

The Catholic Record.

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

VOLUME 8.

LONDON, ONTARIO, SATURDAY, FEBRUARY 6, 1886.

NO. 382.

NICHOLAS WILSON & CO.

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INSPECTION INVITED.

BISHOP CLEARY ON THE IRISH
NATIONAL LEAGUE, ORANGEISM
AND HOME RULE.

We find in the last number of the *Dublin Freeman's Journal* to hand, a sterling letter from the pen of an eminent Canadian prelate, who has proved himself on more than one occasion to be a true friend of Ireland and a courageous supporter of the Irish party, and of the demands for an Irish Parliament. The letter was a message of hope and encouragement with a golden ring, addressed to the National League in Ireland, from the Right Rev. Dr. Cleary, Bishop of Kingston. As the letter contains much that is of special interest to the Irish Canadian people, we have much pleasure in giving it a prominent place in our columns, along with the timely comments made on it by the *Dublin Freeman*. The letter reads as follows:

BISHOP'S PALACE, Kingston, Ont., Dec. 21st, 1885.
T. D. Sullivan, Esq., M. P., Dublin.
DEAR MR. SULLIVAN,—I enclose a draft for £70 11s 3d sterling, made payable to you. It is the contribution of this little city of Kingston to the Irish Parliamentary Fund, whose treasurer is requested to acknowledge its receipt through you. We have held a public meeting in our city hall to proclaim to all Canadians what it is that Ireland demands of Great Britain, and why she demands it. Ours was a splendid demonstration in regard to the number of citizens who sympathize with Ireland's constitutional efforts; and the intelligence and social worth of the men who pleaded her cause, and, above all, the irresistible force of the arguments by which the plea for Home Rule is supported. The Orange faction opposed us at our meeting, and subsequently held a special meeting of their own to denounce our "treasonable project," as they were pleased to term it. They held that they are the Derry of Canada, and they denounced the Pope one and all, and the Bishop of Kingston, and the whole Catholic Church of this and of former ages, save and except Pope Adrian the Fourth. But they failed to adduce even an argument deserving the notice of thinking men. They could not, after two weeks of consulting, canvassing, coaxing and dressing, gather as many as six gentlemen of education and recognized public merit into association with them upon their platform; and what a still sadder symptom of decay and decay of Derrism in Kingston, as on the banks of the Foyle, a large proportion of the Protestant gentlemen, who, for one reason or another, appeared at the meeting, were observed to abstain ostentatiously from any signifying approval of the empty platitudes and stale old calumnies which formed the staple of Orange eloquence on that occasion. Allow me to congratulate you on your signal success in winning for Ireland the representation of College-green in the last British Parliament. The victory so completely gained by the National Party in three of the four provinces, and so far advanced into the enemy's Northern stronghold as to give them, even there, a majority of seats in the present, with a fair prospect of further advances should another contest take place in the future, has rejoiced the hearts of all Irishmen, and of none more intensely than of Kingston's Irish sons. I remain, dear Mr. Sullivan, yours very faithfully.

JAMES VINCENT CLEARY,
Bishop of Kingston.
No doubt that this warm and sympathetic utterance from a patriotic Bishop in a foreign land will give new heart and courage to the people at home, and will let them see that the Irish exile can hold his own against the Orange foe even in the "Derry of Canada." The *Freeman's Journal* reviews a leading article to the letter of His Lordship, in the course of which it says: "It was announced yesterday that since the last meeting of the National League, America had sent \$15,000 to the Parliamentary Expenses Fund; the Irish National League of Australia had forwarded \$2,500; the people of Lyttleton, New Zealand, had contributed \$250. From the province of Ontario had come \$260 raised amongst the Irishmen of Guelph, and \$350 odd collected in the city of Kingston. Accompanying this latter subscription is a letter from the Most Rev. Dr. Cleary, formerly President of St. John's College, Waterford, subsequently Parish Priest of Dungarvan, and now Bishop of Kingston. At home Dr. Cleary was an earnest, courageous, and practical supporter of Ireland's constitutional claims; and that, too, at a time when the Home Rule proposals of Mr. Butt were looked at askance by many worthy Irishmen. In the growing prosperity of the great self-governing Province that is now the scene of his labors he finds the most convincing proof of the advantages that autonomy can confer upon a people. Moreover, in far-off Kingston there are not wanting reminders of the forces that are employed in the service of misgovernment and alien rule at home. The Orange organization has been transplanted to Canada, and

the fell anti-Catholic spirit that inspired its founders ninety years ago animates those who profess its intolerant and unchristian principles to day in the New World as in the Old. Fortunately the power of the faction is not proportionate to the malevolence of those who lead it, or to the bigotry and violence of the rank and file. The greatest danger to the future peace and prosperity of the Dominion is that the Orangemen in their blind rage against Catholicism, and their blatant Anglomania, may initiate a war of races against the Canadian Catholics of Irish and French descent. They are fiercely aggressive enemies of every thing that is Catholic and that is not British. Seeing the manifestations of their policy, and looking to its possible consequences, Dr. Cleary must often be reminded of the countless woes that Orangeism has brought upon Ireland. Even when a meeting was recently held in Kingston, as he tells in his letter, to state and to justify the Irish demand before the people of the province, the Orangemen held their inevitable counter demonstration, at which was denounced the "treasonable project" of debating a constitutional change to be constitutionally accomplished in the relations between Great Britain and Ireland. In the approved "Twelfth" fashion "they denounced the Pope one and all, and the Bishop of Kingston and the whole Catholic Church of this and of former ages, save and except Pope Adrian the Fourth," who happened to be an Englishman.

The hearty patriotism of the Irish residents in "the Derry of Canada" is vouched for not only by their generous aid to the Irish cause than by the sturdy, outspoken letter of their worthy Bishop, and taken in connection with the notable contributions from other Irish communities abroad, is a splendid testimony to the irradicable love of the Irishman for the country of his birth.

DIocese of Hamilton.

DEPARTURE FROM MOUNT FOREST OF REV. B. J. O'CONNELL.

Mount Forest Representative, Jan. 23th.
This morning the Rev. B. J. O'Connell left Mount Forest to take charge of the Catholic congregation in Galt. During the Rev. Father's ten years' residence in this town as priest of St. Mary's Church he has not only won the love of his own people but the respect of the entire public. The three addresses presented him, which are given below, show the love his congregation here has for him, while we can say as a general public, that his departure from this town is deeply regretted by all. For eight years we have known him personally and during that time have seen him improving the condition of the people from year to year and at the same time endearing himself by his warm heartedness and neighborly conduct to the Protestant people of the place. In the departure of Father O'Connell the town loses one of its most public spirited citizens; a man who has done much to improve the town and the moral tone of the place. We shall all miss his cheery presence very much and deplore that it has been seen fit to remove him. Our loss is a great gain to Galt, and to the people of that place we can say that you are getting not only a noble priest but a man any community may well be proud of.

To his successor, the Rev. Father Cassin, of Priceville, we extend a cordial welcome, and feel that no better man could have been appointed to succeed him, as he was five years ago an assistant of Father O'Connell's and therefore better acquainted with the wants of the people than an entire stranger. On Sunday an unusually large congregation assembled in St. Mary's Church, being the last Sunday of the Rev. Father's pastorate of the church. The Roman Catholic brethren poured in crowds from the adjoining townships to show by their presence their respect for their beloved pastor, who had so long faithfully served them. Miss Kate Strong assisted in the musical part of the service. Immediately after high mass a number of gentlemen from the congregation advanced to the sanctuary rail and Mr. M. Donnelly read the following address and Mr. John Corrigan presented a well filled purse:

To the Rev. B. J. O'Connell, P. P., St. Mary's Church, Mount Forest.
DEAR REV. FATHER—Having heard of your intended departure from our midst, we come forward on this occasion to give expression to the deep sorrow which fills our hearts, and to tender you our heartfelt gratitude for your untiring devotion to your holy calling, and our highest respect and esteem for yourself in person. It is now almost ten years since you came amongst us and when we look back and consider the state of the parish then, and compare it with the present, we may, indeed, feel thankful to Almighty God, for the great benefits conferred upon us through your ministry, and now at your sudden and unexpected departure, what wonder if sorrow fills our inmost hearts. Yes, dear Rev. Father, we are deeply grieved, and feel losses on a father and friend. In the avocations of life, there is none in which is displayed the self-sacrifice that is exhibited in the Catholic priesthood, in no other position in life is displayed the devotion to duty so forcibly, in no other position is required the same abandonment of everything the world holds most dear; parents, friends and relatives, all are abandoned for Christ's sake and man's religious welfare. Of the truth of this, you have been to us a living example, ever active in the service of your divine Master, laboring in season and out of season, visiting the sick, consoling the afflicted and preparing the dying, always ready when duty called, you have proved your-

self the ever watchful and faithful shepherd of the fold. You have not only taught us to love God more, to practice the duties of our holy religion, to be industrious and temperate in our habits, but also to respect the opinions of our fellow men, to have respect for ourselves and to live in peace and harmony with our neighbors. Nor are we unmindful of the great care you have taken of God's house and of "the place where His glory dwelleth." For all these as well as for the noble stand you have taken in the cause of religion, education and temperance, we tender you our most grateful thanks, and while rejoicing over the healthy spiritual state of the parish; we must also express our admiration at its sound financial standing, and in this way acknowledge the result of your wise administration. We would indeed, Rev. Father, wish that you might have lived your lifetime amongst us; your tender and arduous care for the little ones of the flock; your unswerving devotion to duty; your mild and gentle manner, and above all, your impartial dealing with your people, have endeared you to us all. But as it is the will of divine Providence that you must leave us to labor elsewhere in the Lord's vineyard, please accept this purse as a slight token of the esteem we hold for you, and of the high regard we have for yourself in person, and when ministering at God's holy altar, we hope you will not forget us and our families, as we promise in return never to forget you in our humble prayers.

Signed in behalf of the congregation of St. Mary's Church, Mount Forest,
M. DONNELLY, L. MADRIGAN,
E. MURPHY, D. CUMMINS,
J. HASTINGS, THOS. REIDY, & R.
J. P. NOONAN, D. MURPHY,
J. O'HARA, J. O'BRIEN,
P. HALPIN, J. CORRIGAN.

Immediately after this address a number of ladies stepped forward and Mrs. Daniel Murphy, in behalf of the ladies of the congregation, read the following address, and Mrs. D. Cummins presented a purse.

To the Reverend Father O'Connell, Parish Priest of St. Mary's Church, Mt. Forest.

REVEREND AND DEAR FATHER—The occasion which calls us together is one of sorrow because it requires us to say to you the very sad words—good-bye. In this life we are not permitted to keep near us always those whom our wishes might dictate, but in reverse, from one whom we revere or cherish we may only see the shadow of the journey to that great re-union where we hope to meet and where parting will not be known. We would, indeed, be either blind or ungrateful did we allow to pass unnoticed your earnest, painstaking and untiring efforts in our behalf, and the good you have accomplished. By your zeal, energy and above all the purity in performance of your sacred duties you have endeared yourself to us all. During the past ten years the good you have effected through your influence on society is incalculable and will be held in lasting and grateful remembrance by the parishioners of St. Mary's Church. In conclusion, permit us to say to you this purse in behalf of the ladies of the congregation as a slight token of our esteem and affection and our many and sincere wishes for your future happiness, begging that whilst offering up the Holy Sacrifice of the mass at God's altar, you will remember us in your prayers.

LADIES OF ST. MARY'S CONGREGATION.
The Rev. Father, being considerably moved by the address, made a suitable reply to both, thanking them for the kind feelings expressed in the addresses towards him, as also for the very generous gifts bestowed on him. He strongly advised them to lead such lives as became good Catholics. He exhorted them to be sober and industrious and ever obedient to the laws of God and their country; and to extend to his successor the same obedience and respect as they had shown him, and he was sure Almighty God would in the future, as in the past, bless them and their children. He bid them farewell amidst showers of tears. In the afternoon a gold-headed cane was presented him by the Sunday School, accompanied by the following address, which was read on behalf of the school by Miss Florence Donnelly, the presentation being made by Miss Minnie Murphy.

To the Reverend Father O'Connell, Parish Priest of St. Mary's Church, Mt. Forest.
REVEREND AND DEAR FATHER—We meet here this afternoon with feelings of sorrow and regret, sorrow caused by your intended departure, regret because we feel we often annoyed you by our thoughtless conduct. We hope that in future when we have grown older and wiser, the remembrance of your example and advice will be a guide to us in endeavoring to make our lives worthy of the position and privileges we may enjoy. Knowing that in a few days the pleasant tie that binds us together as pastor and children will have ceased to exist, we earnestly allow to be severed conveying to you our earnest gratitude for your zealous and unceasing efforts for our spiritual welfare. We beg your acceptance of this slight token as a memento for the many favors received at your hands, and we humbly solicit your prayers in our behalf. That you may regain your former health and strength, and that God may send you every blessing in your new field of labor, is the sincere prayer of each one of us.
CHILDREN OF ST. MARY'S SUNDAY SCHOOL.
On the Sunday previous an address and presentation was made to Rev. Father O'Connell by the congregation of St. Patrick's church, Protoc.

New Agents.

We have great pleasure in stating that we have appointed as agents in the parish of Ennismore, Miss McCanna, Miss Tyrrell and Mr. Sullivan.

THE LEGISLATURE OF ONTARIO.

The third session of the fifth Parliament of Ontario was opened on the 28th ult., with becoming ceremony. The speech from the "throne" was rather lengthy, but contained little of importance, if we except the promise of certain new measures including a Bill for the auditing of the public accounts for the Province, a Bill for increasing the usefulness and efficiency of Mechanics' Institutes, a Bill for the amendment of the law relating to the estates of deceased persons, a Bill respecting the liability of employers for injuries suffered by their workmen.

On Friday, the 29th, the address in reply to the Lieutenant Governor's speech was proposed by Mr. Hawley, (Lennox) and seconded by Mr. Connors (Algoma West). Mr. Connors, who is entirely new to Parliamentary life, made an excellent speech. Mr. Meredith followed in a moderate speech, claiming credit for the Opposition for much that the government had done and proposed to do. On Monday, the 1st inst., Mr. White, of North Essex, moved to add to the second clause of the address the following words in reference to the North-West troubles:

"And we trust, now that peace has been restored, the supremacy of the law vindicated and maintained, and just punishment inflicted on the principal participants in the rebellion, it may be found consistent with the public interest to extend the merciful consideration of the Crown to the cases of those who are now undergoing imprisonment for offences committed during or arising out of it."

Mr. Fraser took strong objection to Mr. White's amendment, which would, he said, commit the House to an approval of the whole of the steps taken by the Dominion Government. He suggested that Mr. White accept the following in lieu of his amendment: "And this House now hopefully trusts that peace and tranquillity having been fully restored, it may be found consistent with the public interest to extend the merciful consideration of the Crown to those who are now undergoing imprisonment for offences connected with or arising out of the rebellion."

PRESENTATION AT LINDSAY.

We are in this issue enabled to lay before our readers the address and presentation made on New Year's Day to Rev. Father Sweeney, assistant pastor of Lindsay.

Rev. James Sweeney, Lindsay, Ont.:

REV. AND DEAR SIR—It is a custom grounded on the best instincts of our nature, and sanctioned by the practice of our friends at this season of the year to exchange friendly greetings, and to wish one another abundance of spiritual and temporal blessings. The custom is all the more honorable when it brings with it, as it does to-night, the expressions of good will from the people to the priest who always labored faithfully in the regard. The congregation of St. Mary's parish, whom we represent, desire to express the pleasure they have felt since your coming to Lindsay, in observing the constancy with which you have applied yourself to their service, the zeal you have shown in whatever concerned their welfare, and the generous disregard of self that has marked your labors in their behalf.

The work of cheer you have spoken to the sick and dying has not been without its effect, and many an erring one has been turned to a better life by your kind and gentle admonition. Therefore, reverend sir, the greater reason why on this opening day of the new year, which we believe is also the sixth anniversary of your ordination, we wish you in all sincerity, all the pleasures of the season, and a happy new year, abounding in all the blessings that become your station in life.

We have also to thank you, Rev. Father, on behalf of our Literary Society, for the kindly interest you have taken in our proceedings, and the healthy influence your encouragement has had among our fellow members.

In conclusion we beg you to accept from the congregation this present, as a slight token of their esteem, which is presented with the wish that you may enjoy good health to use it in the earnest and energetic discharge of the duties of your office.

Signed in behalf of St. Mary's congregation.
JOHN O'REILY,
ANDREW O'LOUGHLIN,
JOHN L. O'BRIEN.
January 1st, 1886.

MY DEAR FRIENDS—On this solemn occasion words fail to adequately convey the over powering sentiments of gratitude that press around my heart to-night.

This is only one of the many acts of kindness done to me since I first came amongst you, and this magnificent gift springs from your own good will and good dispositions.

Beneath this coat of fur I will always carry a warm Irish heart, and it will be all the warmer now through the combined generosity of yourselves and that of our kind parishioners.

Again I can only thank both you and them from the bottom of my heart for your generous and costly gift.

You know the deep interest I like to

take in your society, which, young as it is, has already made great strides and accomplished much.

Go on, young men, courageously, and persevere, and it will soon reflect great credit on yourselves and on your town. From your worthy president, who presides over your deliberations with so much ability as well as zeal, down to the humblest member, all have contributed to the well now gentlemen, as if I had said enough, and it only remains for me to thank you all again for your kind present and still kinder words, and to humbly pray that the pleasant relations which have heretofore subsisted between us may always continue, and that, clad in this winter garment, which I look upon with pride, I may go forth manfully and decorously to do battle in your spiritual behalf.

Once more I will wear this handsome present as a memento of my ordination day and in grateful remembrance of the parishioners and of the C. L. Association, of Lindsay. JAMES SWEENEY, Priest.
Lindsay, Ont.

IRISH NATIONAL LEAGUE.

The following is a complete list of the subscribers in the city of Ottawa to the Irish Parliamentary Fund. Next week we shall publish the list of subscribers in the neighboring parishes:

- | | | | |
|-------------------|------|--------------------|------|
| Bishop of Ottawa | \$10 | M. F. Walsh | \$10 |
| Rev. M. J. Whelan | 5 | M. McDonald | 5 |
| P. P. | 5 | Daniel O'Connor | 20 |
| Rev. J. A. Sloan | 5 | Capt. W. McCaffrey | 5 |
| Hon. J. Costigan | 25 | Joseph Kavanagh | 5 |
| P. Baskerville | 10 | Kavanagh Bros. | 4 |
| P. P. | 10 | Patrick Cassidy | 10 |
| John Honey | 5 | Richard John | 1 |
| J. and Lyons | 5 | Patrick Kelly | 1 |
| J. K. | 5 | John Gleason | 1 |
| P. Rankin | 1 | E. J. McEvoy | 2 |
| G. Brock | 1 | George Goodwin | 10 |
| John Barrett | 1 | James C. Brown | 2 |
| O. Ryan | 1 | John Boyle | 1 |
| John Burke | 1 | Chas. Golden | 1 |
| Wm. McEvela | 1 | Wm. Driscoll | 1 |
| John Casey (Dal- | 1 | James Mundy | 2 |
| house St.) | 5 | James White | 1 |
| J. J. Higgins | 5 | James Gleason | 1 |
| C. J. Higgins | 2 | Michael D. Kelly | 1 |
| Thos. Casey | 2 | Thos. Kissella | 1 |
| Thos. Nolan | 1 | John Kissella | 1 |
| J. McCall | 1 | James Kissella | 1 |
| J. B. Lynch | 2 | James O'Connor | 4 |
| M. W. Casey | 1 | John O'Connor | 1 |
| James Higgins | 2 | F. O'Reilly | 1 |
| E. P. Stanton | 5 | Nelson Renaud | 1 |
| James Bennett | 5 | Alex. Devlin | 1 |
| J. F. Hanrahan | 10 | P. Gallagher | 5 |
| J. G. Foley | 5 | Roderick Ryan | 20 |
| J. A. Gorman | 3 | Michael O'Brien | 1 |
| J. A. McCann | 1 | Michael Green | 1 |
| E. O'Leary | 2 | Wm. O'Connor | 1 |
| Michael Sarrs | 10 | Florence Mahony | 1 |
| J. L. P. O'Hanly | 10 | John Casey (Nel- | 2 |
| J. A. MacCabe | 5 | son of) | 2 |
| Chas. Murphy | 5 | J. J. McGowan | 1 |
| Frank Brennan | 2 | J. Templeton | 1 |
| J. P. Hanrahan | 10 | P. Gallagher | 5 |
| Wm. Wain | 5 | Roderick Ryan | 20 |
| A. Friend | 10 | James G. Moylan | 10 |
| M. J. O'Doherty | 1 | Wm. Mackey | 20 |
| W. McKay & Son | 10 | W. H. Waller | 5 |
| Thos. Barnard | 3 | John Redmond | 5 |
| T. J. Richardson | 3 | M. Finn | 5 |
| James Barry | 5 | John O'Leary | 1 |
| A. Friend | 10 | Wm. Cowan | 5 |
| James Bennett | 5 | Martin O'Garra | 10 |
| M. O'Leary | 5 | G. O'Gorman | 2 |
| M. O'Farrell | 10 | Keske Bros. | 15 |
| James Dalton | 2 | Denis Murphy | 5 |
| Andrew Devine | 1 | J. Kavanagh | 5 |
| P. J. Bennett | 1 | John Kennedy | 2 |
| Edward Danne | 5 | Wm. Slattery | 1 |
| Mary Hanlan | 1 | Thomas Casey | 1 |
| John Burke | 5 | M. O'Donnell, Fitz | 2 |
| E. Ryan | 10 | John Gilhooly | 1 |
| G. P. Brophy | 5 | J. J. Simons & Co. | 2 |
| F. B. Hayes | 10 | Wm. Finlay | 1 |
| Mayor McDougall | 10 | Wm. Wall | 2 |
| P. A. Egleson Jr. | 5 | Moses Nolan | 1 |
| P. Farrell | 2 | John Kehoe | 1 |
| Denis O'Neill | 2 | John Brown | 1 |
| P. Brennan | 1 | J. R. Armstrong | 1 |
| John Barrett | 1 | Hugh Quinn | 1 |
| Patrick Kelly | 1 | John McStravick | 1 |
| Mich. Fitzmaurice | 1 | John McStravick | 1 |
| James Kearns | 5 | ets. | |
| P. J. Coffey | 1 | James Mandy | 50 |
| A. F. McElvaine | 1 | Andrew Dolan | 50 |
| L. Ferris | 1 | Hamill Ruelle | 50 |
| Maurice Bennett | 5 | John Hanrahan | 50 |
| Patrick Canty | 1 | | |

Total for the city of Ottawa up to date, \$535.00.

Ottawa, Feb. 1st, 1886.

FROM QUEBEC.

Quebec Telegraph, January 2d.

As previously announced, a lecture on Daniel O'Connell was last evening delivered by the Reverend Brother Maurice in the hall of the Cercle de La Salle. The chair was occupied by the President of the Society, Mr. J. Boyce, who in a few well chosen words introduced the speaker of the evening, Rev. Bro. Maurice, in the course of his very able and eloquent lecture, dwelt at some length upon the boyhood and education of the great Liberator, and cited passages from some of O'Connell's letters, written while engaged in the study of law, to his brother, which showed the great ambition with which he was at an early age imbued. The lecturer, in a very interesting manner, traced O'Connell's successful career at the Bar; his election to Parliament, and the forcing of the great Emancipation Bill, which won for him the title of Liberator. He here quoted the saying of Lacordaire "that eight millions of people sat down in the British House of Parliament in the person of O'Connell." He related the history of the great repeal movement, its rise and disastrous failure and the events which followed. He spoke in a most pathetic manner of the great tribulation upon his native land in '45, and of his futile efforts to obtain from the British Parliament the aid which his country so much needed. The reverend lecturer feelingly related O'Connell's depart-

ture for Rome and his sad death in Genoa. In the course of his remarks, he quoted some of the most noted sayings of the Dominican preacher, Father Tom Burke, of America's silver tongued orator, Wendell Phillips, and of other famed orators and historians. The speaker time and again elicited rounds of applause by the expression of the deep sentiments and patriotism which his lecture abounded. The evening's entertainment was brought to a close by a vote of thanks being moved by Mr. D. Walsh and seconded by Mr. John Power.

Correspondence of the Catholic Record.

FROM HAMILTON.

A NEW ENTERPRISE.

Several gentlemen of this city have organized a company to be known as the "Hamilton Brush Company" for the purpose of manufacturing brushes on a large scale. Mr. F. Barlette, one of the oldest brush makers of Hamilton, who has been manufacturing on his own account for many years, and whose goods are so well and favorably known throughout the province, will be the Managing Director. The company will manufacture under an entirely new process just patented in Canada, and have the sole right to manufacture in the Dominion. The process alluded to has been in use in the United States for two years and gives excellent satisfaction. No metal or nails are used. The following are the officers of the company: Henry Arland, Pres.; J. F. Kavanagh, Vice Pres.; Jas. O'Brien, Sec.; Treas.; F. Barlette, Manager; Wm. Kavanagh and E. L. Barlette, Directors. The first four mentioned gentlemen are also Directors. Mr. E. L. Barlette is an experienced brush manufacturer. He is a brother of the Manager, and under their personal supervision, we have every reason to expect the new company will be a prosperous one. We wish them every success in their undertaking.

SEPARATE SCHOOLS.

The Catholics of Hamilton are justly proud of their Separate Schools. They are five in number, and are second to none in the Province. In the model school adjoining the cathedral all the higher branches are taught, so that Catholics have no reason to go outside of their own schools to obtain a first class education.

On Jan. 10th last His Lordship the Bishop opened the new St. Vincent's School, on Main street. This is one of the finest schools in the Province, and its erection will be a great boon to the Catholics of that vicinity who are largely indebted to Mr. Alban West for his untiring exertions to bring about its establishment. St. Lawrence School, John and Ferry streets, has been enlarged to twice its former size, and will be opened in a few days. Both of these schools have been planned and erected under the supervision of Mr. R. Clabery, and their great credit on that gentleman, who promises to be one of the foremost architects of the Province.

The following gentlemen compose the Separate School Board for the year 1886: No. 1 ward, Rev. J. Craven, re-elected; M. J. Foster, No. 2 ward, Chas. Leyden, Chas. L. Brl, newly elected; No. 3 ward, Alban Best, re-elected; J. Zingales, No. 4 ward, J. T. Beatty, re-elected; Patrick Duff, No. 5 ward, Very Rev. E. J. Heenan, V. G., re-elected; Jas. O'Brien, No. 6 ward, Alfred Bates, newly elected; Rev. Father Bergman, No. 7 ward, J. Ronan, P. Ronan, re-elected. L. K.

Correspondence Catholic Standard.

Two Converts in Lancaster.

On Sunday afternoon, December 20th, a notable event in Catholic circles took place in Lancaster, Pa., at St. Ann's Church. It was no other than the reception of two young men, students from a prominent Protestant institution here. Their professions of faith and the subsequent baptism of one of them were made publicly at Vespers. The young man in question was Felix Baum, a junior and beneficiary student in the reform Theological Seminary attached to Franklin and Marshall College, and the other was Frank Schoedler, a junior in Franklin and Marshall College. Baum was born in Berlin, Germany, was baptised a Catholic, but fell away from his faith and became connected with the Lutheran church, and was confirmed in it; but on Sunday he became a penitent, making anew his profession of faith. He is about twenty-eight years of age and speaks five languages, among them being German, French, Hungarian and Spanish. He is also an excellent Hebrew, Greek and Latin scholar. He attended the reformed school in Mecklenburg and the gymnasium in Hamberg. Schoedler, the other young convert, is the son of a Reformed Minister, stationed at Turbotville, Northumberland County, and is an excellent scholar, also an excellent musician, and at present is engaged as organist at St. Mary's Church here. Both young men have been under instructions with Rev. Father Kaul, pastor of St. Anthony's church, for some time past. Father Kaul has been very successful in his securing of converts to our holy religion. The professions of faith and baptism, as already stated, were public, and St. Anthony's church was crowded with people anxious to witness the ceremony, as it had become generally known that the event was to take place as it did. After the Sacrament of Baptism, benediction was given, and the young men were congratulated on all sides. J. H. Wagner, Esq., who is a convert from the Reformed Ministry acted as sponsor for Mr. Schoedler, and he and your correspondent, who by the way, is a convert of Father Kaul's, too, knelt within the sanctuary during the profession of faith made by Mr. Baum. Both young men have severed their connection with the Franklin and Marshall College and Theological Seminary, and have located themselves for the present among Catholic friends.

IN THE BLACK WOLF'S PASS.

At the period my husband and I occupied a lonely hut near the foot of the Black Wolf's Pass, Kansas, the straggling settlers had lived in peace with the Indians for some time, and we fancied ourselves quite secure from attacks by the savages. It was on a Christmas Eve we were terribly undressed. My husband was out hunting with some companions, and had warned me not to expect him home till very late at night. Our only child—a golden-haired boy of seven—asked my permission in the afternoon if he might go into the adjacent wood and gather a few berries to make me a necklace for a Christmas present. The little fellow had not been absent half an hour when a faint cry from the direction in which he had gone apprised me that something was wrong.

Hastily I snatched up a loaded rifle and some cartridges, and ran towards the spot where the cry came from. I found him wailing in his innocent blood! Vengeful had been the hand that dealt the blow—his neck was half severed by a tomahawk. I uttered one suppressed shriek of agony, which was briefly echoed by a yell of triumph and a rustling in the trees. I believe I was gifted with superhuman vision. I caught the gleam of an eye among the foliage; I fired my rifle, and an Indian sprang from the thicket and expired within a few yards of me. The report of my piece increased my danger. The fiend had an accomplice in the wood, for in less than a second a tomahawk whizzed past within an inch of my ear. Enraged as I was, I would not suffer myself to fight at a disadvantage. I lifted up the body of my child, and made for our habitation.

Evening closed upon me in my desolation; I sat by my dead child in awful silence, faint and dazed. I was suddenly roused from my stupor by a broad glare of light as one of the windows, and rushing to the door, revolver in hand, I found the house on fire, and surrounded by a large party of Indians. Fury and despair now took possession of my soul; I fired the contents of my pistol at my assailants, and hoped they would kill me suddenly in return. It was in vain I exposed myself. Though an Indian fell at every shot of mine, I seemed to hear a charmed life. Not one of the savages seemed to care to follow me into the house; they reckoned, perhaps, on my being speedily burnt out. Their irresolution seemed to nerve me to make an attempt to escape, and, creeping into an out-house which opened into the garden path, I glided into the bushes, slipped through the fence, and entering the bush immediately beyond, escaped unseen towards the woods in a northerly direction. On reaching the woods I paused to glance at the clouds, which were now beginning to heavy up over the tops of the mountains in heavy masses, accompanied at intervals by the low, short, and scarcely perceptible rumbling of distant thunder, affording indubitable evidence of the approaching storm. But I hesitated not. What were the terrors of a thunder storm to the soul I had just left!

I had not proceeded far, however, before the occasional rattling of the bushes, and the cracking of sticks and brush breaking under the tread, at some distance on my left, gave me notice of the presence of some one apparently endeavouring to keep pace with me, for the purpose of dogging my steps; and soon catching a glimpse of his hairy head, my shudder, the alarming truth flashed across my mind—it was a gigantic Indian who was following me.

Alas! in the flurry of my rapid flight I had forgotten the revolver. The Indian evidently wished to take me alive, as he was armed with a rifle, and could have shot me easily had he merely wanted my scalp. No! he contemplated a far worse fate for me. Seeing that I was gaining rather than losing on him, I redoubled my exertions, and bounded along over log, rock, and rivulet with a rapidity which few only could have imitated, and which the delicious energy of desperation alone could have sustained. The thunder now burst in terrific peals—all trees were uprooted and hurled to the earth by the furious blast, or shivered in the fiercely quivering blaze of the lightning; yet I paused not in my course; the rain poured in a deluging torrent over my drenched person, yet I heeded it not.

Arriving at length at the northern outlet of the valley, I came abreast of one of the mountain ravines, where at ordinary times a small brook crossed the path; it was now swollen to a rushing river, before which no human strength could have stood an instant. To attempt to pass this I saw was mad, and as I heard the splashing footstep of my pursuer but a short distance behind, despair now for the first time, sent a chill to my heart. But while standing on the brink of the dashing flood, which at every wave rose higher and higher, hesitating whether to commit myself to the raging element or the equally dreaded power of my pursuer, a flash of lightning, as if to ease my sight a shelving rock jutting out from the side of a hill a few rods back, and so stoop from the path and screamed from it by intervening boughs as to afford me, I believed, if reached unseen, a good concealment from my indefatigable enemy, and a safe retreat from the waters, which were now rising around me with frightful rapidity. Making directly for the hill, and scrupulously blinding out the slanting rocks at the foot with the expiring energy of despair, I gained the place, and dropped down exhausted on the spot, just as another flash partially revealed to my sight the form of the huge Indian hurrying by, and rushing up to the brink of the stream. I had left but an instant before. Suddenly a mighty torrent came rushing down a corresponding ravine to the south, and wholly cut off his retreat.

Meanwhile, the noise of the mountain every moment grew louder and louder, the deep, distant roar, as of pouring torrents, which had for some time been heard now became mingled with the tumultuous crashing of falling forests, the hissing, swishing sounds of disturbed volumes of water just beginning to move; nearer and nearer it came, and now the earth trembled and shook, as with the gathering impetus the mighty mass came rolling down the steep sides of the mountain directly towards the spot where, terror-stricken, I lay concealed, and where my affrighted pursuer, a few yards below,

was running wildly to and fro, vainly looking for some chance to escape.

Starting upon my feet I looked around me in mute consternation. Roaring, crashing, grinding aloud, with the noise of ten thousand thunders, and with convulsions which made the solid earth heave and bound beneath my feet, down came the avalanche with fearful velocity towards me. In another instant the mighty mass, dividing on the solid ledge beneath which I stood, began to rush by me on either side in two vast, high, turbid volumes, revolving monstrous stones and hurling trees over trees in their progress; while at the same time the forest around and above waded, shook, toppled, and fell with an awful crash on the rocks over my head. I saw, I heard no more, but sank stunned and senseless on the ground.

On recovering consciousness all was silent save a faint groan which issued from the wretch who had chased me; he was lying mutilated and crushed beneath a tree which had spared his intended victim. Before I had time to indulge in the mingled emotions which this was bringing upon me, I heard voices. Presently lights appeared on the stream, and four boats loaded with men shot along the shore directly against me. They now paused in their course, and some one repeated loudly my name.

"Did I hear rightly else why did the tones of that voice thrill through every fibre of my frame? I shrieked in reply and tried to move, but my numb and worn limbs refused their office. They call me again—'Nellie! Nellie!'"

"Oh Jack! Jack!" I articulated in broken and agonized utterance. The men sprang on shore, and in a moment more I was clasped in the mute embrace of my husband—and we wept silently together.

My husband briefly told me how he had arrived home earlier than he expected, found our hut in ruins, and discovered the charred remains of our beloved child. He had immediately collected as many settlers as possible, and when the tornado slightly abated, set out in search of me. They had discovered where the Indians were encamped, and that I was not with them; and he now announced his intention of attacking the fiends at once. I insisted on accompanying him. We had not tramped far when we came upon the wretches suddenly. They were sitting round a sputtering fire that made the scene as light as day. We were first perceived by the chief himself, who, uttering a cry of surprise, and followed by the Indians, ran towards the denser part of the woods; but being intercepted by some of our men, and seeing no chance of escape, the ferocious villains turned all their endeavours to the destruction of our party, who, too eager, instead of destroying them with their rifles at a little distance, after a single volley, engaged them hand to hand. My husband in vain tried to restrain their eagerness; but seeing that his endeavours were fruitless, he called them to the utmost of his power, directing them to refrain from grappling with the Indians, who were so much more skilful in the use of the knife and tomahawk. But some, disregarding his advice, drawing their knives and throwing aside their rifles, instantly closed with their desperate enemies, and were almost immediately dashed to the ground, their fate serving as a warning to their companions, who, with the butt ends of their guns broke down every guard that their opponents could offer, and literally smashed their skulls to pieces.

My husband, who had hitherto borne down all who opposed him, struck a heavy blow at the chief with whom he was engaged, but missing, his rifle flew from his hand. Being thus disarmed, he was obliged to seize his enemy with one hand, while with the other he drew his knife, and then wrestling together both fell to the ground, where they lay each struggling to be uppermost. The Indian at length succeeded, and, clutching my husband's throat was preparing to give a final stab, when, with a mighty effort, my Jack drove his knife forcibly beneath the savage's arm. Uttering a horrible yell of agony, he rolled over and expired. The chief seeing their chief dead, ran in all directions, our men, who were all good marksmen, fired shot after shot at the wretches as they fled; and but few escaped to tell the defeat they had suffered on that Christmas Eve in the Black Wolf's Pass.

Catholicity and Labor.

Perhaps nothing is more self-evident to the ordinary Protestant mind than that Protestantism spells prosperity, Catholic countries, as a result of their religion, are always poor; Protestant countries, as a result of theirs, always do. Possibly a lecture which was recently delivered at Withington, near Manchester, by a Protestant minister, Professor L. M. D. D. of Glasgow, may help to dispel the illusion. Speaking of the condition of the workingman at different times he said that the fifteenth century—the last Catholic century, he it noted—was his golden age. His prosperity was seen in the fact: 1st, that women were seldom engaged in outdoor labor; 2nd, the working day was about eight hours; and 3rd, peasants bought land and became peasant proprietors, while artisans became small capitalists. A change came with the Reformation. Two blows were then struck at the prosperity of the workingman from which he had not yet recovered. These were the confiscation of the guilds and other institutions by Henry VIII, and his successors, and the debasement of the coinage. The glorious Elizabethan age found the workingman in a condition of degradation. During the seventeenth and eighteenth centuries—precisely the very centuries, he it also noted, when Protestantism was at its height and had most power over the people—he was kept down by legislative enactment. The right of combination was refused him; his wages were fixed by law, and the Poor Law tied him to his place of birth almost as much as if he had been a serf. England grew wealthy while England's working classes were swept into the gulfs of pauperism. Macaulay had to admit that the Reformation found all the serfs set free; the facts narrated by the lecturer show that the principles it intro-

duced brought the people to a state differing from serfdom only in the name. —Liverpool Times

AT LAST.

JOHN BOYLE O'REILLY IN THE NORTH AMERICAN REVIEW FOR JANUARY.

In the 12th century England invaded Ireland (a happy and prosperous country, under King Brian, in 1020) overpowered her Bibles, garrisoned her strong places with soldiers, killed her leading men, she failed to corrupt, disarranged all native growth and plans of development, and set down in the Irishman's house as its lord and master, by the right of the heavier weapon.

The Irish struggled for 100 years; and the foreign oppressor increased the bands and decreased the methods and order and civilization among the people.

England had realized that Ireland was a very rich country; blessed by nature with enormous material resources, and inhabited by a people of great intelligence, courage, and enterprise, capable of becoming strong competitors in the world's race. Another hundred years of despotism, and the Irishman vainly trying to get the Englishman's hand off his throat. The Englishman now abolished Irish law (the ancient and revered Brehon Code), and established courts of English law. He also began the system of incorporating English cities, companies, and corporate bodies in Ireland, so that all power was given over the native people.

The Spanish nation was at war with England also, and this prevented or delayed the absolute destruction of Ireland. Five hundred years ago, Edward Bruce (brother of Robert) went to Ireland, was crowned king, and with the united forces of the native princes, defeated the English for a time.

But the Englishman returned and the fearful struggle began again, the Irish now knowing that their fight was one of life or death, liberty and slavery.

Four hundred years ago the weaker country was prostrate once more; heiligh, gagged, massacred. Then England abolished even her own first system of ruling the country by English corporations, judges, and law-makers settled in Ireland. It was ordered henceforth that all Irish law must be made in England (Poyning's Act), and no Irishman, high or low, was to hold office or power or to have any rights whatever—even the right to sue in a court of law. An Englishman to kill an Irishman who dared to appear without an English dress or to speak without an English resident. It was also enacted that Irishmen should not be allowed to read. A reward was offered for the arrest of schoolmasters and priests. All schools and Catholic churches were thrown down; their ruins are found, like skeletons, throughout Ireland to-day.

England had resolved to make the Irish forget that they were Irish, trusting that when this had been achieved she could teach them that they were in truth not Irish, but West Britons, and had never had national freedom, or traditions, or glory, or great men, or wise laws, or the honor of other nations; but had always been a poor, broken, restless, miserable, quarrelsome people, dreaming about ancient greatness that was all a lie, and about future freedom and honor that nature had made them past and future. It was a delusion; and that God and nature had made them, past and future, English nation, that went about the world helping weak countries to be free and civilized and Christian!

Three hundred years ago, when Henry VIII. became a Protestant, he resolved that the Irish should be Protestant, too; and for the next century, his laws, and his men being the bulwark, the rope, and the slave.

A gentleman from Jamaica told me last year, as a curious fact, that the negroes in that country used a great many Gaelic words. No wonder; about 60,000 Irish boys and girls were sold to the tobacco plantations of the West Indies 300 years ago.

Sir William Petty and other English historians of the time relate. Two hundred years ago—and still the deathless fight, the Irish growing weaker, the English stronger. It had now become "the religious duty" of the Englishman to subdue the Irish "for their own sakes." Cromwell went over, and slaughtered every man in the first garrisoned town he captured, Drogheda. "By God's grace," he wrote to the Parliament, "I believe that not one escaped," and he added that when the officers capitulated and surrendered: "They were knocked on the head, too."

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Then England began to fear the Irish revival, and the demands of the English aristocracy, manufacturing and shipping classes were marveled at cowardly and jealous feeling. (See Locky, "Public Life in England in the Eighteenth Century.") They demanded that Ireland be destroyed as a competing power. "Make the Irish remember that they are conquered," were the words of one petition to the English Parliament.

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Three years later another rebellion broke out organized and led by a Protestant gentleman, Robert Emmet, who was "hanged, drawn, and quartered," and the coming strong competitors in the world's race. Another hundred years of despotism, and the Irishman vainly trying to get the Englishman's hand off his throat. The Englishman now abolished Irish law (the ancient and revered Brehon Code), and established courts of English law. He also began the system of incorporating English cities, companies, and corporate bodies in Ireland, so that all power was given over the native people.

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FREE AND EASY CATHOLICISM.

Do all Catholics really believe they have souls, and that there is to be for them an eternity of happiness or woe, as their lives here may decide according to God's law and justice? The lives of too many of our people furnish doubt as to the sincerity of their professed belief. They differ but little, except by profession and a sort of formal practice of religion, from the avowed infidel. They go to Mass and occasionally receive the Sacraments, but in their daily life give little evidence of Christianity; indeed by their unconcern, apathy, defiance of church regulations, and ridicule of Christian practices, they seem to masquerade during the week as being above the religion they profess on Sundays. They laughingly acquiesce in anes and denunciations of the church by unbelievers, and join in violations of her regulations; that the non-Catholic friends may consider them liberal and more intelligent than the common herd. They do nothing for religion or charity; they have not the time, nor do they wish to mix with the poor and pious who seem unable to get along without the Priest, and are always about the church. They have something else to do, that is, to be profitable and more fashionable; besides, the Priest will insist on bothering them about matters that they hold are none of his business—as to where their children go to school, why they do certain things, or don't do others—so they prefer to keep away. They have broad ideas of the meaning of liberty, and a very exalted opinion of their own intelligence and virtues!

If the Church prohibits anything they wish to do, or commands anything they don't want to do, the Church is tyrannical and they too intelligent and liberal to submit. The feasts, fasts, penances, prohibitions of the Church they deem harsh and unnecessary, and, of course, ignore them; the advice and teachings of the priest are treated as intended for the ignorant and depraved; the appeals for aid to support church or school, they cannot afford, as they need their money for business or fashion; their pleasure or ambition are not to be marred by such a thing as a law or regulation of the Church. They scold the Church, but that is because the Church is not progressive and will not conform to their ideas and mode of life.

They are Catholics—so they say. But do they really believe that the church is the means established by Christ to save man? Do they believe they have a soul to save? They will say yes. But their lives are a daily refutation of these professions and assertions. They are deceiving themselves far more than they can possibly deceive others by vain boasts, haughty manners, tinsel and glitter, and in the most important of all things—their soul's salvation. They may delude and excite the envy of the thoughtless, but cannot deceive God who is to judge them. They know God's law, and live in His infinite justice will meet out to them the reward due for their observance of it. Do they sincerely believe this? If so, are they not trifling with the mercy and grace of God, besides by their example deterring others in saving their souls? Do they ever think of the enormity of the sin they thus commit. That every sin of omission is far more heinous than every sin of commission? If they believe, they are guilty of the most fool-hardy hypocrisy.

But we have many such people. They are the source of annoyance, disorder, scandal, in every parish. They are bringing trouble, ridiculing and denouncing the church, originating and circulating scandal, advising disobedience to church authority, criticizing the pastor, and finding fault with everything that may be done.—Catholic Advocate.

Look Back.

It is well that American Catholics should look back at the events of history, and learn from them the many independence and heroic vigor of the Pope. The late Father Burke on one occasion admonished his hearers to profit by history's lessons. The great preacher said: "Look back for eighteen hundred years. What power is it that has been exercised over baron and chieftain, king and ruler, no matter how dark the times, no matter how convulsed society was, no matter how rude and barbarous the manners of men, how willing they were to assert themselves in the fullness of their pride in field and council? What power is it that was acknowledged enemy by them during twelve hundred years, from the close of the Roman persecutions up to the outbreak of Protestantism? What power was it that told the monarchs of the Middle Ages that if they imposed an oppressive or unjust tax upon the people they were excommunicated? What power was it that arose to tell Philip Augustus of France, in all the lust of his grandeur and undisputed sway, that he did not respect the rights of his one wife, and adhere to her chastely he would be excommunicated by the Church and abandoned by his people? What power was it that came to the voluptuous tyrant seated on the Tudors' throne in England, and told him that unless he were faithful to the poor, persecuted woman, Catharine of Arragon, his lawful wife, he would be cut off as a rotten branch by the sentence of the Church? What power [was it that made the strongest and most tyrannical of those rude, medieval chiefs, chieftains, kings and emperors, tremble before it? Oh, it was the power of the Vatican! It was the voice of the Catholic Church upholding the rights of the people, sheltering them with its strong arm, proclaiming that no injustice should be done to them, that the rights of the poorest man in society were as sacred as the rights of him who sat upon the throne, and, therefore, she would not stand by and see them oppressed. An ungrateful world is this of ours to-day, that forgets that the Catholic Church was the power that inaugurated, established and obtained all those civic and municipal rights, all those rights respecting communities which have formed the basis of what we call our modern civilization."

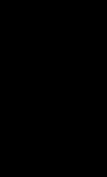
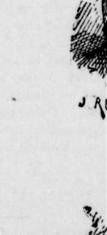
Swelled Neck. Mrs. Henry Dobbs, of Berridale, Parry Sound, testifies to a prompt cure of enlarged glands of the neck and sore throat by the internal and external use of Haggard's Yellow Oil. Yellow Oil is a sure relief for all painful conditions.

Scott's Emulsion of Pure

COD LIVER OIL, WITH HYPOPHOSPHITES, Is Excellent in Lung Troubles.

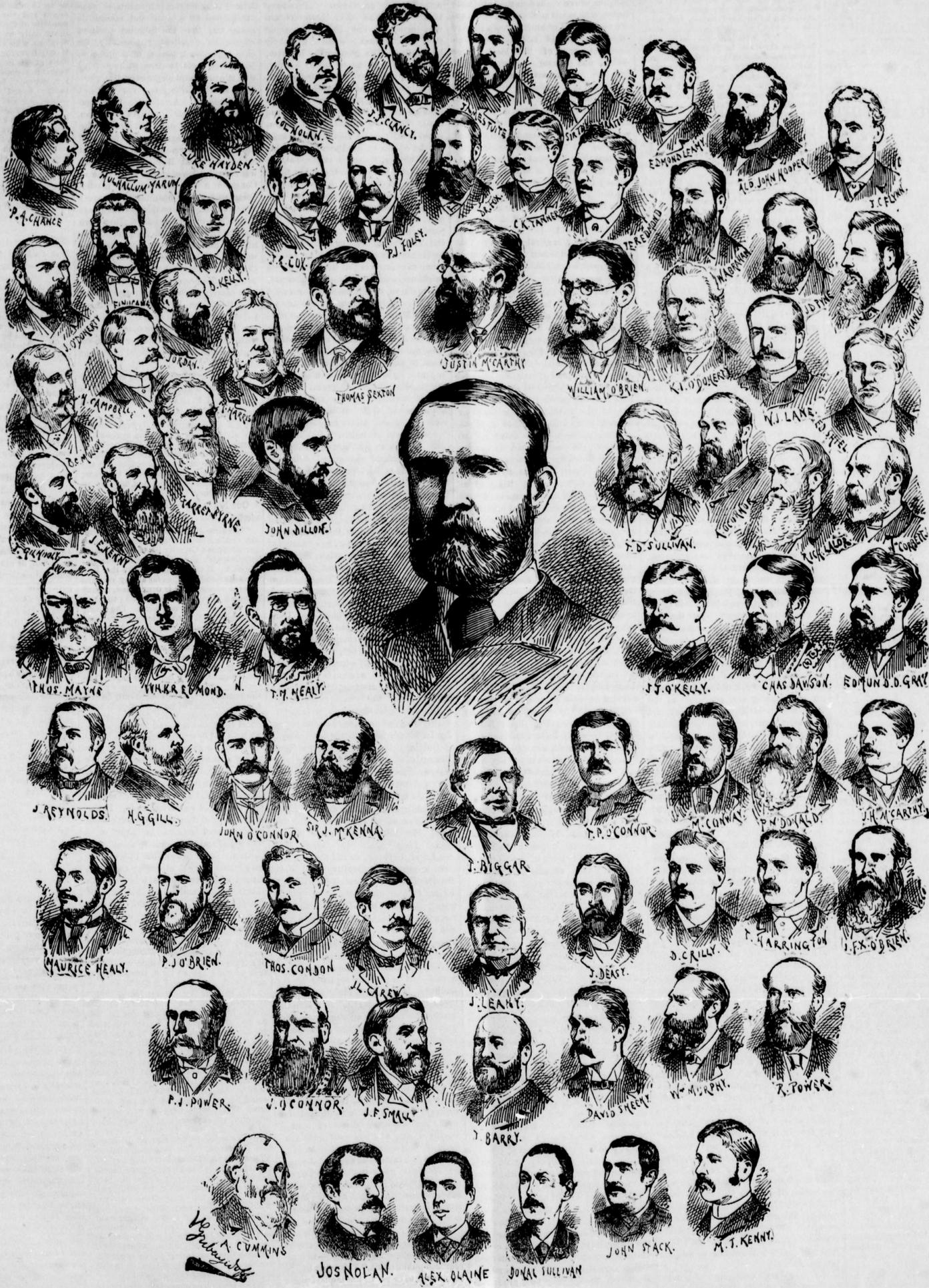
DR. ENOCH GALLOWAY, LaGrange, Ga., says: "I have used Scott's Emulsion with wonderful success in all Lung troubles, and find it has no equal in Summer Diarrhoea of children."

Destroy the Worms or they may destroy the children. Use Freeman's Worm Powders, they expel all kinds of



PORTRAITS OF THE IRISH M. P.'s

Who are Now Sitting in the British House of Commons.



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THE CATHOLIC RECORD
Published Weekly at 28 Richmond Street
London, Ontario.

Catholic Record.
LONDON, SATURDAY, FEB. 6, 1886.

- CALENDAR FOR FEBRUARY.
1. St. Blaise, Bishop and Martyr.
2. Purification of the B. V. M. Candlemas Day.



DIOCESE OF LONDON.

CIRCULAR LETTER OF HIS LORDSHIP THE BISHOP OF LONDON, TO THE CLERGY OF THE DIOCESE.

St. Peter's Palace, London, January 25th, 1886.
REV. AND DEAR FATHERS,—We herewith send you an approved English translation of the Faculty Letter of Our Holy Father, proclaiming an extraordinary jubilee for this current year.

You will please read it to your flock on the first Sunday after its reception, and you will do well in this connection to explain the great spiritual advantages of a jubilee and the duty of your people to profit by them.

It would be most advisable and profitable to hold in each parish religious exercises during several days as a preparation for the worthy reception of the sacraments and the due performance of the conditions of the jubilee, and we require of the pastors of missions to carry out our views in this respect.

1st. The worthy reception of the Sacraments of Penance, and of the Blessed Eucharist. Observe that one confession and one communion will not suffice to fulfil the precept, and gain the Jubilee. But one confession and two communions will be sufficient for both purposes in the case of those who have already complied with the precept of annual confession or who will do so within the year.

2d. Strict fast on two days on which otherwise such a fast is not enjoined by the law or precept of the Church. The fast excludes the use of flesh meat, eggs, milk, butter and cheese, and permits only one full meal and a collation. The black day of the Jubilee may be made during Lent in this Diocese, as the faithful are allowed the use of eggs and of milk, butter, cheese, etc., in the Lenten season.

3d. Six visits to the Parish or District Church, with at least a short space of time between each visit. In London three visits shall be made to the Cathedral and St. Mary's Church, respectively. During these visits the faithful are to pray according to the intention of the Holy Father for the extirpation of heresies, the conversion of the erring, and for peace and good will amongst Christian rulers and peoples.

preparation for gaining the indulgence of the Jubilee. Each family in the Diocese could and should give as an average at least fifty cents for this holy and necessary object. If the faithful be generous with their alms for the purpose indicated, it will not be necessary for us to order a Diocesan collection therefor during the year, but otherwise we shall be compelled to do so in order to meet our obligations to the Seminary.

5th. In the case of regulars of either sex, and even in the case of persons belonging to enclosed orders, and also in the case of all others, whether ecclesiastical or lay, who are prevented either because they are in prison, or through infirmity, or any other good reason, from fulfilling the above conditions, or some of them, the confessor, has power to commute for other pious works, and also has power to dispense from communion children who have not yet made their first Communion.

The Jubilee may be gained as far as the indulgence is concerned as often as the prescribed works are repeated, but the special faculties given for absolution from censures, reserve cases, dispensations, etc., can be used only once.

Most earnestly commending the work of this Jubilee to your pastoral zeal and your priestly piety and charity. I remain, Rev. and Dear Fathers, your devoted and faithful servant in Christ,

J. WALSH, Bishop of London.

THE ORANGE "TWO HUNDRED" VERSUS THE LORD BISHOP OF KINGSTON.

Our "loyal" brethren are not always consistent. They oppose their Catholic fellow-citizens in every movement that is directed to the remedy of religious or social grievances resulting from the penal laws of by-gone times or the hereditary intolerance of anti-Catholic bigotry. They meet in lodges and pass hostile resolutions, which they flaunt in the face of their peace loving neighbors, and with clamour and swagger they challenge Catholics to the fight.

But when they get the slightest taste of what they richly deserve, they take their punishment badly, and piping the tune of wail and woe, they proclaim to all mankind how sore they feel. A few weeks ago they would not allow the Irish population of Kingston to meet quietly in the exercise of their right as citizens, and arrange for the sending of a small measure of help to struggling friends in the old country for the more secure passage of a necessary Relief Bill through the British Legislature, without stepping upon the platform and audaciously denouncing this most legitimate proceeding as "irresponsible." Filled in their purpose of creating disorder and provoking a quarrel, they made a two weeks' circuit through the city and by "consulting and canvassing and coaxing and pressing" as the Lord Bishop of Kingston forcibly and accurately wrote, as well as by other less legitimate methods, they procured a decent show of names to an artfully concocted advertisement by which several honest men were entrapped into signature, and forthwith they convoked an anti-Home Rule meeting. With their wonted ferocity they thundered against Irishmen and Catholics, Popes and Bishops, in atrocious declamation from the platform and supplementary tirades through the Press. No language of condemnation was deemed too harsh. The highest guiltiness known to the law was freely imputed. And all this because of Irish encouragement being given to an Irish petition for presentation to the Queen, Lords and Commons of the realm by the most loyal of Her Majesty's subjects. But now, when the Bishop of Kingston calmly reviews the situation, and proceeds to weigh the arguments of the Orange orators and count the "gentlemen of education" and recognized public merit" who took the place of prominence on the platform as ardent sympathizers with Ireland's enemies, and carefully ascertains through watchful eye-witnesses that a "large proportion of Protestant gentlemen" in the body of the hall "abstained ostentatiously from any visible signifying approval" of the sentiments uttered by the orators, lo! the sucking-loves of civil and religious liberty are stirred with wrath and indignation, and they tell us, through one of the Kingston papers, that indeed they are "quite excited" and there is a "great furore in the city; and the feeling (that is the Grit editor's suggested feeling) is spreading, that a public meeting should be called in order to repudiate His Lordship's letter and denounce the writer of it." Isn't that funny! Quis talis? Graecus de solitione querens!

We see no necessity whatever for justifying His Lordship's position. Probably he is of like opinion himself. The words of his letter to the Lord Mayor of Dublin have been evidently well considered, and, to speak the plain truth, they must appear to minds untrammelled by Orange bigotry and rightly acquainted with the facts of the case to be rather a moderate expression of the judgment of impartial men, which he was called upon to voice and to emphasize with the high sanction of his name. We don't care to recall the foul aspersions and bad language of some of the reverend and irreverend orators at the anti-Home Rule meeting;

nor the slanderous misrepresentations that followed, as an appendix to the vocal performance of the Orange comedians, in the shape of anonymous exhibits in the local daily papers; nor could we think of defiling our pages with the revolting blasphemies printed and published over the name of an ultra-Orange ex-reverend maligner of our holy religion, whose silence on the anti-Home Rule platform was an enigma to all Kingston until he had vomited his columnful of impiety and fetid bile at the office-door of one of the local dailies—the one whose editor, infected by the poisonous exhalations of his visitor, is now panting with what he calls "furore," for an indignation-meeting to denounce a beloved Bishop in his own Episcopal city under the very eyes of five thousand of his devoted subjects. At the same time we confess that those innocent revilers of everything Irish and Catholic can hardly be blamed for feeling awfully chagrined at the Bishop's brief and cutting criticism upon their proceedings. He gave them indeed a hard nut to crack, harder still to digest, and it is the opinion of the medical faculty that the Orange stomach is at present in a dyspeptic condition.

It was cruelly on the part of His Lordship to insist on their swallowing that heartlessly condensed summary of judgment, "They failed to adduce even one argument deserving the attention of thinking men." What a pity the suggestion of the extremely consistent editor of the local daily that advocated an indignation meeting, has not been adopted. Universal curiosity would have been concentrated upon the personality of that meeting. Perhaps the editor himself, being a distinguished proselyte, might have been found doing it thoroughly on the platform and denouncing the Bishop of Kingston with new born zeal for the "great, glorious and immortal." As for ourselves, being of an analytic turn of mind, we should have watched with exceeding great interest the logical accuracy of reasoning, with which the speakers would have laid down their big pregnant principles and adroitly applied them to modern historical facts of Kingstonian interest, and drawn out in conclusive form the exact contradictory of His Lordship's simple, matter-of-fact thesis. We presume they would have followed the syllogistic style as the most scientific and trenchant method of cornering Bishops. Their dialectic process would have found exceptional facility of displaying itself in holding up to view the argumentative scales, and defining the number of literary and logical drachms and scruples that determines the precise weight of each Orange argument against the justice of conceding Home Rule to Ireland. We verily doubt whether even the learned Q. C. himself, who "speaks Anglo-Saxon" as becomes an antiquarian, would have succeeded in demonstrating the dialectic force of his loosely strung clippings from Yankee village newspapers, as forensic evidence of the capital crime of treason against Mr. Parnell and his co-conspirators of Kingston. We have heard a very humble man remark upon the extremely unprofessional neglect of the lawyer to establish the authenticity of that bundle of newspaper rags, so solemnly summoned from out his breeches' pockets, as Mr. Parnell's actual statements, truly and fully set forth by the ragged and conflicting reporters, without omission or curtailment of context, exaggeration of style or crafty interpolation. We will keep our eye upon the Q. C. in his future pleadings before the criminal court, and we think his clients will likewise have need to watch him closely.

A more grievous complaint has been made in a letter written by the brains-carriers of the L. O. L. and published in a local daily over the imposing name of a certain eminent Navy captain, to wit, that the Bishop of Kingston, having carefully adjusted his binocular, did scan the platform of the Orange meeting with searching eyes and counted only six—yes, "not as many as six gentlemen of education and recognized public merit" in the vicinity of the chair. Well, to avoid confounding the certain with the uncertain, we must observe how very definitely His Lordship fixes the just number. Had he said "half-a-dozen," the phrase would sound too elastic. But here we have the arithmetical six. It may be assumed that the Bishop's eye rested with more or less complacency upon five of the gentlemen who formed the chairman's body guard. Now, let the sixth be produced. He is the gentleman whose identity is affirmed by the L. O. L., and is denied by the Bishop. The subject is critical, and a little caution is required in the handling of it, likewise some practical skill in the diagnosis of character. Let the gentleman be turned face-wise and side-wise; let him be weighed and measured, and scrutinized inwardly and outwardly, up and down, and let the microscope be scientifically applied for the discovery of the three attributes specified in His Lordship's letter. 1st. He must be a "gentleman." Let us here have an accurate definition, for with this, says Aristotle, all argument should

begin. Should our Loyal Brethren indulge in any looseness or redundancy of terms, we will dispute their definition, and then will come "the tug of war." Let them remember that their "gentleman" and his definition must be mutually convertible. We will accept no shams. The cut of his coat will not serve for a patent of true nobility. 2nd. He must be a gentleman "of education." We know that there are not very many in the Lodge to whom this designation could truthfully be applied. The gentleman, however, whose identity is the subject of inquiry, is not supposed to be an Orangeman, but only one of the sympathizers with Orangism on the platform of the anti-Irish meeting. Well, let the case proceed. There are educated and uneducated gentlemen. A man may be a most worthy citizen, entitled to respect for his moral virtues, domestic and social, for his industry and skill in trade, his fidelity to all his duties and his success in making money, and withal he may not be a "gentleman of education." It may be, too, that he takes part in the public affairs of the city, and is an active and efficient agitator in municipal and parliamentary politics, and in sundry other ways attracts the attention of his neighbors, and still he may not count, nor claim to count, amongst the select class known as "gentlemen of education." Assuredly the Loyal association whose foremost orator fascinates a public assembly with the classic elegance of such phrases as "him and me was on the same platform," must be eminently qualified to test the superior character of the mental culture, the ennobling gifts of genius and the varied scientific, literary and aesthetic acquirements that distinguish their sixth friend and assure his position as a "gentleman of education." In all fraternity of spirit we ask them to produce the "sixth gentleman" that graced their platform at the anti Irish meeting, and let all the scholarly experts of Kingston, including, of course, the learned professors of Queen's, be summoned as a jury, and let an unbiased judge be appointed to hear and determine this all momentous question concerning the educational status of the individual whose identity is in dispute. Nothing short of this will satisfy the public mind. The issue is a rigid test demanded by His Lordship. It means merit, public merit, recognized public merit. How did His Lordship think of so exactly gaging his man! He must have eyes like a lynx. Here again we insist that our Loyal Brethren, should they undertake to prove his identity, shall start from definitions. What is "merit" in a citizen? And what constitutes "public merit"? They may imagine that the beauty of the yellow lily reflected from the countenance of a Brother, as he stands behind the footlights of a Loyal platform in grand rhetorical attitude, and holds aloft the sword of Gideon amidst the rapturous applause of the auditory, is an all sufficient proof of "recognized public merit." But, as in the matter of education, so also in regard of public merit, the intense agitation of men's minds shall not be calmed except by the honest verdict of an impartial and universally respected tribunal. The mayor and aldermen and the whole body of our municipal councillors have a right to sit on the bench in the trial of this supreme issue, which is to dissipate forever the imaginary claims of several worldly citizens who now bask in the sunshine of "self-constituted public merit." We eagerly await the dawning of the new edge of Light when the sun of knowledge shall spread his luminous rays, without intermission of night, over the lovely city of Kingston, and Orange nebulousity being dispelled, each man shall see for himself on all occasions and discern at a glance whether his neighbour be in reality a "gentleman"—"of education"—and "recognized public merit." This is the happy result sure to come of the inquest upon the sixth gentleman, who sate amongst the Orangemen on the platform of the anti-Irish meeting in the city hall a few weeks ago.

Among the gentlemen lately called to the Bar of Ontario is Mr. F. R. Latchford, of Ottawa. We congratulate Mr. Latchford on his success and the Bar of Ontario on its acquisition of a gentleman of such ability and promise. Our young friend is blessed, not alone with much talent, but with that industry and good judgment without which the highest gifts are unprofitable alike to their possessors and to society at large;

RECIPROCITY.

We are more than pleased to note that the St. Paul Pioneer Press, one of the ablest and most influential journals published in the American North West, takes strong ground in favor of reciprocity with Canada. Our contemporary says it is time that the trade relations between the two countries were established on a broad and reasonable basis, and that the fisheries question affords an excellent opportunity for entering upon a period of reciprocity. Something must be done without delay to settle imminent disputes on this question of the fisheries. For the last six months American fishermen have plied their trade in Canadian waters only on sufferance—by virtue of the agreement concluded between the governments of the United States and Great Britain. This truce was agreed upon only last such time as Congress could consider the matter. Congress has now been for two months in session, and the people of Canada are naturally growing impatient. They have had the bad end of the bargain, for, as matters now stand, all their claims are waived. While Americans may fish in Canadian waters without hindrance and without compensation, Canadian fishermen cannot dispose of their catch in the markets of the United States without payment of duties in full. Stranger still, the New England fishermen, not satisfied with this advantage, clamor for more protection and a more liberal treatment of Canada.

The Pioneer Press goes on to argue that freedom of trade between Canada and the United States is both natural and desirable. "We are, geographically, one nation. No state needs protection against the Dominion any more than it needs it against another state. Every argument points to a closer connection for the future between the peoples of one race, inhabiting countries divided only by an arbitrary line."

Our North western contemporary concludes:—"The strength and continental supremacy of the United States cannot be better advanced than by liberal reciprocity treaties with the peoples of Canada and Mexico. If this congress, like the last, finds its hand tied, as far as any rational reform of the tariff is concerned, it may yet do a great good by assisting to carry out a great American idea. The Mexican treaty still remains inoperative until the House shall appropriate the money necessary to carry it out. For a somewhat similar treaty, covering at least staples of commerce with Canada, there is ample room. For such an arrangement Canada herself is eager. The revenue reformers of the House will do the country a service second only to the accomplishment of tariff revision if they shall concentrate their forces upon an effort to establish liberal trade reciprocity with our nearest neighbors."

While it is gratifying to notice such a sound and friendly expression of view in the North West, it is, if possible, more so to perceive indications of a like friendliness and good sense in that citadel of protection and exclusive trade, Philadelphia. The American of that city takes very decided ground in favor of a renewal of amicable trade relations with Canada. In its issue of the 16th of January that journal strongly argued in favor of closer commercial relations with this Dominion, and in that of the 23rd of the same month, we find the following very marked declaration of amity towards Canada:

"Mr. Towns, of Illinois, who for some time past has been giving the need of a Zollverein for the whole continent, sees no good reason for a special agreement with Canada, and is in the dark as to the reasons for an especially close sympathy with our neighbors of the South. We think that a little reflection on his part would satisfy him on that point. We presume that even the friends of the larger proposal will admit there is a difference between the public and political morality of the Canadians and that of the Latin states of this continent. An arrangement with Canada would be as binding on her part as on ours. Her people have a well settled order of government; they have high ideas of the duty of public honesty. These two points are enough to mark the difference. The Canadians, for instance, are incapable of treating any foreign investor as the Mexican government has treated the Americans who recently invested their capital in Mexican railroads under the guarantees of that republic. What they promise us they will do as faithfully as we will do what we promise them. What our neighbors on the South promise us will be done as long as it suits them better to keep on their order of government; they have high ideas of the duty of public honesty. These two points are enough to mark the difference. The Canadians, for instance, are incapable of treating any foreign investor as the Mexican government has treated the Americans who recently invested their capital in Mexican railroads under the guarantees of that republic. What they promise us they will do as faithfully as we will do what we promise them. What our neighbors on the South promise us will be done as long as it suits them better to keep on their order of government; they have high ideas of the duty of public honesty. These two points are enough to mark the difference. 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CATHOLIC PRESS.

temporary, the Post, very much in the Parliament at Ottawa it is hid...

THE SITUATION IN BRITAIN.

It were impossible to over-estimate the gravity of the pending crisis in Britain. Lord Salisbury, to the chagrin of himself...

Department, Canada, 1885. The Postmaster General here as it is every-where, therefore to request good as to discontinue the department after the last...

complied with the Postmaster General, and he is no longer in the Record. We at this high and mighty...

There is no law of that character in England except what is covered by the coronation oath, and even that is only fundamental so long as Parliament does not see fit to change it.

Our contemporary then proceeds to discuss the question as to whether the Queen would, or would not, use the veto power to defeat a measure of Home Rule in case Parliament should pass one, and thinks that no such inference can be drawn from her speech.

Reviewing the point of the proposal for the evening hours. "At present, all police are open at nine o'clock in the morning, and close at five in the evening. This, in many respects, is a rule for stated on of the exercise of prevailing hours, with mission for dinner. A employed at one end of the other. It is in these circumstances for he loses his time, or seal of being a party ride in the carriage of candidate. The grievance in the rural districts; and in Britain, grievance become that g in all boroughs have eight p. m.; but even now found insufficient, to extend the hours till in the main with our view, we would not, we prolonged extension of the hours of voting. Our in the conviction that

undoing of the evils, the obliteration of the bitterness, the termination of the wrongs, the injustices and the inequalities of the infamous Union of 1801.

The pleasing features of the present situation are that Mr. Gladstone expresses himself confident of forming a strong administration, that of his administration will certainly form part men such as John Morley, Joseph Chamberlain, and others, open advocates of Home Rule for Ireland, and last, but by no means least, the decisive failure of the Salisbury effort to excite English popular prejudice against the restoration of an Irish Parliament. A London correspondent, dealing with the latter phase of the crisis, declares that two or three speeches from Mr. Gladstone would at once and forever efface any such prejudice so excited. Mr. Gladstone cannot form a strong government without Irish support, and that support he cannot have without a pledge of conceding self-government to Ireland. The solid phalanx led by Mr. Parnell turned the Tories out, the same phalanx will turn the Liberals out, if an Irish Parliament be not part of its programme. Dukes may grow, and the smaller aristocratic fry whine, but the people's day has, it would seem, dawned at last. The cry of a disrupted empire will not prevail. "What," says a powerful writer in the Dublin Freeman's Journal, "what is it that our opponents stigmatize as separation?"

"Simply a restoration of our legislative rights—rights which the English King, Lords, and Commons solemnly pledged themselves in 1783 to respect in all time coming. Is the Empire disrupted because there are some fifteen or sixteen Legislatures in as many colonies? Then, why should an Irish Parliament involve disruption? Was the Empire disrupted before 1801? Was it disrupted when the Viceroy, in 1782, told the Irish Parliament that the best bond of connection between England and Ireland was the faithful observance of the compact then established between the two nations? This sacred bond of union is the merest pretext; it is the pretext of persons, whether English or domestic, who veil their real hatred of Ireland under a profession of zeal for the Empire. They also tell us—some of them at least—that our desire for the restoration of our Parliament is merely a bit of sentimentalism. It is something more than a matter of sentiment. The leading principle of the Union is the subjugation and robbery of Ireland; the results are horrible disorder, sporadic outbreaks of disloyalty, and the expulsion of millions of the Irish population. But I should be sorry to deny that it is largely a matter of sentiment. Sentiment is a potent stimulant to action, and it would not be easy to exaggerate the baseness of the wretch who is destitute of the sentiment of love for his country, pride in her honor, resentment for her wrongs, and indignation at their authors. Breathes there the man with soul so dead Who never to himself hath said 'This is my own, my native land?' From wandering on a foreign strand 'If such there be, go—mark him well, For him no minstrel raptures swell; High though his titles, proud his name, Boundless his wealth as wish can claim; Despite their titles, power, and pelf, The wretch concentred all in self, Living, nor dead, nor true nor just, Treacher, whose turn to sweep down doth The vile dust from whence he sprang, Unwept, unconsented, and unscolded."

This poetic malediction suggests an inadequate post-union penalty for anti-National baseness. The enemies of our liberty are not forgotten. Their memory, as Tom Moore said, is embalmed in the gall of our hearts. If their names are preserved by the greatness of their crimes—if we do not forget Pitt, the suicide, Castlereagh, Clare, and their accomplices, we are, on the other hand, bound to cherish with reverent gratitude the memory of the gallant band who in 1800 stood fast by Ireland in her final struggle. We do not forget that Sir John Parnell, the relative of the Irish leader, was dismissed from the Chancellorship of the Irish Exchequer by the Union Government in punishment of his inflexible fidelity to the interests of his country. We do not forget the noble stand of the Speaker of our House of Commons, the Right Honourable John Foster, whose magnificent speech against the Union, delivered on the 11th of April, 1799, was given to me by my father as one of my earliest studies. We do not forget Gould, nor Plunkett, nor Barrington, nor many another faithful member of the band at whose head stands the greatest of them all—the illustrious Henry Grattan.

And if the name of Henry Grattan be forever revered and cherished by the people of Ireland, so will that of Charles Stewart Parnell, to the very remotest ages. In every crisis, and many a crisis has there been in his short but eventful public life, he has shown himself equal to the duties of the position given him by a suffering and trusting nation. Him Ireland hath not in vain trusted. But little more than five years ago did he succeed to the leadership of his people, and what marvels has not been since accomplished? He found Ireland prostrate, hopeless, helpless. Behold her to-day—buoyant, hopeful, unconquerable. On her long-saddened features, there is now set a bright radiance of tender, inspiring, celestial confidence. With eyes upcast to the heaven to which she has been ever true, she stands on the threshold of that liberation which will wipe away her tears, in which she shall never again know the sorrow or taste the bitterness of national subordination or political servitude.

Every intelligent person knows that the words "Romish" and "Papist" are offensive epithets, and avoids them.—New York Independent.

As long as the cause of Ireland is what it is to-day, there will always be warm hearts and responsive pocket-books for its encouragement and success.

MR. POUPORE'S LETTER.

We are to-day enabled to lay before our readers the letter addressed us a short time ago by Mr. W. J. Poupore, M. P. P. for Pontiac, Que. For the local member for Pontiac we have great regard personally, but by no means look upon him as an indisputable authority in matters pertaining to journalism or politics. Our friend's native ability no one will deny, but that his ambition does at times carry him to lengths that are unjustifiable is equally as unquestionable. His letter given below is an apparent defence of the Pontiac Equity, and Mr. John Bryson, M. P., but a real bid for that support in the county which the latter gentleman is supposed to control. Before giving the letter we desire to recall to our readers the origin of our controversy with the Equity. That journal, following in the wake of others in more or less close alliance with the Orange faction, took occasion, in publishing Mr. Curran's letter to us addressed in reference to the execution of Riel, to indulge in an unjustifiable assault on the Record. The Equity quite refreshingly told its readers that Mr. Curran's letter was a complete vindication of the course of the Government from our vicious attack. It did not condescend to cite even a paragraph from that vicious article of ours, nor did it, in so far as we saw, deign to favor with a glance from its lofty pinnacle of journalistic glory Archbishop Tache's magnificent letter in review of the whole North West difficulty. To the very unfair structure of the Equity we made reply, vigorous, we admit, but still quite within the bounds of journalistic decorum. Our reply was met by the Pontiac journal by such an effusion of billingsgate as its attenuated and ill-stocked vocabulary could supply. We were, contrary to every rule of journalistic etiquette, pointed out by name, and in this way, Mr. Poupore to the contrary notwithstanding, was done by way of appeal to Orange prejudice against us. The Equity thought itself clever by so acting, and by flinging at us the epithets of "Grid" and "firebrand." Our rejoinder, however, opened the eyes, not only of the Equity, but of its owners, to the fact that such a line of action we could not permit it to pursue with impunity, and that in the struggle it had provoked the consequences might for some towering ambitions prove fatal.

Mr. Poupore's letter is as follows: To the Editor of the Catholic Record. Sir,—In your issue of the 2nd inst., under the caption of "Orange abuse," you take to task the editor of the Equity for some infraction on their part of journalistic etiquette towards yourself. Whether the editors of the Equity have gone beyond the limits of discretion or the rules of journalistic politeness is a matter upon which I shall not venture for yourselves to settle. But when you say the Equity was founded for the advocacy of Protestant ascendancy in this county, I feel it a duty, sir, that I owe first to myself, and secondly to the inhabitants of Pontiac, whom I have the honor to represent, to say that your statement is incorrect. Permit me to say that the Equity was founded strictly upon the basis of a commercial enterprise. Its readers in Pontiac are numerous and composed of all shades of politics and religious denominations. Its editors are sufficiently known in Pontiac to merit applause from all sides for their liberal and impartial writings in general. They may have gone beyond the mark in the article about which you complain, but I am convinced that the majority of the Roman Catholics in the county receive and read the paper, and up to the present moment I have not heard one word of complaint. Such being the case, I am very much pained to see the following conclusion to your article: "Permit me to say that Mr. Bryson, M. P., the information that if he and his organs were to fight they will, on the lines thereof as will, at least for a time, occupy their minds."

Now, sir, here you throw out a challenge that is quite uncalled for. If the Equity has offended you why not deal with its editors without throwing any obliquity on those who are not blame-worthy. Is it in accordance with the principles of justice to attack Mr. Bryson for a matter with which he has no connection that I have?

I was born in this county about forty years ago—everything under the canopy of heaven that is dear and sacred to me is centred here, and I again repeat that I am very much mortified now to see that you, sir, should be the first to step in and attempt to get up religious and sectarian strife among a people who have always had the good sense and generous feeling of living together in peace and harmony, notwithstanding the fact that we do not all kneel at the same altar.

I extremely regret that anything should have prompted you to make so bitter and so uncalled for an attack upon my colleague, Mr. Bryson, particularly when it is evident you don't know him. In this county scores of Roman Catholics, some of the first and most influential of them, can bear testimony to the fact that Mr. John Poupore, M. P., since he has become our Federal representative, has been most liberal in the disposition of his patronage at his disposal, never hesitating for a moment to consider whether the applicant was Catholic or Protestant, but always bestowing his favors upon those who, in his opinion, were the best qualified to discharge the duties of the position sought for.

Pardon me, sir, if I express my unqualified disapprobation of the unfair and uncalled-for attack upon Mr. Bryson, who has no more to do with inspiring the articles which appeared in the Equity than the man in the moon.

The reason I have paid any attention to this matter is because I look upon it as calculated to arouse feelings of prejudice with the Catholics against Mr. Bryson because he is a Protestant. Let me assure you, however, that I fear no disaster in that direction to Mr. Bryson. The people of Pontiac know him more intimately than perhaps you do, and are themselves more competent to judge him. I am, Sir, Yours most respectfully, W. J. POUPORE.

We may premise by observing that we decline to accept Mr. Poupore's services as a journalistic mentor. His tastes in that direction he can gratify at points nearer home than the city of London. And we desire also to inform him that when he says or insinuates that we were guilty of any appeal to religious prejudice he states or insinuates something which is far from the truth, and that if he read with any care our articles in reply to the Equity he does us, in making such a statement or advancing such an insinuation, a very grievous injustice. Mr. Poupore complains of our doing an injustice to Mr. Bryson. We deny the charge. Mr. Bryson is, we have reason to believe, one of the proprietors of the Equity. We did conceive it impossible that that journal would venture an attack on us without his approval, but since Mr. Poupore assures us that his friend and colleague has no more to do with inspiring the articles in the Equity than the man in the moon, we willingly withdraw our statement against the federal representative for Pontiac. We are pleased to hear that this hon. gentleman acts so fairly in the distribution of the public patronage—something very new in the history of that county. We have no desire whatever to derogate from Mr. Bryson's personal worth, but are no admirers of his public career. We cannot forget that he—the representative of a county, Catholic by a large majority—did, upon one occasion, having the fear of Clarendon before his eyes, vote for the Orange Bill, and on another shirked the vote. Does Mr. Poupore consider such a course laudable? Does he consider it a proof of representative fairness or independence? We pause for an answer.

We are just as desirous of living at peace with our Protestant neighbors as is Mr. Poupore. Among our Protestant fellow-citizens we count many most devoted friends, whose esteem we prize beyond power of words to express. What we have always opposed, what we have always combated, what we now oppose, what we now combat, is the ascendancy of any religious faction to the exclusion of the Catholic people, in whole or in part, from their just participation in the enjoyment of the privileges of the constitution. We know something of the county of Pontiac. We know that for years no Catholic could, through the existence of such an ascendancy, be elected to Parliament, and that in municipal and school matters Catholics in many portions of the county were treated with a brutal unfairness. Why, just before the general election of 1878 no fewer than twenty-one Catholics were, without cause, stricken off the voter's list of one small municipality, on account of their supposed leanings in the contest then pending. We challenge denial to any of these statements. We cheerfully admit that a great change has of late come over the face of that county, but the leaven of exclusiveness has not been removed. Let Mr. Poupore give his energy and his talents to this good work, let him keep the Equity up to the high standard he frames for our guidance. We thank him for his solicitude in our behalf, but decline with much respect to permit ourselves to be placed by him or by any other gentleman in a false position before the county.

BRADLAUGH.

Mr. Bradlaugh has at last succeeded in making good his claim to a seat in the British Commons. The American says of him: "Mr. Bradlaugh has achieved a very dubious triumph by taking the oath of allegiance. In taking the oath at all he has been guilty of an act of unworthy compliance with what he may regard as a supererogation, and then offering grounds of conscience, and then offering to take it with the declaration that it would not bind his conscience. It is not certain, although probable, that he has entirely escaped legal penalties, the Speaker only referring that question to the Parliament itself when fully organized. Should it be raised, the chances of his expulsion are still very good, as all the Home Rulers, nearly all the Tories, and many Liberals agree in thinking he should not be allowed to sit."

Mr. Bradlaugh is assuredly a man who deserves neither commendation nor admiration. But we do, we must confess, look on it as absurd to expel him because of his avowed infidelity, without inflicting the expulsion a disqualification for re-election. It is said—with how much truth we know not—that his disqualification for the cause assigned could not be attempted, because of the well-known infidel tendencies and professions of other members of both houses. Bradlaugh, it is claimed by his friends, sinned by indiscretion, in avowing his disregard of oaths in general and of the oath of allegiance in particular. His repeated election for an important constituency proves the existence in an influential section of the British people not merely of an indifference but of a

decided hostility to religion. It would now appear that he will be left in undisputed possession of his seat, to dwindle into the same insignificance and wretched end that met the late conscientious and unregretted Dr. Kenesly.

CALL HIM HOME.

The American Government is strikingly unfortunate in its ministers abroad. When it does send a good man to a foreign court, the government to which he is accredited, as if surprised at the innovation, refuses to receive him. But when a crank or fanatic is so despatched by Uncle Sam he is soon heard from making speeches. Some time ago it was Russell Lowell, who worshipped British heraldry with all its gilded stupidity. His successor was the renowned Phelps of Vermont, who has not yet, possibly through lack of ability, got into the speech-making line. He may, however, be heard from any day. Minister McLane's turn to belittle his country came on the 30th ult., as the following despatch will show:

Paris, Jan. 30.—Mr. McLane, the United States minister, presided last evening at a banquet given by the students of the Condorcet Lycee. In a speech he said he was grateful for the honor conferred upon him. He eulogized the French system of education, characterizing it as enlightening, ennobling and liberal, and said that for that reason many Americans availed themselves of the educational advantages afforded by France. "Scientific renown," he said, "is far superior to military duty. When I return to America I shall still find traces of France in the traditions of honor, chivalry, courage and devotion left behind by the Frenchmen whose strong arms sealed American independence."

Jabez Curry now has the floor, and will, no doubt, paint the Escorial red. To be serious, we may say, that it were a thousand times better for America to be without representatives abroad than to be cursed by such as those we have named.

ECCLIASTICAL CONFERENCE.

On Wednesday last took place in this city, the semi-annual conference of the clergy of the eastern, northern and southern portions of the diocese of London. That of the clergy of the countries of Kent and Essex will be next week held at Windsor. There was a very large attendance of clergy at Wednesday's conference. Proceedings began at twelve o'clock noon, His Lordship presiding. The conference did not terminate till four p. m., when the clergy was entertained at dinner by the bishop of the diocese.

NEW PASTOR FOR GALT.

The Galt Reporter says:—We believe we are correct in saying that Rev. Father O'Connell, most favorably known in Mount Forest, where he has been stationed, will shortly be appointed to Galt. Father McCann, who has had charge of the parish since Father Maguire's death, and who has made many friends during his short residence amongst us, will remain in the diocese. His abilities make him a decided acquisition and strength to the body. Father O'Connell took possession of his new parish last Sunday.

EDITORIAL NOTES.

HIS LORDSHIP, THE BISHOP OF KINGSTON, is in the city, the guest of the Most Rev. Bishop of London.

JOHNSON of Ballykilbeg lately introduced an Orange deputation to the Marquis of Salisbury. Ballykilbeg declared that the Orange institution was determined even at the risk of civil war to maintain the union between the two countries. Salisbury received the deputation. His government has since been indignantly hurled from power.

The Very Rev. M. F. Howley, D. D., of St. John, Newfoundland, has been appointed by the Holy See to succeed the late lamented Mgr. Sears as Prefect Apostolic of Western Newfoundland. In our next will appear a report of the address and presentation offered Dr. Howley, on the occasion of his appointment, by the faithful Catholics of Terra Nova's metropolis.

We deeply regret to learn that a very painful accident occurred last week near Tilsonburg, whereby Mrs. Dr. Joy met with severe injuries. Mrs. Joy met her daughter, Miss Ida Joy, were thrown from a cutter near a railway crossing, his boy becoming frightened. Miss Joy escaped without injury, but her mother was badly hurt. We are pleased, however, to learn that the injured lady is mending. Her many friends hope for a very speedy recovery.

The St. Vincent de Paul Society of St. John, N.B., is we are truly pleased to announce, in a most flourishing condition. The number of families relieved during the past year was six hundred and fifty-seven (657) and the number employed at work in the factory, one hundred and forty eight (148). We learn from the Treasurer's report that the amount received from all sources was seven hundred and ninety-three pounds, nine shillings and ten pence (£793 9s. 10d.), and the amount expended in out-door relief, labor

in factory, &c., was eight hundred and thirty-four pounds eleven shillings and one penny (£834 11s. 1d.), leaving a balance due the treasurer of forty-one pounds, one shilling and sixpence. The following were elected to office for the ensuing year:—Mr. T. J. Green, President, Mr. F. St. John, Vice-President, Mr. J. J. Bates, Asst. President, Mr. J. Howlett, Secretary, (re-elected), Mr. L. J. Geran, Treasurer.

The Toronto World of Monday, Feb. 1st, says: "On Friday the citizens of London voted for granting \$75,000 bonus to the London and Southwestern, which is to connect the forest city with the Canada Southern at Springfield, and with the C. P. R. at Belmont. The majority in favour of the by-law was phenomenal—2254 to 143. But those in favor of the new railway have still another battle to fight, for the company has no official existence as yet, and awaits a charter from the Ontario legislature. What Mr. Mowat's action in the matter will be is the subject of much anxious speculation in London." The citizens do not, as far we are aware, entertain the slightest fear that the legislature will not comply with their wishes and grant the new company a charter. We have in fact reason to think that to entertain any fear on the subject were supererogatory.

At a great Nationalist meeting held on January 3rd, at Prosperous, County Kildare, Sir Thomas Gratton Emond, M. P., said: "Our cause is prospering even beyond our expectations. Our most vindictive opponents are resigning themselves to the inevitable, and if we but strive in unity our triumph is ensured. We, the members of the National Party, have received the mandate of Ireland to wrest from the hostile British Senate the recognition of her rights. We accept the trust in reverence, we are prepared to execute it without fear, and we look to our fellow-countrymen to accord us the assistance we need. I thank you for your courteous attention. When next I have the honor to address you I trust it may be as a member of the Irish Parliament in College Green."

A WRITER in the Halifax Evening Mail of the 26th of January, calling himself "An Englishman," indulged in much misrepresentation of Ireland's present political attitude. He was promptly taken to task by "Nova Scotian," who quietly but firmly informed him that "There is nothing satirical in the Irish people now demanding self government. On the contrary, having shown that they have won it they now should get it. The minority may as well keep cool, as minorities generally have to do. They have the same laws as others—the trouble with them is that they want everything in their favor, and their favor only. They have had a long feast of the good things and must hereafter be content with equal rights. But the majority will not rest till they get two things: peasant proprietorship and home rule. That the former would be a great boon, no one denies; that home rule would also be a benefit can be easily demonstrated. Nova Scotians agitated too long for responsible government not to wish other countries the same boon."

BAZAAR.

We are pleased to learn that a bazaar has been set on foot in aid of the building fund of the new St. Mary's Church, Toronto. From what we know of the steps already taken there can be no doubt of the success of the undertaking. The object is one that appeals to every good Catholic. The parish priest of St. Mary's, Toronto, has long stood in need of a new church, but the time had not till now come for the inception of such an undertaking. Vicar-General Rooney has, we think, every reason to look to his friends in Toronto and elsewhere in his efforts to raise funds for the completion of the edifice under his auspices commenced. Father Rooney has labored long and zealously in the cause of holy Church—has never failed to lend a helping hand to his brother priests in their works of religion and charity. And it may in truth be said that the Catholics of Toronto, as a body, have ever, thanks to the encouragement of prelate and priest, been characterized by a most laudable generosity towards such works everywhere. For this reason, but especially for the reason of promoting God's glory everywhere, we invite our readers in all places to give the mite of their assistance to that good and worthy priest, Vicar-General Rooney, to enable him to build, complete, and pay for his projected new church in St. Mary's parish.

IRISH NATIONAL LEAGUE.

Michael Poe, Biddulph.....\$1.00
Denis McIlhenny, ".....1.00
David Quigley ".....1.00
Jas. Twiby ".....1.00

Caution to Subscribers.

Our readers in Newfoundland and the Maritime Provinces are cautioned against paying money to a man named Cassidy, who represents himself as agent for the CATHOLIC RECORD.

Table with multiple columns containing financial data, including 'FIVE-MINUTE SERMONS FOR EARLY MASSES', 'RECEIPTS', 'EXPENDITURES', and 'BALANCE'. Includes a list of names and amounts.

JUST AS BAD AS PAINTED. WIDESPREAD COMMOTION CAUSED BY THE TERRIBLE CONFESSION OF A PHYSICIAN. The story published in these columns recently, from the Rochester, N. Y., Democrat and Chronicle, created a deal of comment here as it has elsewhere.

WATCH THIS SPACE NEXT WEEK! What is Catarrh? Catarrh is a dangerous disease which thousands are consciously or unconsciously suffering from. It is a mucopurulent discharge caused by the presence of a vegetable parasite in the lining membrane of the nose.

SKILLFUL SURGICAL OPERATION. The American Ambassador at Vienna, Mr. Kasson, has lately forwarded to his Government an interesting account of a remarkable surgical operation lately performed by Professor Billroth, of Vienna.

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