

The Catholic Record.

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

VOLUME 9.

LONDON, ONTARIO, SATURDAY, JANUARY 1, 1887.

NO. 429.

NICHOLAS WILSON & CO
186 Dundas Street,

Tailors and Gents' Furnishers.

FINE AND MEDIUM WOOLLENS A SPECIALTY.

INSPECTION INVITED.

AN OPEN LETTER TO HON. C. F. FRASER, FROM MR. J. L. P. O'HANLY.

MR. DEAR SIR:

Ottawa is the only town of Ontario where Catholics are a majority. It is also the only town on this continent where the minority rule by law. The population is as follows:—

Date.	Cath.	Pro.	Total.
1851	4,708	2,962	7,670
1861	8,267	6,402	14,669
1871	12,735	8,510	21,245
1881	16,901	11,521	28,422

MUNICIPAL HISTORY.

In 1864 an act passed incorporating Bytown as the City of Ottawa. The division into wards was so "errymandered" that three wards were assigned to the Protestant minority, while the Catholic majority were hired in the remaining two. The new council stood in the proportion of three Protestants to two Catholics, the reciprocal of the ratio of the relative populations; and this ratio has been pretty generally maintained ever since, any of the Protestant wards only rarely electing a Catholic. The first official act of the new council was the selection of a Protestant mayor. While the selection of the Chief Magistrate was vested in councils we have only one Catholic mayor. The second official act was the dismissal of every Catholic employee of the Corporation substituting Protestants in their places. This exclusion has been pretty closely followed ever since. The permanent employees appointed by the Corporation now in office, with salaries of \$600 and upwards, consist of fifteen Protestants, with aggregate salaries of \$17,840, and nine Catholics with \$7,460. Though the Irish Catholics constitute about a fourth of the population, they receive of this the municipal sum of \$840. Besides this the council indirectly control the expenditure of the Collegiate Institute, as they appoint the trustees, amounting to \$8,000 for teachers and others, all Protestants, I am informed. No exception is taken to the incumbents, it is only the system is criticised.

BELFAST AND OTTAWA COMPARED.

In the proceedings of the Royal Commission on the Belfast Riots, the town clerk, Mr. Black, under oath testified that the population of Belfast is between 225,000 and 230,000, of whom 100,000 are Catholics, that the municipal council consists of 40 members, 10 Aldermen and 30 councillors. When asked how many of these 40 are Catholics, his reply was characteristic—a black record "not one." Nor could he name a single employee above the status of a common laborer under the corporation. Is this a fair specimen of British Protestant toleration and liberality?

It was further sworn that there are in Belfast four elective boards, viz., the municipal, the water, the poor, and the harbor; and in these four boards there is just one Catholic. Ottawa is not quite as far advanced as the "modern Athens," but what with its annexation and other schemes, it is on the high road to perfection; and if it is not afraid of a will eminate, a majority of our separated brethren, of whom the *Free Press* is a distinguished and shining light.

EDUCATION.

Under the old regime the whole children were educated together. With the new dispensation came separate schools for the majority, which seems contrary to the law as understood. The high schools are supported by the whole people. Previous to 1874 the majority here had not a solitary representative on the board, and since then are only allowed two out of six.

A SECOND "ERRYMANDER" ATTEMPTED.

Alarmed at the encroachment of the "popery" on their sacred preserves, the ascendancy faction of the dominant minority conceived, in 1874, the brilliant idea of a second hull of ward redistribution, which, if consummated, would insure their ascendancy for another half century. The proposition, which was within an ace of being carried, was neither more nor less than the re-arrangement of the three original Protestant wards into five and to leave the two Catholic wards undisturbed. This would give the Protestant minority fifteen aldermen and the Catholic majority six. The scheme was barely frustrated through the manly courage, sturdy honesty and fine sense of justice of Alderman Brown; and you may be sure that his treachery to the noble cause of Protestant ascendancy will not soon be forgiven. They persisted to the extent of appealing to the Government that ten constituted two thirds of sixteen.

THE NEXT MOVE.

Nothing daunted at their recent failure, like brave and resolute Spartans, they lost no time in setting about a new scheme. They hit on the ingenious device of annexing New Edinburgh, which did not require the two-thirds vote, and the silly "Popish" geese fell into the trap. None object to the annexation on far terms, nor can the villagers be content in their endeavors to secure the most favorable terms of admission. The council appointed a committee to confer with the village guardians as to terms of union. The vice-regal suburb

insisted on being admitted as a ward with full representation, if approved by a plebiscite of their ratepayers.

Population of each Ward and New Edinburgh:—

	1861.	1871.	1881.
Victoria	2,669	3,089	2,962
Wellington	2,348	3,166	3,688
St. George	2,337	3,474	4,527
By George	3,830	5,138	4,959
Ottawa	3,581	5,638	6,573
New Edinburgh		694	1,603

In 1871 there were in the village 195 Catholics, and 173 in 1881.

PROCEEDINGS IN COUNCIL.

When, after ratification at the village poll, the scheme came up for final decision in the council, all the Protestants voted for, and every Catholic *contra*. The vote stood eight for and seven against; the Mayor—a Catholic of pure Scottish lineage than yourself—voting with the minority, resulted in a tie, and his casting vote secured its defeat for the nonce. Notice of reconsideration was forthwith given. In the meantime, threats and blandishments, abuse and "baiting holings" were vigorously piled on the recalcitrant mayor, hope and fear appealed to and a vaulting ambition stimulated, with the result that our weak kneed mayor at the critical moment capitulated, surrendered at discretion, opened his gates, and handed over the keys of the citadel without striking a blow in its defence. Indefensible as the conduct of the mayor, that of Mr. George O'Keefe is still more reprehensible, and if all I hear is true, for the successful man, nor yet an angel, could play an intelligent, thinking people, jealous of their rights and watchful of their liberties, such fantastic tricks with impunity. The most extraordinary feature of the whole proceedings is the inexplicable conduct of the aldermen for Wellington Ward. Ever since that ward became the most populous they have been continually crying out for increased representation, yet they, one and all, voted for the admission of a population less than a sixth of Ottawa and an eighth of Wellington Ward. By this increase of Protestants they expect to have two thirds for another distribution scheme, for it will give twelve Protestant aldermen to six Catholics.

APPEAL TO THE LOCAL GOVERNMENT.

The wronged and oppressed majority appealed to the local government for protection as a court of last resort. In the hands of honest, intelligent advocates, the case is so clear, just and equitable, that it would be difficult to conceive any fair minded, unbiased person deciding against; and so thought the Ontario Government. The best evidence of their acquiescence is in their allowing the time fixed by law for issuing the annexation proclamation to lapse. The same tactics which proved so successful to coerce and intimidate the mayor were piled with like effect on the still more weak kneed Liberal Government. The heaving of the "Protestant horse" or rather the braying of the ignominious animal which struts, poses and parades in the hide of that once stately, but now happily defunct steed, frightened the government into an ignominious retreat, and so disconcerted their equanimity that they lost their heads, as is evident from the commission of an illegal act, a truly edifying example for ministers to set the populace to obey and revere the laws. The attempt at apology is too thin to deceive an unwashed neophyte. It is incredible that the temporary indisposition of one member of the cabinet would not only bring the whole machine to a standstill, but that the doctrine accepted ingeniously disguised with the green mantle of "Home Rule" to extract the gullible Irish shilling, which assigns the government a passive agency, only for giving effect to the wish of the interested parties without any opinion of their own. The manifest design of the Legislature in imposing this duty on the executive was to allow the wide discretion in the exercise of the prerogative in doubtful or unjust cases like the present. Why, then, was not the annexation proclamation issued within the time fixed by law? The question admits of only one rational, intelligible answer—the government ruled against the project, and afterwards in the face of their own decision and convictions yielded to the clamors of bigotry. True Liberals, who set principle above place, would march onward in the path of duty, heedless of abuse and misrepresentation, and submit, if need be, to a thousand defeats rather than abandon a just cause or tarnish their reputations. The *Ottawa Free Press*, in veiled phrases, like the Delphic oracle, hints that an aspirant for the Carleton R-gistrarship guarantees the government immunity if they, in their turn, guarantee him the coveted prize. In other words this place-hunter carries in his breeches pocket the Catholic vote of Ottawa to be bartered in his own interest, for that is the only legitimate inference which can be drawn from the organ's mutterings.

REPRESENTATION IN THE CABINET.

Whatever the attitude of your colleagues, it does appear to me that resignation was the only honorable and dignified alternative left you, assuming that you are in fact as well as in name the representative in the Cabinet of Ontario Catholics. I respectfully submit that your co-religionists are entitled to a full and candid explanation of your course on this important question; and I confess my surprise and disappointment that you have not deigned to do so long before this. With your apparent dereliction, it is imperative that they should learn from your own lips how far you practically represent them in the Cabinet as special guardian of their menaced rights and liberties. How many more surrenders to bigotry may not be made? Mr. Mowat's letter is far

from reassuring, particularly where he impresses his rev. correspondent of your many Presbyterian "cousins, uncles and aunts." Besides the general interest which I in common with the rest of my countrymen have in this matter, there are specific reasons which justify me in intruding, I hope without offence, this important question on your attention.

FIRST REASON.

During the electoral campaign of 1878 Mr. Ellis, then of Prescott, now superintendent of the Welland Canal, came to my house to solicit me to go to South Grenville in support of the Opposition candidate. In declining his request I said substantially as follows:—"Mr. Ellis, than I there is not in the Dominion another more earnest in his opposition to the Mackenzie Government, or more willing to lend a hand in their overthrow. Yet, if the issue of the contest depended on my going or not I would still refuse. Because, as you are aware, there are in Ontario but very few constituents where a Catholic has any interest in your election. South Grenville is one of these few. That riding is represented in the Local by Mr. Fraser, who makes a very creditable representative of his class; and though I believe Mr. Fraser is no friend of mine, yet I could not conscientiously go, lest my so doing should tend to weaken his hold on the constituency. This is why I cannot go and can only stand. I had reason to believe that your friendship was of the 'over the left' kind; and that you were instigating the drunken vipers of the Toronto Tribune to slander and misrepresent me. Nor was I unmindful that while in 1875 you were perigrinating from "Dan to Beer-heba," soliciting my countrymen to vote for your Protestant candidates, you refused point blank the invitation having for its guest and go with him to Inverhuron to fit the Russell convention in getting the nomination for O'Hanly. Your telegram to Mr. Cameron, refusing to come, now lays before me; and it was his belief that if you had come I would have secured the nomination—I may add, that he felt more annoyed at what he designated your treachery than I did.

SECOND REASON.

In the "Fall" of 1882, the Hon. John O'Donohoe and Mr. F. Boyle came to Ottawa to organize for the local elections, to consult me about the conduct of the campaign, and enlist my active co-operation. (I may remark *en passant* that in 1879, with the defeat of Mackenzie still ringing in our ears, my counsel of stilling as Liberals, no opposition to the local government, prevailed). For many years previously, Mr. O'Donohoe and I acted in complete accord on public questions generally. We held views absolutely identical and worked in perfect union in every agitation having for its aim the amelioration of the status of Irish Canadians and the practical recognition of their equality as citizens. From our previous relations it was not unreasonable that Mr. O'Donohoe should calculate on my sympathy and support. After hearing my friend's programme, I spoke to the following effect:—"While I entertain no great love or admiration for the Mowat Government—with its timid, 'shilly-shally' policy, as witness the annual shirking at its Irish Canadian and the practical recognition of their equality as citizens. From our previous relations it was not unreasonable that Mr. O'Donohoe should calculate on my sympathy and support. After hearing my friend's programme, I spoke to the following effect:—"While I entertain no great love or admiration for the Mowat Government—with its timid, 'shilly-shally' policy, as witness the annual shirking at its Irish Canadian and the practical recognition of their equality as citizens. From our previous relations it was not unreasonable that Mr. O'Donohoe should calculate on my sympathy and support. 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THE CATHOLIC RECORD

Published weekly at 400 THE CANADIAN ST. LONDON, ENGLAND. Editor: JOHN F. COFFEY, M.A., LL.D. Editor: THOMAS COFFEY, FUR AND FROG. General Agents: Messrs. Donat Crowe and Lake King. Ottawa Agency: P. J. Coffey, General Agent, 74 George St. Rates per Annum—One Copy, \$2.00; Five Copies, \$10.00; Ten Copies, \$18.00. Payment in advance. Rates of Advertising—Ten cents per line in insertion. Approved by the Bishop of London and recommended by the Archbishop of Westminster, the Bishops of Ottawa, Hamilton, Toronto, and Peterborough, and leading Catholic Clergymen throughout the Dominion. All correspondence addressed to the Publisher will receive prompt attention. Letters must be paid in full before the paper can be stopped. Persons writing for a change of address must invariably send in the name of their former post office.

Catholic Record.

LONDON, SATURDAY, JAN. 1, 1887. A GLORIOUS TRIUMPH.

We have the hearty satisfaction of announcing, just as we go to press, that Mr. Mowat has literally swept the Province, and that his majority in the new legislature will aggregate about thirty.

THE NEW YEAR AND THE OLD.

We begin to day a New Year, and a happy year we trust it will be for this entire country and for the whole human family. The year that has just closed has indeed been an eventful one. Europe has been in a peculiarly perturbed state, and the New Year may witness the bursting of the volcano whose rumblings were so often heard in 1886. Russia is in a specially unsettled condition, but her statesmanship and diplomacy, being of a higher order than that of any of the other great powers, she has not fallen into any hasty action in the development of her policy, European or Asiatic. To reach and acquire Constantinople, to assail and overcome the unspcakable Turk, these are the main purposes of Russian policy in Europe. To obtain a strong footing in Afghanistan, and by this means open a road to India's wealth, would likewise seem to be the present design of the Russian movement in Asia. The development of this policy, the furthering of this design, must inevitably lead to one of the most gigantic struggles the world has ever yet witnessed. Russia or Britain must perish in the contest for supremacy in the east.

In Britain the year has been a very remarkable one, even for that country. A change of government took place at the very opening of the twelfth month. Mr. Gladstone superseding Lord Salisbury as Premier. The Home Rule Bill for Ireland, introduced by Mr. Gladstone on the 8th of April last, will forever mark his Premiership and make his administration memorable. This bill was rejected, and on an appeal to the country the administration sustained a reverse. Still the Conservative Opposition did not attain a majority, and succeeded to power only on the sufferance of the Liberal Unionists, who are themselves less numerous in the present than they were in the last Parliament. No doubt is entertained by thinking men, not alone in Britain but throughout the world, that Mr. Gladstone's remedy for Irish wrongs and for British misadventures and misfortunes must be speedily applied or the empire suffer untold dangers and calamities.

In France the year was troubled and turbulent. The anti-religious policy of the radical legislative majority took more definite shape, and a very offensive School Law was passed looking to a more complete effacement than ever of religious influences from the educational system of the country.

In Germany the year was peaceful and fairly prosperous. The Government seems more and more disposed, notwithstanding its hesitancy as to details to come to a lasting arrangement with the Vatican as to the status of the Catholic Church in its Prussian dominions. The relations between France and Germany have been far from friendly, and the year closed on both countries ready at a moment's warning to rush into each other's throats. The American of Dec. 11th said of the situation in both those countries:

France and Germany through their military authorities have been comparing arms, and each finds the other far superior in effective force and in the outfit made to secure effectiveness. Each of these countries is crushed by the weight of military taxes and forced military service. Yet each craves for more men, bigger guns, a costlier military budget. Von Moltke tells the Reichstag, that he sees a great chasm opening in Central Europe, in which Germany will be engulfed unless great sums of money and new corps be voted for additional defence. And all these costly preparations for a possible war are on account of a couple of insignificant provinces, which are not worth a tenth of the money wasted on soldiers, artillery and forts since 1871, by both countries. Never were accessions of territory found more costly.

It is impossible to avoid having some sympathy with the Social Democrats of Germany, in view of these ruinous follies of Bismarck, Von Moltke and their cohorts. They are the only party in Germany which profess no agreement with the false patriotism of conquest and forced retention of provinces. Were they to come into power they would leave Alsace and Lorraine to follow their predilections, still, after fifteen years of annexation, are still decidedly French. And they would abolish the military conscription which wastes the best years of the lives of young men in the infantry and the vices of the barracks and drives myriads across the Atlantic to escape the conscription.

Both countries are certainly suffering greater evils from the armed paces they now have than a sanguinary war could inflict. The struggle that must take place before long between these powerful nations will be one truly desperate, but it will solve the future of each as a great power.

Italy has been seeking to play at radicalism on a smaller scale than the French republicans adopted. The government of the peninsula is literally led by the nose by the Masonic coterie, and is as ridiculous an administration as to day exists anywhere. The situation of the Holy Father is growing daily more and more painful, and little doubt can be entertained that the Italian government condones at the settled purpose of the radical atheists to drive him from the eternal city.

Events elsewhere in Europe do not call for any particular mention, except, perchance, the crisis in Bulgaria, which is, however, but part of the great Eastern drama in which Russia and England bear principal parts. Coming to America we see our republican neighbors in the full enjoyment of the blessings of free government. The labor problem has come up for prominent and active discussion with much benefit to the interests of the toiling masses. The grinding tyranny of monopoly must soon receive a check that will bring about an equalization in some measure of the earnings of rich and poor. The latter at present pay the taxes, build the houses, and construct the roads of the country. It is not consonant with our ideas of civilization that they should be reduced to the helplessness and misery of slaves. The toilers are free men and the commonwealth must see that they become so fully in fact, as they are now in name. The Cleveland administration has suffered severely during the twelvemonth past in public estimation, as will be seen by the comparison between the Congress elected last November and that returned in November, 1884.

The next House of Representatives, (omitting the vacant seat in Rhode Island), will contain 168 Democrats, 152 Republicans, and 4 Independents, giving the Democrats a clear majority of 12. The present House contains 183 Democrats, 140 Republicans and 2 Greenbackers.

What a falling off is here! The Boston Herald explains the weakness of the Cleveland administration: After a faithful fight for twenty years, the old party came naturally to the top; yet instead of a continued cheer and a hearty confidence in its leader, we have gloomy faces, mutterings of discontent, and a prospect that the healthy political growth of a generation will be lost. It is true that Republican and Mugwump papers and orators are loud in support of President Cleveland's policy; but we believe that the cordial support of the Democratic majority of the American people could just as well have been secured, and it would be healthier as well as more satisfactory.

The men who applaud loudest are those who were strongest to throw discredit and distrust on the Democratic party and its "dangerous classes" for years past. It is bad Democracy to believe that because a man inherits a million dollars and grows up to a college degree, he is an honest, safe, or better citizen, or a truer friend to republican liberty than a hardworking farmer, mechanic or tradesman.

The scholar in politics is no better, but is apt to be worse, than the working man. Letters never made a man love liberty if the love were not born in him; and the wealthy surroundings of "the cultured class" tend rather to develop a dislike of liberty for common people. The safety of this Republic and of all republics depends on the common men and women; and the danger ahead will come from our aristocratic and plutocrats, as it has come to other countries. We are sorry to see that Mr. Cleveland's Administration has set the common people farther from power, and raised the aristocratic element higher in America than it has ever stood before. Compared with the Administrations of Lincoln, Grant, Hayes, or Garfield, our present Government seems less democratic and more aristocratic. The wives of wealthy Cabinet ministers are allowed to completely set the "tone" of society about the President, and this tone is exclusively "upper class." This is a bad sign. Such people have not sense enough to see the drift of their own conduct, which is as vulgar as it is demoralizing. They have ever been the leading drop in a republic. President Cleveland ought to set them back as quietly as the great unostentatious Lincoln would have done.

In every State, the old fashioned, plain, faithful Democrats, the honored by the people, have been set aside from council and influence, and new men, of a new order, not Democrats either with a capital D or a small one, have been taken into the confidence of the Administration.

The homespun Democrat was not fit to be trusted; he was coldly passed and

his place filled by the "scholar" and aristocrat in politics, who was looking after his own and his class interests, and had no hesitation in deserting the sinking Republican ship."

Add to this Mr. Bayard's weak, inexplicably weak, and torturous foreign policy and you have the picture of Democratic incompetency complete. We have ourselves no doubt whatever, that unless the Democrats chose, in 1888, an exceptionally strong candidate, there is in store for them a complete and disastrous rout.

In Canada, the year just ended was one of much violent political agitation, the Mail newspaper seeking to bring about a war of creeds and races. Ericating Provincial elections occurred in Nova Scotia, Prince Edward Island, New Brunswick, Quebec, Ontario, and Manitoba, bringing about many important changes in the composition of the legislatures of these Provinces. It is to be hoped that the Dominion elections soon to take place will close the too long period of political excitement which has distracted and demoralized our country. Canada has but little time, if she be true to her own interests, to give to the turbulence of political agitation, which, unduly maintained, is the curse of a country. The great event of 1887, was, from the Canadian national standpoint, the opening of the traffic of that gigantic enterprise, the Canadian Pacific Railway. The Canadian Pacific has now 3,348 miles in operation and in 1885 carried 1,427,367 passengers. From the statistical abstract and record for 1886 we learn that the distances on the main line are now as follows:

Table with 2 columns: Location and Miles. Montreal to Callander..... 344 Callander to Port Arthur..... 641 Port Arthur to Winnipeg..... 424 Winnipeg to Savona's Ferry..... 1,207 Savona's Ferry to Port Moody..... 213

Total..... 2,893. 1,908 miles of this having been built in four years and nine months. By adding the length of branch lines a total of 3,325 miles is obtained, while the distance from Montreal (St. Martin's Junction) to Quebec, 159 miles, increases the number of miles to 3,484.

The Canadian Pacific is a work in the completion of which every Canadian can take a pride. A valued periodical states: "The reasons why the Canadian Pacific Railway deserves the prominent position it occupies are easily stated. They are:— 1. The national importance of the railway—not only to Canada but to the British Empire.

2. Its vastness, the difficulties which were encountered, the rapidity with which the work was carried on, and the high quality of the construction. 3. The effect it must have in changing the centre of gravity of the commerce of North America internally and with trans oceanic countries. 4. The desirability of railway communication throughout the provinces was, as a broad principle, pretty generally conceded by all grades of politicians. It was merely the question of how long this desirable end should be delayed, and whether to lavish a railway policy—in point of time—would or would not be injurious to the country in the main. It resolved itself into advancement step by step as the country west of Winnipeg became settled, for a bold effort, which should at once accomplish that which was sought for by those who conceived the scheme, the connection of British Columbia with the rest of the continent. At the same time give the company the benefit of through traffic from ocean to ocean, in addition to the purely local traffic which the first alternative would only have permitted. The question was one that lacked not discussion, and the more advanced policy was carried to a successful issue. Politically and commercially we can to-day realize the wisdom of the course adopted—Canada is in a position to reap at once the advantages which, varied to a degree, are found in the development of the natural resources of thousands of miles beyond her reach. A new market is found for the products and industries of the east; a new field is opened to the enterprise of her youth, who, instead of having to serve others in the more crowded east, can now serve themselves in the west, and send the fruits of their labor to the older provinces and abroad. The wealth of the wheat regions of the North-West, the highly favored cattle ranges, the mineral resources in the intervening country, and in the mountains, must all redound to the profit of the country, and help materially to make it what it is bound to be, a "land of plenty." And we have already felt the touch of the Orient trade. We have seen teas from Japan and China landed in Canada, carried overland through Canada, delivered in Canada, and furthermore, forwarded to cities throughout the United States from Canada. Why should we not be in a position to commence to day a profitable commerce, rather than that it should be postponed for years—perhaps for many years?"

Canada to-day, thanks to the Canadian Pacific Railway, is one country from ocean to ocean. We have now in the Dominion eight distinct Provincial organizations. We here enjoy Home Rule to the very fullest and happiest extent. Our country is blessed with a healthy climate, with the richest mineral, agricultural and forest resources—with a hardy, generous and intelligent population. We have the finest railway system, and the grandest waterways in the world. Our future then must, if we are equal to the task imposed on us, be one of affluence and prosperity blessed by peace and by tranquility. We have

all the materials at hand for the building up here on a solid basis of a great community of freemen. Our enemies are internal dissensions, inter provincial conflicts, the quarrels of race and creed. These we must rigidly avoid if the Confederation is to endure; or Canada obtain a place of any kind in the family of nations. We who have borne part in the beginning of this country should see that the good work is continued on the principles of justice, equality and freedom, and not on the principle of one class acquiring privileges that are refused to another. Our freedom is too precious to be made the prey of the demagogue. Canadians, then, let us be in every sense of the term free men and true men in every respect, and the God who guards and guides nations as well as individuals will shower his blessings upon us. By adherence to these principles the year 1887 will be a truly prosperous one for our country. May it be in every case for all our readers a thrice HAPPY NEW YEAR.

GLADSTONE AGAIN THE MAN OF THE HOUR.

The resignation of the Tory leader in the British Commons of his place in the Cabinet, is an event of the very greatest significance in British politics. Lord Randolph Churchill occupied too large a place in the Tory party that his withdrawal from the Salisbury Cabinet can be looked upon otherwise than a fatal blow to that institution. Trus, the Marquis of Hartington may be induced to join his Tory friends, but he cannot save Salisbury from ruin. He cannot take Churchill's place as leader of the House, because by nature and by habit he is constitutionally unfit for so laborious a position. Who will then lead the Commons? This question has, however, little practical importance, for Mr. Gladstone again comes to the front with all the irresistible power of an undying popularity. England believes in the Grand Old Man, and will again confide to him, when the Tories set down and out, the reins of government. Mr. Gladstone will be shortly again at the head of the Commons. Shortly again will he introduce another Home Rule Bill for Ireland, and this bill will pass by majorities so overwhelming as to bear down all opposition from aristocracy or royalty. Mr. Chamberlain again years for a return to the Liberal fold. No one is more desirous of his return, we may well believe, than Mr. Gladstone, for Mr. Chamberlain is a man of great intellectual power and political strength, but he cannot reasonably expect Mr. Gladstone to surrender his views to those he puts forward. As the Liberal party's union is at hand, so is Home Rule brightening the horizon by its steady, luminous advance.

THE ANTI-RENT MOVEMENT.

The anti-Irish and anti-English papers on both sides of the Atlantic seem to have very mistaken notions of the anti-rent movement in Ireland. This movement is very generally denounced as communistic in character, an invasion of private right and a gross violation of contract. Now, nothing could be further from the truth. The movement is as just and as equitable as any ever undertaken and promoted by a whole people. The rents demanded by the landlords, the tenants in most cases are unable to pay. But the Irish landlord is so built as to be the most cruel and inexorable of masters. He will reap where he has not sown, but this time he takes the reaper in hand for a vain purpose. An united people have forbidden the reaping, and the landlord, without government aid, can do nothing. Labourers in Truth says of the situation: "Mr. Goschen must be in a state of the widest elation. At length his doctrines in regard to property have been acted upon. In the autumn session Mr. Parnell pointed out that owing to the fall in the price of produce a large number of Irish tenants could not pay their rents. The Government admitted this, but insisted that if a tenant cannot pay he ought to be put out on the roadside with his wife and children to die of cold and starvation if his landlord be so minded. Lord Clanricarde and other landlords were so minded. The Irish Nationalist members collected all the money that the poor tenants could pay and offered it to the landlords, vainly fancying that their cold hearts would be moved to accept it. The Nationalists pleaded as Portia pleaded to Shylock, 'My Lord, I want my bond!' replied the landlords; and through these pleading Portias into prison. Truly, Mammon is God and great is Goschen, his prophet!"

CHRISTMAS IN LONDON.

Christmas Day was observed with the utmost solemnity in London. At 6 a. m. His Lordship the Bishop celebrated Pontifical High Mass in St. Peter's Cathedral in the presence of an immense congregation, to which he also addressed a brief but stirring discourse. At 10.30, the Right Rev. Mgr. Bruyere was the celebrant of the High Mass and the Rev. Father Walsh the preacher. We may here add that on Sunday, the 26th, Mgr. Bruyere filled the pulpit to the hearty satisfaction of the people, who pray that he may be long spared to this city and diocese. At St. Mary's all the services were conducted by the Rev. Father Dunphy. The Rev. Father Walsh was the celebrant of midnight Mass at the Sacred Heart, and the Rev. Father Coffey, beginning at six a. m. offered up his three Masses in the Mount Hope Chapel, which was beautifully adorned for the occasion. The collection at St. Peter's and St. Mary's was unusually large, aggregating we believe \$1,600.

The more a soul who loves God does for Him, the more it wishes to do. If you wish to be pleasing to God and happy here below, be in all things united to His will.

possibilities are a more than sufficient guarantee that its utterances are words of morality, of wisdom, and of truth, and that the opinions which it expresses have been formed, not lightly, but after the closest searching and the most scrupulous thought. Suite of all the machinations of our enemies, Rome, thank God, realizes and appreciates the true position of the Irish Question, and the justice of the claims of the Irish people."

The approval given by His Grace the Archbishop of Dublin to the "plan of campaign" has given general satisfaction in Ireland. The ultra Tory English element, represented by the Tablet, is of course horrified at His Grace's action and indicts him for practical communism. His Grace is, however, in the action he has taken but following in the footsteps of Cardinal Moran. Mr. T. M. Healy, at a late meeting of the National League, thus spoke of Archbishop Walsh's course: "I observe that now that His Grace the Archbishop of Dublin—(applause)—has boldly come forward as a Churchman— an ecclesiastic against whom the most critical position was bound to do, the morality of the proceedings, weighing them in the scales of justice, it is consoling to find that in his point of view at any rate the plan of campaign is deserving of his sanction (applause). But we find that His Grace is very bitterly attacked for this pronouncement that he has made, and one would imagine that His Grace was the last Churchman in Ireland who has ever said one single word in a similar direction. I had the curiosity to turn back to another pronouncement that was made by a man with views very much more reserved upon the National question than His Grace—namely, the Bishop of Ossory, now Cardinal Moran—(applause)—an ecclesiastic against whom the most loyal organ in this country cannot breathe one single word, who proved his loyalty on the occasion of the despatch of the Sudan expedition by the Colonies, to kill and slaughter a people whom Mr. Gladstone declared to be rightly struggling to be free, by blessing their banners, by giving the troops his benediction, and by subscribing £50 towards that slaughtering expedition. Therefore, if His Grace of Dublin was attacked on the ground that he is not a partisan of the British Government, I ask for some attention to the words of this letter of His Eminence Cardinal Moran, written at a time when the Land Act, which creates the tenant a joint owner with his so-called landlord, because we have declared long before this that it is the tenant who is the genuine owner of the soil; I ask the attention of the critics of His Grace to those words of Cardinal Moran, written on the 1st of October, 1880, long before the present movement had generated so many new ideas in the minds of the people of this country, ruling and ruled. This is written to a Land League meeting—"In many cases the rents that are required from the tenants are exorbitant and unjust. The protecting mantle of the law should not be extended over such onerous contracts, and any such which are above a fair Government valuation should not be recoverable in the civil courts. Indeed, it seems to me that legislation on this head should be retrospective, and that the rackrents exacted from the tenants during the last twenty years should be returned to the tenants or otherwise computed as payments by instalments towards the purchase by the tenants of the fee simple of their holdings."

It is pleasing indeed to find the priests and people of Ireland united on this vital question of rack-rent. We have now Mr. Mundella, a member of the Gladstone Cabinet, declaring himself in favor of the plan of campaign, and there can be no doubt that the masses of the English democracy are heart and soul with the sorely tried Irish peasantry in their conflict with an alien and heartless aristocracy. It is by union with the democracy of Britain that the people of Ireland will obtain their liberation from landlord domination and from foreign legislation. Home Rule is clearly at hand. Not even the combined strength of British and Irish landlordism can arrest its coming. That coming will be hailed with joy not alone by the Irish race, but we would fain believe by the vast majority of Englishmen themselves.

"I have just got consent of the king to send over a French army and navy to aid your countrymen." Franklin, astonished, threw himself on his knees and clasped the hand of the king, kissing it several times. "Oh, he said, 'Rome has saved my country! America will never forget it of Rome! The Catholics shall have all the rights the Protestants have. Convey to His Holiness the Pope my thanks for the all the American people. We shall never, never forget it for Rome.' The king said: "Mr. Franklin, you must thank Father Carroll (Bishop Carroll) for it was he who induced the Pope of Rome to send me here in the interest of the American people. His letters in favor of your cause were laid by me before the French king and cabinet, and success has crowned his efforts."

So, readers, if you want to learn something of the man who, next to Almighty God and Washington, gave you a flag and a country, turn to the Catholic Cathedral in Baltimore and see his tomb. Washington himself said, "Of all the men whose influence was most potent in securing the success of the revolution, Bishop Carroll of Baltimore was the man." The English king called him "the rebel bishop" Washington's Richelieu, the prime minister and adviser of Congress, the man who got the Pope of Rome to use his influence at the French court for the Americans. "No, no, sir," said he, turning to Mr. Pitt, the Prime minister of England, "I shall never sign a bill granting Catholic Emancipation after the action taken by the rebel bishop of Baltimore. He had America detached from my dominions by the aid of the French army and navy, and by the force of Irish Catholics. No, no, Mr. Pitt, you need not stop to argue the question with me; my mind is made up on that question." "Then," said Mr. Pitt, "if that is your majesty's determination, I cannot remain in office, for I am pledged in one of the articles of union between England and Ireland to grant Catholic emancipation. It is necessary to save the union of the British empire. I must resign." "Then," said the king, "do so, do so." So Pitt resigned like a man, and Catholic emancipation was not granted for twenty-eight years after this. This shows you what Ireland offered for American independence. It also shows that Bishop Carroll's influence was mainly instrumental in securing our independence. The people of Boston turned out to receive the French army which was led by a Catholic priest with a crucifix in his hand through the streets of Boston. All the ancient burghes of Boston turned out and went to the Catholic church in compliment to the French, and all the old English statutes against the Catholics were repealed on the spot. This is the record of the day. The 60,000 Catholics in Washington can point to it with just pride.

Very interesting reading, indeed, is this, in the light of subsequent American history. Surely, had America known the nature and value of Archbishop Carroll's services, the Know Nothing agitation, with its murder, its rioting, its incendiarism, had never disgraced the fair fame

TWICE SAVED.

The American republic is under deeper obligations to the Catholic Church than many of her citizens know, or, if they know, would care to admit. The writers of American histories strive, in general, to convey to their readers the idea and the impression that America is a Protestant country, owing all its greatness to the "Mayflower" and "Plymouth Rock," with the traditions and the principles that both are supposed to typify. Nineteenth of these writers do not, of course, know any better—but, if they did, would they be prepared to render Rome her due? Would they be ready to acknowledge the debt of gratitude every citizen of free America should feel towards the Church Catholic? To the Rock of Peter and not the Rock of Plymouth is America indebted for her liberty. The part borne by the Most Rev. John Carroll, first Bishop and Archbishop of Baltimore, in the gaining of American Independence, is not as well kept before the minds even of Catholic readers as it should. The importance and far-reaching consequence of his support of the cause of freedom are understood by few. We were, we must confess, quite unprepared—though much of our reading and research had had reference to that period of history—for the statement of Mr. John Pope Hodnett, who, writing in the Washington Republican of the services rendered by Catholics in the war of independence, says: "Archbishop Carroll, of Baltimore, was the next man to George Washington. It was he who got the Pope of Rome to send the Papal nuncio to the King of France to get him to send the French army and navy to aid the Americans. It was he who got the Catholic generals, Baron Steuben and De Kalb, and the Catholic Polish generals, Kosciuszko and Pulaski, to join the revolution. Benjamin Franklin was sent by Congress to France to intercede with the king in behalf of the colonies. He was not successful. One bright morning he was sitting in the waiting room of the king's palace for an audience, looking down-hearted and forlorn, for he had received a letter from Washington, saying: 'If France did not send over her army the cause must fail, for his troops were commencing to mutiny and he could not raise funds to pay them; they had no rations, and their feet were on the ground and cut and bleeding from the cold.' Franklin, looking downcast and wretched, as he was revolving Washington's last official letter in his philosophical mind, he was aroused from his melancholy stupor by a voice calling, 'Mr. Franklin! Oh, Mr. Franklin!' Franklin jumped up and rubbed his eyes. It was the Pope's nuncio. 'I have good news for you,' he said. 'I have just got consent of the king to send over a French army and navy to aid your countrymen.' Franklin, astonished, threw himself on his knees and clasped the hand of the king, kissing it several times. 'Oh, he said, 'Rome has saved my country! America will never forget it of Rome! The Catholics shall have all the rights the Protestants have. Convey to His Holiness the Pope my thanks for the all the American people. We shall never, never forget it for Rome.' The king said: "Mr. Franklin, you must thank Father Carroll (Bishop Carroll) for it was he who induced the Pope of Rome to send me here in the interest of the American people. His letters in favor of your cause were laid by me before the French king and cabinet, and success has crowned his efforts."

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Very interesting reading, indeed, is this, in the light of subsequent American history. Surely, had America known the nature and value of Archbishop Carroll's services, the Know Nothing agitation, with its murder, its rioting, its incendiarism, had never disgraced the fair fame

of the union. This agitation, though still lived, indicated much injury to still greater disgrace on the republic and lost its vigor till it was shown the battle field that Irish Catholics were more ready to die for freedom than Puritan Nativists, who burned convents, sacked churches, and murdered innocent people. When the war of rebellion broke out—taking away two states out of the union, and leaving remaining fragmentary republic alone its helplessness and dismay—the American government had again to look to Catholic Church for its powerful assistance, not this time to John Carroll, but to John Hughes, Archbishop of New York. History tells us that on the 26th of October, 1861, in the very dark hours of America's national existence Mr. Beward, then Secretary of State, invited Archbishop Hughes to come to Washington—for a personal conference on matters of grave public concern. The confederate states had just sent Messrs. Mason and Slidell to Europe to seek aid, or, at all events, the recognition of the great powers for the new erected government of Jefferson Davis. It was well known in Washington that England and France were in sympathy with the South. It was felt that might be induced by the Confederates envoys to recognize the South, and to give it credit abroad as well as confidence at home. Rightly did Mr. Beward judge that the official recognition of the Confederacy by these great powers would be followed by many, if not most other European States, and the cause of America receive not only a rude shock abroad, but perchance an irretrievable check at home. Hence his prompt action in sending the Archbishop. The result of the conference between these two illustrious men was, that the Archbishop was sent to France and Mr. Thurloe Weed to England. The nature and scope of the Archbishop's mission may be inferred from a letter to Cardinal Barnabo: "I made known to the President that if I should come to Europe, it would be as a partisan of the North more than of the South; that I should represent the interests of the South as well as of the North—in short, the interests of all the United States, just the same as if they had never been distracted by the present civil war. The people of the South know that I am not opposed to the interests. They have even published that in their papers, and some say that my coming to Europe is with a view to bring about a reconciliation between the two sections of the country. But, fact, no one but myself, either North or South, knows the entire object of my visit to Europe. . . . I made known to the ministers of Washington that I should accept no official appointment from them; that it was not their power to bestow any distinction upon me equal to that which the Church had already conferred; that I could not undertake to fulfill any written instructions; but that if I came I should be to my own discretion, to say and do what I should think best, and to do so in the good, or at least to prevent evil. The good, or at least to prevent evil, was that I should go with a crucifix in my hand, and say for the interests of the country, prevention of war, and interests of humanity, any thing that should think proper.

This much, your Eminence, I think proper to communicate, so that your Eminence may have a clearer view of the circumstances under which I have acted, not doubting that your Eminence would have approved of my course, if I had had an opportunity of consulting you before my departure. I would take it a great favor if you would explain briefly those circumstances to our most Holy Father the Pope. . . . And now permit me to make some remarks on the motives which prompted the Government of the United States to request of me the sacrifice necessarily involved in a tempestuous voyage across the Atlantic.

1st. The Government knows that the people of America, both of the North and of the South, whether Catholics or Protestants, have great confidence in me, as one who will never say anything but what he knows or believes to be true; that although loyal to the legitimate government in America, I regarded as no enemy of the South; that the cabinet at Washington believed my more reliance would be placed on my statements, on account of my being Catholic prelate, than would be placed on the words of any official minister of the United States, either in Paris, London, or elsewhere. 2d. The Government at Washington were pleased to think that, in requesting me to accept this mission, they were paying a great compliment to the whole Catholic people of the United States and they wished to give me also a mark of their confidence which might go for as an example for future administration; and by this act to condemn that spurious cabinet at Washington, attempting to treat the Catholics of America as equal citizens, unworthy of the equal privileges which the laws of the country extend to all its inhabitants. Archbishop Hughes' mission was crowned with complete success. France would not, and England then could not recognize the Southern Confederation, which, left to its own resources, had fought a long and losing battle till its extinction in the springtide of 1865. Thus twice in less than one hundred years was America saved by a Catholic Archbishop. Twice did the Church, long and so often called the enemy of liberty, throw her protective mantle around the struggling or threatened daughter of freedom—

of the union. This agitation, though short lived, inflicted much injury and still greater disgrace on the republic, and lost not its vigor till it was shown on the battle field that Irish Catholics were more ready to die for freedom than the Puritan Nativists, who burned convents, sacked churches, and murdered innocent people. When the war of the rebellion broke out—taking away twelve states out of the union, and leaving the remaining fragmentary republic alone in its helplessness and dismay—the American government had again to look to the Catholic Church for its powerful assistance, not this time to John Carroll, for he had long gone to join the majority, but to John Hughes, Archbishop of New York. History tells us that on the 21st of October, 1861, in the very darkest hours of America's national existence, Mr. Seward, then Secretary of State, invited Archbishop Hughes to come to Washington—for a personal conference on matters of grave public concern. The Confederate states had just sent Messrs. Mason and Slidell to Europe to seek the aid, or, at all events, the recognition of the great powers for the newly-erected government of Jefferson Davis.

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republic of America. For this action of hers, ought not only America be grateful, but humanity profoundly indebted? The Church Catholic it was that first planted the standard of salvation and preached the gospel of truth in this New World. In every phase of the country's growth she has been identified with the sacred causes of truth, of charity, and of justice. Liberty she has nurtured and protected—American independence she has shielded, and to-day shields, against the lawlessness of the rebel and the fury of the anarchist.

A WORD OF EXPLANATION.

We publish elsewhere an open letter from Mr. O'Hanly to the Hon. C. F. Fraser. Needless to say that we concur not in one word of Mr. O'Hanly's assault on that hon. gentleman. With the Kingston Freeman we believe that there is not a man "in all Canada better entitled to respect and public trust than the Hon. C. F. Fraser, brilliant of intellect, learned in law, athletic in debate, pure in purpose and unimpeachable in probity throughout the whole course of his public life."

If New Edinburgh be now part of Ottawa the Catholics of that city have themselves, and themselves only, to blame. We are not going to enter into any controversy on this matter, nor will we permit our columns to be used for any such purpose. With Mr. O'Hanly's letter, which we insert out of courtesy to the writer, all reference to the matter in the RECORD must cease.

PROTESTANT ASCENDANCY.

No fault can be found with any administration or with any party for giving the positions in its gift to the best men available, irrespective of creed or race. The administration or the party which thus acts deserves, on the contrary, the very highest praise and the very warmest commendation. No man in this country, be he Catholic or Protestant, has a right to seek, much less get, place, because he is a Catholic or Protestant,—no man in this country has a right to expect public honors or emoluments merely and solely because he is an Englishman, an Irishman, a Scotchman, a Frenchman. We go farther, we state, that in our estimation, the man who would put forth his creed or race as a principal claim to recognition in matters of this kind is not deserving public favor.

We must, however, further declare that there should not in this country, in this age of the world's history, be any political disability inflicted on a man simply because he belongs to any particular creed or race. The appeals now made to Protestants to vote down all candidates supposed to be favorable to Catholic interests, would presuppose the existence in this Dominion of a Catholic ascendancy as odious as ever was the Protestant ascendancy of old in Ireland. Let us appeal at once to official figures and official facts to show how matters stand in respect of the Protestant majority and the Catholic minority in this Dominion in the matter of the distribution of public patronage. We first turn to the census for 1851, as summarized in the "Statistical Abstract and Record, 1856" published by the Department of Agriculture. From that most useful publication we take the following information: Not a line or a figure here should pass without closest scrutiny:

"The following table gives the total number of each religion in the Dominion, and the relative proportion of each to the whole population. It will be seen that Roman Catholics comprised 41.43 per cent., or nearly one half of the entire population, the greater portion of the remainder being taken up by the Methodists, Presbyterians and Church of England.

Religions	Persons	Population to 1000
Roman Catholics	1,791,982	41.43
Methodists	742,981	17.17
Presbyterians	676,165	15.63
Church of England	574,818	13.29
Baptists	296,525	6.85
Lutherans	46,350	1.07
Congregationalists	26,900	0.62
Disciples	20,193	0.47
Brethren	8,831	0.21
Adventists	7,211	0.16
Quakers	6,553	0.15
Protestants	6,519	0.15
Universalists	4,517	0.10
Pagans	4,478	0.10
No religion	2,634	0.06
Reformed Episcopal	2,596	0.06
Jews	2,393	0.05
Unitarians	2,126	0.04
Other Denominations	14,269	0.33
Not given	86,769	2.06

Combining the Protestant creeds so as to obtain the total number of Protestants in the Dominion and contrasting them with Roman Catholics, Jews and Pagans, the proportions given in the following table are arrived at:

Religion	Persons	Proportions per cent.
Roman Catholics	1,791,982	41.43
Protestants	4,399,188	98.57
Jews	2,393	0.05
Pagans	4,478	0.10
Total	4,324,810	100.00

Roman Catholics, Protestants, Jews and Pagans, in 1851.

So spoke the figures in 1851. The census for 1861 will not show any very material difference in the relative strength of the various religious bodies.

Turn we now to the portion of the public patronage enjoyed by Catholics, in respect, for instance, of the Judiciary. The Supreme Court of Canada consists of six judges to wit:

Hon. Sir W. Johnson Ritchie, Kat., Chief Justice.
Hon. S. H. Strong, Puisne Judge.
Hon. T. Fournier, Puisne Judge.
Hon. W. A. Henry, Puisne Judge.
Hon. H. E. Taschereau, Puisne Judge.
Hon. J. W. Gwynne, Puisne Judge.

Of those two only are Catholics—giving the Protestant majority two judges on the Supreme Bench to each place held there by Catholics. The Supreme Court of Judicature for Ontario consists at present of thirteen judges, the Court of Appeal being made up as follows:

Chief Justice of Ontario—
Hon. J. H. Harty, D. C. L.
Justices of Appeal—
Hon. J. W. Burton,
Hon. C. S. Patterson,
Hon. F. Oler.
THE QUEEN'S BENCH DIVISION:
Chief Justice—Adam Wilson.
Justices—
Hon. J. D. Armour,
Hon. John O'Connor,
The Chancery Division—
Chancellor—Hon. John A. Boyd.
Justices—
Hon. Wm. Froudford,
Hon. Thomas Ferguson.
THE COMMON PLEAS DIVISION:
Chief Justice—
Hon. M. C. Cameron.
Justices—
Hon. J. Galt,
Hon. John E. Rose.

Out of those thirteen judges of Ontario's Supreme Bench but one and one only, Hon. John O'Connor, is a Catholic. Our readers will remember the shock his appointment gave many ultra-Protestants, who looked on that appointment of a Catholic to the position as almost equivalent to a repeal of the Act of Settlement and the dethronement of the House of Hanover. An exclusively Protestant judiciary is looked upon by them as a necessary condition of the maintenance of the Protestant succession on the throne.

Turning now to the Province of Quebec, where the Catholic population is 56.1 per cent. of the total, the official statement shows that the Court of Queen's Bench is thus composed:

Chief Justice—Hon. Sir A. A. Dorlan
Puisne Judges—
Hon. J. C. Monk
Hon. T. K. Runday
Hon. A. J. Tasier
Hon. Alex. Cross
Hon. George Baby

Or, out of six judges, two Protestants. The Superior Court of Lower Canada is made up in the following manner:

DISTRICTS.	JUDGES.
Arthabaska.....	Hon. M. A. Pamondon
Beauce.....	" A. R. Angers
Beauharnois.....	" Louis Belanger
Bedford.....	" G. C. V. Buchanan
Chicoutimi.....	" A. B. Routhier
Gaspé / Gaspé	" J. E. RaRue
IBerville / Bonrivé	" H. W. Chagnon
Joliette.....	" H. T. Taschereau
Kamouraski.....	" E. Cimou
Montmagny.....	" A. R. Angers
Montréal.....	" F. G. Johnson
" " "	" R. Mackay
" " "	" F. W. Torrance
" " "	" H. F. Rainville
" " "	" A. C. Papineau
" " "	" L. A. Jette
" " "	" M. Doherty
" " "	" G. Gill
" " "	" M. Mathieu
" " "	" L. O. Loranger
Ottawa and Co.	" J. S. C. Wurtels
of Argenteuil	" A. Stuart, Ch. J.
Quebec.....	" N. Cassault
" " "	" L. B. Caron
" " "	" I. W. Andrews
" " "	" J. A. Oaimet
Richelieu.....	" H. C. Palletier
Rimouski.....	" A. B. Bouthier
Saguenay.....	" E. T. Brooks
St. Francis.....	" L. V. Sicotte
St. Hyacinthe.....	" L. Belanger
Terrebonne.....	" J. B. Bourgeois.
Three Rivers.....	"

In all thirty-two, of whom seven are Protestant Judges. From Catholic Quebec, where the minority is so well represented on the Bench, a good fortune we are ever glad to see that minority enjoy, we turn to New Brunswick, where a wholly different state of things exists. The Supreme Court of that Province consists of six judges, of whom not one is a Catholic. Then Prince Edward Island has three Superior Court judges. From this Bench, too, Catholics are rigidly excluded. In each of the Superior Courts of Manitoba and British Columbia, Catholics have one representative, but how long this may be the case no one can, of course, say. We have long, and we believe, with reason, been accustomed to pride ourselves on the unimpeachable merit and high standing of our judiciary. Our Canadian judges are, with few exceptions, free from the curse of prejudice and from the solicitation of partisan bias. But may we not ask whether or not that judiciary, of which we are so justly proud, would suffer anything by being a little less exclusively Protestant? Have we not Catholic lawyers throughout the Dominion who would be an ornament to the Bench of any country? Why then the difficulty, the delay, the hesitation, the ever painfully manifest unwillingness to appoint a Catholic to any vacancy occurring on the Bench? We cannot account for it except on the

theory that there still prevails in Canada a practical Protestant ascendancy—odious, injurious and intolerable.

A TRADUCEE EXPOSED.

A person who vainly tried to cover as well his identity as his mean and despicable characteristics, under an anonymous signature, got some one a few days ago to write a letter for the Free Press in which, as a defender of "Liberty of Conscience" he maliciously assailed this journal. The ground of his assault was an article which accidentally found its way into our columns from a paper called Church Progress. The editor of the RECORD never saw the article in question till his attention was to it called a day or two ago. We may tell "Liberty of Conscience" that neither St. Peter's Cathedral, which he takes under his dubious patronage, nor his fellow school keepers, are under any obligation to him.

MR. JAS. A. McMASTER.

With feelings of inexpressible grief we read the following paragraph in the Buffalo Union and Times, in every sentiment of which we heartily concur:

We greatly regret to learn that Mr. Jas. A. McMaster, editor of the New York Freeman's Journal, is lying dangerously ill at St. Mary's General Hospital, in St. Mark's avenue, Brooklyn, which is under the care of the Sisters of Charity, and that grave fears are entertained for his recovery. For upwards of thirty years Mr. McMaster's forcible pen has done noble service in the Church's cause; and, despite the antagonisms which, during a long career, positive natures such as his never fail to create, he has always been held in high regard even by those whom he has sharply criticised.

THE ROMAN QUESTION.

The American takes—we are surprised to see—a singularly strange and incorrect view of the relations between the Holy Father and the King of Italy. On November 27th it wrote:

"The relations between the two courts at Rome, instead of becoming more friendly, are growing less so. It is said that since his recent illness Leo XIII. has taken the Order of Jesuits into as great favor as they enjoyed under Pius IX., and that the effect of this is seen in his attitude toward all public questions. It is announced that he is preparing a blast against King Humbert and the Italian government which will be heard on the Quirinal hill. But it is to be remembered that the whole of the present Pope's policy has been directed toward the restoration of the temporal power by means of his diplomatic suavity. Italy is the one government with which he has not been at peace, and never can be so long as the Italian capital is at Rome. Hence the promptness with which a street brawl at the second funeral of Pius IX. was used at the Vatican to reinforce the assertion that the head of the Church was no longer safe in Rome. The sacredness of the temporal power he, like Pius IX., has exalted almost to the rank of an article of the faith. Father Curci who called it in doubt could not have been dealt with more harshly if he had denied an article of the creed. But some future Bishop Ferrari will put this into the list of papal errors which bind nobody's conscience, because they 'do not concern faith or morals.'"

An article of the faith neither Pius nor Leo has made of belief in the temporal power, but he who is opposed to the temporal sovereignty of the Supreme Pontiff is certainly an enemy of independence. Now without freedom of action or independence it is impossible for the father of the faithful to exercise his just rights of church government. Father Curci's condemnation was in no sense harsh or unjustifiable. He proved himself an ardent array of the Papacy and therefore of the church which is governed through the Papal sovereignty. Our American contemporary feels very strongly on the question of state rights, a question practically settled forever by the late civil war. He no doubt considers, and justly say we, all Americans who put state sovereignty over and above national supremacy, as enemies of the constitution and of the country. He knows that if the national government be not invested with all due prerogatives of legislature and administration, it is simply handicapped and comparatively powerless. The Papal government is, true, a spiritual power, but the spiritual power cannot be exercised independently if there be a temporal sovereignty placed above it. That the latter is the case in Rome no fair-minded man can deny. Before the seizure of that capital—a seizure brought about by fraud and treason and violence as fragrant as ever darkened the pages of human history—the foe of the temporal power of the Pope, argued that the Pope would be perfectly free in Rome; that divested of temporal sovereignty, with its cares and solicitudes, he would without it be more of a Pope than with it. This style of speech which influenced many before 1870 could not now have the slightest effect—could not, in a word, deceive any one. The experience of sixteen years show that the Pope is not only not free, but that it is impossible for the two sovereigns to remain forever in Rome even in the present condition of things—with the Holy Father immured in his prison—spacious indeed, but a prison all the same. The

street scuffle, which the American affects to belittle, was a more serious affair than that journal would fain have us believe. Its gravity arose from the fact that the riot and rioters were convened at by the Italian authorities. If the latter could permit an assault on the remains of a dead Pontiff, how much security would a living Pope have on the streets of the Eternal City? *Le Moniteur de Rome* gives us the answer to this question in its article of November 14th. It says the Liberal and Radical associations of Rome went, on Sunday last, to celebrate at Montecitorio, the anniversary of the battle of 1867. It was quite evident that in the actual state of things this revolutionary anniversary would serve as a pretext for violent and hateful attacks on the Pope and on Catholics. The very worst predictions have been surpassed. The speeches delivered by the orator who spoke for the society, throw a singularly characteristic light on the end that the Italian anti-clericals seek, and on the present situation of the Pope. The most atrocious insults were with impunity cast at the Pope and the Vatican despite the law of guarantees. As a specimen of this epileptic eloquence let us see the following from the discourse of one Giovagnoli: "To render forever impossible this sacrilegious conciliation of the Vatican with Italy, we must have concord and union. An authoritative voice (King Humbert) has lately declared Rome an immoveable conquest. Now the war on clericalism must be pursued by politicians to Parliament and by the severe application of the law. In order to follow up the work of the Porta Pia, let us make new laws if necessary to destroy the enemies of the country, and rather than tolerate any sort of restriction, Italy will reduce Rome to ruins with dynamite." Thus far we read these barbarous and sacrilegious threats only in the most advanced organs of the radicals, but now they are proffered publicly and with impunity with the tacit consent of the authorities. No comment is needed on such a state of things. We merely call the attention of the Catholic and civilized world to its existence. The conclusion of Giovagnoli's speech was the following: "And you, citizens, if again called upon to defend your country, you will do it heroically, to extend and enlarge its frontiers as history decrees it." There is here a mixture of anti-clericalism. It appears to be appointed and decreed that no patriotic speech can and is delivered in Italy without assailing the Pope, Austria and France. A rather original way for official Italy to cultivate the good will of his neighbor. After Giovagnoli, another speaker M'sjochi delivered a long speech on the necessity of fighting Catholicism. He demanded the abolition of Article 1 of the constitution which recognizes the Catholic Church as the religion of state, adding: "If the soldiers undertake to sustain the priests, the country will rise in revolt." A significant fact, the organ of M. Depretis the *Popolo Romano* reproduces all these speeches, so obviously insulting to the Holy Father, without the slightest term of complaint. The Premier's organ closes its report with these words: "Much enthusiasm and no incidents." It does appear that in the eyes of the Italian government, public outrages against the Pope and the Vatican do not constitute an incident worthy of mention. We take note of this fact.

Here is a statement that deserves this consideration of really impartial journals such as the *American*. The present king and government of Italy are in the hands of the radicals, and are not strong enough to be just, in the face of radical hatred.

ST. PETER'S CATHEDRAL BAZAAR.

The Bazaar in aid of St. Peter's Cathedral is in progress as we go to press. The tables present a very attractive appearance, neatness and order prevailing everywhere. The ladies in charge of the various sections of the fair are in thorough earnest and will spare no effort to make it a great success. Little doubt can be entertained, from present indications, that their best wishes will be realized. We feel confident that this will be by far the most successful fair ever yet held in London, in so far as local patronage is concerned, and that a very large aggregate sum from all sources will be netted to the profit of the Cathedral fund.

CORRECTION.

We are pleased to learn that Mr. Curran, M. P., did not, as stated in our last, visit South Essex in the interest of the Provincial Opposition. Mr. Curran was, it appears, billed to appear at Amherstburg, but did not, however, visit that town. We will next week, to do him full justice, publish his speech at Chatham.

ELECTION RETURNS.

We will in our next issue lay before our readers complete returns of the contest which took place on Tuesday—a contest that excited more general interest throughout the Dominion than any Provincial election since Confederation, and aroused an amount of popular feeling in Ontario itself without parallel since 1857.

SUCCESSFUL MISSION IN STRATFORD.

The most successful mission in the history of St. Joseph's Church, Stratford, took place the week before last. The mission was conducted by the Redemptorist Fathers. Fifteen hundred persons approached the sacraments, and solid good work of a lasting character done to the satisfaction of the missionaries and the delight of the zealous pastor, Rev. Dr. Kilroy.

THE "MONITEUR DE ROME" ON THE Irish Question, the Plan of Campaign, Coercion, and Home Rule.

Moniteur de Rome, Wednesday, Dec. 12.

If public rumor is to be trusted, we are on the eve of a new development in the attitude of the English Cabinet towards Ireland. The letter from Cork, which we published a few days ago, informed us of the improvement that was beginning to make itself felt in the relations between the Irish tenants and their landlords. Lord Salisbury himself spoke of it at the recent Lord Mayor's banquet in London. This beginning of tranquility was due to the attitude taken up by the Government itself. For, after having rejected in Parliament the proposals made by Mr. Parnell for the relief of the tenants, the Government adopted the line of urging upon the landlords the advisability of moderating their demands, and even went so far as to refuse, in some extreme cases, the help of the forces of the State, which had been applied for by certain landlords for the eviction of their intractable tenants. General Sir Redvers Buller, amongst the military commanders who had been sent down to Kerry to put a stop to the criminal proceedings of the moonlighters, gave no less surprise to the tenants by the consideration of his attitude towards them, than to the landlords, whose claims he showed such little anxiety to sustain.

Thus a marked improvement at once set in. The landlords, finding they were not backed up by the Government, were forced into making large concessions to the farmers, crippled by the present agricultural depression; and the land question, so distinct from that of Home Rule, seemed from day to day to lose something of the sharpness of its tenets.

It is in these circumstances that we hear of a change of front in the Ministerial position. Some landlords, amongst others Lord Clanricarde, acting themselves in opposition to the prevailing current, refuse to make reasonable reductions in their rents, and threaten all the rigours of legal procedure against those tenants who are unable to meet their claims.

Against such landlords the National League has framed a plan of action, elaborately organized, and ready to be given to the public in full detail. In this plan the tenants deposit in the hands of a committee of their friends the amount of their rents at the reduction which they deem reasonable. They enter, moreover, into an engagement to pay nothing in excess of this amount. They make such arrangements as they can for the embarrassing of the landlord if he should have recourse to a process of eviction. And they bind themselves by mutual pledge that none of them will take a farm from which a tenant has been evicted who was really unable to pay the rent.

THE PRINCIPLE OF THE PLAN IS ALMOST IDENTICAL WITH THAT OF A TRADE STRIKE, MODIFIED IN ITS APPLICATION TO AGRICULTURAL TENANCIES.

Now, as is rumored, the Government is about to make use of this plan as a pretext to justify their returning to the policy of repression which they seemed to have definitely abandoned. Even the removal from office of the popular Under Secretary, Sir Robert Hamilton which was announced some short time ago, had not prepared the public for such a change. His removal was generally regarded as a gratification of mere personal spleen against an official who had had the audacity to convert more than one of his chiefs to the policy of Home Rule.

But other facts now brought to light have given rise to a strong feeling of uneasiness. Circulars have been discovered in which the police have been placed under orders to establish a system which can only be described as one of vexatious inquiries and espionage in reference to the National League, and circumstances also have come to light from which it seems to be not unreasonable to infer that an intrigue is on foot to discredit General Sir Redvers Buller as a consequence of his humane dealing with the tenants.

We are still willing to hope that the rumors which are thus in circulation may prove groundless. We cannot bring ourselves to believe that Lord Salisbury, out of mere lightness of heart, is about to throw things into confusion just when they had begun to show such indications of improvement. regard for his own interests, even if he were influenced by no other consideration, should lead him to realize the duty of acting towards Ireland with the greatest moderation. A policy of repression has never yet had in that country any other result than one—to widen the chasm that still separates it from England, and to give strength to the hopes of those who look forward indeed to the legislative independence of their country, but who look forward to it only as the minimum of the concessions which they seek.

Notwithstanding the check which the policy of Mr. Gladstone met with at the polls, the current of events is rapidly leading on to the day, which is now not far distant, in which the granting of legislative freedom to the sister island must be recognized by England as inevitable.

He who makes a meditation every day discovers the wants of his soul, the dangers which surround him, and the necessity for prayer.

Experience proves that they who are in the habit of invoking the name of Jesus stand firm in the combat, and always gain the victory.

IRISH PROTESTANTS AND HOME RULE.

London Evening, Dec 4. On Monday evening a lecture entitled "Irish Protestants and Home Rule" was delivered by Mr. J. E. Redmond, M.P., in the Room R-1 of the County Dublin National Registration Association. The attendance was very large. On the platform were a number of gentlemen whose names are known and honoured throughout the country, and the room and galleries were crowded to their fullest capacity.

Among those present were: The High Sheriff, M.P., Alderman O'Connor, M.P., Messrs. H. J. Gill, M.P., Daniel Crilly, M.P., John Deasy, M.P., Dr. J. E. Keany, M.P., W. H. K. Redmond, M.P., Mr. John Pinkerton, M.P., Patrick O'Connell, M.P., Daniel Sullivan, M.P., Harrington, M.P., and W. M. Murphy, M.P.

Mr. JOHN EDWARD REDMOND, M.P., who was very warmly cheered, then came forward and delivered his lecture. He said: "My Lord Mayor, ladies and gentlemen—In choosing a subject for my lecture to-night, I have been guided by a consideration which ought, I think, to be present to the mind of every one who properly appreciates the position in which the National cause is placed at this moment. That cause which in the time of our fathers appeared a losing one, associated with memories of sad and broken disaster and defeat, has suddenly experienced that turn of fortune which is ever in store for a cause founded upon truth. We have seen the cause of Irish liberty advanced in our day to the very threshold of victory. We have seen our friends multiplying and our enemies disappearing; and at the heart of the civilized world has been touched by the spectacle of Ireland's consistency and devotion, and minds and ears that were long closed by prejudiced ignorance against the demands of Ireland are now open to the voice of reason. Up to the present it has been a blind struggle of might against right. Force and not reason has been the guiding principle in the government of our country, but to day England, if she has not conceded our demand, has at any rate laid aside the sword, and consented to listen to argument. When once a cause, founded upon right, the test of argument is thus applied, the triumph of justice is assured. The last elections in Great Britain disclosed Wales and Scotland in agreement with Ireland, and disclosed England not hostile, but perplexed, hesitating, and doubtful. She was willing to listen and to learn, but she knew not whom to trust or whose story to believe. Her doubts and perplexities alone stand between us and the final triumph of our cause to-day. The charge made against the mass of the Irish people of religious intolerance is perhaps the most insulting accusation which could be hurled against a nation struggling to be free, and if proved, would go far, indeed, to justify the refusal of free institutions to a people who themselves had not conceived the fundamental idea of freedom. Such a charge against any nation at this time of the nineteenth century to ordinary persons would seem a little exaggerated; but coming from the people of England against the people of Ireland, such a charge would seem to any one who knows the facts, and has read the pages of history, little short of absurd and ridiculous. Still this accusation was freely made against our people during the last elections. The English people were told by statesmen, who well knew the contrary to be the truth, that it would be a disgrace to give Home Rule to Ireland, because Ireland was made up, not of one nation, but of two, and that the PROTESTANT IRISH NATIONAL BEING IN THE MINORITY WOULD SUFFER PERSECUTION AND INJUSTICE AT THE HANDS OF A NATIONAL PARLIAMENT IN DUBLIN CONTAINING A MAJORITY OF CATHOLICS. Aburd as these accusations were, there is a reason to believe that it had considerable weight with many Englishmen, and it undoubtedly constitutes one of the difficulties which still stand in the way of a concession of self-government to Ireland. It consequently becomes our duty to expose its fallacy, to show its inherent impossibility, and to appeal to the sense of history in support of our argument. I propose shortly to present—first, that there are no two nations in Ireland to-day, and, secondly, that all the history of the past disposes of the assertion that Catholic Irishmen ever were guilty of religious persecution, and all the experience of the present shows them to be incapable either of intolerance or bigotry. I assert that THERE ARE NO TWO NATIONS IN IRELAND TO-DAY—that all the people of this land, Catholic, and Protestant, and Presbyterian; or Celtic, or Norman, or Saxon extraction, are all the sons of one nation, bound together not only by common interests, but by common traditions, memories, and history. At one time it could truly be said that there were two nations in Ireland, if indeed the native Catholic masses could be said to exist at all after the violation of the Treaty of Limerick and the departure of France, and if the narrow, self-seeking, and intolerant Protestant faction which monopolized all power and privilege, deserved to be dignified by the name of a nation. From 1691, for nearly one hundred years, the native Catholic Irish masses as a nation may be said almost to have disappeared. They were penalized and outlawed. They were banished from Parliament and deprived of the franchise; they could not possess property, or practice their religion, or educate their children. Their leaders were in exile, fighting under the standards of foreign monarchs, and those at home in Ireland beaten to the ground, hopeless and helpless. What went by the name of "the Irish Nation" was the colony of English Protestants who had undertaken the government of the country, who had become

being to the stronger English colony, but by the awakening in the hearts of the English colony of a spirit of Irish nationality and patriotism, which speedily forced into our minds the struggle for its rights Catholic and Protestant, English and Irish native. The manner in which this happy consummation was brought about was characteristic of the treatment which Ireland has ever received from the Government of England. The Protestant colony was expected by England to enslave the Irish nation, but having done so, as was expected also to submit to slavery itself. "Your ancestors," said John Parnell Curran to the Irish Parliament a hundred years afterwards: "your ancestors thought themselves the oppressors of their fellow countrymen, but they were only their jailors, and

THE JUSTICE OF PROVIDENCE WOULD HAVE BEEN FRUSTRATED if their own slavery had not been the punishment of their vice and their folly!" The Protestant colony had succeeded in completely suppressing the native Irish. It had absolutely excluded the executive power from the hands of the executive of the country exclusively Protestant, but when it aspired to freedom for itself, it was speedily taught that it was nothing more than the agent of England, and that the only freedom it could claim was the freedom to oppress and trample on the ancient Irish nation. In point of fact, as the result of its successful execution in enslaving the Irish, England set to work to enslave the colony. The colony had deprived the Catholics of a share in Parliament. England thereupon robbed the Parliament of its independence. The colony had condemned the Catholics to poverty, England thereupon restricted the trade and destroyed the prosperity of the colony. After the triumph of William III the Irish Legislature definitely passed to the level of a committee of the English Parliament, and the more the Catholics suppressed the liberties of the Catholics the more England suppressed their own privileges and degraded their own Parliamt. In 1699 a fatal blow was struck by England at the commercial prosperity of the country. The woolen trade was practically suppressed. All exports of woolen cloths were prohibited except to England and Wales, and even this exception was delusive, for heavy duties, amounting to a prohibition, prevented any cloth being imported into England or Wales. All trade between Ireland and the colonies was prohibited by the Navigation Laws. In point of fact a deliberate system was established to put down alike the political pretensions of the commercial prosperity of the Protestants of Ireland, who then found themselves in this extraordinary situation. They had practically conquered Ireland and enslaved the Irish people, and in return they were expected to calmly accept the position of slaves for themselves. Then there was born in the breasts of those men the first spark of that sentiment of nationality which was destined to win for them and their country commercial freedom and legislative independence, and eventually to weld into one nation

IRISHMEN OF ALL CREEDS AND OF ALL BLOODS. When the idea of nationality was slowly developing in the minds of the Protestant colony, they appeared upon the political stage the striking and eccentric figure of Jonathan Swift, Dean of St. Patrick's. Swift was one of the strangest characters in Irish history—an odd mixture of patriotism and narrow bigotry, of genius and eccentricity. He never made the slightest effort to mitigate the persecution which the Catholics never for a moment included them in his idea of Irish nationality; yet he did as much probably as any man in history to lift Ireland into the position of a nation; and he not only paved the way for, but he rendered absolutely inevitable that fusion between the Protestant colony and the native Catholics, which has since been the glory of their country. He urged the people to meet the restrictions placed upon their trade by boycotting foreign goods, and advised them to

"TURN EVERYTHING ENGLISH EXCEPT THEIR COALS." He seized upon the question of supplying Ireland with a new copper coinage as an opportunity for vindicating the independence of the country, and in the Drapier letters he boldly asserted the ideas which were rapidly maturing in the minds of the Protestants. He asserted the independence of Ireland and the essential nullity of those measures which had not received the sanction of an independent Swift now became the idol and leader of the Irish people. He taught them the first lesson in self-reliance. He led them to victory when oppression had well nigh broken their spirit, and when the exile of all their own leaders had robbed them of hope, he held up before their eyes the possibility of a free and independent Ireland. He was in part realized—a fact in two sections into one nation; and consequently, in spite of his well-known intolerance and bigotry, he became the most universally popular man in Ireland. His ending was singularly tragic. The great controversialist, the energetic patriot, the brilliant wit, sank into his grave in a state of hopeless misery.

Last scene of all. This strange, second childlessness and mere oblivion. Swift passed away, but the cause of Irish nationality which he had championed and never afterwards passed away from the minds either of the Protestants or the Catholics of Ireland. Flood then stepped into the position of leader of the Patriot Party, and at one step we may pass on to the history of the Volunteers. In 1775 the Irish Parliament sanctioned the enrollment of a volunteer force for the defence of the country. The Irish Volunteers were at first an exclusively Protestant organization, so anxious were the Catholics from the first to participate in the movement that in the city of Limerick when forbidden to bear arms themselves they subscribed £500 to purchase arms for their Protestant fellow countrymen. It was a happy omen of the fusion of the two nations which was about to take place. It was now that public spirit in Ireland began to last to be truly national. Henry's "Irishmen" and owing largely to his exertions Catholics were at last admitted into the ranks of the national army. From that day forward the two

nations had ceased to exist. Shoulder to shoulder CATHOLIC AND PROTESTANT IRISHMEN united to demand free trade and a free Parliament. In the words of Flood, "A voice from America shouted, 'liberty,' and every hill and valley of this rejoicing land answered 'liberty.'" How legislative independence was won in 1782 every one knows, and how the emancipated Protestant Parliament set itself instantly to the task of admitting Catholics to their full rights will never be forgotten. The work of emancipation was slow, but sure. In 1793 Catholics were admitted to the franchise, the juries, the professions, and the universities; and when two years later Lord Fitzwilliam arrived in Ireland, he announced to Parliament that the statement "that the Protestants of Ireland had generally accepted and approved of a policy of complete and immediate emancipation." Unfortunately English statesmen had at this time determined to force a scheme of legislative union upon the country, and they knew that once a policy would be possible if once the Catholics were admitted into the constitution. Accordingly the policy of emancipation was wrecked, and AN INTOLERANT IRISH FACTION WAS UTILIZED for the purpose of stirring up religious animosity and driving the people into insurrection. The diabolical plan succeeded only too well, and Ireland was robbed of her Parliament. But neither then nor since has England ever been able to divide Ireland again into two nations. Protestants won the Parliament of '82; Protestants organized the society of United Irishmen, and filled its ranks both before and after it became a revolutionary body; Protestants gave the franchise to Catholics in 1793; Protestants led the rebel armies in 1798; Protestants gallantly, but vainly, defended Irish constitutional liberty in 1800, and from that day to the present no movement has ever been started, either on behalf of national independence or religious freedom which Protestant Irishmen have not shared in or led. The only nation in Ireland to-day is the one nation of Irishmen bound together by devotion to the land that bore them, by hatred of oppression and love of liberty, and by the memory of the scenes when their forefathers, Catholics and Protestants alike, shed their blood in defence of religious intolerance and national freedom. This, then, is our answer to the statement that there are two nations in Ireland to-day. The history of the past and the realities of the present alike protest against it as an absurdity and an affront. More difficult is it adequately to cope with the sweeping and general statement, which is in the nature of a prophecy, that under a Home Rule Parliament the Catholic majority would persecute and oppress their Protestant fellow countrymen. Grattan once said, "YOU CANNOT ARGUE WITH A PROPHECY, you can only disbelieve him." In the case of this prophecy we can in addition apply to it the test of experience of history. When and where did we have Catholic Irishmen evince a spirit of religious persecution and intolerance? If it is possible to show, as I contend it is, that Irish Catholics are almost the only people in the world whose history who have been persecuted for conscience's sake, that when they had the supremacy in the past they never oppressed their Protestant fellow countrymen, and that in matters in which they hold power to-day they make no distinction between men of different creeds. If it is possible to show that the Catholics have never for a moment persecuted or oppressed any of their fellow countrymen, and that the links of personal affection and political devotion, is a Protestant Irishman. No. We Catholic Irishmen repudiate this accusation of intolerance with scorn and indignation. We do not even understand the meaning of the words religious bigotry. By the Irish nation we do not mean any class or sect or creed. By Irish independence we mean liberty for every Irishman, whether in his veins runs the blood of the Celt, or the Norman, the Cromwellian, or the Williamite, whether he professes the ancient faith of Ireland or that newer creed which has given to our country some of the bravest and noblest spirits of the world. We are banded together in a struggle for our national rights and as a Catholic Irishman, I assert my belief that never again will the Catholics of Ireland lift hand or voice to obtain an Irish Parliament if they do not know that the edifice of national independence which it would raise upon the ruins of the ancient faith and religion of their fathers. The most of every class and creed. In conclusion it only remains for me to say that I trust I have established my propositions to your satisfaction, and to thank you for the indulgent patience with which you have heard me.

The conclusion of Mr. Redmond's lecture was frequently interrupted by applause. Mrs. J. J. Clancy presented Mr. Redmond with a beautiful bouquet of flowers. This little incident evoked renewed cheering.

A vote of thanks was proposed by an English Protestant clergyman, and seconded by the Catholic High Sheriff of Dublin.

The Learned Societies Through their members have testified to the great efficacy of Patnam's Painless Corn Extractor. It provokes no line of demarcation, securing alike the good will of the highest and the most humble, and with strict impartiality, removing with equal celerity the corns of each. Try Patnam's Corn Extractor.

Thomas Robinson, Farmham Centre, P. Q., writes: "I have been afflicted with rheumatism for the last ten years, and have tried many remedies without any relief. I got a bottle of Dr. Thomas' Electric Oil, and found it gave instant relief, and since then have had no attack. I would recommend it to all."

GOOD YEAR RUMBER.—National Pills are a good blood purifier, liver regulator and mild purgative for all seasons.

WHAT IS A BISHOP.

Father Carroll, S. J., minister at St. Francis Xavier's in West Fifteenth st., New York city, was once stationed at the mission among the colored Catholics attended by the Jesuits on the Maryland peninsula, and tells some amusing stories of these interesting people. One concerning Cardinal Gibbons, then Archbishop of Baltimore, will be repetition. "I was once," said Father Carroll, "preparing a class of these colored children to a visit from the then Archbishop Gibbons, who was to administer the Sacrament of Confirmation to them and I was especially anxious to have them well prepared. We were out in a field adjoining the church, and I was explaining to them that it was a bishop alone who could administer the Sacrament. I was at a loss, for a moment, to show them by a familiar figure the relative difference between a priest and a Bishop when I heard the 'honk, honk,' of a flock of wild geese flying over our heads, and called the children's attention to the leader who headed the flight. 'This,' I said, 'may lead children, will give you an idea of what a Bishop is—the leader of his flock.' We got along after this first rate, and in a day or two, when the Archbishop arrived, I related with pride how much progress my little charges had made, and begged His Grace to question them in the catechism. He promised to do so, and soon the hour of the sacrament was at hand. The children were all assembled, looking their best, and the Archbishop after giving them some kindly words, before going in the church, began to put a few questions to them, receiving satisfactory answers as to their understanding of the nature of the Sacrament they were about to receive. At last he said, 'What is a Bishop?' and there was a pause of an instant, and then an ebony midget held up his hand and said: 'I know, I know.'

"That's well my child," said Archbishop Gibbons. "Now tell us what is a Bishop?" "He is," answered the ebony youth, with a zest that betokened the confidence of superior wisdom, "the old gander that shows the rest of the geese how to fly!" "The face of the Archbishop, in his efforts to retain his episcopal dignity, was a sight, and I was so overcome by the mortification of this unexpected denouement that I was obliged to abandon my charge for a while to regain my composure. You may be sure that it was a long time before I heard the end of my braggart Confirmation class.

A Cure for Drunkenness. The Cure of drunkenness is a task which the regular practitioner has been unable to cope. Kindly attend to this book upon drunkenness as a social vice, which a man may overcome by force of will. Drunkenness is a disease, and the only way to cure it is by the use of moderate drink. In the confirmed drunkard it becomes a disease of the nervous system. The medical treatment of this disease consists in the employment of the "Liberator's" medicine, which restores the physical and mental faculties, and the dissolved case insanity, dementia, and the like. This is a new discovery, and is a moderate drinker. In the confirmed drunkard it becomes a disease of the nervous system. The medical treatment of this disease consists in the employment of the "Liberator's" medicine, which restores the physical and mental faculties, and the dissolved case insanity, dementia, and the like. This is a new discovery, and is a moderate drinker. 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