schools in which their children are to be educated, we are free to say we believe they make a great mistake, but we do not propose to force our opinions upon them. Our jurisdiction extends only to our own children, and as regards them no legislature has the right of declaring that we shall not be allowed to educate them morally and religiously. Though we are but a minority in the Province, we have a right to say how much or how little religious instruction shall be given in the schools to which our children shall be sent.

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"We believe that we need more religion in our schools, not less. We assert, and reassert, that Protestantism should present a solid front in protesting against the secularization of our schools, or the attempt to rule out of account in school life the only thing God has ever accounted of value on earth."

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"Look across the border at the state of things. No separate schools from one end of the United States to the other. (Loud cheers.) They have thought it consistent with their views of right and justice to deny separate schools to the Roman Catholics of that country."

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Ontario were subjected to the Protestant majority of this Province. But Mr. Meredith finds that it is in the power of the Protestant majority here to render the Catholic schools, to some extent, inefficient, by harassing the separate school trustees with unnecessary labor, and by taking advantage of every possible oversight of Catholic ratepayers, to deprive the separate schools of their taxes, and throw them into the common school fund. The leader of a great party thinks it worth his while to agitate the Province from end to end with no nobler purpose than this in view. If all Mr. Meredith asks in regard to new separate school legislation were carried in the legislature to-morrow, this is all that it would effect. Is this the utmost that a great statesman can do for the benefit of his country? Surely "the mountain in labor brings forth a ridiculous mouse."

That we do not underestimate Mr. Meredith's statesmanship on this subject will be seen from the following sentence from his speech:

"My position is the same as that which was assumed by the leading men in Ontario at the time of the passage of the Act in 1873. While admitting they have the right to separate schools, I say the man would be a traitor to his country who would open the door to the extension and development of these schools in Ontario beyond what is their absolute right."

The policy is, therefore, a policy of repression. It is a policy against which the Catholics of Ontario will of necessity set their faces. It is a policy which can be heartily endorsed only by fanatics of the Sam Hughes stripe, who thus speak of it in the last Victoria Warder, capitals and all:

"The Warder congratulates him on his magnificent effort, and willingly follows him into action. The address to the army is grand; the troops are inspired and ready to advance; and in BATTLE is where men must show the courage of their convictions. Let Mr. Meredith boldly sound the advance; when not only those wearing the old time Liberal Conservative uniform, but also thousands of independent Reformers will join their standards with his, and all march on to victory."

"Action should now be the order." On this specimen of literature the Globe of Monday has the appropriate remark:

"This is something like writing. It stirs the heart like the sound of the fife and drum band of O. Y. B. 2713. Meredith makes us hesitate about suggesting any improvement in the plan of campaign. But how would this do for a war cry?"

"Down with the Bi-lingual Baby Books."

FEROCIOUS HYPOCRISY.

The London Free Press is shocked at Archbishop Cleary for styling the Equal Rights leaders "ferocious bigots." With out attempting to prove a negative, or to palliate the insane and ferocious conduct of the Hunters, the Wilds, and others, who, for the last nine months, have been "stirring up the embers of fanatical intolerance, the Free Press attempts to preach a lesson of politeness and mild forbearance to His Grace of Kingston. Instead of advising its friend and patron, Mr. Meredith, to apologize for having falsely attributed to the Archbishop words and sentiments that were not his, the Free Press endeavors to take all the odium from the maligners and excite public indignation against the Archbishop, who is both slandered and maligned. "If all the public teachers," says the Free Press, "were to imitate the license and impertinent liberty he (the Archbishop) has thought fit to indulge in towards Protestants, mud-throwing would be a settled institution in the country." The Free Press knows only too well that there was no use to wait for Archbishop Cleary to open the campaign of mud-throwing, because he dares to defend himself against the unjust imputations of Mr. W. R. Meredith. The mud-throwing has been in active operation in London and Toronto and all over this now excited Province for many years, but more especially during the whole period of the agitation on the Jesuits Estate Act. Did the fanatics confine themselves to mud-throwing we could bear it all with silence and equanimity. But foul and atrocious charges were hurled from the pulpit week after week against every Catholic and especially against the Jesuit Fathers, acknowledged to be among the most pious, most learned, and most worthy to be revered of the priests of the Catholic Church. One leading preacher in Toronto, after charging them with every crime, declared that they might with impunity be shot down on the street. Another said the whole system of the Catholic Church was a "Mystery of Iniquity." Bishop Carman has been filling the columns of the Mail, week after week for months, with appeals to the passions of the bigots to stand up in their might and wipe out Jesuitism at once and for ever. These "ferocious" onslaughts from the press and the pulpit by leading Protestant ecclesiastics were suffered in silence and allowed to pass, so much indignation at the Archbishop's eloquent defence of himself and vigorous denunciation of Mr. Meredith's wanton and unscrupulous appeals to Protestant

bigotry. The London Free Press is quite too innocent by far not to know full well that with his people "mud-throwing has been long a settled institution in this country." The hypocrisy of the Free Press is too glaring not to be noticed by all, and treated with utter contempt. The disgusted public are fully cognizant of the fact that when the preachers got tired of mud-throwing and the respectable congregations grew sick and nauseated with the same dirty and ferocious platitudes repeated every week, that mud-throwers of an improved character were imported, some from Montreal and some from bigoted Boston, to keep up the interest and draw the crowds and the pennies. Rev. Mr. Campbell of Montreal, who stigmatized the priests "as making money out of dead men's bones"—the apostate Chiquiqui, who accused the Catholics of being all thieves and murderers—the gross and licentious Fulton, who shocked the community with horrible details of impure ruffianism that would not be tolerated in a third class bar-room—all these ferocities were invoked and let loose upon an unflinching public, and rancor, hatred and vengeance stirred up in the hearts of Protestants against their Catholic neighbors, and the Free Press was silent. All its pent up indignation was reserved for Archbishop Cleary. Shame upon such unjust and outrageous hypocrisy!

MR. MEREDITH CALLED TO ACCOUNT.

We publish this week the three letters which have passed between His Grace Archbishop Cleary and Mr. W. R. Meredith, and will continue to give place to the other letters as they appear:

Archbishop Cleary to Mr. Meredith. The Palace, Kingston, Dec. 18th, 1889.

To Mr. W. R. Meredith, Esq., Q. C., M. P. P.: DEAR SIR—The public journals of this Province report you as having made the following reference in your speech on Monday night in the Grand Opera House in London:

"I take from a newspaper published in the city of Kingston, addressed, it is true, to the readers of the paper, but arising out of matters that engage the attention of the Province; the words are used by a newspaper, but, to some extent, I apprehend, by the gentleman who presides over the Archdiocesan See at Kingston:—"Holding, as we do, the balance of power between the two factions, we are, if only true to ourselves and to the ethics about us, independent of the danger of modern civilization." One of the greatest evils we have to contend with in Parliamentary government," and "against which both parties should cry unitedly, unite against a common enemy?"

I have the honor to be, dear Sir, Yours very respectfully, JAMES VINCENT CLEARY, Archbishop of Kingston.

Mr. Meredith to Archbishop Cleary.

TO THE EDITOR—I beg to enclose a copy of my reply to the open letter to me from the Archbishop-elect of Kingston, which appeared in your issue of to-day. I should be glad if you would give me the reply the same publicity which the letter received. W. R. MEREDITH. Toronto, Dec. 19.

MY LORD ARCHBISHOP—I have the honor to acknowledge the receipt of your letter of yesterday containing a quotation from the Empire's report of my recent address to my constituents at London, and requesting me to inform you and your fellow-citizens of Ontario by what authority I "publicly attribute to you the authorship of the extract from a Kingston newspaper," which I read to my audience.

Taking the report as it stands, I do not think it open to the construction you seem to place on it, or fairly read to do more than indicate the speaker's opinion that the newspaper in question from its position and surroundings might not unreasonably be taken to express your sentiments upon the matter in hand, and that certainly was the full extent to which I intended to go and, as I believe, my words warrant. A public man cannot safely, as you know, be held responsible for the verbal accuracy of every line of an extended report of his utterances, however correct, in the main, that report may be. Limited as I have pointed out the inference was not, I thought, an unfair one.

The newspaper in question is by many understood to be in your confidence at least, and one would hardly have thought that so important a statement would have appeared in it without your approval, or if it had appeared without that approval would have been permitted to remain before the public without at least some effort on your part to modify, if not to withdraw it.

Archbishop Cleary to Mr. Meredith. St. Michael's Palace, Toronto, December 22, 1889.

To Mr. W. R. Meredith, Q. C., M. P. P.: DEAR SIR—I am honored by the receipt of your letter of date 19th inst., and would have replied a day earlier had I not been temporarily disabled by a rheumatic affection, congenial to this season.

I accept unhesitatingly your assurance that the Empire's report of your speech to your constituents in London is verily incorrect in making you appear to say, with reference to an extract from a Kingston newspaper, which you most severely censured:—"The words are used by a newspaper, but, to some extent, I apprehend, by the gentleman who presides over the Archdiocesan See of Kingston."

I likewise take your word implicitly that you meant merely "to indicate your opinion, that the newspaper in question, from its position and surroundings, might not unreasonably be taken to express the Archbishop's sentiments upon the matter in hand," which means, I take it, that you hazarded a conjecture and no more.

Too frequently have the political agitators who are engaged in the present anti-Catholic crusade in Ontario given public utterance to that illogical and unjust, and, pardon me if I venture, in addressing you, to admit of illegitimate conjecture for the sake of creating odium against the hierarchy. The Montreal Witness and the Ottawa Evening Journal have recently committed this offence with a view to bringing me, if they could, into direct antagonism with the newly-founded University of Ottawa, its faculty and its patrons. I have not condescended to notice the insolence of those two journals, whose character is so well appreciated by my clerical and lay friends in Ottawa, that contradiction of their injurious statements on Catholic subjects, more particularly on episcopal affairs, is deemed unnecessary. But when the same conjecture is delivered in solemn assembly by you, Sir, whose reputation for personal integrity and high legal ability is undisputed, and whose masculine uprightness of heart, as your friends love to relate, uses a kind expression as to the noble words, "I would rather give up political life altogether than join in an agitation against my Catholic fellow-citizens," I feel bound to signify my respect for your sentiments, even when you err, and by correcting your mistake to prevent its repetition.

Know, therefore, that the Kingston newspaper referred to by you has no more warrant than any other paper to express my sentiments. It was established independently of me, and is conducted without control on my part, as its editorial pages rather frequently proclaim. I have no pecuniary interest in it; I don't know who its editor is; I have not seen a half dozen copies of it within the last six months. I know nothing of the editorial articles stigmatized by you, except that a telegram received from Kingston yesterday in reply to my query to its editor informed me that it appeared on the 25th of last September. Wherever you may judge of the forensic value of your most weighty proof of my responsibility, drawn from the fact that the extracted sentence "has been permitted to remain before the public without, at least, some effort on the Archbishop's part to modify it not to withdraw it."

Permit me to supply you with a rule for general guidance in matters of this kind. Whenever you see a letter from the Archbishop or Bishop at the head of a newspaper, especially if the discourse be addressed, approving or recommending it to his flock as the organ of Catholicism in his diocese, or as a reliable exponent of Catholic thought and defender of Catholic rights, then, and then only, are you justified in holding him responsible for its teachings. On the other hand, were I or any other ecclesiastic to exercise a right censorship over the press, such as you demand, on political topics, or on any other than those directly bearing on faith and morals, although you would, as your letter intimates, applaud our action, many amongst your modern associates would, I am convinced, ring out their loudest denunciations against the Catholic Church, and proceed to vilify her from day to day, and from week to week, as the very type of despotism, the enemy of "free thought" and "modern civilization," the citadel of "obscurantism," and all else that would tend to depreciate her before men.

It now concerns me whether you have rightly or wrongly interpreted the naked sentence you have produced from the Kingston newspaper. You know, as well as I, that a sentence withdrawn from its antecedent and subsequent context may be pleasantly presented to the public in a sense wholly foreign to the mind of the writer. Perhaps you have heard of the unbelieving preacher who boasted of having read in the Bible that "there is no God," and truly he was able to point to the assertion in Psalm xiii. But he had omitted to quote the preceding clause of the verse, which runs thus:—"The fool hath said in his heart, there is no God." Wherefore, since I have no knowledge of the context preceding or following the short sentence you extracted from the Kingston paper, I am unable to form a prudent judgment as to its meaning. Neither does it appertain to my business in any way whatever. The conductors of the news paper are, I presume, able and willing to give you due satisfaction.

I may say to you, however, that I believe you have harmed yourself and your cause by the extravagance that pervades the whole course of your London speech, its looseness of assertion, its unreasonableness of conclusions, its unrestrained licence of denunciation. Yours was not a casual or extemporaneous address; it was, as it was expected to be, a manifesto of the policy of the political party who own your leadership in the House of Legislature and out of it. And yet you allowed party and passion to overmaster your legal mind to such a degree that because, forthwith, some unknown person wrote a sentence in a Kingston paper exhorting the Catholic population of Ontario to defend themselves against the ferocious bigots of the "Equal Rights Association" by a judicious

exercise of the suffrage in withholding their support from any political party that will not guarantee them security in their natural and Christian and constitutional liberties, you dash off with the triumphant interrogation, "Is there not GREAT DANGER TO THE STATE IN THIS SOLE CONTRACT with the minority? You assume as a fact that method which the unknown writer exhorts to, and, by exhorting, confesses to have no existence. You pronounce it "a danger to modern civilization," and "one of the greatest evils we have to contend with in Parliamentary government," and against which "both parties should cry 'Unite, unite against a common enemy for there is danger in the community.'" This is truly shocking; it is an outrage to Him whose advent to earth you believe to have been heralded by the angelic song, "Peace on earth, good-will to men."

Did the Hon. Mr. Mercer, or the leader of the Opposition in the Quebec Legislature, attempt by any disgraceful method of the kind to catch the votes of the unthinking populace, and influence religious passion against the Protestant minority of Lower Canada, your indignation, and your fair play would then, I trow, rise up in revolt against such petty politician's barbarity, and possibly you might be tempted to charge his crime against the Church as a relic of mediævalism and a specimen of the unimproved morality of that historical period, which the more ignorant of your egoistic friends are wont to facetiously style the "Dark Ages."

Ab! Sir, it was unworthy of you who expect to hold, some day or other, the office of Premier in the Ministry of Justice, or, this falling year, to mount the Bench of Justice for the contentious settlement of claims and disputes between man and man, that you should foment discord and hate amongst Her Majesty's subjects and bid the majority vote in solid compact for the oppression of the minority, whom you have sought to brand with the mark of Cain. Herein you become guilty of all that wickedness imputed by yourself to the unknown author of the Kingston sentence, and you are involved in all your terrible anathemas pronounced against him. He is unknown; his sentence will pass into speedy oblivion despite the factitious impudence you have striven to attach to it. Your name and your cruel utterance against your Catholic fellow citizen, than whom there are no better in the land, will be linked together in the mind of this generation, and may their recurrences to us many prompt the prayer, "May God forgive William Meredith."

I remain, dear Sir, Yours very respectfully, JAMES VINCENT CLEARY, Archbishop (elect) of Kingston.

THE REVISION QUESTION.

An amusing incident occurred at the recent session of Pittsburg, Pa., Presbytery, while the discussion was going on concerning the revision of the Westminster Confession of Faith. The debate was very lively and considerable acrimony was displayed, but the decision was against revision, whereupon one of the Revisionists proposed a resolution "that the ministers of the Presbytery be required as soon as possible to present to their several congregations our belief as set forth in the Westminster Confession of Faith upon the following, among other topics: That God has from all eternity ordained some of His creatures to damnation; that elect infants alone are saved, and that the Pope of Rome is anti-Christ." In view of the now acknowledged fact that there is scarcely a single minister or layman who believes these doctrines, the proposal, though quite in accordance with the vote previously given, gave great offence to the anti-revisionists, who, to be consistent, ought to have supported it. It was, however, finally "laid on the table," a direct vote on the question being thus eluded.

The whole question of Revision is being vigorously discussed in all the Presbyteries, and the decision reached by the Presbyteries of New York and New Jersey, which is in favor of the movement of the Revisionists, is generally approved of. Many leading ministers are outspoken in their declarations that "unconditional election and reprobation," as taught in the Confession, are unscriptural doctrines, and these are supported by the largest part of the Presbyterian press; yet there are many who proclaim their unswerving belief in Calvinism pure and simple. Among those in Canada who take this side is the Rev. Mr. McMullen, of Woodstock, the Canadian Moderator, who has been recently writing in the papers in favor of unadulterated Calvinism. Dr. Patton, president of Princeton Presbyterian College, in a paper recently published from his pen, acknowledges that "the Confession could be improved." He adds: "Some of the space now given to the Pope might very well be devoted to that modern compound of Hegel and Schleiermacher known as the doctrine of the Christian consciousness." He would also not greatly object if the section on Purgatory were amended so as to condemn what he facetiously calls "the neo-Romanism," which has become a pet doctrine of many Protestants of the present day, that there is a second probation for souls after death, so that those who die at enmity with God may have another opportunity of salvation by their future good conduct in another life. We may remark parenthetically that it is a

man's name to call this "neo-Romanism" or to connect it with the Catholic Church in any way.

This doctrine is a purely Protestant invention, and is primarily a consequence of the Presbyterian teaching on foreordination. It was the thought of the Universalists who could not endure the Presbyterian or Calvinistic doctrine, and who adopted this theory as a mode of vindicating God's justice with which Presbyterianism could not be reconciled.

Rev. Mr. Patton, however, does not think that these considerations justify the movement in favor of Revision. He says: "A revision of the Confession is not desirable to serve even these important ends. When we consider the danger of unsettling opinion, of disturbing old anchorages, and of being obliged, when the work begins, of going further than we intended, it is better to set upon the maxim, *Quædam non movere* (Not to disturb what is tranquil)."

He maintains that a new Confession will not have the "veneration that is accorded a symbol that tells the story of our civil and religious liberty," and which has "two hundred years of history in it."

An outsider would suppose it more important to have the Confession true than to have it two centuries old. As two centuries do not make it old enough to be Christ's teaching to His Apostles they count as little as would be two days in justifying the Presbyterian schism. The Revision movement, however, ignoring on Mr. Patton's opposition to it will be secretly of sufficient strength to stem the turbid torrent.

Some of the divines who are favorable to revision go so far as to say that even those who oppose it do not believe the extreme doctrines of the Confession. Dr. McCook asserted this in the Philadelphia Presbytery, and a clergyman on the other side, Rev. Mr. Green, said: "Our brother has unintentionally done some of us an injustice in saying we do not believe the doctrine of reprobation. Some of us do believe it with all our hearts; and some of us, on the right occasions, teach it." The limitations expressed in the words "some of us" and "on the right occasions," show the limited extent to which the doctrine is believed and taught, even by those who most resolutely oppose revision. Not long since the Chicago Interior advised newly-ordained ministers to throw aside these doctrines, as they would pick chicken bones, after having solemnly accepted them in their ordination vow as their firm belief. The New York Evangelist and the Interior of Chicago earnestly support the movement for revision, whereas the New York Observer opposes it. In Canada the movement in this direction does not seem to be very strong, though we believe that disbelief in the objectionable doctrines is about as widespread as in the United States. There are, however, some old fashioned Calvinists who, like Dr. McMullen, adhere to the five points of Geneva John.

Dr. McCosh is quoted in a recent issue of the Springfield Republican as giving utterance to the view that the movement towards revision will bring about "a Pan-Presbyterian union," and not only this, but that the Presbyterian Churches will, as he hopes, "look with more favor on other evangelical Churches, such as the Episcopalians, Reformed, Methodist, and Baptist." He considers that if absolute union be not the result, at least the matter "may end in a federation like that of the United States." He imagines that it is only through such a federation that the command can be obeyed, "Preach the Gospel to every creature."

All this is, of course, the natural consequence of the implied theory of the Revisionists, that the Church of Christ should change her doctrines from time to time, to suit the fancies of succeeding generations; but it seems to us that under such a regime, with the jarring doctrines of the sects named, all of which are claimed to be divinely revealed, made up into one loosely compounded nostrum, the reading of the Apostle St. Paul (1 Tim. iii, 15), will need to be revised also. Instead of "the Church of the living God, the pillar and the ground of the truth," we shall have to endure some such text as this: "the Federation of human vagaries and errors;" and instead of the passage which Dr. McCosh quotes: "Preach the Gospel to every creature," we shall have the command, "Preach the Federal fancies wherever another Federalist is not in the field before you."

HONORS TO A TEACHER—We have much pleasure in reproducing the following item from an Ottawa paper: Last evening the St. Patrick's Literary Association tendered a banquet to Mr. T. J. Collins, late Principal of St. Joseph's Separate School, on the eve of his departure for London, Ontario. The president of the association proposed his health, which was drunk with enthusiasm. Mr. Collins responded in a very neat and feeling speech. Many prominent citizens were present, and many able speeches, testifying to the high esteem in which the guest of the evening is held, were delivered by the gentlemen present. Several appropriate songs brought the very pleasant evening to a close. Mr. Collins was bid a hearty God-speed, with sincere wishes for his future success. The banquet was served in the Balmoral's best style, and the proprietor received the congratulations of the leading members of the association.

Dr. Patton, president of Princeton Presbyterian College, in a paper recently published from his pen, acknowledges that "the Confession could be improved." He adds: "Some of the space now given to the Pope might very well be devoted to that modern compound of Hegel and Schleiermacher known as the doctrine of the Christian consciousness." He would also not greatly object if the section on Purgatory were amended so as to condemn what he facetiously calls "the neo-Romanism," which has become a pet doctrine of many Protestants of the present day, that there is a second probation for souls after death, so that those who die at enmity with God may have another opportunity of salvation by their future good conduct in another life. We may remark parenthetically that it is a

ANOTHER EXCELLENT LETTER FROM MR. FAHER WEST.

SUBJECT "THE GUNPOWDER PLOT." To the Editor of News Record:

Sir—You have admitted that Catholic laymen were persecuted in Elizabeth's reign. You must admit that Elizabeth's persecutions were eleven years before the Pope excommunicated her, and that after the passing of these tyrannical laws it was upwards of twenty years when the Seminary Priests, and twenty-two years when the Jesuits first appeared in England. You cannot therefore say with the least particle of reason that the Ball of Excommunication by the Pope, or the Seminary Priests, or the Jesuits either instigated or caused Elizabeth to pass laws by which Catholics and non-Conformists were deprived of their religious liberty and abused with heavy fines. You have thought proper to refer again to the Gunpowder Plot and to present to us a story of it by Grisenberger, evidently a very doubtful authority on that subject. He begins by telling us that Sixtus V. excommunicated Elizabeth. He might as well have told us that Columbus discovered America; and therefore the Catholics originated a gunpowder plot in King James' reign. There is no necessary connection between Elizabeth's excommunication and the Gunpowder Plot. It was not Sixtus V. who excommunicated her. If he is an historian he should have some regard for the truth. Of course this is not needed when the subject is that of the Jesuits. He says the Pope empowered any one to lay hands upon her, or to deliver her over, either as prisoner or to death, to King Philip as head of the Catholic. In the Ball of Excommunication, the abstract of which I have, these words which he makes use of are not to be found. He has either manufactured them himself or copied them from some unscrupulous liar. You have given your readers seven or eight columns of such trash from that man's pen. I have neither the time nor the desire to follow him through his disgusting story. I have already stated that there were only thirteen Catholics connected with the Gunpowder Plot, and, among others, I have given Thompson, one of your public school books, as my authority. Last week you gave your readers Grisenberger's history of that plot; this week I shall give you "Bathwell's" version of it, omitting some unnecessary words and phrases. After a few introductory remarks, he says: "What man of note aided and abetted that execrable conspiracy? Ans—Sir Robert Burt, a Puritan, who was then Prime Minister of England." (Reveries, p. 50.) What man of note detected and frustrated that conspiracy? Ans—Lord Montague, a Catholic peer. (Appleton Oct., vol. vi, p. 100.) Now, Sir, since the Gunpowder Plot was devised by a Puritan and frustrated by a Catholic, why then blame the Catholic Church? Is it because King James and his twenty Catholic peers were not blown to "hell" here? By Peter, Faucher and Cecil's other dupes in the event of an explosion, these Catholic peers would have perished in the wreck. Hence the Gunpowder Plot was not a Catholic Plot. (Reveries, p. 50.) tells us that when James ascended the throne he gave a mandate to the Puritans by his friendly disposition to the Catholic. Now, Sir Robert Cecil, the Prime Minister, was a Puritan, and he lost no time in his attempts to make the Catholics appear odious in the eyes of the king. In order to accomplish this purpose two things had to be done: 1st, a crime had to be committed, and 2nd, the Catholics had to be blamed for that crime. Hence a sham conspiracy was hatched with Lord Cecil, a Puritan, as chief hatcher. A few outlaws rented a house near the Parliament building, and afterwards began digging a mine. The whole scheme was a political contrivance on the part of Cecil to drive a wedge between King James and his Catholic subjects. In order to give his dupes ample time to dig their mine, Sir Robert Cecil and his Parliament accomplices until February 7, 1605. Treach. Faucher & Co., began to dig on December 11, 1604. They worked assiduously, and on Dec. 24th they reached a partition wall, nine feet thick. February 2nd dawned, and still they were only half way through the wall. The conspirators, then, as in a glance that their work would not be finished in time for opening of Parliament February 7th. Hence, in order to afford the conspirators sufficient time, Sir Cecil again prorogued parliament to the 3rd of October, and then to November 5th (See Appleton, a Protestant work, vol. vi, p. 100.) The prerogatives of Parliament show plainly that Cecil was no stranger to the preliminary workings of the Gunpowder Plot. His plans were these: First, place the powder under the Parliament house; second, in order to throw suspicion on the Catholics, we will warn them to be absent at the opening of Parliament; third, at the opening of Parliament we will discover the plot, and the King will blame the absent Catholic peers for the whole thing. Cecil's dupes completed their arrangements between February and May. They placed thirty six barrels of powder in a public vault below the House of Lords. This vault had just been vacated by a dealer in coal (Appleton, vol. viii.) From May until November thirty six barrels of powder and five hundred fags were left in a public vault under the Parliament house, and yet Cecil's detectives made no effort to remove them. During that long period of time some of the outlaws, including Faucher, went away, leaving the powder and fags in charge of Cecil. Cecil could have discovered the plot in May or June but he deemed it more "glorious, pious, and immortal" to wait till the opening of the parliament, and then he would cover himself with glory by rescuing(?) the king and peers from an awful death (Pnew.) If Cecil discovered the plot of course they would be executed. He saw at once that the glory of discovering his own plot would not be his. He felt annoyed because Montague did not keep "mum" until the appointed day. However the

Willy Cecil perused the mysterious letter (as if he had never seen it before) and then affected to treat it as a ridiculous matter, not worthy of notice. When the king returned home from the country he read the letter, and orders were given to have all the vaults searched. (Why did not Cecil institute a search before this?) The warning note was sounded by a Catholic on October the 26th, and still Cecil did not deem it necessary to have the vaults examined until November 4th. (Cecil knew that the powder would not blow up until he gave the signal, hence his supreme security.) Well, the fixed time for a public discovery of Cecil's important secret was spun out to its full length. Accordingly Sir Thomas Knivet received an order to go with proper attendants in order to raid vault, under the pretext of searching for stolen tapestry. (Does a Privy Council require such a pretext?) Well, Sir Thomas went into the vault and found Guy Fawkes—the Prime Minister's dupe, with a dark lantern and three matches waiting for Cecil's signal to blow up the whole concern. Therefore the man who devised the Gunpowder Plot was Cecil, a noted Puritan. If Cecil had not the management of that Plot how could his mining tools and timber frames under the very shadow of the Parliament building, without raising some suspicion? Is it possible that the sturdy blows necessary to pierce a wall nine feet thick should be continued from December 24th to February 2nd and no enquiry made? Is it possible that six and thirty barrels of gunpowder and five hundred fags could be conveyed into a public vault under the Parliament House, and left there for several months without exciting the curiosity of Cecil's spies? And when Lord Montague showed Cecil the warning letter on October 26th why did Cecil try to hush the affair up till Nov. 4th? Six days passed and then the King, by a fancied impulse of the Holy Ghost, declared that gunpowder was at the bottom of it; still four days more were allowed to elapse before the vaults were searched. From this it is evident that "the Gunpowder Plot" was one of the greatest forces of the seventeenth century. However, it produced the effects desired by its author—Cecil—because it led to additional penal statutes against poor, down-trodden English Catholics (Appleton, vol. vi, p. 100.) Now, let us never forget that the man who devised the celebrated Gunpowder Plot was Sir Robert Cecil, a noted Puritan, and the man who discovered and announced that Plot was Lord Montague, a Catholic peer. Now, Mr. Editor, if you can take this man's arguments, one by one, and dispute them logically and satisfactorily, you will prove to me that you are a man of no ordinary knowledge and ability. I believe the position he has taken is impregnable.

LATEST CATHOLIC NEWS.

The Italian of Pittsburgh, Pa., have purchased a case Reformed Lutheran Church for \$35,000. The Italian congregation numbers seven hundred.

Thirty-one Cardinals, Archbishops and Bishops assisted at the dedication of the beautiful new church of the Holy Rosary at Lourdes recently.

St. James' Catholic school of Peniston, England, has gained by competition the merit grant for excellence, for the second time. This entitles the school to £1 10s. 8d. per pupil.

The Catholic German Ladies' Society of Sacramento, Cal., presented to Bishop Gregory a purse of \$1,138 12 for the erection and decoration of the Blessed Virgin's altar in St. Joseph's altars in the new cathedral of that city.

New York has 80 Catholic churches, capable of seating 441,700 at all the services held in them on Sunday, when there are celebrated 392 Masses, as a general rule.

At Oberammergau great preparations are making for the performance of the "Passion Play" in 1890. The grand rehearsal has been fixed for May 18, and the representations are to begin May 26 and continue till August 28.

Father Richard Clarke, S. J., has published a work by authority of Cardinal Lavigne, which gives the latest details of His Eminence against the Slave system. The title of the work is "Cardinal Lavigne and the Slave Trade."

The Baroness of Schorlemer Overhagen died recently in Westphalia, universally mourned for by the poor. Among her thirteen children there are two Jesuits, one secular parish priest and five nuns.

Father Damien was not the first priest who dies of leprosy at Molokai. In Nov. last Father Gregory A. Cambano died of the same disease. He never had any exterior wounds but his interior pains were the more excruciating, and he lingered for a long time.

A number of miraculous cures have occurred in Lourdes recently, and there was a torchlight procession in celebration of them led by the Bishops of Tarbes and Naves. The latter had brought with him 1,700 pilgrims from Lourdes.

It is stated that out of three hundred and seventy-one churches in Brooklyn there are more than three hundred and thirty-two. Two hundred and ninety-three of these are Protestant churches, merged to the amount of \$2,165,962; sixty-four are Catholic churches, merged to the amount of \$1,173,291.

The eleventh edition of Father Lambert's "Notes on Ireland" has just appeared. The Catholic Union and Times estimate that 150,000 copies of this admirable work has been printed, exclusive of editions issued in Canada and England. It is one of the most successful books of the century.

It was announced recently that the Holy Father had authorized the establishment of a bank in New York in which funds would be deposited by himself and the Italian Cardinals for security measures on the part of the Italian Government. The report is now positive, by correspondence, and the New York Herald correspondent in Rome telegraphs that the contradiction is made on the authority of the Pope.

In their misfortune attendant upon their sudden banishment from Brazil, the ex-Empress and the Countess d'Edouard have not become forgetful of the devotion for which they have been hitherto remarkable. It is reported by cable that the Count d'Edouard and his family, after visiting the Duke of Montpensier in Madrid, will remain Dom Pedro's wife at Pau. From Pau the ex-Empress and the Countess d'Edouard will make a pilgrimage to Lourdes. All the members of the Imperial family will subsequently go to Cannes, travelling by way of Paris.

"The Catholic people of America will never lose the respect they have for the national flag. That they love it is demonstrated by their conduct during the war of the rebellion. Gentlemen, go out to forty slight streets and you will see the stars and stripes flying in the breeze over the Catholic orphan asylum. It has been there for two years. Of all the people who come to this country from Europe there is no people who so will break away from their old country as the Catholic people. The lesson which the national emblem would teach would not be confined to the children. It would be something for the newcomers to be upon and respect the national emblem of the greatest republic that ever existed. And now let me say, right here, that the Catholic people will always respect the public school system. If the people take advantage of the splendid chances of education which are offered in this country they will lose any prejudice which they may have for the well educated man will not be a bigot. Let the stars and stripes go up, and we will go down in our pockets if it is necessary."

On Sunday, 10th November, the beatification of the Ven. Gabriel Perboyre, priest of the Congregation of the Mission of St. Vincent of Paul, was solemnly celebrated in the Vatican Basilica. The venerable priest was martyred in China on 15th September, 1840, and on the site of the martyrdom's chapel has been erected through the zeal of the Trinitarian of Madras, the Vicar Apostolic of Eastern Hupe. The Blessed P. Perboyre had been a missionary in China since 1821. The brother and sister of the same priest were present at the solemn rite. The former is a priest of the same congregation and the latter is a Sister of Charity, serving as postress in the House of the Order at Naples. The Holy Father congratulated the brother and sister on the high honor which was theirs in being members of a family wholly dedicated to God, and conferred on them the Apostolic benediction. There are also a brother and a sister on the Chinese mission of the same Congregation.

Integrity of our motives and the impregnability of our position.

Yours sincerely, T. West, P. F. Goderich, November 23rd, 1889.

LATEST CATHOLIC NEWS.

The Italian of Pittsburgh, Pa., have purchased a case Reformed Lutheran Church for \$35,000. The Italian congregation numbers seven hundred.

Thirty-one Cardinals, Archbishops and Bishops assisted at the dedication of the beautiful new church of the Holy Rosary at Lourdes recently.

St. James' Catholic school of Peniston, England, has gained by competition the merit grant for excellence, for the second time. This entitles the school to £1 10s. 8d. per pupil.

The Catholic German Ladies' Society of Sacramento, Cal., presented to Bishop Gregory a purse of \$1,138 12 for the erection and decoration of the Blessed Virgin's altar in St. Joseph's altars in the new cathedral of that city.

New York has 80 Catholic churches, capable of seating 441,700 at all the services held in them on Sunday, when there are celebrated 392 Masses, as a general rule.

At Oberammergau great preparations are making for the performance of the "Passion Play" in 1890. The grand rehearsal has been fixed for May 18, and the representations are to begin May 26 and continue till August 28.

Father Richard Clarke, S. J., has published a work by authority of Cardinal Lavigne, which gives the latest details of His Eminence against the Slave system. The title of the work is "Cardinal Lavigne and the Slave Trade."

The Baroness of Schorlemer Overhagen died recently in Westphalia, universally mourned for by the poor. Among her thirteen children there are two Jesuits, one secular parish priest and five nuns.

Father Damien was not the first priest who dies of leprosy at Molokai. In Nov. last Father Gregory A. Cambano died of the same disease. He never had any exterior wounds but his interior pains were the more excruciating, and he lingered for a long time.

A number of miraculous cures have occurred in Lourdes recently, and there was a torchlight procession in celebration of them led by the Bishops of Tarbes and Naves. The latter had brought with him 1,700 pilgrims from Lourdes.

It is stated that out of three hundred and seventy-one churches in Brooklyn there are more than three hundred and thirty-two. Two hundred and ninety-three of these are Protestant churches, merged to the amount of \$2,165,962; sixty-four are Catholic churches, merged to the amount of \$1,173,291.

The eleventh edition of Father Lambert's "Notes on Ireland" has just appeared. The Catholic Union and Times estimate that 150,000 copies of this admirable work has been printed, exclusive of editions issued in Canada and England. It is one of the most successful books of the century.

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gation of St. Vincent, who were unable to be present.

A pretty story is told by the Hungarian papers of Cardinal Haynald, Archbishop of Kolocza, one of the most distinguished members of the Hungarian episcopate. When Bishop of Transylvania, he was engaged in a journey through his diocese for holding confirmations, in company with his secretary and successor, Mr. Lombard. One day, when about to leave a place called Turda, the secretary perceived, to his dismay, that the episcopal exchequer had run dry, for Mr. Haynald was, and still is, in the habit of keeping very little money to himself, and giving almost everything away. However, the int-keeper had to be paid; then what was to be done? The prelate happened to know the chemist in the place, so he wrote out a prescription to this effect: "R. Notam austricam numero.

Constipation,

If not remedied in season, is liable to become habitual and chronic. Drastic purgatives, by weakening the bowels, confirm, rather than cure, the evil. Ayer's Pills, being mild, effective, and strengthening in their action, are generally recommended by the faculty as the best of purgatives.

Having been subject, for years, to constipation, without being able to find much relief in any of the usual remedies, I am both a duty and a pleasure to testify that I have derived great benefit from their use. For over two years I have taken one of these pills every night before retiring. I would not willingly be without them.—G. W. Bowman, 29 East Main St., Carlisle, Pa.

I have been taking Ayer's Pills and using them in my family since 1857, and cheerfully recommend them to all in need of a safe and effectual cathartic.—Julian M. Boggs, Louisville, Ky.

For eight years I was afflicted with constipation, which at last became so bad that the doctors could do me no more. Then I began to take Ayer's Pills, and soon they cured me, and restored my natural and regular action.—S. L. Loughbridge, Bryan, Texas.

Having used Ayer's Pills, with good results, I fully commend them for the purposes for which they are recommended.—T. Conners, M. D., Centre Bridge, Pa.

Ayer's Pills,

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Dealers in Medicine.

CHURCH ORNAMENTS

Special reduction for December only on BRONZE, STATUARY, FLOWERS, and other church ornaments.

Splendid Xmas Crib sold at SPECIAL TERMS. MASS WINE—The finest on the continent.

C. B. LANGTON, 108 St. James St., BROCKVILLE.

BUSINESS COLLEGE

—AND— SHORTHAND INSTITUTE.

Founded in 1858. Attended by over 1200 Young Men and Women. The great majority of whom are leaving the country for the States, one and all, affirm that the Course of Training in this school is needed. It is a business college, and the time required to fit yourself for a good position need not exceed four months, if your common school education is fair and you will study faithfully. The cost of a four months' course, including everything, board, washing, books, and tuition—need not exceed one hundred dollars for gentlemen, and eighty-seven for ladies. Time to enter—Nov. 1st. If you are only closed one week—between Christmas and New Year—during the school vacation, the instruction is individual, a student may enter at any time. If you intend to go to any other school, you will be sure to be sure to send first for our handsome announcement and circulars, which will be sent free. Address: W. C. AUSTON, B.A., Brockville, Ont.

The Importance of a Wise Choice

"THE BEST" is a common expression, and may be taken by schools, but in relation to the Kingdom of Heaven, it is a matter of great importance. Full information sent to any address. J. E. McDONALD, Sec.

BENZIGER'S CATHOLIC HOME ALMANAC FOR 1890.

Can now be had by sending Twenty-five cents to THOS. COFFEY, Catholic Record Office, London.

Also to be had from our travelling agents.

KENDALL'S SPAVIN CURE.

The Most Successful Remedy ever discovered, as it is certain in its effects and does not blister. Send for below.

OF A CITY ARE LIKE THE VEINS AND ARTERIES OF THE BODY; if foul or impure, disease results. Cleanse your system of all impurities by using Burdock Blood Bitters, the best blood medicine ever devised to cure all blood disorders from a common poison to the worst so-called scurf.

Mr. Melick W. Briggs, writes: "I have sold large quantities and highly recommended it; it is used for colds, sore throat, cough, etc., and in fact for any affection of the throat it works like magic. It is a sure cure for burns, wounds, and bruises."

Prevalent Sicknesses. The most prevalent complaints at this season are rheumatism, neuralgia, sore throat, inflammation and congestions. For all these and other painful troubles Hayward's Yellow Oil is the best internal and external remedy.

HYPERSTHESIA AND INDIGESTION.—C. W. Snow & Co., Syracuse, N. Y., writes: "I have used your ten grain pills, and they are selling more of Parmentier's Pills than any other pill we keep. They have a great reputation for the cure of Dyspepsia and Liver Complaint." Mr. Chas. A. Smith, Lindsay, writes: "Parmentier's Pills are an excellent medicine. My sister has been troubled with severe headache, but these Pills have cured her."

Worn Out and Run Down. By disease and debility the human system becomes worn out and run down before its time. Keep the head clear, the bowels regular, the blood pure, the kidneys and liver active by the use of Burdock Blood Bitters, nature's great tonic and regulator, and a disease-cannot exist.

Mr. T. C. Berchard, public school teacher, Norand, writes: "During the fall of 1887, I was much troubled with Biliousness and Dyspepsia, and part of the time was unable to attend to the duties of my profession. Norton's and Linn's Vegetable Discovery and Dyspeptic Cure was recommended to me, and I have much to praise in stating that I was entirely cured by using one bottle. I have not had an attack of my old complaint since, and have gained fifteen pounds in weight."

CONCORDIA VINEYARDS, SANDWICH, ONT. ERNEST GIRARDOT & COMPANY PURE NATIVE WINES.

Altar Wine a specialty. Only Native Ails in the world. Sole Importers, Ernest Girardot & Co., 108 St. James St., Brockville, Ont. We also make the best Native Claret in the world. Send for prices and circular.

The Messrs Ernest Girardot & Co., of Sandwich, being good practical Catholics, we are satisfied their wine may be relied on for any occasion. They sell for us in the Holy sacrifice of the Mass in pure and unadulterated. We, therefore, by these present recommendations, do it altar use to the glory of our diocese.

JOHN WALSH, Sp. of London.

CHURCH FEWS AND SCHOOL FURNITURE

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 catalogues and prices before awarding contracts. We have lately put in a complete set of Pews in the Bradford Catholic Church, and for many years past have been favored with contracts from a number of the Clergy in other parts of Ontario. In all cases the most entire satisfaction having been expressed in regard to quality of work, lowness of price, and quickness of execution. Such has been the increase of business in this special line that we found it necessary some time since to establish a branch office in Glasgow, Scotland, and we are now a good manufacturing firm for new Churches in that country and Ireland. Address: BENNETT FURNISHING CO., LTD., 108 St. James St., Brockville, Ont. Agents: Rev. Father Hayard, Sarah, Lennox, Bradford; Molloy, Ingersoll; Corran, Parthall, Twohy, Kingston; and Rev. Bro Arnold Montreal.

XMAS PRESENTS.

The BEST stock of SILK HANDKERCHIEFS, SCARFS, MUFFLERS, SUITINGS, and OVERCOATINGS to SELECT from in London.

OVERCOATINGS AT REDUCED PRICES. ETHICK & McDONALD, First Door North of the City Hall.

NATIONAL COLONIZATION LOTTERY

Under the patronage of the Rev. Father Labelle. Established in 1854, under the Act of Quebec, 22 Viet., Chap. 38, for the benefit of the Diocesan Societies of Colonization of the Province of Quebec.

CLASS D. The 30th Monthly Drawing will take place WEDNESDAY, JAN. 15, 1890 At 3 o'clock p.m.

PRIZES VALUE CAPITAL PRIZES: \$50,000. One Real Estate worth \$5,000.

LIST OF PRIZES. 1 Real Estate worth \$5,000.00 5,000.00 1 " " " " 2,000.00 2,000.00 1 " " " " 1,000.00 1,000.00 10 Real Estate " " 500.00 2,000.00 30 Furniture sets " " 200.00 6,000.00 40 20 Gold Watches " " 100.00 6,000.00 100 Silver Watches " " 50.00 5,000.00 200 Prizes worth " " 5.00 5,000.00

TICKETS, \$1.00. It is offered to redeem all prizes in cash, less a commission of 10 p c. Winners' names not published unless specially authorized. Drawings on the Third Wednesday of every month.

J. E. McFEEVER, Secretary, Office: 19 St. James street, Montreal, Can.

C. C. RICHARDS & Co. GENTS—I certify that MINARD'S LINFMENT cured my daughter of a severe and what appeared to be a fatal attack of diphtheria after all other remedies had failed, and recommend it to all who may be afflicted with that terrible disease.

JOHN D. BOUTILLER, French Village, Jan'y., 1888.

P. J. WATT,

Grocer and Wine Merchant. Has just received part of the first shipment of the best Scotch Whisky and Japan. Finest goods ever brought into Canada.

My stock of Imported and Domestic Liquors, in wood and cases, is complete. I have secured the balance of Haskett's celebrated Native Wine, vintage 1888.

Wholesale and Retail. 131 DUNDAS ST. & 12 MARKET SQ.

Eyes Tested Free —BY— A. S. MURRAY, Practical Optician, Graduate of the Optic School, New York. Defective sight, pain in head or eyes on viewing objects at distance, or blurred vision in reading, removed by using our Property Adjusted Glasses. Every case guaranteed or money refunded. A. S. MURRAY & CO., 180 Dundas street, London, Ont.

PRAYER BOOKS. A large and elegant stock suitable for Christmas Presents.

CATHOLIC BOOKS of all the best authors. Rosaries, Lace and other Pictures, Scapulars, etc.

CANDLES. A large assortment of Pure Beeswax Candles. Orders by mail promptly filled.

THOS. COFFEY, Catholic Record Office, London, Ont.

DEFENCE OF THE JESUITS.

CALUMNIES —OR— Pascol, Pietro Sargi and Rev. F. E. Austin TRIUMPHANTLY REFUTED.

With a New Song—"The Devil's Thirteen." BY REV. W. FLANNERY.

Price 10 cents; 50 cents per dozen. "The Devil's Thirteen," in Music Form, 10c. Address, THOS. COFFEY, London, Ont.

BENZIGER'S CATHOLIC HOME ALMANAC FOR 1890.

It should be in Every Catholic Family. PRICE 25 CENTS.

"DEFENCE OF THE JESUITS"

By Rev. W. Flannery with song and music of "The Devil's Thirteen." Single copies, 10c.; per doz., 50c. Address, THOS. COFFEY, Catholic Record Office London. Also to be had from our travelling agents.

IRELAND'S STRUGGLE.

A warrant was suspended for disobedience of orders in Cork prison, because he refused to compel Rev. Father O'Dwyer to clean out his cell and pick oakum. Father O'Dwyer could secure immunity from these menial duties by payment of a certain sum, but he refused to do this, as he did not wish to help Balfour out of a difficulty. He has since been exempted by the prison authorities, which is to say by Balfour.

The secretary of the Belfast branch of the National League received a letter from Mr. Gladstone in which the following hope is expressed: "I hope it will not be deemed impertinent or give offence in any quarter if, at your request, I venture once more to recall the undoubted historical fact that a century ago Belfast was thoroughly united in patriotic feeling with the rest of Ireland, rejoiced in the partial removal of Roman Catholic disabilities, and resented and resisted the attempt of a conspiracy to steal away the nationality of Ireland. I hope the happy day is not far distant when, in these respects, the Belfast of today may entirely resume the position which she held shortly before the Union."

Rev. Dr. Reilly, the treasurer of the Irish National Land League, cabled £15,000 to Dr. Kenny, treasurer of the Irish League, for the use of the "Tenant's Defence Fund." Dr. Kenny, in an interview said: "The need of funds for the League was never more urgent. The Irish people are entering upon the last stages of their agitation. A desperate struggle is on between the tenants and the landlords of Ireland. The landlords recognize that that their tenure is doomed."

Mr. Farrell declared that all the talk about the majority being animated by a spirit of hostility to an Irish Parliament and opposing it, or Catholics opposing Protestants, is fallacious. He further declared that the modified Home Rule proposed by Mr. Gladstone is preferable to Grattan's scheme, which contained several elements of friction.

The Times has published a book of the proceedings of the Forgeries Commission, undoubtedly with the hope of recovering from the heavy loss inflicted by its expenses in connection therewith. The report is in four quarto volumes, at the moderate price of £3 10s. in Morocco, and £2 10s. in cloth.

Wm. O'Brien was released from the Galway gaol on December 30th, when he had been sentenced to a term of two months' imprisonment for holding a Nationalist meeting which had been proclaimed. Immediately upon his release he addressed a large meeting of his sympathizers and received an enthusiastic reception.

Subscriptions to the "Tenant's Defence Fund" have now reached \$50,000.

Mr. Smalley's cable to the Tribune says: "A really important item in Irish news, if true, is a report based probably on Lord Salisbury's recent speeches, that no scheme for Irish land purchase will be tried on a great scale. The Cabinet is said now to have taken this decision, which is clearly a step backward."

Lord Salisbury evidently regards the defeat of the Government at the next general election. He said at Nottingham the other day that in case Home Rule be granted to Ireland, the Unionists must make every effort afterwards to repeal it. Such talk is as futile as the talk of repealing the measure of disestablishment of the Irish Church.

In an article in the Nineteenth Century Mr. Gladstone places his expected majority in the next House of Commons at between eighty and one hundred and sixteen. The Grand Old Man, being recently requested to join in the movement to secure to the working classes the eight hour period or the working day, answered that his age and the state of his health prevented him from devoting himself to too many objects. He must devote himself in future mainly to the securing of Home Rule for Ireland; notwithstanding he stated it to be his conviction that the day ought to be divided so that eight hours shall be devoted to work, eight to sleep and eight to recreation. The great Liberal leader is bent upon doing justly by long suffering Ireland, and, if he live but little longer, the power of doing it will be in his hands.

The Government have at length, for very shame's sake, ordered a prosecution of Police Inspector Carter and Constable Twohy, against whom the Coroner's jury found a verdict of the wilful murder of the boy Hefferan. It is needless to say that there was no expectation that the process will be anything more than a mere form for the pretence of complying with the law. Two accommodating magistrates were selected to dismiss the case, and they did so. They found that the District Inspector Carter had acted very moderately, and that Constable Twohy did his duty in shooting when ordered to do so. The Crown counsel pretended to be very anxious to have informations laid against the guilty policemen, but they were removed refused to grant them.

At Nengah a tenant named McCork was evicted by Mr. Henry Eustace, from his house and farm. The police then poured paraffin oil on the buildings and burned them. A house will be built by the "Tenant's Defence Association" or McCork's estate.

The tenants of Mr. E. Quinn, in Waterford Co., have been allowed a further reduction of 15 per cent. The rents had been, formerly reduced to nearly the poor law valuation. In Mitchelstown, Cork Co., Mr. Young has reduced the rents 30 per cent, and Lord Butler has reduced the rents at Glenree 20 per cent.

Confederacy with the usual cruelty. The tenants had removed their property expecting this, and there was no resistance. The total number evicted here now reaches eighty-four families. In Tipperary also a large number of tenants of Mr. Smith Barry have been served with eviction notices.

It was stated that Dr. Magee, the Protestant Bishop of Peterboro, had taken shares in the landlord syndicate for the eviction of the Irish tenantry. His Lordship, who is one of the most able among the whole Protestant episcopate, has no sympathy with the oppressors of Ireland, and he has written an indignant letter to the papers in which he states that the assertion is an "absolute falsehood with out grounds or excuse," and that "he does not belong to any such association."

M. Wyndham, Balfour's Secretary, has

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sent a written apology to Mr. Carey, M. P., for having attributed to him words spoken by some-body else. This is creditable to Mr. Wyndham. Mr. Balfour should follow his example by apologizing for all the falsehoods which have been proved against him.

Mr. Sexton has devoted the £500 recently received by him from a Belfast Orange paper as a solatium for liberal national purposes. £300 goes to the Tenants' Defence Fund and 200 to the Registration Fund of West Belfast, for which the eloquent and generous orator sits.

The police in various parts of Ireland have been distributing circulars for the purpose of advertising the land purchase scheme for the benefit of the landlords. There was considerable wandering as to who employed them in this unusual work till a second lot was distributed dated from the Chief Secretary's office. The Government is very paternal towards the landlords whereas it even goes into the advertising business in their behalf.

In his speech at Nottingham on the 17th inst Mr. Parnell spoke of the Tenants' League. He said this was by far the greatest and most powerful peaceable movement ever organized in Ireland or any other country. Although Ireland was tranquil, she was not appeased. She did not submit. On the contrary, the people's dislike of the Government was tenfold more intense for the experiences of three years of coercion. But the country, though it did not yield, was tranquil because of the faith it had in the assurances of Mr. Gladstone that a triumphant Liberal party would soon give it its legitimate freedom.

Mr. Parnell would not say that it would be impossible to govern Ireland by mere coercion, but Balfour's mixture of coercion and constitutionalism would never succeed. Mr. Balfour had made several mistakes. Among these was that he had neglected to provide for arrears of rent and for the restitution of evicted tenants. This had led to the formation of a new agrarian movement which would sweep Balfour and his props away as chaff is swept before the whirlwind.

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Mr. Parnell writes that all the talk about a Protestant minority being animated by a spirit of hostility to an Irish Parliament and opposing it, or Catholics opposing Protestants, is fallacious.

A BEGGING LANDLORD.

Mr. O'phart is one of those landlords, so numerous in Ireland, who received for so long exorbitant rents from his tenants, which were far beyond the value of the property, and who insisted on an increase of rent for every improvement which was made thereon at the expense and toll of the unfortunate tenantry. Three thousand pounds per annum is the amount at which his rents were estimated, which had to be paid by the labor of the tenants in England or Scotland, whereas the property itself would not produce that sum, and still the buildings, for the occupation of which the tenants had to pay so exorbitantly, were the fruit of their own toil.

The time came when it was absolutely impossible to pay the amount demanded, and Mr. O'phart refused all reduction or arbitration, and an exterminating campaign against the tenantry was the consequence. In this campaign he was, of course, assisted by the forces of the Government at the public expense. The houses of the wretched people were torn down and themselves were turned off the bleak farms which they had reclaimed from an unproductive condition.

The tenants on the O'phart estate combined to pay no more of these exorbitant rents, nor any rent at all until a fair reduction be made, and it was recently reported by cable that they had yielded, having agreed to pay the full rent. This, however, is not the case. They have submitted to cruel eviction rather than yield to the extortion, and the latest news is that, instead of having gained a victory, Mr. O'phart is on the verge of bankruptcy. So much so that the Duke of Abercorn, in his capacity as Chairman of the "Donegal Central Committee" of the Irish Defence Fund, has actually written a begging letter to the "loyal people of Ulster" to make a contribution from every county to Ulster for his support.

The Duke of Abercorn says in this letter: "A moderate contribution from each Ulster County is required. I have been asked to undertake the present duty of writing to you. It is not a pleasant one, but it appears to me that it would evince a great lack of forbearance to refuse aid to a man who has been attacked in a most shameful manner when assistance afforded at the present time might be the means of producing a crisis in a struggle which, under the circumstances, may be prolonged indefinitely."

The letter also states that Mr. O'phart had maintained the fight against his tenantry almost single handed, without appealing for help, although several persons had "generously" collected moneys to aid him. It appears that besides what the Government spent for Mr. O'phart, about £9,000 were collected to aid him in his inhuman work during the last three years, but that it has been expended in destroying the property of his tenants, and more is needed now to rescue him from a ruinous and ruinous condition. It would be surely much cheaper for him to come to reasonable terms with his tenantry than to continue such a warfare; but this ending of the dispute such landlords as the Duke of Abercorn do not desire to see. With such combinations against the tenantry, it was high time that the tenants of Ireland should form a "Tenants' Defence Association" to counteract the extortions which have been practiced. It is to be hoped that the Duke of Abercorn's appeal will be coldly responded to, and as in the face of the new combination of the tenantry, the landlords who are expected to contribute may find enough to do on their own estates, to keep up their own extortions, it is very probable that the appeal will be coldly met, and that Mr. O'phart may be forced at last to do that act of justice which he has hitherto refused to perform.

It was well said by Mr. Biggar at the Monaghan Convention of the Tenants' Association that "when the landlords see that the tenant farmers have at their disposal a large sum of money they will be very slow to act tyrannically towards the tenants of their particular estates."

THE NEW CHIEF JUSTICE OF IRELAND AND HIS VICTIM.

Simultaneously with the announcement that Mr. Peter O'Brien, Attorney-General for Ireland, had been appointed Chief Justice for Ireland, it was announced that Sir Michael Morris received the English Law Lordship rendered vacant by the death of Lord Fitzgerald. It was Sir Michael who, when trying the case of Wm. O'Connell before the Court of Crown Cases Reserved, said that Mr. Wm. O'Brien had "attempted to do indirectly what the judge had decided should not be done directly," and who others rebuked Mr. O'Brien for "slandering the lives of the accused." According to United Ireland the opinion was freely expressed in the hall of the four Courts that Sir Michael intended to "play Peter in his judgment, until he was modified by a promise of the splendid vacancy in the House of Lords." There was good reason to believe that Chief Justice Morris would have shown up the Attorney-General's infamous proceedings such a light that Mr. Wm. O'Connell's sentence would have been quashed, but as the matter turned out the sentence was confirmed; but even so Chief Justice Morris voted for acquittal. The proceedings are, at all events, ill-calculated to restore confidence in the administration of the law; but even though the judgment of the lower Court has been confirmed, the moral victory was won by the accused. The majority of the judges were for confirming the sentence of ten years' penal servitude, but four judges out of nine were for the liberation of the prisoner, and these four are greatly above the majority in influence and reputation. They were the Lord Chief Baron, the Lord Chief Justice and Judges Andrews and Johnson. The majority consisted of the junior judges Murphy, O'Brien, Holmes, Harrison and Gibson.

Mr. O'Brien's appointment to Chief Justice Morris' place, and as an evident reward for his flagrant violation of the first principles of justice, is properly regarded in Ireland as an evidence that the Government takes a heavy toll of the Bench should be above suspicion of partisanship.

The Dublin Government press derived great satisfaction from some expressions

GRATEFUL-COMFORTING.

English lawyer, in which he praised the course of Judge Gibson in regard to the trial, while speaking at a meeting of the Protestant Home Rule Association. They drew the conclusion that in Mr. O'Connell's judgment, judicial proceedings in Ireland are in general conducted in the most unimpeachable and pure manner. On learning that such an interpretation was put upon his words, Mr. O'Connell lost no time in letting the public know his sentiments in the matter. He published in the Standard Independent a letter addressed to Mr. Mandella, M. P., acknowledging that he had praised Judge Gibson's conduct as far as he was a witness of it, but that his approval went no further than that; and as to the way in which the prosecution was conducted by the Crown he says:

"I denounced and explained the way the jury was packed and selected by those representing the Crown. The mode the jury was selected at Maryborough was done in the most open way. Man after man was ordered to stand aside, against whom there was nothing to be said, except, perhaps, that they were Catholics. This elicited the most indignant protests from many of the jurymen, who were men of position in the county, and obliged to attend at the county town whenever a new jury was called, with the full knowledge that they would be objected to by the Crown, directly their names were called. The result of what I saw, is that trial by jury so selected can best be called trial by twelve men selected by the Crown and presided over by a judge."

The Coroner's jurymen which were so jubilant over Mr. O'Connell's original statement observe a discreet silence in regard to this explanation.

We presume that while the Salisbury Government last the sentence imposed on Wm. O'Connell will be carried out with the greatest rigor, but it is impossible that when the trial is over, the whole of the farcical proceedings should not be annulled. The vicim of the new Chief Justice will not have very long to suffer the hard fate to which he has been consigned.

THE KEY TO HEALTH.

BURDOCK BLOOD BITTERS

Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, St. Vitus' Dance, Erysipelas, Scrofula, Fluctuating of the Stomach, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

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No Female Should be without Them.

Dr. Morse's INDIAN ROOT PILLS

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Ayer's Hair Vigor

CHAS. T. GLASS, ESQ., B.A. Barrister, City.

WE, THE UNDERSIGNED RATEPAYERS of the No. 4 Ward, knowing that important matters permanently affect the financial and other interests of the city must be considered and dealt with during the coming year, rendering necessary the election of men of known ability and tried honesty, and having been thoroughly acquainted with the long residence in the Ward, with your integrity and ability, respectfully request that you allow yourself to be placed in nomination for election to the Council from No. 4 Ward, and we hereby heartily pledge our votes and influence.

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Prof. Loissette's MEMORY

MONEY FOR ALL

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"TALLY HO" LIVERY.

THOMAS D. EGAN, Catholic Agency, 21 Barry St., New York.

THOMAS D. EGAN, Catholic Agency, 21 Barry St., New York.

To the Members of the C. M. B. A. Many Presidents are now taking their places as Chairmen...

TO MEMBERS OF THE C. M. B. A. AND OTHER CATHOLIC ORDERS.

DO YOU KNOW? How to make a motion? When a motion is in order? What motions cannot be made?

Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month...

C. M. B. A.

In our list of officers of St. Catharines Branch a mistake was made. The Finance Secretary was made...

Another New One.

DEAR SIR AND BROTHER—On Monday evening, 23rd inst., I had the pleasure of instituting Branch 14 at Niagara-on-the-Lake...

The worthy President, Rev. Father Shanahan, P. P., at the close of the proceedings, invited the officers of the new Branch and their visiting brethren...

OPICERS. President, Rev. Thomas S. Shanahan. First Vice-President, George Green. Second Vice-President, William Walsh...

New Branch.

S. R. Brown, Esq. : Dear Sir and Bro.—In accordance with instructions, I organized Branch No. 15 at Waterloo, Ont., on Saturday, Dec. 7th...

Resolutions of Condolence.

At the regular meeting of St. Mary's Branch, No. 61, on Wednesday, Dec. 18th, the following resolutions were unanimously adopted:

Re-union in Montreal.

The eve of the Epiphany will be a red letter day in the history of the Catholic Mutual Benefit Association in Montreal...

Election of Officers. Branch 25, Cayuga. Spiritual Adviser—Rev. P. M. Burdon. President—John Farrell...

Branch 91, Alliston. Chancellor—J. Hart. President—F. O'Callaghan. First Vice-President—P. Devoy...

Branch 10, Hamilton. President—E. Jerome Free. First Vice-President—E. F. Annerby. Second Vice-President—J. P. Falter...

Branch 35, Toronto. President—Rev. J. H. Hand. B. D. First Vice-President—M. Kelly. Second Vice-President—John Bonner...

A SECRETARY'S FIDELITY.

Montreal Gazette, Dec. 28. It is generally thought that a secretary's position is anything but one in which the leading feature is gratitude...

DEAR SIR—We, the members of the St. Patrick's Total Abstinence and Benefit Society of Montreal, are most desirous to express our respect for you as a fellow member...

BAZAAR

IN AID OF THE HOTEL DIEU OF ST. JOSEPH, WINDSOR, ONT.

Name of Purchaser:

P. O. Address:

N. B.—This Coupon, with money, is to be sent by Registered Letter to REV. DEAN WAGNER, P. P., WINDSOR, ONTARIO.

knowledge, however, had quietly we may express our feelings. I would like to request your acceptance of this silver tea and coffee service...

CHRISTMAS IN INGERSOLL

The feast of Christmas was celebrated in Ingersoll with more than ordinary grandeur and it will be regarded by the Catholics of the town as an epoch in the parochial history. The altar was magnificently decorated by the Sisters of St. Joseph...

High Mass was celebrated by Rev. Joseph P. Murphy, P. P., who also preached an impressive sermon on the birth of Christ. The choir rendered in excellent style Lambillotte's grand Mass, and were assisted by a splendid orchestra...

XMAS AT SMITHVILLE

Special to the CATHOLIC RECORD. The improved appearance of our modest little church was a agreeable surprise to us on Xmas morning. The reason is that it has been renovated and repaired inside...

A USEFUL WORK.

SANT ALONISUS SOCIETY MANUAL. Compiled by the Rev. Fr. J. J. O'Connell, and published by the Rev. Fr. J. J. O'Connell, P. P., 50, 52 and 54 Barclay Street, New York.

BIRTH.

In London West on the 22nd inst., the wife of R. J. Kearney of a son.

hang down their heads in shame, as some do because they, through their own fault, perhaps, do not know their faith and consequently cannot give a reason for it.

TEACHERS WANTED.

FOR CATHOLIC SEPARATE SCHOOLS: holding 2nd or 3rd class certificate; applying for position as teacher of English, French, Latin and Character; also qualifications; salary \$300 per year. Address JOHN P. WELLS, Gordon P. O.

FOR THE MOUNT CATHOLIC SEPARATE SCHOOL FOR THE YEAR 1890.

Female teacher for the R. C. school for the year 1890. Female preferred; salary \$300 per year; one capable of paying organ and teaching choir, preferred. Address JOHN P. WELLS, Gordon P. O.

YOUNG LIBERAL CLUB OF LONDON.

ERASTUS WIMAN, ESQ., will deliver an address under the auspices of the above club in the GRAND OPERA HOUSE, LONDON, JANUARY 11th, 1890.

"A FORTUNE FOR CANADA"

Mr. Wiman will also explain what is meant by "Canada's Union." Ever-body welcome. GEO. H. BELTON, Secretary.

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A High Class Institution. Excelled by none. Graduates everywhere successful. For particulars and circulars apply to the Principals, G. J. BRAN, B. A. ; Peterboro, Ont. J. J. ROONEY.

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EDUCATIONAL.

ST. JOSEPH'S ACADEMY.

Under the Direction of the Sisters of the Holy Names of Jesus and Mary, AMHERSTBURG, ONTARIO.

The educational establishment highly recommended to the favor of parents anxious to give to their daughters a solid and useful education. The school is in its second year, comprising ten months' course at the beginning of September and ending in the month of June.

TERMS: HALF YEARLY IN ADVANCE. Board and tuition, per annum, \$75.00. Dress and pocket money, \$10.00. Washing and Bedding, \$10.00. For further information, apply to the Sister Superior.

ASSUMPTION COLLEGE, SANDWICH, ONT.

The studies embrace the Classical and Commercial Courses. Terms, including ordinary expenses, \$150 per annum. For particulars apply to the Rev. Denis O'Donnell, President.

ST. JEROME'S COLLEGE, BERLIN, ONT.

Complete Classical, Philosophical and Commercial Courses, and Shorthand and Typewriting. For Further particulars apply to Rev. L. FUSCINI, C. R., D. D., President.

ST. MICHAEL'S COLLEGE, TORONTO, ONT.

In affiliation with Toronto University, under the special patronage of the administrators of the Archdiocese, and directed by the Basilian Fathers. Full Classical, Scientific and Commercial Courses. Special courses for students preparing for University matriculation and non-professional certificates. Terms, when paid in advance: Board and tuition \$150.00 per year. Half boarders \$75.00. Day pupils \$25.00. For further particulars apply to Rev. J. R. TEEFY, President.

ACADEMY OF THE SACRED HEART, LONDON, ONT.

Conducted by the Ladies of the Sacred Heart. Locally unrivalled for healthiness, offering peculiar advantages to pupils even of delicate constitution. Air bracing water and pure food wholesome. Extensive grounds afford every facility for the enjoyment of vigorous recreations. System of education thorough and practical. Educational advantages unsurpassed. French is taught. Free of charge, not for profit, but practically by conversation. The Library contains choice and standard works. Literary excursions are held monthly. Vocational instrumental music form a prominent feature. Musical and dramatic societies, sewing societies, and other societies, are held in connection with the school. The distance to the separate school very great, and necessity compelled the adoption of this course. These children were sent home because they were Catholics. Was it a question of race? No. The parents owned no real estate. What then was the cause of such cruelty? Ask the London public school board. Ask Inspector Boyle. Was this justice? Possibly. But was it generosity?

ST. MARY'S ACADEMY, WINDSOR, ONTARIO.

This institution offers every advantage to young ladies who wish to receive a solid, useful and refined education. Particular attention is paid to vocal and instrumental music. Board and tuition, per annum, \$100.00. For further particulars apply to the Mother Superior, Box 303.

CONVENT OF OUR LADY OF LAKE HURON, SARNIA, ONT.

This institution offers every advantage to young ladies who wish to receive a solid, useful and refined education. Particular attention is paid to vocal and instrumental music. Board and tuition, per annum, \$100.00. For further particulars apply to the Mother Superior, Box 303.

WINDSOR, ONT.

At the regular meeting of St. Mary's Branch, No. 61, on Wednesday, Dec. 18th, the following resolutions were unanimously adopted: Whereas, it has pleased Almighty God, in His infinite wisdom, to call from amidst us our much-esteemed and worthy brother, John Kelly, and by his death the Association has lost a devoted member...

RE-UNION IN MONTREAL.

The eve of the Epiphany will be a red letter day in the history of the Catholic Mutual Benefit Association in Montreal. On that day, Sunday, January 6th next, the various Branches of the Association will assemble at the cathedral at 3 o'clock in the afternoon, under the auspices of Branch 25, the parent Branch of the Association, when a grand religious demonstration will take place. His Grace Archbishop Fabre will preside, and will give a solemn benediction. And sermons will be preached to the members in French and English. The money to be collected will be for the occasion, which promises to be one of the most solemn religious demonstrations seen here for a considerable time.

BAZAAR IN AID OF HOTEL DIEU OF ST. JOSEPH, WINDSOR, ONT.

LIST OF PRIZES TO BE DRAWN ON JANUARY 18th, 1890. 1. From Archbishop Walsh, of Toronto, a beautiful Madonna (oil), the gift to His Grace from His Eminence Cardinal Bonaparte. 2. Very Rev. Bishop of Toronto, \$25 in gold. 3. His Honor Mayor, Windsor, \$25 in gold. 4. Hon. Senator Casselman, Windsor, \$25 in gold. 5. The Ursuline Nuns, Chatham, a beautiful oil painting. 6. Mother Superior-General of the Hoehelaga Convent, a beautiful ivory worth \$25. 7. Benzie & Co., N. Y., a fine old oil painting, the Martyr oil-ceraph. 8. Alderman Patrick Egan, Windsor, \$10 in gold. 9. H. Beaulieu, Montreal, framed Madonna of the Ursuline Nuns. 10. Alderman John Harman, marble dealer, Windsor, a marble top table. 11. J. J. Rochelle, mercery tailor, Windsor, \$10 in gold. 12. Bradley Brothers, watch-makers and jewelers, Windsor, a fine silver pitcher and tray. 13. Victor M. Gaultier, stationer, Windsor, beautiful lady's toilet set. 14. Dr. Joseph Longme, Windsor, \$10 in gold. 15. St. Mary's Academy, Windsor, hand-sand cushion. 16. A nice table cover, crazy work. 17. A nice table cover, crazy work. 18. St. Joseph's Academy, Amherstburg, wax cross under glass. 19. Dennis Rocheleau, merchant tailor, Windsor, under glass. 20. A large oil painted photograph of Leo XIII., framed, brought from Rome. 21. W. J. McHugh, mer. Windsor, \$10 in gold. 22. Mrs. Jos. Kilroy, Lincoln, Neb., U. S., a case of oxydis silver. 23. A nice table cover, crazy work. 24. Wm. Harman and Geo. Baby, Windsor Bottling Works, \$10 in gold.

TICKETS, 25 CENTS. BOOK OF FIVE TICKETS, \$1.00. 1. The person who will send the largest sum of money of tickets sold, or otherwise collected (such sum not being less than \$25), will receive from Windsor's printer, a beautiful, framed, worth \$10. 2. All successful competitors, who send in not less than \$25, will receive another nice gift. 3. All persons who purchase or who send one of our book of tickets will receive a list of the lucky ticket holders a few days after the drawing.

KNABE PIANO FORTES

UNRIVALED IN TONE, TOUCH, WORKMANSHIP AND DURABILITY. WILLIAM KNABE & CO., BALTIMORE, 22 & 24 East Baltimore Street. NEW YORK, 145 FIFTH AVENUE. WASHINGTON 817 A ST. S. P. O. GEORGE C. DAVIS, DENTIST, ONTARIO, Dundas Street, four doors east of Richmond. Vitalized air administered for the painless extraction of teeth.