

The Catholic Record.

"CHRISTIANUS HIERI WOMEN ERAT, CATHOLICUS VERO ODOMEN."—"CHRISTIAN TO MY NAME, BUT CATHOLIC MY SURNAME."—St. Paulin, 4th Century.

VOLUME 9.

LONDON, ONTARIO, SATURDAY, DEC. 31, 1887.

NO. 480

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The Two Popes.

BY ELEANOR C. DONNELLY.

Who all times, unto all generations,
Fits the Birth shall to forever known
As Pope of the Immaculate Conception,
Of Mary's glory, the grand cornerstone.
But, when the past shall answer for the
present,
The future for the past—and earth shall
know
The Thirteenth (brilliant Light from
Heaven),
Paving Time's feeble tapers all to shame!
By men and angels, he shall honored be,
A Pontiff of the Holy See!

Special to the CATHOLIC RECORD.
DIOCESE OF PETERBOROUGH.

BISHOP DOWLING VISITS THE PARISH OF
ENISMORE.

Enismore, December 19th, 1887.

Bishop Dowling of Peterborough must needs be a happy man. His appointment as Bishop was hailed with enthusiastic delight by the priests and people of the diocese immediately concerned. Not only did they give him a reception such as an emperor might envy, but knowing, with Dr. Johnston, that acts are the sons of Heaven, whereas words are the daughters of earth, they assured the Bishop that they only longed for an opportunity to manifest in a striking manner their love and loyalty. The opportunity soon presented itself. There was no Bishop's Palace in the Episcopal City. The Bishop interviewed the Priests on the subject. The invariable reply was: I know the feeling of the priests and people; purchase a Bishop's palace; priests and people will pay for it. He visited the different parishes—everywhere he found priests and people not only willing but eager to contribute. The feeling was stronger in a marked manner on the Festival of the Immaculate Conception in the parish of Enismore. Just six months previously the Bishop had visited this parish to bless a bell. On that occasion the people manifested extraordinary warmth in welcoming his lordship. But on this occasion the people appreciated the situation; their Bishop coming among them to ask as a favor what in the exercise of his power as a Bishop he could demand as a right, and their willingness on this account all the more cordial. The people were in the parish church to meet his Lordship on the eve of the Immaculate Conception, and as usual on such occasions, was present the Rector of the Township, Wm. Croke, Esq., one of the matchless men of Tipperary.

As the Bishop entered the Church the choir—and an excellent choir it is—rendered in honor of the Immaculate Mother of God the beautiful hymn: "Ave Maria Stella." The Bishop from his throne addressed the people in a few kindly words, thanking them for coming out to meet him in such inclement weather. He then spoke briefly, but beautifully, on devotion to the Mother of God, and concluded by announcing that he would himself officiate at the Benediction of the Blessed Sacrament. When this solemn service was concluded the people left the church and proceeded to their homes in the darkness of the night, but with the light of God's grace let us hope, brightly burning in their souls; at all events, amid all the darkness, they went home supremely happy, because they had seen and heard Bishop Dowling, and would see and hear him again on the following day.

We must not forget to say that the hall blessed by his Lordship just six months ago rang out a joyous welcome in his honor on the occasion of this visit; and again on the morning of the glorious Immaculate Conception of the Blessed Virgin Mary it vibrated with most joyous peal, calling Bishop, Priest and people to the House of God.

Right solemnly was the Mass celebrated by the pastor, Rev. Father Kelly, in presence of the Bishop. A very large congregation attended, and the church looked very pretty in its adornments of motto and evergreen. After Mass the priest said that he rightly interpreted the feelings of the people when he assured His Lordship of a *cordis mille falde* in the parish of Enismore. His Lordship would always be welcome, but on an occasion like this he was doubly welcome. The people here, as elsewhere, knew the power a Bishop in God's Church possesses, and they knew consequently that an edict promulgated by the Bishop from his Episcopal city would be quite sufficient to accomplish the object in view. But the Bishop, in his humility, was journeying from one parish to another, meeting everywhere, it was gratifying to note, with unparalleled success. Father Kelly concluded by saying that although the parish was small its heart was warm, and he would venture to say that, in giving an account of itself to day, it would not lag behind the larger parishes of the Diocese.

His Lordship then briefly explained the nature of the appeal he was making in all the parishes, and said that it needed no word of assurance from the Pastor to know that the good people of Enismore would do their duty. He would now, his Lordship said, go around the Church and receive their contribution. Not only did the people of Enismore give generously, but like the genuine Catholics they are, seemed to realize the honor conferred

upon them by the Bishop of the Diocese condescending to ask for contributions. When the Bishop had returned to his throne Father Kelly informed his Lordship that he intended to supplement the people's contribution by a contribution from himself, and that consequently he would guarantee from Enismore the sum of one thousand dollars. The Bishop then, as he alone knows how to do it, thanked priest and people for their more than generous offering, and fervently supplicated the Giver of all good gifts to return them not only an hundred fold in this world, but life everlasting in the next. The Bishop then addressed the people on devotion to the Immaculate Mother of God, and concluded by giving them his episcopal blessing, and delighted them by saying that he would again address them at Weppers on the same subject. In the evening a very large number attended and the Bishop was more than eloquent in the way he spoke of the Immaculate Mother of God. On all occasions, but more especially when his theme is the Blessed Virgin, his Lordship's words, to use an expression from the Book of Proverbs, are like apples of gold in pictures of silver.

On the following day the Bishop left for Downeyville, Father Connolly's parish, where he was given, as everywhere else, a royal reception. I will finish as I began: Bishop Dowling was most assuredly a happy man because, on account of his eloquence, his peculiar charm of manner, and more than all, on account of his extraordinary piety, he is in a position to consider as merely child's play what other men would be obliged to consider a tremendous difficulty. May his Lordship always be in the future what most undoubtedly he now is: the idol of his priests and people.

THE BATTLE WITH TYRANTS.

SPEECH OF MICHAEL DAVITT.

At a large and enthusiastic mass meeting recently held near Dublin, Mr. Michael Davitt delivered the following brilliant speech in reference to the battle now being waged with the tyrant coercionists:

Mr. Michael Davitt said—Follow, countrymen and fellow-Gaels, I almost exclaim, that among your resolutions there would be one thanking Mr. Balfour for the service which he has—unconsciously, of course—rendered to our cause by sending the Lord Mayor of Dublin to prison (loud cheers). It was good enough in its way to commit William O'Brien (cheers) to jail because he demanded less for the tenant farmer under the Plan of Campaign than the Coercionist Government is granting through the Land Commission; but the blunder of consigning T. D. Sullivan to Richmond Bridewell for daring to print a report of a meeting in the *Nation* is a more substantial service still to the anti coercion movement (cheers). These are the kind of mistakes which Mr. Balfour should be invited to commit as often as possible. The law, which was supposed to be wanted by him as an instrument against moonlighting and outrage, is now seen applied to one of the kindest, most cautious, and most inoffensive of men in Ireland (cheers). Men of the stamp of the Lord Mayor of Dublin are the "criminals" with whom the coercionists are dealing, and it remains to be seen what those members of Parliament from Great Britain will say in the next session over such an admission of the measure which they helped to pass for other ends than those of consigning Mr. Balfour's political opponents to prison.

MR. HARRINGTON'S ARREST.
Then we have the whole country shaking in its shoes at the wonderful exhibition of firmness shown by Lord Salisbury's nephew in catching a Tarar in the person of Mr. Harrington, secretary of the National League (cheers). It is literally carrying warrants, if not war, into the enemy's camp, and therefore there will be no meeting of the Central Branch on Tuesday next (laughter), everybody will be so afraid (laughter). But seriously, my friends, we have good cause to rejoice whenever we see a popular leader sent to jail or a constitutional right suppressed by the existing Government.

ADVANCING THE CAUSE.
Our cause, like any just cause, is powerfully advanced by persecution. Sacrifice and suffering are the costs of mail against which the weapons of tyranny are ever and always blunted and broken; and the greater the number of men who are thrust into jail for enmity to Castle rule and landlordism, the sooner will be the fall of these systems of oppression and injustice (cheers). If every prominent Leaguer is shut up, and every vestige of the League itself suppressed, our country will still remain (loud cheers) and the yearnings for its freedom will spring again, as ever, the inspiration which turns men of the people into leaders, and creates that enthusiasm for liberty which will enable the Irish people to carve their way to National emancipation (cheers). All they can inflict upon us who are carrying on this struggle are indignities similar to those which Mr. W. O'Brien and others are subjected to. William O'Brien has fought a brave and a manly battle (cheers). Despite the cowardly and mean insinuation of Mr. Balfour in his recent letter, the intrepid Balfour of *United Ireland* has maintained his word and his purpose (cheers), and he has prevented the Castle minions depriving him of his clothes (cheers). From my point of view, the indignities which the English Secretary tries to put upon his political opponents in Ireland are so many badges of honour earned in the fight against alien rule (cheers). John Mitchell says, in his "Jail Journal"—"What ignominy London law can put upon me I am content to bear until my dying day. They cannot make me a criminal by Act of Parliament. The Queen's

broad arrow they may stamp upon my garment, but they cannot brand it upon my heart within" (loud cheers).

THE UNIONISTS.
One would imagine upon reading the Coercion Press during the past week that a single meeting of anti-Irish residents in and around Dublin amounted to a great uprising against the National cause (laughter). Great Britain is now invited to witness the fall of Mr. Parnell and the rise of Mr. Jonathan Hogg (loud laughter), or the possessor of some other equally Irish name, as the real leader of Irish public feeling. Anything so ludicrous as the crowing of the Coercionists over the Leinster Hall demonstration it would be difficult to imagine. Six thousand people in a city of 300,000 inhabitants is proof enough to Lord Harrington and Mr. Goschen of the strength of the Unionist and weakness of the Nationalist cause in Ireland. Why, 100,000 Irish could be assembled in London at any outdoor meeting, and no rational politician would conclude that such a body of Irish feeling could hide the English sentiments of the remainder of the population (hear, hear). The meeting was as much representative of Irish opinion as Lord Harrington or Mr. Goschen are; and all the sophistry and assertion that the command of the "three great Dublin daily papers" (laughter) cannot give such an assemblage of British residents a single Irish characteristic. If a similar meeting were held every night in the week from this to the general election, and were addressed by every Coercionist from Lord Salisbury down to Mr. John M'Evoy (laughter), it would have no effect whatever upon the Parliamentary or municipal representation of the metropolitan city of Ireland (loud cheers). In the city council the anti Irish party have eight out of sixty seats, while out of the four divisions of Dublin they cannot send a single member to Westminster to back up their Coercionist idols, Mr. Goschen and Lord Harrington (cheers).

BOURBOIN REASONING.

"The wealth, education, and culture" arguments do not count for much in these days of political equality. They were trotted out in opposition to disestablishment in 1869, and proved of no avail against the claims of justice (cheers). Mr. Goschen used them against the extension of the franchise to English agricultural labourers, but he did not succeed in keeping from them the right of voting (cheers). This kind of Bourboin reasoning is of little account against the power, the intelligence, and the *esprit de corps* of the masses of the people. It is the producers, not the monopolists, of wealth who demand Home Rule for Ireland. It is the workers, not the loafers, of society who are fast becoming the law-makers of these three countries; and it is the industrial classes of Ireland who are demanding from the industrial classes of Great Britain the right to have Irish local affairs managed according to Irish ideas in Dublin instead of being managed in London, alike to the injury of English and Irish interests (cheers). We do not appeal to the Harringtons or the Goschens, but to their masters the British democracy; and we know right well that the response when it can be given at the next general election, will be for justice and against coercion (cheers).

THE BATTERED OF THE MINORITY.

If we have towards those who lie in the twentieth of the bitter enmity which they entertain towards us, the city of Dublin would become the theatre of a radical vendetta that would shock the civilized world. I verily believe that if Mr. Balfour would have the Lord Mayor strangled or poisoned in Richmond Prison to-morrow, not one per cent. of the late Leinster Hall audience would condemn the act. They believe that they belong to a class that has long robbed and wronged us, and they illustrate in this way the sentiment contained in the poet's couplet—
"Forgiveness to the Jewed doth belong,
They never can forgive who do the wrong."
We will not, however, pay them back hate for hate, or injury for injury, when we get Home Rule (cheers), any more than we did when we obtained the Disestablishment of their Church, though they predicted in 1869, as they do now, that they would be despoiled by those whom they had so long treated in a similar way (cheers).

LAND-GRABBING.

This meeting has, I believe, some reference to the spirit of land grabbing, and I wish with your permission to say a few words upon this subject. I intend to appeal to reason rather than to fear in this matter, because it is, in my judgment, the best way to show the evils which land grabbing is responsible for (hear, hear). It is the chief support of landlordism. Without its aid the evictor and the rack renter would have been brought to justice generations ago. The miseries and crimes that have been perpetrated by landlordism and land grabbing for their inspiration and courage (cheers). It was the weapon with which the evictors cleared the country and drove the peasantry into our cities. The one explanation why we have succeeded in clipping the wings of landlords to some extent is because we have kept down the spirit of land-grabbing (cheers). The coercionists are now striving to revive it. Without it, their system of robbery must soon fall; but with the aid of the land grabber, the landlord garrison will command higher terms of surrender when the day of final settlement arrives. The man who would attempt at this time to go behind his neighbour's back and take an evicted farm, even if he got it rent free, would be the worst enemy that the tenantry of Ireland or the National cause could encounter at the present crisis. To leave the ranks of the people and join those of

the exterminators and coercionists would be as bad as treason. It would be unwise. There can be only two sides in this movement for a new and just land system, the side of the landlord and that of the nation (cheers). If the landlord had any earthly chance of winning in the fight and of restoring the days of rack-renting and eviction at will there would be some rational explanation of the action of such tenants as would consent to take the landlords' part. But when landlordism is shown to be the power of evil and is standing on its last and its coercionist legs awaiting a measure for its abolition, he is mentally a jackass, morally a coward, and actually a deserter of his own class and interest, who at this time of day helps the landlords and the enemies of his country to do an act of wrong and injustice to an evicted tenant-farmer (cheers). "Cursed is he who removes his neighbor's landmark" is a dictum of the Law of God, but the language of Holy Writ; and for this and the other reasons that I have adduced I would ask those who are influenced by landlord greed or by their own covetous spirit to resist, and to say "lead me not into temptation" to commit that against another which, if committed against myself, I would denounce as an injustice to my children and as an outrage upon the cause of my fatherland (loud cheers).

THE TRIAL OF THE LORD MAYOR.

SENTENCE OF TWO MONTHS' IMPRISONMENT.

On Friday the eight summonses served on the Lord Mayor, M. P., for having published in the *Nation* newspaper reports of "suppressed" branches of the National League, came on for hearing in the Northern Police Court before Mr. Charles J. O'Donel, chief magistrate.

The Lord Mayor entered court about a quarter to one o'clock, accompanied by Mr. Illingworth, M. P.; Mr. Francis Stephenson, M. P.; and about a dozen of the Irish M. P.'s. Loud cheers were raised as his lordship passed into the building, which was surrounded by bodies of police.

Mr. Carson said he proposed to go on with the first summons entered on the book. In the course of an argument as to whether the Court could entertain the question of whether there was sufficient evidence to convict, apart from the question of whether there was some evidence, —Mr. O'Donel said—My difficulty was that there had been a meeting held at Ramegarage was solely the production of the defendant's newspaper, which set a statement that there was a meeting held. I held that the admission or confession by the defendant was not sufficient evidence, and was not binding upon the defendant until independent evidence was given of the commission of the *corpus delicti*. There was no evidence produced to that effect; but I must bow to the decision of the Court of Exchequer, who decided the evidence produced was evidence of the *corpus delicti*. I confess that I was surprised at that decision, but I must obey it, and I hold that the production of the *Nation* newspaper is binding upon the defendant that there was a meeting held, and that therefore he did publish a report of the proceedings of such meeting.

THE DECISION.

There are seven or eight other cases here. The essence of both parties appear to think ought to be decided is that I should now proceed to give judgment in the case before me. I, in point of fact, indicated what I conceive that judgment must be—that I am bound to convict the defendant. And now it only remains for me to say what amount of punishment I will inflict on the defendant in this case. It is a very painful case, considering the position, rank, age, and ability of the defendant (the wrangling became much affected at this point). It is very painful because of the respectability, the years, the reputation, and character of the defendant. I am bound, however, to discharge my duty however painful. (After a long pause during which Mr. O'Donel seemed much moved.) Having regard to the serious character of the charge brought against him, I think I cannot do less than sentence the defendant to a term of imprisonment for two months. In doing so I take care to avoid adding what the Act of Parliament allows me to do—hard labour to the punishment. I do not only avail myself of a provision in the Prison Act of 1877, section 49, under which in case of sedition, or seditious libel, &c., the person convicted shall be treated as a misdemeanant of the first class division. The previous portion of the act divided them into divisions, and it is a curious fact that this Act of Parliament should make the provision in reference to an offence against the law so serious as that of sedition, or seditious libel, which one would think approaches next to the offence of treason. It seems strange it should make a special provision that persons convicted of seditious libel should be treated as misdemeanants of the first class. Now, the powers vested in me under that Act, I order and direct that the defendant be treated as a prisoner of the first division. When I pronounce that sentence it may be convenient to the Crown to intimate that if they purpose going on with the seven additional cases against the defendant that in case I should deem it right to convict in any of these cases, the sentence I shall impose shall be concurrent with that which I now pronounce.

ADDRESS TO MGR. BRUYERE, V. G.

The following is a copy of the address presented to the Right Rev. Mgr. Bruyere by the Sodality of the Blessed Virgin of Godefrich on the occasion of his visit to that town a few weeks since:
Monsignor:—Permit us to say to you this evening, how very much we feel our indebtedness to you for the kind concession which has brought you here to minister to our spiritual wants. You, a venerable prelate of Holy Church, upon whom, in the absence of our reverend Bishop, the weighty administration of the diocese rests, coming at the wish of a few simple, young men, who, certainly, had no claim to such a distinction, beyond the name they bear, and of which they are unworthy; "Children of Mary!" Truly you have conferred on us a high honor. Believe me, Monsignor, we shall ever retain a grateful sense of your goodness, and shall endeavor to regulate our future conduct by the salutary and holy counsels we have been privileged to hear from your lips.
Be pleased to accept our humble offering, together with our warmest thanks.

And, your worship, though I may be made technically a criminal by the decision of this court and the prosecution that preceded it, I wish, furthermore, to say in vindication of myself and my conduct, that I consider my mind, and thoughts, and habits are as far apart from crime as those of Mr. Balfour, or those of any of the majority of the British Parliament who passed the Act under which I now stand convicted. In conclusion, I shall only say I do not intend to make any appeal from your decision. I have asked my legal advisers and defenders not to enter any appeal, and my concluding words shall simply be these, that for those proceedings and other such proceedings, which make criminals in the eyes of the law of men who, as I have said, are far apart from crime in act or intention, that for this atrocious I, for one, desire to declare from this place in this courthouse, that I do not hold the English people in any degree responsible. I believe that when the people of England have an opportunity of reversing this Act of Parliament they will do so. I believe that they would do so to-day if the opportunity presented itself. And now in this good cause of Ireland, in which I have laboured all my life—the principles of which I have done my best to promulgate and engrave in the hearts of the people of my country—I would be proud and happy to suffer the punishment your worship has inflicted on me, and to suffer it gladly were it ten times greater (applause).
After some delay, the Lord Mayor was placed in a cab, which was driven at a rapid pace, escorted by police, to Richmond Prison.

MR. LABOUCHERE, M. P., ON IRISH AFFAIRS.

Writing in the current number of *Truth* Mr. Labouchere says:
With regard to the sentence on Mr. Sullivan, I think two months far too much; but I am glad that the magistrate had the good sense and humanity to refuse to pass cumulative sentences, and to order the "criminal" to be treated as a first-class misdemeanant. As for the "criminal," he is a man for whom every body who has ever come in contact with him entertains the highest possible opinion. He has performed the part of a politician in this rough-and-tumble world very creditably, but no one can have the most casual acquaintance with him without perceiving that for the stormy career of politics he has no natural vocation. He is by nature a literary man—a poet. If he had been an Englishman he would probably never have mounted a platform. The system which makes "agitators," "Abebrands," and "criminals" of men like T. D. Sullivan is self-condemned.

The idea of trying to stop the circulation of *United Ireland* by prosecuting a man here and there for selling it is one thoroughly worthy of the Castle. How, I should like to know, does the Castle get its own copy of the paper, or does he merely send out his butchery boy on the morning to buy the paper from a newsvendor, and then does the butchery boy go on to the police station and inform against the tradesman? There are only two decent (I mean decently sane) courses for Mr. Balfour to pursue—either to stop the paper altogether if he can, or to let it alone if he can't. Perhaps the most outrageous arrest that has yet been made in Ireland is that of Mr. T. Harrington. He is Secretary of the National League, and an exceedingly able administrator. The Castle hesitates to suppress the League, for it would find it difficult to assign a plausible reason for doing so, and, of course, has no legal right to arrest its secretary. But Mr. Harrington happens to be a part proprietor of the *Kerry Sentinel*, which is edited by his brother. This newspaper published an account of a meeting of the League in a proclaimed district. For this Mr. Harrington was arrested. It would be equally absurd were every shareholder in the *Freeman's Journal* arrested, were that journal to publish an account of a National League meeting.

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Be pleased to accept our humble offering, together with our warmest thanks.

We beg you will commend us often to our dear Mother in Heaven, and pray that, though the circumstances of life shall hereafter disband our little company,
"We may all meet, no wanderer lost,
A Sodality in Heaven."

With profound respect, we are, Monsignor, your grateful children,
THE SODALITY OF THE B. V. M.
Godefrich, December 14th, 1887.

CHRISTMAS DAY AT STRATFORD.

The celebration of this great feast in Stratford was of unusual magnificence. Under the management of the energetic and respected pastor, Rev. Dr. Kieroy, this was to be expected. Masses were celebrated at the usual hours. The collection taken up amounted to the very liberal sum of nine hundred dollars. With his well-known generosity, Rev. Dr. Kieroy made a donation of five hundred dollars to the ladies of Loreto. Since their establishment in Stratford this makes a total of six thousand dollars they have received from the hands of the good father as a free gift. Actions like these speak for themselves. The circumstance will not, however, be deemed surprising by those who are acquainted with the good warm-hearted parish priest of Stratford.

Mr. Carr's 12th mass was given in magnificent style by the choir of the church, under the direction of the accomplished organist, Miss Lucy Allen. For over seven years this lady has given her time and attention as well as rare talents to the praiseworthy work of rendering in a becoming manner the grand music of the church. She deserves all praise for her earnest and most successful efforts, and the people of Stratford owe her, indeed, a deep debt of gratitude for her valuable services.

ADDRESS AND PRESENTATION IN INGERSOLL.

On Tuesday, December 20th, a pleasing event took place in the Catholic Separate School of Ingersoll. The pupils of the senior classes, of their own accord, prepared an address and presentation for Miss Ellen Conroy, who has been teacher of the school for two years. The gift consisted of an elegant dress, and the address was signed on behalf of the pupils by Agnes and Mary Fressell, Clara Brady, John Carling and Willie Woolson. Miss Clara Brady was selected to read it, which she did remarkably well, and in a manner calculated to show the efficiency of the education imparted in the school. The Rev. Jos. P. Molloy, P. P., and Rev. G. R. Northgrave, editor of the *Catholic Record*, were present. By request, the Rev. Father Molloy replied on behalf of the teacher. He thanked the pupils for their handsome gift, and said that Miss Conroy would prize it, not merely for its value, but rather for the sentiments of affection expressed in the address. It was highly creditable to the children that they appreciate the self-sacrifice of their devoted and kind teacher. In conclusion, he congratulated them on the progress made during the year, and wished them a happy Christmas. In the junior department also, a handsome present was made by the younger pupils to their teacher, Miss Francis Pollard, who has also given great satisfaction to the trustees and parents, and who, like the senior teacher, is very popular with her youthful charge.

ADDRESS TO MISS COVENEY WAS AS FOLLOWS:

To Miss Ellen Conroy, teacher of the Catholic Separate School, Ingersoll, Ontario.
BELOVED TEACHER—We, the pupils under your charge, desire to give expression to our feelings of great respect and affection to you, before the close of the school term, which will separate us from you for a time. We, therefore, approach you on this occasion for this purpose.
During the two years that you have conducted our school, we have grown up under your kind and fostering care, and we have had the opportunity of appreciating the kindness and untiring zeal, and the spirit of self sacrifice with which you have watched over us, guarding us from temptation and evil, and instilling into our minds the principles of religion which will be our safeguard in life, as well as a knowledge of such subjects as will be requisite for our temporal welfare.
Dear teacher: We know very well that at our age we are not able to appreciate as we should the kindness and devotedness with which you have fulfilled your arduous duties, yet we have noticed your amiable character and your very great disinterestedness, qualities which have made you very dear to us.
In recognition of your services for so many years, and as an expression of our gratitude to you, we beg of you to accept the accompanying slight testimonial of affection, and while asking you to preserve it as a memorial of us, we also wish you a happy Christmas now, and a long life of prosperity and felicity.
YOUR DEVOTED CHILDREN OF INGERSOLL
CATHOLIC SEPARATE SCHOOL,
December 20th, 1887.

SPIRITUAL RETREAT IN PARK-HILL AND FOREST.

A spiritual retreat was conducted in Parkhill by the Rev. Fathers P. Corcoran, P. P., Cook of St. Thomas, and McKean, P. P. of Bothwell, commencing on Monday, Dec. 12th, and ending on Wednesday, 14th inst. Appropriate and devotional sermons were preached by the Rev. gentlemen mentioned. On Thursday, the 15th, a large number of children made their first communion in Forest. They had been for several months in the catechism by their pastor, Rev. P. Corcoran, P. P. An appropriate sermon was preached on the occasion by Rev. A. McKean, P. P., Bothwell.

Bells of the Angels.

Bells of the east, whose unperpetrated music... I hear you call and on the sun descending...

THE SCOTCH AT HOME.

(From Max O'Ball's "Friend MacDonald.") The Jews never got a footing in Scotland; they would have starved there...

THE POPISH PLOT.

Catholics in London in the Time of Times Ours. AIDING VILE DEMAGOGUES—FRESH LIGHT ON A MOST DISASTROUS PERIOD IN ENGLISH HISTORY.

THE SCOTCH AT HOME.

From Max O'Ball's "Friend MacDonald." The Jews never got a footing in Scotland; they would have starved there...

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NECESSARY GIRLISH QUALITIES.

Patience and gentleness are necessary qualities in every girl's life. Patience aids in extinguishing envy, over-coming anger, and crushing pride.

THE SCOTCH AT HOME.

From Max O'Ball's "Friend MacDonald." The Jews never got a footing in Scotland; they would have starved there...

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The Reptile Slander.

"Why, this is my friend," I said, "of whom I am fond and proud: This is my friend, whose good name, you see, is not in the eye."

Rip, nor sense the Egyptian handman in the life; but through their throats they would express their opinion of the renegade Libani, and so they did with the energy of strong lungs and sound hearts.

WHAT EDWARD BLAKE SAW IN IRELAND.

Boston Pilot. Hon. S. H. Blake, Q. C., ex Vice-Chancellor of Ontario, and a leader in the movement for the promotion of temperance and charity, has received letters from his brother, the Hon. E. Blake, who has recently been travelling in Ireland.

HEALING BY FAITH.

A NON-CATHOLIC PAPER ON THE MIRACLES OF LOURDES. We find the following editorial in the Yppolanti Sentinel (whose editor is not a Catholic): The doctrine that the age of miracles is past came in with the Reformation.

CATHOLIC MISSIONARIES ALONE SUCCESSFUL.

The New York Sun, speaking of the fate of Father Connaughton and his companions on the coast of Africa, says: Many Roman Catholics in America will recall Father Connaughton, who came to this country about two years ago to collect funds for his mission work on the gold coast of Africa.

none have preserved its spirit. The profile outline drawn on the same paper shows the young face in repose. The three seals which are reproduced in large form have each a romantic history.

PIOUS THOUGHTS.

We ought not to attach any more importance to gold or silver than to the commonest stones; for the devil wishes to blind those who desire and prize gold more than it is worth.

THE "GREAT" UNIONIST MEETING.

IN THE EMERY'S CAMP. In Hawkins-street I certainly was not in the enemy's camp. When I got there the first sound I heard was the glorious old strains of "God Save Ireland," joined in with passionate earnestness by almost the entire crowd.

LORD LYON'S CONVERSION.

CATHOLIC CLERGYMEN THINK HE HAD BEEN CONVERTED BEFORE HE WAS STRICKEN. London, Dec. 12th.—The controversy as to whether Lord Lyon's lived as well as died a Catholic, or was unduly proselytized, having reached the press here, this morning Father Godwin at Brompton, a Tory friend of the Duke of Norfolk and all the Howard family.

The Nuptial Mass.

From the Church Progress. "Another Nuptial Mass! They must be coming into fashion," remarked Miss with a peculiar smile. For Miss had always held in her secret soul that it was rather elegant to marry a Protestant, and have an evening wedding at the house, standing under a "wedding bell" of call lilies.

How Catholic Missionaries Work.

From the New Zealand Tablet. There is a new and promising field of labor being prepared for the Oblates and other sons of the General, who devote themselves to the extinction of Popery. It exists in Korea, where complaint is made by a Protestant missionary that unless the members of his sect do their duty a little more energetically—in supporting the mission, we conclude—there will be a "Roman instead of a heathen people to convert."

A TRAGEDY ON EMMET.

THE PREFACE OF A NEW AND INTERESTING DRAMATIC COMPOSITION. Mr Joseph I. C. Clarke of New York is about to publish through the house of George P. Putnam's Sons a tragedy founded on the brief but glorious career of Robert Emmet. The publishers have favored us with advance sheets of the introduction to the drama. They read as follows: "This tragedy is presented as an earnest effort to tell in dramatic form the story of a young man of gentle blood who, in our own century, laid down his life for his native land."

A LITTLE CANDLE'S BEAM.

A mother on the green hills of Vermont was holding by the right hand a son, sixteen years old, mad with love of the sea. And as he stood by the garden gate one morning she said: "Edward, they tell me—for I never saw the ocean—the great temptation of a seaman's life is drink. Promise me, before you quit your mother's hand, that you will never drink."

OUTSIDE THE HALL.

Rip Van Winkle will sleep for ever if his eyelids were not lifted by the hurricane of bores which made Mr. Power's carriage shiver and shake upon its hinges. It was bad generalship of Commissioner Harrel to lead Rip and the Skeleton through such a cyclone of roars and groans.

he's Much Older Than Her Husband.

We heard a young girl make the above remark the other day about a lady with whom we are slightly acquainted. It was not true, yet the lady in question actually does look five years older than her husband, although she is really several years his junior.

PRICELESS RELICS.

which he has gathered, and which he treasures with such loving care. It has thus been made possible to present with this volume absolute reproductions of the originals of all the portraits of the young hero. The first of these is an autograph of the Comerford miniature which was sketched on a piece of brown paper during the trial and afterward tinted. This miniature was copied on ivory many years later, and all reproductions of this likeness hitherto made have been from the copy. The autograph under the miniature is reproduced from one of Robert Emmet's books which he used at Trinity College, Dublin. Most important, perhaps, of all are the facsimile reproductions of the pencil sketches by George Petrie, the artist and archaeologist, made during the trial. Here in the hasty lines the artist has caught the very spirit of the thrilling moment, when, bated by the fierce judge, young Emmet stood, the embodiment of calm scorn and defiance. The drawn brows, the contracted eyelids, the curling lips, the folded arms, bring the awful scene before the eye with startling reality. Many drawings and prints have been made from this original, but

\$500 Not Called For.

It seems strange that it is necessary to persuade men that you can cure their diseases by offering a premium to the man who fails to receive benefit. And yet Dr. Sage unduly cured thousands of cases of obstinate catarrh with his "Catarrh Remedy," who would never have applied to him, if it had not been for his offer of the above sum for an incurable case. Who is the next bidder for cure or cash?

Description.

Pleasant, soothing, healing, relieving, curing. In the description of Neural Balm, which is receiving a national reputation as a cure for Catarrh, Cold in the Head, Hay Fever, etc.

A Frequent Announcement.

Who is there that is not frequently annoyed by distressing headaches? Sufferers from sick or nervous headache will find a perfect cure in Burdock Blood Bitters. Sold by all dealers in medicine. Worms derange the whole system. Mother Graves' Worm Exterminator or derange worms, and gives rest to the sufferer. It only costs twenty-five cents to try it and be convinced.

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Catholic Record.

London, Sat., Dec. 31st, 1897.



CIRCULAR

Of His Lordship the Bishop of London,

TO THE CLERGY OF THE DIOCESE.

Rome, December 11, 1897.

DEAR REVEREND FATHER,—

I write to wish yourself and that portion of our flock committed to your pastoral care a most happy Christmas, with a large share in the abundant graces, mercies and blessings which our Divine Saviour, in His incarnation and birth, has brought down on this fallen world. Fain would I share the joys of this holy season at home with my faithful clergy and devoted people, but the sacred duty of obedience which is due to the Vicar of Christ has called me to the Eternal City, and in willing discharge of this duty I am here to visit the shrines of the Apostles and to offer the Supreme Earthly Shepherd of the flock of Christ the homage and obedience, the reverence and love of the clergy, the religious and laity of the Diocese of London. Nevertheless, though far away, I am with you in spirit, in loving remembrance, and in the intercommunion of holy prayer, which we offer up for each other to the Throne of Grace and Mercy. Perhaps there is no other place on earth where one can more keenly realize—than here in Rome—the divine institution and character of the Christian religion and its undying, indestructible vitality. We see here, on the one hand, the ruins of the monuments of defunct Paganism and of ancient Roman splendor and power; and on the other we behold the glorious evidences of the triumph of Christianity embodied in imperishable structures and institutions. We see the shattered columns of Pagan temples in the Roman Forum, and the unrivalled Cathedral of Catholicism standing in mountain-like stability and unapproachable grandeur on the Vatican hill. When we consider the material and political condition of the Roman world at the time the Apostles began their mission, and the qualifications of the Apostles themselves for the task they undertook, and the character of the morality which they preached, we are necessarily forced to acknowledge, in the triumph of the Christian religion over powerful Paganism, an irresistible and irrefragable proof of its divine character. The Roman empire and its proud capital were then at the zenith of their glory. The conquered world lay submissive at the feet of Rome, accepted its laws, claimed its protection, and shared in the rights and benefits of its citizenship. The city was gorged with the spoils of nations and decked out in the trophies of hundreds of years. It was crowded with philosophers, poets, orators, painters and sculptors, with proud patricians, victorious generals and sage jurists. The rich and great, the learned and the wise, flocked to the capital of the world. The people gloried in their prosperity, and were puffed up with pride. They were wedded to the love of pleasures, and steeped to the lips in moral corruption. They were, as it were, drunk with the torrents of human blood, poured out like water for their amusement in gladiatorial contests and games; their hearts were steeled against pity, mercy and compassion, by the habitual cruelty practiced on slaves; their ears accustomed to the shrieks of dying gladiators, and their eyes sated with spectacles of inhuman cruelty. Their religion was endeared to them by the memories of their fathers, was associated with their victories and conquests, and was interlaced with their national traditions and history; in their estimation it consecrated whilst it protected their individual and family life; it inspired and sanctioned their legislation, and was as the foundation-stone of the social fabric. It flattered their pride, held up wealth and pleasure as the supreme good, gratified their passions and defied lust. Their priesthood was the richest and most powerful corporation in the empire. Its members belonged to the best and wealthiest

smiles, and had, by its connection with every rank and condition of society, so interlaced itself with the religious sentiments, the affections and interests of the Roman people as to become a veritable bulwark against religious innovation or reform of any kind.

Now, what manner of men were they who undertook to convert such a world to a new religion, and what the character of the religion they preached? The Apostles were poor fishermen—natives of a distant and despised province of the empire, without learning or social standing. The morality of the Gospel made war on human passions and lusts, it condemned sinful pleasures and the inordinate love of wealth, it searched out the human conscience, as with a lamp, and claimed empire over men's hidden thoughts and motives, it inculcated humility, self-denial, chastity, fasting and abstinence, forgiveness of injuries, contempt of riches and worldly honors; and the rewards which it held out for the stern virtues it preached were chiefly to be found and enjoyed in a world to come. Many of the doctrines of the new religion were incomprehensible to human reason and lowered away into the clouds of mystery, far above its most daring flights.

Christianity condemned the religion of the empire as false and wicked, held up its gods to ridicule and scorn, declaring them to be mere phantoms of the imagination, or wicked demons, and denouncing the worship of them to be a deadly sin. Surely there was nothing in all this, humanly speaking, to attract the Roman people or to win them over from their time-honored faith and worship. On the contrary, there was much in it to offend, to exasperate and inflame them. Hence, as the new religion progressed, the whole empire became alarmed and enraged, and with all its tremendous power it sought to extirpate and destroy it. For three hundred years this mighty empire, that knew no failure, waged a war of extermination against the Christian religion, and endeavored to quench it in the blood of its disciples; but in vain. Heaven and earth might pass away, but the words of Christ were never to pass away. They were abroad in the world, and were heard. They reached intelligences and hearts, and won millions to virtue and holiness, illumining the world with the light of divine truth, strengthening the weakened will with its heavenly helps, purifying and sanctifying the heart. The empire had become leavened with its heavenly doctrines, until in the reign of Constantine it was declared to be the religion of the state.

The Colosseum is the monumental record of the suffering and persecutions of the early Church and of the fierce war waged against it. The Arch of Constantine, near at hand, is the symbol and memorial of its complete and lasting triumph.

The Church overcame and triumphed over all human impediments and oppositions because it was the work and creation of the true and Eternal God, and because He upheld and sustained it in His almighty arms. "Behold I am with you all days, even to the consummation of the world."

To one moving amid the scenes of those momentous events that have changed the whole current of human history, and that have had such tremendous interests for mankind, such thoughts and considerations as the above come naturally to mind, and they are recorded here in the hope that they may interest and edify our people.

I am happy to announce to you that I have had the honor and happiness of a private audience from the Holy Father. He received me with the greatest condescension and kindness, and conversed with me for a considerable time on the condition of religion in the Diocese of London. He made earnest enquiries respecting the clergy, and felt evidently consoled and gratified when I assured him, as I had the happiness of being able to do, that they were good, earnest and devoted priests, working with zeal and disinterestedness for the welfare of the Church and the salvation of their people, and co-operating with their Bishop in sacerdotal subordination and loyalty. He put several questions regarding the number and efficiency of our Catholic schools, and clearly showed the great importance he attaches to Christian education as an essential condition of the growth and prosperity of Catholicism and a necessary requirement for the safe-guarding of the faith and morals of the rising generation. He was much pleased when told of the great and enduring works which the clergy, religious and laity have wrought in building churches, establishing schools and founding institutions of education and charity. In a word, the audience appeared to give pleasure and comfort to the Holy Father, and it was most interesting, instructive and gratifying to us. The address of the clergy was presented at the close, together with a cheque for \$5,200—the offering made him by the Diocese on this joyous occasion. He went carefully over every page of the address, expressed satisfaction at its sentiments, admired the beauty of its calligraphy and illumination, which I told him was the work of the Ladies of the Sacred Heart, and thanked Bishops, priests and people for their generous and noble offering. We then went on our knees and begged the Apostolic Benediction. Raising his eyes to heaven and with outstretched hands he

said, "I hereby grant the Apostolic Benediction from my heart to the Bishop, priests, religious, and faithful of the diocese of London—to the Bishop and to all whom he represents on this solemn occasion." He then pronounced the words of blessing in the most impressive manner; and the audience, which lasted about twenty minutes, was brought to a close.

If we enter into these details it is because we are sure that yourself and parishioners will be interested by them and that you will be gratified and comforted by the fact that you were all represented at the throne of the Vicar of Christ on the occasion of his Golden Jubilee, which will be for many reasons historic in the annals of the Church.

In conclusion, I need not assure you that you are all ever present to me in my prayers, and during the oblation of the holy sacrifice, that your spiritual interests and welfare are the constant objects of my thoughts, that the honor and the prosperity of our dear diocese are my one absorbing pursuit, and that, though I be far away, my heart is at home with my beloved priests, religious, and faithful people.

May the Grace of our Lord Jesus Christ be with you all, brethren.

Please read this circular to your congregation on the first Sunday after its reception and—Believe me to be,

Rev. Dear Father,

Yours faithfully in Christ,

JOHN WALSH, Bishop of London.

DISESTABLISHMENT.

Some of the Bishops of the Church of England are already forcing into premature the question of disestablishment, with a view to resist the inevitable with vigor. The Bishop of Salisbury, by his return from the Continent lately, delivered an address in which he declares it to be his opinion that two questions should be brought to the notice of all Parliamentary candidates, with a view to opposing them if they do not give an answer satisfactory to those favoring the continuance of the Establishment: 1st. "Will you resist any motion which directly or indirectly leads to the disestablishment of the Church of England? 2ndly. "Will you support any bill in Parliament for the benefit of the Church, and the promotion of religion in the country, that has the sanction of the Convocation of the Province of Canterbury, and the House of Laymen?"

Of course he expects, as the price of support, that an affirmative answer be given to these questions. Not content even that the Church of England remain "the Established Church" of the country, he actually aims at obliging the members of Parliament to obey his mandate in all things, even if she pronounces it desirable to extend the sphere of her dominion. Considering that the English Church does not constitute a majority of the population, even in England, while in Scotland and Ireland it forms but a small fraction, the Bishop's proposition certainly does not evidence that he is overstocked with modesty; and the very fact of his introduction of the political arena at all, is proof that his discretion is not more abundant than his modesty. The question of disestablishment will, certainly, be a political issue before long. It cannot reasonably be expected that the majority of the population will much longer endure the anomaly of permitting the minority to continue to impose upon them a church in which they do not believe; and the signs of the times indicate disestablishment in the near future. It requires time to bring about great reforms, and this reform may require years before it can be accomplished, but it may be precipitated by unexpected circumstances, so as to come soon; and the manifesto of the Bishop of Salisbury may be one of the circumstances which will precipitate it. This will surely be the case if the Bishop should attempt to put his design into practical operation. The Church Establishment in Ireland is no more. The great Liberal meeting at Nottingham has already declared that it will be part of the programme of the party to disestablish it in Wales. The natural end of these movements will be disestablishment in England also; and even within the ranks of the Church of England, a large party, impressed with the magnitude of the injustice inflicted on the nation by the Establishment, will aid in freeing the country from the incubus which now lies upon it.

The movement toward Welsh disestablishment has been hastened by the harsh methods used by the established clergy in distraining for tithes. The people, being chiefly Methodists, are naturally averse to payment from their hard earnings, for the support of a church which is alien to them. The unsuccessful attempts made to collect arrears at Meiford in Montgomeryshire, in May last, will be remembered by our readers. Seisures were then made in that locality on six or seven farms; bulls, cows, and horses being taken, on paper, for payment. But no one could be found to aid in catching the "seized" animals, and the sale ended in a fiasco. Then 1000 Welsh-

men formed in a procession, marched into Meiford, and held an indignation meeting, the most determined that was ever held there in mid-Wales, at which the strongest resolutions of resistance to the tyranny were passed. The proceedings at Rhyi were equally decisive. The auctioneer, Mr. Roberts, known by the application of Mr. Wrog, would have been killed by the angry populace, were it not that two farmers under restraint saved him from their fury. Even then he was compelled to sign a promise before being permitted to go: "I hereby promise not to come to this business in any part of Wales or England to sell for tithes." The auctioneer, Mr. Vaughan, was forced to sign and swear to a similar agreement, and both men were marched to Cymme, wearing their coats turned inside out as "turncoats." Red and black flags were carried by the crowd as emblems of "victory and death."

Events like these show the determination of the people, and as Wales is not Ireland, their determination will be respected.

But lately similar "signs of the times" were witnessed at Ruthin in North Wales. The Rev. Morgan Hughes, vicar of Derwen, obtained bailiffs from a distance to distrain on two farms for tithes arrears, and several haystacks were seized. As soon as the news spread, five hundred farmers set out to hunt the bailiffs, and when the day of sale arrived, plenty of people were present, but buyers were nowhere. An effigy of the vicar was displayed on one of the stacks, clad in a woefully dilapidated white shirt, to represent his surplus, and close by an effigy of the auctioneer. On the other farm the stack was adorned with a grotesque figure of a gigantic tithe-bailiff; and a red flag was displayed bearing the ominous word "Disestablishment." The auctioneer deemed it prudent not to appear. As in the other localities, strong resolutions were passed condemning the vicar, and in favor of disestablishment.

With such portents filling the air, the establishment cannot long survive, in Wales at least; and in England, only the agitation which His Lordship of Salisbury is initiating, is required to bring about the same consummation.

In pleasing contrast to the position taken by the Bishop of Salisbury, stands the attitude of Bishops Lightfoot and Magee. With these divines the question of disestablishment is subordinate to the consideration of doing the greatest amount of good which can be effected through the instrumentality of the Church. Bishop Lightfoot, far from thinking that the disestablishment of the Church will be her destruction, appears to believe that it will give more freedom to her action, and will thus enable her to adapt her formularies and doctrinal teachings to the needs of those who have to be brought within her influence; and Dr. Magee, though not directly favoring disestablishment, declares that every needed reform which will render the Church more efficient for good, should be carried out, even though to accomplish it disestablishment should follow as a necessary and immediate result. He considers that the question of disestablishment is sure to be raised, as soon as the Irish question shall be settled, and he is fully prepared to meet it, bending before the storm.

LEWD LITERATURE.

The "Rev. Dr. Justin Fulton" is the indecent bigot who lately announced with a great flourish of trumpets that he intends to devote his life to the annihilation of "Popery," a task which he was not the first to undertake, nor yet the first to fail in most lamentably. He is himself now in imminent danger of annihilation. Long ago he disgusted all respectable Protestants, but just now an occurrence has taken place which puts him before the public on his level, the plane occupied by such notoriety as Edith O'Gorman and the lecherous Widdows. The facts, briefly stated, are these:

The Band Avery Company are one of the most respectable publishing firms in New York. They are known throughout the country, especially by the type writing and short-hand community, through their "Type-writing operator." This establishment took the contract of publishing Fulton's book, "Why priests should wed," and the manuscript was placed in their hands. There are many young women of the highest character employed in this establishment, and while they were engaged in the work, discovering its indecent character, they refused absolutely to work on it any longer.

The heads of the firm sent for the manuscript, and after examining it, came to the conclusion that the young women were right. They accordingly stopped work on the book; and they are now threatened by Fulton with a suit for damages.

The Band Avery Company have published a circular, to put themselves right before the public, and they show therein that the text is "grossly indecent" and immoral, and they declare that they will continue the publication, if after a fair in-

vestigation, the public adjudge the work clean.

Naturally enough, the friends of Fulton have raised the cry that the Company have yielded to "Catholic influences." The firm, however, declares that "Catholic influences" has not been employed in the matter at all; but that their own moral sense influenced their determination not to publish obscene literature. They are resolved not to outrage the modesty of the respectable and pure women in their employ.

MISREPRESENTATION OF CATHOLIC DOCTRINE.

The Rev. A. Carman, in a letter to the Christian Guardian on his "Niagara Tour" takes occasion to fling a stone at "A.gressive Rome." We will not deny that, in a certain sense, the Catholic Church is aggressive. Divine truth must be aggressive against error, and therefore we must not cease to refute error and to make known the truth wherever and whenever the opportunity presents itself. Such was the commission which Christ gave to His Apostles when he commanded them to go forth to "teach all nations." Such was the mandate given by St. Paul to Timothy: "I charge thee before God and Jesus Christ, who shall judge the living and the dead, by His coming and His kingdom: Preach the word, be instant in season, out of season: reprove, entreat, rebuke in all patience and doctrine; for there shall be a time when they will not endure sound doctrine; but according to their own desires they will heap to themselves teachers, having itching ears; and will indeed turn away their hearing from the truth, but will be turned unto fables. But be thou vigilant, labor in all things, do the work of an evangelist, fulfil thy ministry." (2 Tim. iv., 1, 4.) There must be, therefore, with all charity towards persons, an aggressiveness against error in the true Church of Christ.

But error is aggressive too. Methodism is noted for its aggressiveness, so that the complaint of Mr. Carman comes from him with bad grace. And this aggressiveness is not merely the result of a desire to propagate the peculiar doctrines of Methodism, but it is the offspring of a malicious spite against Catholics, wherever they are found to be prospering. Hence Mr. Carman endeavors to excite Protestant prejudice against the Catholics "along Lake Superior as on the Saskatchewan or the St. Lawrence," because they are settled there at all; and he blames the "politicians" of the country for not taking some steps to suppress Catholics. Here the real spirit of Methodism manifests itself; the same spirit which actuated Wesley to declare that Popery "ought not to be tolerated by any Government, Protestant, Mohammedan or Pagan." This is the spirit of hate, the diabolical spirit.

Catholics are not aggressive against the persons of Protestants, though we deplore their errors and are glad to point them out. We fully understand, too, the necessity of living in harmony with them, and of dealing with them in all charity, and of wishing them prosperity, and of cultivating the spirit of mutual forbearance and toleration.

The Rev. Mr. Carman undertakes to prove his point by adducing Catholic doctrines and practices: but he is evidently grossly wanting in knowledge on the subject on which he writes. A teacher should master his subject, or at least should know something about it before being so dogmatic. He says that according to Catholic theory:

"A Protestant marriage is no marriage as long as the priests can make the people believe it, and as long as the Government is on their side."

This statement being entirely false, Mr. Carman must be either malicious, or grossly ignorant in making it. We do not suppose that he intended wilfully to misrepresent Catholic teaching on this subject. It therefore remains that he is in the second category: that he is speaking truth or not. The Catholic doctrine on marriage does not depend on whether the Government side with us or not. Every one who knows anything of the Catholic Church, knows that she does not change her doctrines at the beck of kings and presidents. Here again Rev. Mr. Carman is guilty of misrepresentation. The Catholic Church has received her doctrines as a sacred deposit from God incarnate. As such they have been handed down from the days of the Apostles, and no power on earth can induce her to change or modify them. We understand that before the amalgamation of the Wesleyan and Episcopal Methodists, the Rev. Mr. Carman held the office which the latter denomination styled that of a bishop. He is now "General Superintendent" of the Methodist Church in Canada; the Episcopal office, as we infer, being at least practically abolished by the Act of Union. The Catholic Church would not sit down in Conference with any denomination to consider such a matter as the abolition of an office divinely instituted, as the Methodists, Wesleyan and Episcopal, appear to have done.

Another point in which the Rev. Mr. Carman misrepresents Catholic doctrine

in the above extract, either maliciously or from want of knowing better, is the manner in which the Catholic Church regards marriages among Protestants. Marriage is, by the institution of our Lord, a sacred rite. He declares that "God hath joined together man and wife." (St. Matt. xix., 6; St. Mark x., 9). Hence our Blessed Lord declares also: "Let no man separate" them. Not Catholics, but Protestants, who have instituted divorce, have made marriage to be "no marriage."

Further: Catholics do not regard the marriages of Protestants as such, as null and void. Of course, if there be an impediment existing which, by divine or ecclesiastical law, nullifies the marriage, whether the parties be Catholic or Protestant, there is "no marriage," but outside of this case, a marriage of Protestants is regarded by Catholics as valid, so that not even a divorce obtained by any course of law can dissolve it, and in no case does the validity depend upon whether "the Government be on our side" or not. The Rev. Mr. Carman has evidently made the mistake of supposing that Catholic doctrine depends upon the whims of earthly rulers. It is only among sectaries of modern growth and local extent, like Methodism, that the doctrine, said to be divinely revealed, are changed by compromise or according to the varying fancies of men. The Catholic doctrine, really revealed by God, and propagated among all nations, by the Apostles and their successors, in accordance with the command of Christ, when He sent them on their universal mission, changes not with the varying circumstances of time and place, nor are the children of the Catholic Church "loosed" to do as they please, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness by which they lie in wait to deceive." Eph. iv. 14.

THE IRISH SITUATION.

If the boastful utterances of members of the Government and their supporters were really an indication of the prospects of Ireland in the great struggle which is now going on, we might well despair of witnessing the day of her disestablishment. Mr. Balfour announces at Birmingham that the "Government will proceed boldly and firmly with the work they have taken in hand." That is to say, it shall be penal to express an opinion that the government of the country may be improved, penal even to make it known through the press that there are persons of opinion that the government of the country is mismanaged, penal to advise the tenantry not to submit to outrages which the voice of every civilized nation has pronounced to be brutal and intolerable. For no other faults than these have the jails been filled with such men as Mr. Wilfred Blunt, Lord Mayor Sullivan, William O'Brien. Even it appears that it is not safe to be a relative of one who presumes to imagine that the country could be governed by any one better than by the bloodthirsty Balfour: for the only crime of which Mr. T. Harrington, M. P., has been arrested is that he is a brother of the proprietor of a Trades paper, the Kerry Sentinel, which published proceedings of the National League.

Lord Salisbury proclaims that the Government will not under any circumstances grant to Ireland any measure, even of Local Home Rule, and Mr. Goschen decidedly declares that he despises the friends of Ireland's freedom, as men who "have nothing and know nothing," and he tells us that it is the determination of the Government to show that they "appreciate the patriotism" of the insignificant minority in the country, who are satisfied to hand over the interests of their native land to the keeping of an alien domination whose practice has been to govern it by doing the least possible good to the greatest possible number.

Under such circumstances it would seem that there is little room for the expectation that the condition of the country will be ameliorated. Yet, in reality, there was never so bright a prospect that the day of Ireland's emancipation from thraldom is at hand. Hitherto it has been impossible for patriotic Irishmen to get even a hearing from an English audience; and in Parliament, if any one endeavored to call attention to Ireland's wrongs and grievances, he was regarded by all parties as a intolerable bore, to crush whom with invective and insult, even opposing factions united. Mr. Isaac Butt, whose name is familiar to all who have followed even superficially the Parliamentary history of the Irish question, though one of the ablest debaters in the house, and so amiable in his private character that he was personally loved even by his political opponents, was mocked and overwhelmed with abuse and bitter denunciation by both English parties whenever he introduced by himself or his followers a bill to redress Ireland's wrongs. These were universally voted down by overwhelming majorities. Mr. Farnell was treated in the same way, and it was no secret that the closure laws were passed for the express purpose of gagging the Irish Parliamentary party, and of preventing the case of Ireland

from being presented before Parliament at all. The plan was that the business of Parliament was wantonly obstructed by the few Nationalists who were chosen; but the Nationalists were chosen to adopt the obstructive course because they could not otherwise. Englishmen see that there was an question at all which was worth serious consideration. The state of one may be described by short extracts from two speeches made at a conference of the Irish members held in 1878.

Mr. Butt said: "If once we get the undivided Englishmen fairly to consider how they would redress the grievance of Irish misgovernment, they would come to the end to the conclusion that they, but one way of giving us good government, and that was, by allowing us to govern ourselves."

Mr. Farnell said: "I gladly agree with Mr. Butt, that I think it is very probable that he would be able to persuade fair minded Englishmen to the direction that is indicated. (hear.) But still I do not think that the House of Commons is mainly composed of fair-minded Englishmen. If we deal with men who were capable of doing so fair arguments, there would every hope of success for the policy of Butt as carried out in past sessions, but we are dealing with political parties really consider the interests of their own organizations as paramount to every other consideration."

These were the words of the two leaders of the Irish party, when they were advocating two opposite policies to the party to follow. Both were persons honest in their convictions, and each itself did not, at that time, pass comment on the respective methods, but were advocated: yet it appears that words of both were true, "Fair minded Englishmen" could be convinced Ireland's wrongs ought to be redressed; but there were not fair-minded Englishmen enough in the house to gain respectful hearing for the friends of the land.

But a few years have passed since these words were spoken: yet unchanged is the position of the Irish in Parliament! It is so difficult that it would seem incredible that a short period the change could effected. The Irish party itself grown to be a compact body of six members, animated with one aim, and that is of more importance to the final result, they have now the house, and of the country. Ireland and Wales, the voice of the people has been heard, and they say in a noble tone, "Ireland must have justice." England alone is dilating echoing the cry. The fair minded Englishmen in Parliament are numerous enough to secure this, but the signs of the times are unmistakable, and they point out that the English people are becoming aware that the nation suffering from the injuries they have inflicted, to some extent; and the natural generosity and love of fair play which is in the breast of most Englishmen have been aroused. As the bell of Atri informed the people town of the injustice inflicted on Ireland knight on his worn out horse, people of England have at last the voice which proclaimed:

"Some one has done a wrong, but a wrong!"

And once they have become aware that this is the case, justice to will surely follow, and that before

A VISION OF THE FUTURE.

The Salisbury Government is pledged over the imprisonment of Mayor Sullivan. He is entitled to active visitors, inasmuch as he is also a mild-mannered. He is also used by virtue of his office as Lord to visit all prisoners, and any attempt to prevent his doing so is illegal, and made a question of law. Besides custom, which has the force of law, that the outgoing Lord Mayor visit the new Lord Mayor within the sign of his office. If the inauguration take place at the jail, in Ivan's cell, it will be made the occasion of a popular demonstration which anything of the kind which has ever place. The trades, the temperance and other friendly societies will follow. A Mayoral procession, with bands and music, and speeches will be delivered, undoubtedly, the opposition Ireland will be denounced everywhere. The result of all these complications awaited with keen interest. In the London Echo, the most popular of the Liberal Unionists, a journal with the middle classes, converted to Home Rule. "Among Liberal Unionists who seats to lose there is a growing sense of shame and disgust at the riots of petty persecution which now repeated almost daily. It has come to speak plainly and Men like Sir Thomas Grove, Mr. the Rev. G. O. Evans of Bristol, other active Liberal Unionists within the last few days have indicated any sympathy with

from being presented before Parliament at all. The plea was that the business of Parliament was wontonly obstructed by the few Nationalists who were in the House; but the Nationalists were simply forced to adopt the obstructive course, because they could not otherwise make Englishmen see that there was an Irish question at all which was worthy of serious consideration. The state of the case may be described by short extracts from two speeches made at a conference of the Irish members held in 1878:

Mr. Butt said: "If once we get liberal-minded Englishmen fairly to consider how they would redress the grievance of Irish misgovernment, they would come in the end to the conclusion that they had but one way of giving us good government, and that was, by allowing us to govern ourselves."

Mr. Parnell said: "I gladly agree with Mr. Butt, that I think it is very possible and very probable that he would be able to persuade fair-minded Englishmen in the direction that is indicated. (Hear, hear.) But still I do not think that the House of Commons is mainly composed of fair-minded Englishmen. If we had to deal with men who were capable of listening to fair arguments, there would be every hope of success for the policy of Mr. Butt as carried out in past sessions, but we are dealing with political parties who really consider the interests of their political organizations as paramount beyond every other consideration."

These were the words of the two great leaders of the Irish party, when they were advocating two opposite policies for the party to follow. Both were perfectly honest in their convictions, and the party itself did not, at that time, pass judgment on the respective methods which were advocated: yet it appears that the words of both were true, "Fair-minded Englishmen" could be convinced that Ireland's wrongs ought to be redressed; but there were not fair-minded Englishmen enough in the house to gain a respectful hearing for the friends of Ireland.

But a few years have passed away since these words were spoken: yet how changed is the position of the Irish question in Parliament! It is so different, that it would seem incredible that in so short a period the change could be effected. The Irish party itself has grown to be a compact body of eighty-six members, animated with one soul; but what is of more importance towards the final result, they have now the ear of the house, and of the country. In Scotland and Wales, the voice of the people has been heard, and they say in unmistakable tones, "Ireland must have justice." England alone is dilatory in echoing the cry. The fair-minded Englishmen in Parliament are not yet numerous enough to secure this justice, but the signs of the times are unmistakable, and they point out that the English people too are becoming aware that there is a nation suffering from the injuries which they have inflicted, to some extent unwittingly; and the natural generosity and love of fair play which is in the breasts of most Englishmen have been aroused. As the bell of Atrium informed the people of that town of the injustice inflicted by the cruel knight on his worn-out horse, so the people of England have at last heard the voice which proclaimed:

"Some one has done a wrong, has done a wrong!"

And once they have become conscious that this is the case, justice to Ireland will surely follow, and that before long.

A VISION OF THE FUTURE.

The Salisbury Government are perplexed over the imprisonment of Lord Mayor Sullivan. He is entitled to receive visitors, inasmuch as he is a first class misdemeanant. He is also authorized by virtue of his office as Lord Mayor, to visit all prisoners, and any attempt to prevent his doing so is illegal, and will be made a question of law. Beside: ancient custom, which has the force of law, requires that the outgoing Lord Mayor shall invest the new Lord Mayor with the insignia of his office. If the inaugural ceremony take place at the jail, in Mr. Sullivan's cell, it will be made the occasion of a popular demonstration which will outdo anything of the kind which has ever taken place. The trades, the temperance, and other friendly societies will form the Mayoral procession, with bands and banners, and speeches will be delivered, in which, undoubtedly, the oppressors of Ireland will be denounced unsparingly. The result of all these complications is awaited with keen interest. Further: the London Echo, the most popular organ of the Liberal Unionists, and a favorite journal with the middle classes, is being converted to Home Rule. It says: "Among Liberal Unionists who have no seats to lose there is a growing feeling of shame and disgust at the miserable acts of petty persecution which are now repeated almost daily. The time has come to speak plainly and sternly. Men like Sir Thomas Grove, Mr. Warner, the Rev. G. O. Evans of Bristol, and other active Liberal Unionists who within the last few days have indignantly repudiated any sympathy with Mr. Sal-

isbury's proceedings, are but representative of a multitude of obscure men whose moral fibre has not deteriorated, and who therefore disown Mr. Balfour and all his works. Even in the Tory ranks there are not a few who feel the misgivings which Mr. Evelyn so recently expressed."

What will the flunkies who are endeavoring to impress upon the public the firm position held by the Government, with their present rapidly dissolving Parliamentary majority, say to all this?

A TRANSFORMATION SCENE.

Memento. There is a difference between a grub and a butterfly: yet your butterfly was a grub. This Marquis has grown from man to dragon.

Lord Randolph Churchill was but a few days ago the idol of Lord Salisbury's followers. He was considered such an accession to the party that, as a matter of course, a place in the Cabinet was expected to be assigned him once more. Now since his visit to Russia, the Tory journals assert that the visit is inopportune and made with no good intention. The *St. James' Gazette* says its object is inimical to the Salisbury Government, and may prove detrimental to England's neutral position in the present European crisis. The *Gazette* says: "Lord Randolph may be a Unionist, but he certainly is not a Conservative, and further, he holds the personnel of the Government in absolute contempt, and despises the whole number that compose it. It is time that the serious attention of the government were given to the erratic proceedings of the most reckless of the English politicians." Add to this the ill success of the political Jonah now visiting our Province, and the prospects of the Whig-Tory Liberal Autocratic Combination will not appear excessively bright. May they be buried in peace.

EDITORIAL NOTES.

JAS. G. BLAINE has placed his daughter in the Sacred Heart Convent of Paris to be educated.

It is reported that a revolutionary movement has broken out at St. Petersburg; also that another attempt has been made to assassinate the Czar.

The Vienna bourse is greatly disturbed by the prevailing war rumors. On the 19th inst. securities of all kinds were recklessly thrown upon the market and about 200,000,000 florins were lost.

The Rev. Mr. Mackenzie is dead in London, England. He is the Ritualistic clergyman who practiced certain ceremonies in his church, in 1881, which gave great offence to his Low Church hearers, and thus gave occasion to many unseemly disturbances.

It is stated that Mons. Wilson, the son-in-law of ex-President Grevy, will be again arrested for decoration sales, on account of the discovery that a blacking manufacturer bought the decoration of the Legion of Honor for 60,000 francs. Mons. Wilson and his accomplices sharing the spoils.

The *St. Louis Catholic World* has the following kind notice of this journal, and its late editor: "The Rev. John Coffey, late editor of the *CATHOLIC RECORD*, among the most valued of our contemporaries by the way, is one of the best writers for the press in Canada. For several years he was chief editorial contributor to three different papers."

The Mormon power in Utah is being gradually counterbalanced by the increase of "Gentile" strength. Two of the five wards in Salt Lake City were carried by Gentiles at the last municipal elections, and in a third ward, the most populous, the Mormon ticket was elected by a majority of less than fifty. In Ogden, the second city of Utah, the Mormon majority did not reach one hundred, though nearly the whole Mormon vote was cast. These two cities virtually control the territory.

The Republican National Convention have appointed June 19th, 1888, for their meeting to nominate Presidential and Vice Presidential candidates, and to transact other business of importance to the party. Chicago will be the place of meeting, as there is there abundant hotel accommodation, and it is convenient as a centre of population. A large section of the party are desirous of putting forward Mr. Jas. Blaine, while others are very strongly opposed to his candidature. President Cleveland will probably be again the Democratic nominee.

SEVERAL hundred ministers, the delegates of the Evangelical Alliance, called on President Cleveland at the White House. The President received them cordially, but singled out Burchard, whose celebrated altercation, when informing James G. Blaine without being rebuked for it, that "Rum, Romanism and Rebellion" are the three great enemies of the country, cost

Mr. Blaine the loss of the Presidency. The President, while shaking hands with Burchard said: "I am very glad to meet you." No doubt he entertains some feeling akin to gratitude for the benefit conferred on him by Burchard, though unintentionally. President Cleveland should be on his guard, however, against making Burchard too friendly to him.

IN JAPAN criminals are treated in prison with great brutality. Their cell windows are left open, so that the occupants are exposed to the severity of the weather. The water given them to drink is impure, and the cells are allowed to become filthy. Not so many die in prison as might be expected. It seems the excitement sustains them, but their health is impaired so that many die soon after they leave the prison. In fact criminals in Japan fare almost as badly as patriots in Ireland. The Japs, however, have these advantages over Irish patriots: they are allowed to see their friends; after the judges have completed the secret examination they are permitted to receive food from outside, and if they are able to pay the postage, they may send letters to their friends. They are not obliged to don a prison uniform, if they are tolerably good.

ADVENT AND CHRISTMAS IN LONDON.

On the third week of advent a triduum was held in St. Mary's Church, Hill Street, at which all the priests of the palace assisted. Rev. Father Tierman began the exercises by preaching a sermon on the great importance and necessity of working out our salvation. To this end, said the reverend father, the priests of the city have visited the parish, and they earnestly trust all the good people of this part of the city will avail themselves of the graces and blessings to be obtained at this time. On the second and third evenings of the triduum sermons were preached by Rev. Father Kaly, of the French Settlement, on the subjects of "Penance" and "Holy Communion," which were very eloquent and impressive. About four hundred people received the most holy sacrament during the exercises; which terminated on Friday morning at nine o'clock, mass being celebrated by Rev. Father Kennedy.

On Wednesday, the 21st, the devotion of the Forty Hours Adoration began in the Cathedral at nine o'clock, solemn High Mass being celebrated by Rev. Father Walsh, Rev. Father Tierman, and Rev. Father deacon and sub-deacon. Mass was celebrated by Father Kennedy on Thursday, and on Friday morning the exercises terminated by solemn High Mass celebrated by Rev. Father Tierman, Fathers Walsh and Kennedy acting as deacon and sub-deacon. Rt. Rev. Mgr. Brayes, V. G., administrator of the diocese, presided at all the exercises. Every evening during the Forty Hours devotion, instructions were delivered by Rev. Father Tierman, and Rev. J. P. Malby, of Ingersoll, followed by Benediction of the Most Blessed Sacrament.

The holy feast of Christmas was celebrated in the accustomed manner by grand religious exercises in St. Peter's Cathedral High Mass was celebrated at six o'clock by Rev. M. J. Tierman, chancellor of the diocese, and after the Gospel the rev. gentlemen preached a most touching discourse appropriate to the great occasion. Masses were also celebrated at half-past seven and half-past eight o'clock, and solemn High Mass at half past ten. Rt. Rev. Mgr. Brayes being celebrant, Rev. Fathers Tierman and Walsh acting as deacon and sub-deacon. After Mass Rev. Father Tierman delivered another earnest and eloquent discourse appropriate to the day; at the conclusion of which he exhorted the people in the name of His Lordship, a happy, happy Christmas, and regretted very much the Bishop was not present in person to extend to them the accustomed greetings of the blessed and joyous season.

The choir, under the leadership of Dr. Verrinder, organist, rendered Mozart's 12th Mass in a very artistic manner. The solos were remarkably well executed. The collection taken up during the day amounted to the very handsome sum of thirteen hundred dollars. Taken altogether the celebration of this great day in our grand cathedral was imposing, impressive and devotional. We might add that the decorations on and about the altar were noted for remarkable good taste and reflected not a little credit on the good sisters of St. Joseph.

One thing only was wanting. For twenty long years our beloved Bishop officiated on the holy sacrifice in his Cathedral on Christmas morning; for twenty long years he was on each recurrence of that day delivered to his people words of wisdom, of counsel and of encouragement, and his best wishes and most heartfelt prayers were offered up to the throne of grace that God would bestow his choicest blessings on the people over whom he had been placed as spiritual ruler and guide. This year he has not been with us in person, but we may, nevertheless, feel sure that his children of London Diocese will hold the same place in his affection, and share abundantly in his prayers, while he is absent in the Eternal City.

At half past ten o'clock High Mass was celebrated in St. Mary's Church, Hill Street, by Rev. Joseph Kennedy. The rev. gentleman also delivered an earnest and eloquent sermon appropriate to the day. In this church, as the cathedral, the musical renditions were of a high order, and credit therefore is mainly due to the accomplished organist, Mr. A. Durkin. The offertory collection amounted to the sum of two hundred dollars.

The altar boys of the Cathedral were greatly surprised on the evening of the 26th by being invited by their director, Rev. Father Kennedy, to a grand spread of cakes, candies, and all else which tends to make the heart of a boy happy and glad. All the priests were present and helped to render the occasion a pleasant one for the little fellows. During the repast Rev. Father Tierman spoke to them concerning the high privilege of being permitted to serve at God's altar, and

impressed on them the necessity of at all times, by exemplary conduct, rendering themselves worthy of that great privilege. The boys enjoyed themselves to the utmost, and the pleasant gathering separated at half past eight o'clock.

LATEST PHASES OF THE IRISH QUESTION.

Mr. Bright says in a letter to a gentleman in Sussex, that "nothing can be done on the Irish question until Mr. Gladstone's bill be entirely got rid of. We cannot allow Mr. Gladstone to come back to office with his Irish policy, and for his part, he prefers to join hands with Lord Salisbury and his colleagues rather than with Parnell and his friends, the leaders of the Irish rebellion." He overlooks the fact that the world will move without his permission.

Lord Harrington "declares that the condition of the country is no better than it was, and that everywhere boycotting and other forms of L-ague re-improvements he had made, the demand is a bold one. And the act expressly limited the consideration of unexhausted improvements made by the tenant to those of recent years. Had this limit not been set, the landlord would have received little more than what Mr. Parnell calls "the prairie value of the lands." We observe that they do not propose that anybody shall compensate for their improvements the tenants recently evicted because of their inability to pay the rent put them outside the protection of the Land Act. Lord Salisbury assures an English audience that "nobody in Ireland now is turned out of a house he has built; all such statements are falsehoods." And yet within a month an Irish farmer, who failed to pay a rent of £25 has been driven out of a home which with other buildings on the farm had cost him £300. Who is to compensate him?—*Philadelphia American*.

Just after the report that gave occasion to the shout of jubilation from the Unionists, viz., that the Pope is on the point of issuing such instructions to the clergy of Ireland as will result in annihilating the National cause, a report which was at once recorded as a hoax, another news rumor comes which is directly contrary to the former. It is now said that the Duke of Norfolk has left Rome because the Pope refuses to interfere in the relations between the Irish clergy and the people; that Mgr. Rampolla, the Papal Secretary, informed the Duke that the Pope cannot ask the priests to cease to be patriots. The reasons given are evidently short of the truth. They are reported to be "the risk of causing the rebellion of a section of the clergy, and the loss of the Church's hold upon the people." We may rely on it that whatever reasons the Pope may have advanced are founded upon the proper principles of sound theology, and not the mere motive of expediency, as is represented.

The Government are determined if possible to degrade all Irish patriots in prison, and if they resist degradation, to subject them to such treatment as will kill them. Mr. Cooper, M. P., was removed to Tullamore to be beyond the reach of sympathizing friends. He refused to wear prison uniform; so, indignant as the warden is, he was deprived of bed and bedclothes, and was found almost nude when visited by the Lord Mayor of Dublin.

Rev. Father Mathew Ryan, of Limerick Co., one of the projectors of the Plan of Campaign, has been sentenced to a month's imprisonment without hard labor, for inciting to resistance against evictions. He refused to wear the prison uniform. Mr. Sheehy, M. P., was also sentenced to similar punishment at Clonmel on the same charge. Mr. Sheehy was thrown to the floor by the jail warders and stripped of his clothing. Such are the acts for which the Irish people are expected to be very grateful for English rule, and when the Queen's jibbies comes round to unite in the general acclamations.

It is reported that Sir Michael Morris, Chief Justice of the Common Pleas, has started for Rome to convert the Pope to an approval of coercion. The coercionists would have had us believe that the Pope was long since a follower of coercionist doctrine; but it may be presumed that the snub given, it is said, to the Duke of Norfolk, has opened their eyes to admit that their reports are premature. It is at all events clear that their former reports were false, other wise His Holiness would not be in need of conversion now. However, the *Rome Dispatch* denies that the Duke of Norfolk was entrusted with a political mission to the Holy See.

Fifty prominent Protestant clergymen of Bristol, England, have signed a protest "against the Government for its interference with personal liberty, with the rights of public meeting, and with the freedom of the press," and they assure the Irish people of their sympathy in the bitter wrongs the country is enduring, "and at the same time we seek to free ourselves of complicity with a spirit and method of government that are utterly unworthy of a professedly Christian nation." Among the signers there are Anglicans, Baptists, Congregationalists, Presbyterians, Unitarians, United and Wesleyan, and other denominations.

Father Ryan of Limerick, after his arrest, addressed the crowd, urging them to hold fast to the Plan of Campaign, and to do all they can to protect the homes of Ireland. It is thought that not a Catho-

lic Warden will be found willing, even at the command of the Government, to commit the sacrilege of using force to compel him to don the prison dress and that the Government will not attempt to enforce this piece of brutality in his case.

It is said that the Government will introduce an Irish bill which is intended to conciliate the Catholic Bishops, on the subject of regulation of higher education. All this is right and proper, but if they suppose that this will still the demand for Home Rule they will find themselves sadly mistaken. Another bill which is in prospect is one to make an advance from the treasury to Irish landlords at 3 1/2 per cent.

SPECIAL TO THE CATHOLIC RECORD. MONTREAL LETTER.

Church property and charitable institutions have up to the present enjoyed exemption from civic taxes. This has caused grumbling in certain quarters and recently the finance committee of the city decided to abolish the exemption if possible. His Grace the Archbishop has issued a pastoral letter on the subject which was read in the city churches on the 18th. The pastoral is directed most forcibly against the proposed move. This document is a very lengthy one, and points out forcibly and clearly the many services rendered by the church and charitable institutions in return for the privileges of exemption. He gives expression to his painful surprise that such a move should be started, and urges the Catholic public to make use of their franchise, when the proper time comes, by electing only men well disposed toward the church, and are ready to maintain its just liberties and rights. At St. Patrick's the letter was read by the venerable pastor, Rev. Father Dowd. The Rev. father commented on the document, and showed the justice of the proposed move. He pointed out the services of the church towards the care of the orphans, the needy and the sick. If the church did not take charge of these the corporation would be obliged to do so. It was the actual work of the corporation. The church relieved them from that charge and received nothing in return for the work it was doing. He strongly favored the Archbishop's letter, and expressed the hope that his congregation would act up to the instructions it contained. At Notre Dame the letter was read by the Rev. Pastor Senteau. The Rev. father said it was ridiculous to attempt the task of depriving the church and her institutions of her privileges. He requested the prayers of the congregation that the movement be not successful.

Rev. James A. McAllen lectured in the Seminary Hall on Monday, the 19th, under the auspices of the St. Patrick's A. & B. Society, before a large and select audience. The subject was "The Lights and Shades in Human Character." The Rev. father minutely described the various characters that are met in the daily walks of life. During his description of the drunkard he gave two selections: "Go feel what I have felt," and "The Drunkard's Wife." His rendering of these pieces was magnificent. The Rev. lecturer showed the influence of religion in moulding and perfecting character. The lecture on the whole was most entertaining and fully in keeping with the reputation the Rev. father has made for himself. Since his advent in Montreal, the lessons conveyed are likely to remain engraved on the minds and hearts of those who were present. Mr. Edward Murphy presided, and a vote of thanks to the Rev. lecturer was moved by Mr. D. Barry, President St. Patrick's Society, seconded by Mr. M. Laughman, and was carried unanimously.

A meeting of the representatives of the various Irish Catholic Societies of the city was held on the 20th to complete arrangements for the reception of Sir T. Grattan Esmonde and Mr. A. O'Connor. The reports of the various committees were read and great enthusiasm prevailed.

The distinguished visitors are expected to arrive here on the morning of the 4th, fully in keeping with the reputation the Rev. father has made for himself. Since his advent in Montreal, the lessons conveyed are likely to remain engraved on the minds and hearts of those who were present. Mr. Edward Murphy presided, and a vote of thanks to the Rev. lecturer was moved by Mr. D. Barry, President St. Patrick's Society, seconded by Mr. M. Laughman, and was carried unanimously.

At a meeting of the choir of Notre Dame held recently resolutions of condolence on the death of the late Rev. Father Martineau were adopted. On the 22nd a grand solemn requiem service for the repose of the soul of the deceased priest was celebrated at the Chapel of the Nazareth Asylum. The service was attended by a large congregation. Rev. Father Martineau was one of the principal benefactors of the institution, and during his life-time took a warm interest in its affairs.

St. Gabriel's T. A. & B. Society has elected the following officers:—President and director, Rev. T. McCarthy; first vice-president, John Cogan; second vice-president, Bernard Taylor; secretary, John S. Reilly; assistant secretary, Thomas Smith; treasurer, F. Doyle; librarian, Joseph Paelin; grand marshal, Thomas Henry; assistant marshals, Charles McQuinn; and P. Moriarty executive committee. J. P. McDonough, Patrick Whalen, John Colfer, Thomas Harrington, Ed. Miller, John McCarthy, Henry Perkins, Samuel Orton, Daniel Jackson, John Heany, Michael McCarthy, Michael King. The society is in a very prosperous condition.

On Sunday, the 18th, a general retreat for men in preparation for the feast of Christmas was begun in several of the city churches. At the cathedral the retreat was opened under the direction of the Rev. Father Bruchesi, at Notre Dame the Rev. father preached by the Rev. Father Borin, P. S. S. At St. Joseph's the retreat was opened with very imposing ceremonies. His Lordship Mgr. Grandin presided and the sermon was preached by the Rev. Father Pie-ils of St. Hyacinthe. His Grace the Archbishop Fabre will preside at the Christmas ordinations at the Grand Seminary on the 24th. There are 17 candidates for the priesthood, besides 8 deacons and 15 sub-deacons. Cos.

SPECIAL TO THE CATHOLIC RECORD. FROM ST. THOMAS.

THE BAZAAR.

We are pleased to learn from the St. Thomas journals that Father Flannery's Bazaar, which came to a close on Friday evening last, was very successful. Enough, it appears, has been realized to purchase a new organ, which was used for the first time on Christmas morning, and a balance left which will go far towards freeing the church and paying for three new chaubuses purchased last fall. The *St. Thomas Times* has the following, which we copy:—

The Catholic Church bazaar wound up very successfully last evening. An election contest for a chair, presented by Mr. Foley to the most amiable child in school, created a good deal of interest. It was decided in favor of Miss Feala Healy by a small majority, to whom the chair was presented with many congratulations by Rev. Father Flannery. After a very careful search in Miss Maggie Lowrey's memorandum, it was found that she had secured an equal number of votes with Miss Healy, it not more. Father Flannery, to rectify the mistake if any had been made, presented Miss Lowrey with the beautiful album which he won at the bazaar. Miss Carrie Gordon secured a large number of votes also and was presented with a Christmas gift by Rev. Father Flannery.

It was at least 12 p. m. before the proceedings terminated, when all left quickly for home, exchanging greetings and wishes for a glorious Christmas and happy New Year. The following are the list of prizes: Table cover, presented by Miss M. Clarke, won by Miss Ellen Healy; crazy-worked sofa cushion, by Miss K. McMullen and Miss K. Moore, won by James McManias; tidies, donated by Miss S. Wade, won by Mrs. T. Graney; caddy of tea, donated by Mrs. Hirst, won by Mackey Davis; sled given by Mrs. Screenan, won by Mr. H. Daly; ornamental table by Mrs. Gough, donated by Goodwin & Jennings, won by Mr. Perry Van Haughten; album, given by Mrs. Ronan, won by Miss Nellie O'Shea; crust stand, by Paulin, won by Mrs. D. Scott; china dishes, by Miss Arleau, won by Mr. J. Scott; portrait, Bishop Walsh, won by Mrs. J. H. Price; pen knife, Mrs. John Towissud, won by P. Ferguson; silk umbrella, won by Mrs. S. Moore, bride doll, won by Mr. F. C. Flannery; placemat, won by Mr. T. Powers; evening tea set, won by Joseph Reilly; panel, Mr. F. C. Flannery; white panel, given by Mrs. A. Wilson, won by James Clarke; crust, won by Mrs. White; set given by Wm. Poreoll, won by P. J. Miller; cradle, won by Mr. Pennington; portrait of Father Flannery, won by Mother Ignatius, superior of Mount Hope convent, London; crazy quilt, won by N. R. Roisin. Miss Susan Keys sold the ticket, No. 58, that won the quilt, and the quilt was presented to her by the winner. Mrs. Michael Rollis was presented with a silver watch for selling the largest number of tickets on the watch. Total proceeds from bazaar about five hundred dollars.

In connection with the new organ, we are authorized to say, that it was purchased from the Dominion Organ Co., Bowmanville, and in the hands of Miss Nellie Clarke, organist, gave entire satisfaction in the rendering of Haydn's 2nd Mass, by the choir, on Christmas day. The choir, though small in number, can scarcely be surpassed outside of the big cities in Ontario. Mr. W. P. Reynolds has a grand baritone voice, Mr. G. Miller is a first class tenor, Miss O'Neil McNulty as soprano and Miss Kate McNulty as alto, cannot be out-ripped anywhere.

The music at the R. C. Church Xmas day was rendered by a quartette choir, the Misses McNulty, M-srs. Reynolds and Miller, under the direction of the organist, Miss Nellie Clark. A fine new organ has been put in the church this week, from the Dominion Organ Co., of Bowmanville. The following is the programme:—Morning: Kyrie, Gloria, Solo, Qui Tollis—Haydn's second mass in G. Mr. Reynolds, Credo, Sanctus, Benedictus—Farmer's mass in B. St. Agnus Dei, Dona nobis—Haydn's second mass. Evening:—Psalm, grand choral arrangement by Est. Mignoffo, (Peters) Solo, Ave Maria (Millari), Mr. Miller. Salutaris, Santum Ergo—Lambertini.

SPECIAL TO THE CATHOLIC RECORD. FROM FLETCHER, ONT.

DEAR SIR,—On the evening of December the 21st, Miss McAuliffe, our kind and affectionate teacher, after three years faithful labor amongst us, bid us all adieu; and it was then for the first time that our young hearts felt the sad pain of separation from so kind and loving a friend. As a slight token of gratitude we unitedly presented to her a magnificent toilet set, and the following address, which I hope you will insert in your valuable paper.

MAG. M.
TO MISS E. C. McCAULIFFE, OUR DEAR TEACHER.—We, the pupils of your school, have just heard with mingled feelings of sorrow and regret that you are soon to bid us adieu. Partings are ever painful, farewells ever sorrowful; however we assure you, dear teacher, that our farewell parting with you is doubly so.

During your years amongst us you have endeared yourself to the hearts of all. Language is inadequate to express your many good qualities of head and heart. We fully appreciate and feel grateful for your untiring labors in our behalf. Dear teacher, we would be ungrateful indeed did we let this opportunity pass without doing something to testify our regard for yourself and your work while with us; therefore it is that we, your children, gather around you on the eve of your departure, and beg of you to accept and take away with you this little souvenir of our happy years together.

Remember us, dear teacher, ever and always, and rest assured that we your children never can forget you. With your, beloved teacher, a very happy Christmas and happy New Year. Signed on behalf of the school MARGA, WILLIAMS, ELLEN DREW, ELINA GILGULY, SYLVIA SULLIVAN, WALTER DILGON, JAMES WELWOOD.

NEWS FROM IRELAND.

DUBLIN.

The Dublin papers announce the death of Mr. Thomas Mooney, for almost a quarter of a century secretary of the Grand Carmelite Confraternity, Dublin. His remains were interred on Nov. 30th, in Glasnevin Cemetery.

WEXFORD.

One hundred and fifty police, commanded by Colonel Miller, R. M., accompanied by the sheriff, on November 29th, to seize David Foley, of Ballyteague, the estate of Colonel Tottenham. The force had with them a battering ram, consisting of a long and heavy pole, capped with iron; and they also took to the scene of action a military fire engine, for the purpose, if necessary, of drenching out the inmates of the house. The evicting party having arrived at Foley's house, Colonel Miller gave orders for the removal of the large crowd which had gathered there, to a distance whence they could offer no opposition to the course of the proceedings. Possession of the house was then demanded from the inmates. No reply being given, the "conveyance men" began vigorously to work the "ram," which in about five minutes brought down nearly the whole of one end of the house. The besieged then, by ejecting hot water, through garden syringes, and by volleys of stones, tried to drive back the "conveyance men." The sheriff's men, however, were protected by thicker shields, covered with canvas, and suffered little injury. The fire engine was then brought into play, and poured a deluge of cold water into the building until every corner of it was soaked. Drenched to the skin, and apparently bewildered by the continuous torrents of water, in less than an hour the men who occupied the dwelling surrendered, and were forthwith placed under escort and marched into New Ross.

CARLOW.

The Carlow Nationalist gives the following details of an extraordinary Unionist conspiracy prevailing at the Carrigrohane Camp. "A regular tribunal is established for the purpose of dealing with contractors, traders, and even workmen having any connection with the Camp, if any betray themselves into the slightest expression of sympathy for the National movement. Several offenders have been before this court, lately, and at least one has had its highest penalty inflicted on him, viz., to be turned out of the Camp by the Provost Marshal and forbidden, under pain of arrest, to re-enter its precincts." The Nationalist proceeds to give particulars of one case in which a Mr. Michael O'Connell, of Newbridge, who had large dealings with the Camp, was victimized. Mr. O'Connell stood recently for municipal honors in the town and was elected by the people.

KILDARE.

On Nov. 29, a sad scene was witnessed in Athy. Fifty laborers marched to the Union to seek work from the Guardians. They had a lamentable story to tell. Some of them had no work for the previous four months. The men even in their desperate condition had not lost their independence. It was work, not charity they sought, and they were willing to work for any wages. The condition of these men is inexpressible. While so much muscle and idleness, and not merely a waste to the country, but a burden on it, the River Barrow at their feet is overflowing its banks, and flooding the rich country round. These men would long since have plenty of work in the great drainage scheme projected for this river, but for the dilatorious and unreasonable hesitation of English Government in legislating for Ireland, and they would have hundreds of acres, now alternating as a huge marsh and the bed of a lake, on which many of the people could find permanent employment. The Guardians did what they could to relieve the poor men, but it was not what the petitioners wanted—work not charity.

QUEEN'S COUNTY.

It is stated that Lord Lansdowne has offered the non-evicted tenants on his Luggacrossan estate a reduction of 55 per cent. This is in excess of what was sought under the "Plan of Campaign." The refusal of which necessitated Mr. O'Brien's chivalrous visit to Canada. The United tenants then only asked 30 per cent. on the non-judicial, and 20 per cent. on judicial rents; so that the offer now made is in excess of that demanded under the "Plan"; but it is of course rendered unacceptable by the commission of the evicted tenants from the concession. It is, however, a decided "give-in" on the part of the landlords; and once more the moderation of the "Plan of Campaign" is vindicated.

MEATH.

The newest "style" in the hunting field is to have a couple of tall policemen in full uniform, with a full equipment of batons and revolvers, riding beside the disciple of Nimrod. This is the fashion just started by Lord Lieutenant Carlisle. The noble sportsman appeared thus on the fields of Meath, recently, while his illustrious friends, Lord Hartington and his Hebrew colleague, Goschen, were skulking in the outskirts of Dublin. The spectacle was the cause of great mirth to the farmers of Meath. Yet, for all the fun of it, it is not likely that it will be allowed to go on much longer; for the Lagan National League Branch have passed a resolution that they will allow no more hunting over their lands. What a pity that the Coercion Act does not contain a clause making such a disloyal conduct as this high treason pure and simple!

LONGFORD.

The death is announced of the Rev. John Dawson, of St. Athol street, Liverpool, from typhus fever, caught in the discharge of his duties in ministering to the sick poor. This good priest was a native of the diocese of Ardagh, having been born near Grearnd and educated at St. Mel's, Longford. In September, 1878, he entered St. Patrick's College, Maynooth, and there read his divinity course with considerable success.

CORK.

On November 28th, a landlord named Cramer was returned for trial at Ballymarquet by the Petty Sessions on the charge of presenting a revolver at a tenant of his named Murphy, and threatening to shoot him dead. Informations were, at first, refused by the Magistrate, on the ground that the

tentation was not proved; but they afterwards had to grant them, as an aggravated assault was clearly proved to have been committed by the landlord.

On November 29th, at the annual Synod of the diocese of Ross, held in Roscommon, Most Rev. Dr. Fitzgerald presiding, the following resolution was subscribed by all the clergy present:—"Resolved, That we, the Bishop and priests of the diocese of Ross, in Synod assembled, cannot separate without publicly recording our strongest sympathy with Mr. William O'Brien in his imprisonment, and our emphatic condemnation of the cruel treatment to which he is subjected,—as also of the Coercion Act under which he has been convicted, as well as of the shooting outrage on the administrators of justice which marked his so-called trial; and that we must characterize the general policy of the present Government in Irish affairs as being nothing else than flagrant misgovernment and odious tyranny, under which no people could be contented, prosperous and loyal."

ARMAGH.

On Sunday, Nov. 27th, a large meeting of tenant farmers of the county Armagh was held beside Farmacamp chapel, about two miles from Armagh, to protest against the totally disproportionate reduction that are being given by the sub-commissioners in that part of the county as compared with those given in the South and West of Ireland. Resolutions in accordance with the object of the meeting were passed. A meeting with a similar object was held at Carrickmore, and similar resolutions were adopted.

DERRY.

A meeting was recently held in Meg herself under the presidency of Canon Donnelly, P. P., to make arrangements for the taking over of the Manor House and grounds for the purposes of a convent. The leading Catholics of the district were present. A sum of £700 was subscribed on the spot, and a committee was formed to carry out the object of the meeting. This will be the first convent in the county Derry.

DONEGAL.

Two remarkable victories for the "Plan of Campaign" are reported from Ulster. Captain Hill, of Gweedore, who has vainly endeavored to resist the combination of his tenants has at last surrendered. A similar incident has taken place in the county Donegal, where Mr. Valentine Ryan has been compelled to haul down his flag. His tenants have been fighting since twelve months ago for reductions of 30 per cent. on the judicial rents and 33 per cent. on the non-judicial rents. After a year's struggle, Mr. Ryan has chosen valor's better part. A contemporary points out, as regards citizens, that the great secret of success in the "Plan" is to be ready when opportunity comes. That "I can't do it" never did any thing, and that "I will try," has worked wonders.

LIMERICK.

On the 29th of November, on his return from Limerick, where he had been engaged suppressing the Manchester Martyr's demonstration, Mr. O'Keefe, D. L., was served with a copy of the writ issued at the suit of William O'Brien against him, out of the Exchequer Division of the High Court of Justice. In consequence of the nature of the writ it was not entrusted to any of the local bailiffs. The service was effected by a clerk from the offices of Mr. John P. Leahy, solicitor, Midleton, who gave the "Special Coercion R. M." the copy at his residence. Mr. O'Keefe did not seem surprised at getting the writ, remarking that he had read about it in the morning papers, and that he expected it. He was in full uniform at the time and expressed himself as being perfectly independent in the matter.

TIPPERARY.

It is stated that there is now every likelihood of an eviction campaign on Colonel O'Callaghan's estate at Bodeke. The tenants evicted during the past summer, and who immediately took possession of their holdings, have but a few days more to redeem their farms under the Redemption Clause of Mr. Gladstone's Act, which gives them six months after conviction to do so. They are disposed not to treat with the landlord except on terms already refused by Colonel O'Callaghan's agents, and it is expected that on the period for redemption expiring the mortgages of the estate will again evict the tenants.

ANTRIM.

The following letter has been addressed by the Most Rev. Dr. McAllister, Bishop of Down and Connor, to Mr. Brady, hon. sec. of the Registration Association of West Belfast:—"In reply to your communication it would, in my opinion, be a great calamity if the valuable services of Mr. Sexton were lost to the popular cause in Belfast. His efficient and able advocacy of the claims of the Catholics of Belfast in the House of Commons, during the past sessions of Parliament, is worthy of the highest commendation."

It is, therefore, very gratifying to learn that every effort has been made to put the return of West Belfast in a position, should an occasion arise during the coming year, to exonerate the electoral rights conferred on them by the Legislature. I beg to enclose a cheque for £5 towards the registration expenses, and trust that the funds necessary to sustain so deserving a cause will not be wanting."

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The following is Father Lambert's preface to this excellent work:

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Two years after the appearance of the "Notes," one of his disciples, using "multiple requests and challenges," published a "Reply to Rev. L. A. Lambert's Notes on Ingersoll."

From these "multiple requests" it is natural to infer that some response was considered necessary and that Mr. B. W. Lacy was the man competent to give it. Notwithstanding the title of his book, it is in fact nothing more than an essay towards a defense of Ingersoll. In this "Reply" the author plays the part of the bat in the fabled war of the birds and beasts. He flits back and forth between two contending parties, excepting a whole the principles of neither. According to his own account of himself, he is an intellectual fog, in a state of suspension between two judgments, patiently awaiting more light. In the mean time, while in this nebulous condition, he is willing to give to all whom it may concern, the benefit of his advice, correction and information. Whatever we may think of his consistency, we cannot but admire his obliging disposition.

In what I have to say of this "Reply" I will follow the same method—that of quotation and comment—which was followed in the "Notes." This method avoids circumlocution, and at the same time gives each party the advantage of speaking for himself, and in his own words. Instead, however, of two parties, as in the "Notes," there will be four in the present discussion—Ingersoll, "Notes," Lacy and Lambert. Without further preface, Mr. Lacy will open the case.

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FOURTH SUNDAY OF ADVENT. "Let us look upon us as the ministers of Christ and the dispensers of the mysteries of God."—Epistle of the day.

On the eve of the festival of Christmas, I think it well for each of us to look forward to the grand result of the Incarnation, and not to occupy ourselves too much with the event itself.

The chief reason why the Son of God consented to unite to Himself our nature, is that He may thereby pay the debt due to Divine Justice as well as open to us the doors of Paradise.

The first part of this work was done by Himself personally in His life of suffering and death on the cross. The second needs for its success the assistance of man; or in other words, God in His infinite wisdom has made man the instrument of our salvation.

This is a wonderful fact of God's love, and the more we meditate on it the more our astonishment grows. Yet it is a fact, beyond all shadow of doubt, that weak, sinful man is appointed by His Maker to be the means whereby God will save creation from the ruin threatened by the sin of Adam.

The way by which man acts as an instrument in the hand of God is through the agency of the Church. The Church is the extension or continuation of the Incarnation: for in and by our Lord Jesus Christ continues to perform His work of redeeming mankind from the evil connected with their offences, or, rather, applies the redemption gained to each individual soul.

To this Church, therefore, all men are called—as all have need of the common salvation, and all stand alike in danger of the same damnation. No one is excluded from its benefits, and no one can willfully keep out with impunity.

What, then, is the Church? The word Church means the society or congregation of men whose object it is to save their souls by believing what God has revealed and doing what He has commanded. It is, therefore, something that can be seen, known and understood.

Like every other society, it is composed of those who rule and those who are ruled; those whose duty it is to teach and those whose obligation it is to learn; those who have the power to reject rebels and those who in any way try to injure the interests and prosperity of the society, and those who are liable to be so treated whenever occasions arise.

The governing and teaching body in the Church are the Pope and Bishops. The Pope being the Vicar of Christ and Successor of St. Peter is the head of the whole Church, and as such claims the obedience of all without exception. Bishops being the successors of the other Apostles, are likewise rulers, but their jurisdiction is limited to definite areas.

Thus we have a government made up of a splendid gradation of power and responsibility which ensures the greatest good to each and all the members of the Church. The faithful, consisting of those who are taught and guided in the way of salvation, have also duties and obligations peculiar to them. These may be mentioned in the word obedience.

Obedience is the one law that binds all who are under authority—for in practising this virtue we fulfil whatever is required of us. Without the spirit of submission we can do nothing that is ordered—except what is agreeable to our natural inclination.

to hear more of such sermons and the opinion that they would have a better effect than local option in every town.

LETTER OF A MISSIONARY.

DESCRIPTIVE OF AN OLD AND FLOURISHING INDIAN PARISH IN CANADA From the Catholic Mission.

When nineteen years ago I for the first time saw this magnificent stream, which embraces within its two branches—North and South—only a desert was before us. Some few pagan Indians inhabited it and these made their incursions into the buffalo hunting grounds, among the prairies.

They returned at every season for the purpose of selling provisions and furs at Fort Carlton which was the sole settlement of white people in the country. It was at that time a daring undertaking for teams to cross these two immense rivers flowing in beds deeply embanked and whose current was so rapid that the name of the "courageous rapids," Saskatchewan, was given it. My memory will never forget that day when we had to pay a heavy toll to its furious waters.

The most precious and most valuable load of our caravan was entirely engulfed in the deep, among other things—a magnificent caliche, a gift from His Holiness Pius IX. to Bishop Grandin, was an irreparable loss.

Some twelve years ago, when I arrived here for the first time, a certain number of half breeds had settled here and built a chapel and a few houses on the bank of the southern division of the river where it separates into two, hence the name "La Fonce de Gros Verres." This was the beginning of the St. Lawrence mission, established by our venerable superior, Rev. Father Audre—formerly ambassador of the United States to the Sioux nation.

The first settlement comprised about thirty families of French half breeds, living by the proceeds of buffalo hunting, still quite profitable at that time. At that same period some English half-breeds headed by a Protestant minister and some tradesmen, had built their homestead on the north branch of the river. That was the modest commencement of the town of Prince Albert and of the English colony. Some years later we were favored with a regular mail conveyed by dogs in winter time. Carlton and St. Lawrence of Grandin were the only mail stations of the country. The few colonists of Prince Albert had to look for their mail from Grandin. What change, and what a progress in every way have favored us to day!

The French half breeds were alarmed at the disappearance of the buffalo from the prairies, and were forcibly obliged with tearful eyes to abandon them, and to rejoin their friends and relatives already settled in St. Lawrence. That excess of population obliged us to call new missionaries in order to attend to their spiritual wants and to establish new missions which afterwards became real parishes.

This is the way St. Lawrence, the Sacred Heart, St. Anthony and St. Louis were erected into parishes. Two other settlements are yet in need of missionaries without mentioning those Indians who have been baptized, and who have been gathered on a Reservation at Duck River. It is of absolute necessity for them to have a priest and a school in order to confirm them in the faith and to prevent them from being influenced by the infidel Indians who surround them.

The rebellion of 1855 kindled in these prosperous missions by the too much renowned Riel paralyzed in the most unfortunate way their progress. Its seed of discontent in the field. That rebellion has caused an immense disaster to the spiritual and temporal interests, an injury which shall not be repaired for a long time in spite of the generous efforts of the government to remove the grievance and in spite of the zeal and loyalty of the missionaries.

Many of our families, who were our consolation, dispersed by the storm, have gone beyond the frontiers, and have not yet returned. What a sad spectacle to contemplate their uninhabited homes, their untilled fields covered with weeds, whilst they suffer a great and spiritual misery in the land of exile. It is said that poverty alone hinders their return, as they cannot defray the expense of the journey.

As to the more numerous families which have returned with us, many are our consolation although some of them are still influenced by political and religious errors. They look as if they had been possessed by that revolutionary spirit which Satan has cast into the world for the destruction of society and the loss of souls. They dislike to submit to a government which may have been guilty of some faults, but which they hate because it was victorious. All may help favor concessions and grants of land are received without gratitude and even with fear and resentment.

They make us, however, of their right to elect a deputy to the Parliament, but they use the universal suffrage to vote invariably in opposition. Unhappy people, who listened to us so well in our efforts for their spiritual and temporal interests before that rebellion, now choose rather to follow ambitious individuals, coming from different localities to a fire which is not yet extinguished and rekindle the spirit of discord. What annoyance they gave us during the elections which took place this year for the first time!

ment with its rich stores, fine houses, and flourishing farms we imagined ourselves to be in some rich province of old Canada.

It seems that divine Providence rewarded here as almost everywhere the English for the liberty which they grant to Catholics to sow and to plant as they think proper. St. George's Mission of a few years of existence in the above settlement is gradually progressing. This year Catholics and Protestants have subscribed for the erection of a chapel which is truly beautiful and of which everybody is proud. It is true that our friends of France have sent magnificent objects for its ornamentation. St. Ann's convent, established about the same time by the Faithful Society of Jesus, causes a great deal of good. The better classes of society and their children to it. These two last years, the academic commerce was presided over by the great benefactor of our mission and especially of our convent, the generous Mr. Lawrence Clark, Head Officer of the Hudson Bay Company, who has been a greater triumph for the Rev. Sisters, and for our religion. A French Canadian officer said to me: "I have never seen in the old towns of Canada, any thing better or even as perfect."

Thus Our Lord Jesus Christ consoles us in the midst of our afflictions. PONSIGNO, O. M. I., Missionary Priest.

GOLDWIN SMITH ON THE IRISH IN AMERICA.

N. Y. Catholic Review. Professor Goldwin Smith is out again on those dreadful Irish. Our readers, I read him, how the Professor can manage to get to sleep at night because of the Irish. He is, if we mistake not, a Professor of Political Economy, or something such. He is beyond all question a Professor and a persistent practitioner of actual lying whenever he broaches an Irish subject, and he is constantly broaching Irish subjects. His favorite channel of communication is the London Times, the deadliest enemy of the Irish people.

Of course the Times eagerly welcomes Smith's anti Irish tirades; and the more bitter and the fiercer the tirades are, the more welcome are they to this most unscrupulous and infamous of journals. For the Times does not sit in ignorance. It sits against light, and glories in its public sin and shame. It knows perfectly well that Goldwin Smith is lying, and that his lies, like its own, are equally intended to make the bad blood already existing worse by trying to poison the public mind of England against the Irish. But that is the traditional policy and purpose of the London Times.

Goldwin Smith does not confine himself to the Irish of Ireland. It seems that he has been studying the Irish element over here, if not all over the world; and he has discovered some strange things in the course of his studies—that is, things that will be strange to any person who is not mentally constituted on the Goldwin Smith plan. The man is so consumed with vanity that he evidently imagines people keep track of his lucubrations. In his latest letter to the Times, published the other day, he says that since he wrote "years ago" he has seen the Irish in America. We believe the man did pay a flying trip to one or two of our cities with a lecturing tour in view, but he fell flat, as most frauds do, and hastened away from us to join what to him was more congenial company. The people of this country are not easily converted from convictions which they have deliberately arrived at, and certainly Goldwin Smith is not the man to alter the American judgment on the affairs of Ireland.

Here is a remark discovered: He has seen, he tells the Times, the Irish in America "trooping bludily to the polls behind a demagogue or priest, forming the rank and file of an army of corruption, filling American cities with misgovernment, disorder and jibbery; swelling the statistics of crime, and re-enacting in the Mollie Maguire conspiracies the murderous agrarianism of their own land; trampling on and butchering the unoffending negro, and hunting in our towns the helpless Jew." And Goldwin Smith has "seen" all these horrors, mind. Verily, no man is a prophet in his own country; for assuredly none of our own political prophets have seen a tittle of what the Professor, with his own little eye, saw at half a glance.

While wondering at the stupendous mendacity of this Professor of falsehood, he has seen, he tells the Times, the Irish in America "trooping bludily to the polls behind a demagogue or priest, forming the rank and file of an army of corruption, filling American cities with misgovernment, disorder and jibbery; swelling the statistics of crime, and re-enacting in the Mollie Maguire conspiracies the murderous agrarianism of their own land; trampling on and butchering the unoffending negro, and hunting in our towns the helpless Jew." And Goldwin Smith has "seen" all these horrors, mind. Verily, no man is a prophet in his own country; for assuredly none of our own political prophets have seen a tittle of what the Professor, with his own little eye, saw at half a glance.

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patriotism. What offences have the politicians of New York and Chicago committed against Goldwin Smith?

The London Daily News well asks, when commenting on the imprisonment of the Lord Mayor of Dublin: "What can an Irish peasant think of the law that imprisons the best men in the country? What, indeed! Can they be expected to love, honor, and obey it? Such a task is beyond human nature, especially when more than half England revolts against such law."

On the whole, we are inclined to rejoice rather than not at the publication of the London Times. In a time of mortal struggle it is just as well to see the worst of your enemy, and nothing could be much worse than the worst of Goldwin Smith and the London Times.

For Scrofula, Impurified Blood and General Debility. SCOTT'S EMULSION OF COD LIVER, with HYPOPHOSPHITES, has no equal in the whole realm of Medicine. Read the following: "I gave Scott's Emulsion to my own child for Scrofula, and the effect was marvellous."—O. F. Gray, M. D., White Hall, Ind. Put up in 50c. and \$1 size.

HAIR RESTORER. "I have used only one bottle of Haggard's Yellow Oil in Manitoba, I would give one hundred dollars for it," writes Philip E. Erant, of Menzies, Manitoba, after having used it for a severe wound and for frozen fingers, with, as he says, "astonishing good results."

MR. HENRY HARDING, of Toronto, writes his little daughter, 7 years of age, has been troubled with sore throat and hoarseness since last winter, but she continued to her bed, with limbs drawn up, which could not be straightened, and suffering great pain in every joint of limbs, arms and shoulders. The best of physicians could not help her. We were advised to try Dr. Thomas' Eucalypti Oil, which we done, and the benefit was at once apparent; after using two bottles she is well, her limbs assumed their natural shape, and in two weeks she was as well as ever. It has not returned.

KEEP IN GOOD HUMOR. This injunction applies not only to the mental but the physical welfare. Salt rheum, erysipelas, and all obstinate humors of the blood are perfectly curable by Burdock Blood Bitters.

ADRYING EVIL.—Children are often troubled with sore throat and hoarseness and are liable to severe bronchial attacks which might be prevented and cured by the use of Haggard's Pectoral Balm—the best throat and lung remedy in use.

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ST. MARY'S ACADEMY, WINDSOR, Ontario—This institution is pleasantly situated in the town of Windsor, opposite Detroit, and contains a full system of education, great facilities for acquiring the French language with thoroughness in the rudiments as well as by dialogue. English, business, French and English, per session in tuition in French and English, per annum, \$10; German free of charge; Music and use of Piano, \$60; Drawing and painting, \$5; Bed room, \$20; For further particulars apply to MOTHER SUPERIOR, Box 37, Huron, Ont.

UNIVERSITY ACADEMY, CHATHAM, Ontario—Under the care of the Ursuline nuns. This institution is pleasantly situated on the Great Western Railway, 50 miles from Detroit. This spacious and commodious building has been supplied with all the modern conveniences and water supply. The system of education embraces every branch of polite and useful information, including the French language, Piano, Sewing, Music, work, embroidery in gold and chenille, wax-work, etc., are taught free of charge. Board and tuition per annum, per session, \$10; Bed room, \$20; For further particulars apply to MOTHER SUPERIOR, Box 37, Huron, Ont.

ASSUMPTION COLLEGE, SANDWICH, Ontario—The Studies embrace the Classical and Commercial Courses. Terms (including all ordinary expenses) Canada money, \$10 per annum. For full particulars apply to REV. DENIS O'CONNOR, President. 45-1/2 Professional.

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M'DONALD & DAVIS, SURGEON DENTIST, 402 Dundas Street, London, Ont. Meetings. CATHOLIC MUTUAL BENEFIT ASSOCIATION—the regular meetings of the London Branch No. 1 of the Catholic Mutual Benefit Association, will be held on the first and third Tuesday of every month, at the hour of 8 o'clock in our rooms, Castle Hill, Albion Block, Richmond St. Members are invited to attend punctually. MARTIN O'MEARA, Pres.; JAS. DONCORR, Sec.

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TRY The New Shoe Store when you are in want of Boots and shoes. My stock is all new, of the best material and the prices are as low as any house in the trade. Remember, we have no old shoes. We are selling at half price in order to get rid of them.—G. P. FINE, first door west of Thomas Street & Co's.

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NOTICE. COAL & WOOD We would respectfully announce that we have bought the coal and wood yard lately occupied by James Sloan, agent for G. H. Howard & Co., and are prepared to furnish coal of all kinds and hard and soft wood, cut, split, and delivered. We have purchased an supply of coal from the best mines and can fill all orders promptly. Give us a call. Telephone. D. DALY & SON, 19 YORK STREET WEST.

GO TO MILLER'S BAZAAR FOR THE GREAT BARGAINS. Shirts, Flannels, Ticking, Grey & White Cottons, Yarns, Table Linens, Crochets, Lace, Hosiery, Dress Goods, etc. See our 28 inch Grey Flannel for 20c. See our 24 inch Grey Flannel for 18c. See our 25 inch Grey Flannel for 18c. All Wool Shirts and Drawers 50c. each. Don't miss the place where you can buy \$1.00 for 85c.

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TO THE CLERGY The Clergy of Western Ontario will, we feel assured, be glad to learn that WILLIAM BROS., General Grocers, of London, have now in stock a large quantity of Mellin's Wine, whose purity and genuineness in Sacramental use is attested by a certificate signed by the Rector and Prefect of Studies of the Diocesan Seminary of Marsala. We have ourselves seen the original of the certificate, and can testify to its authenticity. The Clergy of Western Ontario are cordially invited to send for samples of this truly superior wine for altar use.

A large and enthusiastic meeting for the purpose of forming a branch of the C. M. S. was held in the Town Hall, St. Gabriel parish, Montreal, a few days ago.

BRANCH 32. Spiritual Adviser—Rev. T. Quigley. President—Rev. Phillip Brennan. Recording Secretary—Henry Carr.

BRANCH 33. Spiritual Adviser—Rev. G. Brohman. President—J. J. Weinstock. Recording Secretary—V. Lang.

BRANCH 41. President—P. O'Reilly. First Vice-President—C. J. Doherty. Second Vice-President—Jas. Hoochin.

BRANCH 28. Spiritual Adviser—Rev. Father Whelan. President—J. A. MacCabe. Recording Secretary—E. J. O'Connor.

BRANCH 19. Spiritual Adviser—Rev. J. P. Molphy. President—D. H. Henderson. Recording Secretary—Joseph Long.

BRANCH 25. Spiritual Adviser—Rev. Father Barron. President—John Murphy. Recording Secretary—John A. Murphy.

BRANCH 9. Spiritual Adviser—Rev. D. A. Twomey. President—Wm. Leahy. Recording Secretary—Wm. Leahy.

BRANCH 12. Spiritual Adviser—Rev. L. Fancken. President—John A. Pochs. Recording Secretary—John Guenther.

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CATHOLIC PRESS. Northwestern Chronicle. An incidental meeting was recently held under high Anglican auspices at the Mansion House, London, England.

A deluded woman thus complains: "I have the misfortune to suffer much for my religion. My husband is a non-Catholic. He seems to have no respect for me or my religion."

The position of a Catholic priest is peculiar; any, it is unique. And this peculiarity arises from the very nature of the priesthood. The Catholic Church alone possesses valid priesthood in our country.

The Rev. John Rhey Thompson, a Methodist minister of N. Y. City, says that "he has studied the hooded faces of the Catholic Sisters for years, and he is forced by candor to admit that they do not indicate a high order of intelligence."

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By the time this issue of the Record reaches our readers our first shipment of Almanacs will have arrived. They will be mailed to those who send for them in the order in which remittances are received.

ROYAL BAKING POWDER Absolutely Pure. An excellent bakes, giving as it does the habitual expression of the Irish leader.

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INFORMATION WANTED. OF ISAAC ATKINSON (or HODGKINSON), who sailed on Liverpool, England, in the fall of 1897, with his brother Edward, in the ship Arora, and landed in Toronto, Can. Last hearing of him was in Fredericton, Ontario, Can. He is a fugitive of his left hand when he was a boy in England. Any information of his whereabouts be thankfully received by PETER McGLASS, 523 Richmond St., London, Ontario. 478 6w

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