

# The Catholic Record.

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

VOLUME 11.

LONDON, ONTARIO, SATURDAY JANUARY 12, 1889.

NO. 534

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## Catholic Record.

London, Sat., Jan. 12th, 1889.

## EDITORIAL NOTES.

FATHER MOLPHY, P. P., Ingersoll, by delegation of the Bishop of London, blessed the bell of the church at Princeton on the 7th. This church will be solemnly dedicated to the service of Almighty God on the 27th, by His Lordship the Bishop of London. Full particulars will appear in our columns after the dedication.

The French Canadians of Toronto have formed a Canadian Franciscan Club, with G. B. Gantier, president; Pierre Kelly, vice president; H. J. Laforte, secretary-treasurer; H. Temps, speaker. What will the Mail say of this movement? Will it be termed another instance of French aggressiveness?

SIR HENRY A. BLAKE is to be sent as Governor to Jamaica. The New Zealanders would not have him, and sent him back. Sir Henry is a Coercionist, and one of that class is not the kind of man who would be tolerated by the spirited people of New Zealand. More power to them. Jamaica is about the most fitting place for such characters.

The Presbyterians of the North and South are making another effort to effect a union. A conference has been going on for some time in New York with this object in view. Meantime the Galt Presbytery has excommunicated a number of clergymen and laymen for disagreeing with the confession of faith in regard to man's ability to resist temptation.

The Pope has written a cordial letter to the prelates in Ireland, informing them that he has sent a rich gift to each Irish cathedral. This is a further illustration of the absurdity of the cable despatch which lately announced that the Pope had refused to bless medals for Ireland, because the Irish were unworthy of any favors from him.

A HOUSE has been opened at Niagara Falls, Ont., by a Methodist minister, Rev. J. E. Irvine, for the practice of the "faith cure." It is claimed that there have been many remarkable cases of the healing of severe diseases. It is also said that a number of ministers of the town will take part in religious services to be held in the home for the purpose of co-operation in the work.

IN MAINE more liberality is displayed in dealing with the school question than in most of the other States of the Union. The right of Catholics to give religious education to their children is recognized in many parts of the State, and Catholic schools are recognized as part of the school system, the schools being under the supervision of the local school boards as far as secular instruction is concerned, while the religious teaching is left to the Catholic clergy.

MRS. DISS DEBAR, the spiritualistic humberg who so completely entangled lawyer Arthur Marsh of New York in her snare, has been released from prison and will again begin lecturing. She ought to wait until Widows is free and form a combination, taking in Fulton, Chiquini, Edith O'Gorman, Dr. Wild, etc. There is nothing so effective in the way of drawing a crowd as a grand aggregation, as Barnum would say.

The Pall Mall Gazette suggests that the Whitechapel murders should be testified in detail before the Forgeries Commission. It is true they have little to do with the Times' charges of crime against Mr. Parnell and other Irish leaders, but they are blood curdling outrages sufficient to shock the nerves of the public, and in this respect they are just like the outrages which have been admitted by the judges as an appropriate subject for examination, the only difference being that they were perpetrated in England.

The Methodist ministers of Indianapolis and those of Columbus have passed resolutions to wait upon President Harrison to counsel him to not hold an inauguration hall. If those good gentlemen would visit the slums of their respective cities and inaugurate a system of practical charity, their time would be much better employed, and the result of their labors would be more deserving of approbation in the sight of God. Their visit to Washington will result in simply a trip and nothing more. The dance will go on just the same, and they know it.

The reform of the Queen's household, we are told in a cable despatch, will abolish the ten pages of the great chamber, with £20 a year and no duties; three of the four lords in waiting; and

the eight women of the bed chamber, who had £300 a year. A point will be made, though, as to the Queen's right to take £12,000 a year appropriated for the buck hounds, which she has abolished. The buck hounds were on the civil list and were doubtless tenderly cared for, while thousands of human beings were in a naked and starving condition within a short distance of the Queen's Palace. There is a something about English royalty infinitely worse than temerity.

The Montreal Gazette of Saturday last informs us that at the auction sale of the Post and True Witness, which took place the previous day, the good will of both papers, together with the subscription list, was bought in by Mr. J. P. Whelan for \$600. For the misfortunes of our contemporary we doubt not the subscribers who allow many years to run without squaring their accounts, are largely to blame. There are, we regret to state, too many of such people. Each subscriber who is in arrears will offend us to himself: "Well, the small sum I owe will be misused for a while longer." Many hundreds of people look at the matter in this light. It will not require much consideration to arrive at the conclusion that this course is both inconsiderate and unjust.

The Italian Minister of Public Instruction, Signor Boselli, notwithstanding the infidel proclivities of himself and his colleagues, says there is no means so powerful as religious instruction to secure a guarantee of peace and social prosperity. He is therefore anxious to have religious instruction in the schools. He adds, however, the proviso that it should be imparted "within just limits." That is to say, the state should decide the kind and amount of religious instruction which should be given. This is just the point at which the state has no right to interfere. This is the business of parents and of the Church. The state assumes too much when it undertakes to do all the duty of parents, and to assume supremacy over religious dogmas.

A Te Deum was sung at St. Peter's, Rome, on Dec. 30th. Twenty thousand tickets had been issued and 50,000 persons were present. The weather was perfect and great enthusiasm prevailed. Opening with the words "Excunite Jam Anno," the Papal encyclical thanks God for the conciliations which the jubilee rejoicings have brought to the Pope, and His Holiness thanks the Catholic world for its tokens of affection and devotion. Turning to religious matters, the encyclical complains that the tendency of the age is toward material interests, and that the tendency is strengthened by worldly pride in an evil press and drama, in schools, materialistic and atheistic teaching, obscuring the true notions of right, Socialism, Nihilism, and Communism, it says, are also outcomes of this addiction to material things.

The 29th ult. was the 79th anniversary of Mr. Gladstone's birthday, and notwithstanding his absence on the Continent, scores of letters and telegrams of congratulations were sent to Hawarden. Most of the messages express a wish for the early triumph of Home Rule. In many parts of the country meetings were held, resolutions were passed, and telegrams of congratulations were sent to Naples. Mr. Gladstone's name more assures him of his loyalty to him and its confidence in his policy. The Liberal press hailed the day as the beginning of a year with a promise of final triumph. The Tory papers are all silent. The feelings with which they contemplate Mr. Gladstone's unabated vigor, confidence and courage are perhaps inexpressible. In Naples, Lord and Lady Dufferin visited and took luncheon with the Grand Old Man, to celebrate his birthday.

A SPECIAL cable despatch states that the Archbishop of Ottawa has figured prominently in some important ceremonies at the Vatican, in conjunction with other Canadian prelates who accompanied him. His Grace was barquetted on the opening day of the new Canadian college, as was Mr. Lorrain, of Pembroke, Vicar Apostolic of Pontiac. The same honor was extended to the Archbishop of Montreal, Bishop of St. Hyacinthe, and the rector of Laval University. Cardinal Parvechi extended a cordial greeting to Mgr. Duhamel, who afterwards consecrated one of the floors of the elegant chapel of St. Joseph's. Pope Leo XIII. afterwards received in collective audience the Archbishops of Ottawa and Montreal, the Bishop of St. Hyacinthe, Vicar Apostolic of Pontiac, and the laymen of Canada; Mgr. Duhamel enjoying the privilege of a few minutes' conversation with His Holiness.

The Toronto Mail is still very sore because the property stolen from the

Jesuits a century ago has been in part restored to them by the Quebec Government. The same journal persists in maintaining that it is the duty of the people of Ontario to interfere to prevent the French Canadians from paying tithes, because they thus impoverish themselves. He does not state that it is the duty of the people of Quebec to interfere to prevent the Ontarioans from impoverishing themselves by supporting the fifty or more different Protestant sects of this Province, which is acknowledged to be "a great waste of energy and money." The Mail might profitably devote itself to the enlightening of the benighted inhabitants of its own Province, instead of wasting its energies for the improvement of the heathens of Barbadoes, who will thank him but little for the interest he takes in them.

LORD SALISBURY declares that Suakin will not be abandoned, though it is not the intention of the Government to involve the country in a new Sudan expedition. He adds: "As long as the Khedive desires it we shall maintain the Red Sea ports. We are bound under the promise made by Mr. Gladstone's Government to do so. A British statesman's first duty is to prevent foreigners from thinking that every change of Government must necessarily mean the changing of our foreign policy. It would be madness to surrender Suakin when we are on the eve of suppressing slavery, because the final struggle with the slave dealers must be fought upon the Red Sea. By the Treaty of Paris we are bound to uphold the integrity of the Sultan's Empire." There is now going on a domestic struggle with slave dealers, but the noble lord, and many other noble lords at his elbow, are not so ready to admit it. Pounds, shillings and pence make a wonderful difference with some folk in their view of things.

"A London temperance fanatic named Smyth, who sees in this season of the year nothing but drunkenness, debauchery and extravagance, has formed a society for the abolition of Christmas Day. Smyth complains that he is getting no encouragement for that his funds are very low."

The above extract is from the London Free Press of last Friday. The whole trouble with Smyth is that he was born too late by 300 years. The Covenanters in Scotland abolished Christmas about 250 years ago. Both Calvinists and Puritans were all opposed to Christmas joys and the innocent pastimes that accompanied the celebration of the birth-day of Him who came to give "Glory to God on high and on earth peace to men of good will." But the sensus communis of the whole Christian world has prevailed against the fanaticism of the early reformers. With the abolition of Christmas, drunkenness, debauchery, and extravagance did not by any means diminish in the reformed districts of Scotland. A Presbyterian minister acknowledged to the writer of these few lines, that his reverence was born in Scotland, and that until he was twenty-two years of age he had never heard the word Christmas. Things have changed for the better since his day and time both in Scotland and in Canada. Catholic instincts have reasserted themselves, and now, owing to the zeal of Scotch priests and Bishops, and to immigration from Ireland, as it happened in the days of St. Columba of famed Iona, fanaticism is yielding to Catholic sentiment—the banks and braes are once more made vocal with the merry chime of Christmas bells, and the cathedrals of Glasgow and Inverness once again are made joyous with the long forgotten angels' choruses, "Adeste Fideles," and "Gloria in Excelsis Deo."

## The Burial.

[After Heine.]  
Dead, sweet one, nor knowest that thou art dead;  
For every light of thy face hath fled,  
Pale, on thy lips the rose-red blossom,  
And thou art no more, dead pulse of my bosom!  
Thro' the haunted summer night, alone,  
I bore to the grave my darling one;  
The nightingale's passionate dirges hal-  
lowed,  
The hour, and the stars my footsteps fol-  
lowed.  
The way led under the forest trees,  
And they were chanting the Dirges;  
Muffled in mourning robes, sad and dreary,  
The pines were entering the Miserere.  
We passed thro' the misty meadow land,  
Where fairies were dancing hand in hand,  
They suddenly ceased their circling dances,  
And watched us as the while with tear-  
dimmed glances.  
The moon came down from heaven above,  
And spoke o'er thy grave fond words of  
love;  
The stars were weeping, the birds were  
singing,  
And far away the bells were ringing.  
X.  
—Boston Pilot.

## IRELAND'S STRUGGLE.

### LATEST NEWS FROM THE GREEN ISLE.

Mr. O'Brien stated in his speech in the House of Commons on the 26th inst., that during the first nine months of 1888 there were 10,387 tenants evicted, against 3,781 in 1886. At this rate 70,000 persons would be made homeless in a single year.

The Dublin Gazette states that a temporary peer is to be elected for Ireland. This is small consolation for Ireland; for, of course, with the present constitution of the House, the new peer will be a Coercionist.

One of the sad evictions scenes which are so common throughout Ireland, occurred at Tomlane, Wexford Co., on the 4th ult., on the property of Sir John O'Kelly. Mr. Moses Sutton, held sixty acres of land at the yearly rent of £73, or something like £15, an acre. Formerly the same land was let at 18s. an acre, and it is said that even then the tenants had to toil hard, and in many instances derive themselves of many of life's necessities in order to pay the rent. In the year 1860 the rents were raised to their present standard, and only then other pursuits they could have made the old much less than the new. But even this did not avail them, and they had to go, under the pressure of the eviction scene.

Six families, comprising thirty-nine persons, were evicted from their homes on Nov. 20 h, in the county Kildare. Terrible inclement weather added greatly to the sufferings of the evicted ones. The vicar of the parish of a landlord named O'Kealy, residing at Clonbrony, near Naas. The rents have been reduced 25 per cent., but the landlord proceeded on the arrears of the old rent.

The Earl of Beesborough has made a proposal to sell his estates to the tenants, at 13 years' purchase on the rental. In a few cases the tenants have availed themselves of the proposal, and have purchased their holdings.

The Nationalists of Mitchelstown, Co. Cork, have threatened to charter a number of ships in opposition to the Waterford Shipping Company, which still continues to convey emergency men and boycotted cattle from Waterford Port to England.

On 3rd December a Coercion Court at Rathkenny, sentenced Daniel Scallan and James Scallan to a month's imprisonment for resisting eviction. Evidence was given that it took the Sheriff two hours to eject the prisoners.

Captain Thomas Toole was unanimously elected Mayor of Waterford on the 1st ult. Captain Toole is a thorough Nationalist, of course.

An Ulster constable, John Coyle, of Carrnagreen, Fermanagh, has resigned his position on the force because "he cannot remain in a force paid to trample on the people."

The Rev. Father Flood was charged at Kingscourt under the Coercion Act with "intimidation." The person intimidated was Anne Carroll, one of the Times' witnesses. It was proved that the witness was simply a woman of bad character, whom Father Flood wished to reform or to leave his parish, and even the Coercion Court, for a wonder, dismissed the case.

Edward Daniel Stephens, C. C., of Falcarragh, Co. Donegal, writes a letter to the Dublin Freeman, telling of a most unwarrantable insult offered to the priests and Catholic congregation of the parish by constables, acting, undoubtedly, under orders. When Father Stephens was going to the Church to celebrate Mass on the 17th ult. he was followed by two constables who paraded in front of the church during the whole time of the celebration of the Holy Sacrifice.

Captain Plunket has announced a reduction of twenty-five per cent. to his tenants in Louth.

Thirty-four tenants on Lord Lansdowne's estates in Luggacurran have been served with eviction notices. They are determined to resist.

The Mayor of Cork brought two actions for assault against police constables who interfered with him violently on the occasion of Father Kennedy's release from prison. The magistrates dismissed the cases.

In response to the complaint of Mr. Sexton, M. P., the Post Master General condemned in strong terms the tampering with letters in the general post office at Dublin. Letters to Irish members of Parliament are persistently opened in that office.

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REV. WILLIAM FLANNERY, Editor.

THOMAS COFFEY, Publisher and Proprietor.

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Catholic Record.

London, Sat., Jan. 12th, 1889.

THE PROTESTANT CRY.

A Catholic clergyman of our acquaintance, when speaking lately with a few Protestant gentlemen, made reference to the panic which seized on the Protestant public some twenty years ago, at the time of the so-called Fanfan raid.

He instanced the fact that during the few weeks or months of the panic's reign every Catholic in the country was under the ban of suspension.

It was the general belief among Protestants in those days that every priest's house was stocked with fire-arms, and that the basement cellar of every Catholic church was an arsenal in which rifles and bayonets were stowed away ready for use, and that no one could tell at what hour of the night all the Papists would rise up and massacre every Protestant in the country.

The Protestant gentlemen who listened said they "remembered all that very well, but that people are now-a-days better informed and not so easily imposed on by fanatics and alarmists, and it is not likely the Protestant public shall be gulled so easily at any future time."

It is very possible the entire Protestant community may no longer be at the mercy of fanatical howlers; but unfortunately a very large percentage of our Protestant neighbors are at all times amenable to the No-Popery of Protestant cry.

Let a Catholic citizen, however honest and straightforward—how ever trusted and esteemed for his many qualities of head and heart—however eminently fitted by talent and experience for a position of honor and dignity—solicit the suffrages of his fellow Canadians, the moment the cry of "No Popery" is raised, down to the bottom of the pit go his chances of securing the coveted post.

Every ridiculous fabrication is, for the time, believed by thousands; every lie invented for the occasion is swallowed whole.

The excitement and fanatical frenzy will be kept up to a white heat the whole time the panic lasts.

And then, when the contest has come to an end, and passions have cooled down, people will admit they were mistaken, that they were carried away by the "Protestant cry," but that now they are better informed and they are very certain the like misunderstanding can never prevail again.

So said the gentlemen who were reminded of the panic of 1866. They said people are now better informed. We are living in a more enlightened age, and henceforth, you may rest assured, the Protestant public will listen to the dictates of reason, and will not allow its sound judgment to be swayed by the hollow and mischievous cry of "down with the Pope and Popery."

These protests, we have no doubt, are sincere enough and honest when made; but are as little to be relied on as the temperance pledge of the teetotaler, or the hasty resolutions of New Year's Day.

When similar occasions occur, when the designing politician or the unfranked monk blows the no-Popery blast, the same old passions are ready to blaze out, and the same children of religious hate and discord can be stirred up to boiling-point by the blatant, unprincipled pot-stick who wants to feather his own foul nest at the expense of the public.

The question may be put us: Are not Catholic communities just as easily imposed on, and why should we make any such invidious discrimination against Protestant majorities? We answer, emphatically, No.

At times of election, whether in Canada, the United States, or in the old country, Catholics, as a rule, never trouble themselves about the religious leanings or convictions of the candidate for office.

It is his fitness for the position—it is his character for honesty—it is his past political record they consider, and upon which they calculate, when about to cast their independent votes.

In Ireland the Catholics of Limerick elected Mr. Abraham, a Jew; the Catholics of Clare elected a Protestant from the black North; in Westmeath they would have no man to represent them, while he lived, but Hon. John Martin, a stiff Presbyterian; the constituency of Mayo, the most Catholic county in Ireland, elected the Rev. Isaac Nelson, a Presbyterian minister from Ulster.

The same honorable line of conduct may be witnessed in every

county and township election in this Dominion. The man of worth and merit will be elected by Catholics, no matter the size, or the shape, or the color of the altar at which he may think fit or convenient to worship.

And, strange to tell, from the accusations generally made against Catholics and published in the press and heralded from the pulpit, one would expect a very different state of things.

The Catholic Church is pronounced the most intolerant of all institutions and her people the most priest-ridden of all Christian communities, while the Protestant system is based on liberty and freedom for every man to read the bible and judge for himself.

How, then, explain the strange anomaly that, in spite of all this, intolerance is to be found only on the side that proclaims toleration as its shibboleth? No one who did not know the facts of ever-recurring Protestant panics and periodical fanaticism would admit the possibility of occurrence that we all know of, and that honest men have to suffer from, on every possible occasion.

It may be there are mistaken notions about toleration and liberty, that, if set right, would soon and easily unravel what seems high unfeeling error. The Church of God can never tolerate error.

If she could admit or allow her children to be taught that "two and two make five," or that "two angles equal to a third are not equal to each other," she might pass for being tolerant, but she would forfeit all claims to the distinctive title of being "a teaching Church."

Did she permit any sacred truth to be perverted or any lie to live, she would belie all her professions of teaching in God's name, and of teaching all things whatsoever had been revealed to her by Him.

But she knows, to her grief, that all so-called Catholics are not necessarily good men, and that honest, great, and able men are to be found in the ranks of Protestants.

Hence it comes that Mr. Parnell is honored and supported by priests and bishops in Ireland, as the memory of George Washington is revered by Catholics as well as by Protestants the world over.

In the south and west of Ireland, where Catholics are in the immense majority, we never hear of the religious feuds and disturbances so prevalent in the north. And it is a shame and a disgrace to our civilization that such incendiary broils should be dragged into politics in Canada, and that such bitter feelings be periodically engendered and set aflame on every occasion that a Catholic presents himself before the electorate for any position of dignity or emolument, in the land of his birth or of his adoption.

In his great speech at the East End, London, on the night of December 15th, Mr. Gladstone made the following remarks, which we are glad to be able to quote as substantiating all we have just written on the subject of Catholic versus Protestant toleration:

"But, then, we are threatened with a disloyal Ireland. Gentlemen, not only a more ungenerous, but a more absurd imputation never was made (cheers). . . . You have this ground of certainty that the Irish people will be a loyal people—it is that they are a truthful people."

"Look at the way in which they trust their leaders, and look at the way in which they choose their leaders (loud cheers). Three-fourths or four-fifths of the people are of the Catholic religion and differ considerably from the people who live among them. What leaders have the Irish people chosen? They followed Mr. Flood, Mr. Grattan, Mr. Butt, Mr. Shaw, and Mr. Parnell (loud cheers), the last and not the least competent or least distinguished man, and every one of these men were Protestants. And men trust every one of these Protestants and followed them as loyally and as truthfully as if they had been of their own religious persuasion. That is the stuff and the material that makes a man disposed to loyalty (cheers), and which justifies the words of O'Connell that 'our disposition truly leans to loyalty.' True, O'Connell was their leader, and O'Connell was a Catholic. But why was he their leader? Was it because he was a Catholic? No, because I have shown you that other men that can be called their leaders have been of the Protestant religion. But he was their leader because he was a man incomparably elevated in talent, power and devotion to his country over every contemporary, whether Catholic or Protestant, throughout the length and the breadth of Ireland."

A CATHOLIC GOVERNMENT.

The straightforward Catholic Parliament of Belgium is exhibiting great energy in passing legislative enactments for the benefit of the people.

The whole subject of the relations between labor and capital has been carefully investigated by the Government, and already action has been taken on the result of their inquiries, which have been conducted on a large scale.

Among the enactments passed one is for the regulation and payment of wages, another for the establishment of trade and labor councils. There has been no law passed for facilitating divorce, but by a special enactment arrangements are made to facilitate the marriages of the poor.

The labor of women and children is regulated by a new law which is now under consideration, and many other useful measures have been passed, or are to be passed shortly.

The number of pupils attending school

has increased wonderfully owing to wise provisions in the school laws.

The present Cabinet has been in power only four years, but the number of pupils in the communal schools has risen during that time from 345,678 to 422,083, beside which 1,450 private schools have been placed under Government control with an attendance of 164,226 children.

These vigorous measures have rendered the present Government very popular throughout the country.

INFALLIBILITY OF THE POPE.

None are so blind as those who will not see; so it is not surprising that the Catholic doctrine of the Pope's infallibility is misrepresented by those polemicists who deny its truth.

An article in last week's Christian Guardian masses together an immense number of references to a jumble of facts and fancies, with the general assertion that none of them can be reconciled with Papal Infallibility.

One of these references is, of course, to the bull of Pope Clement XIV., which, according to the Guardian's article, "appressed the Jesuits forever," while a bull of his successor, Pius IV., "appressed their suppression and declared their reinstatement."

We have shown in another column that neither the suppression nor the establishment of the Jesuits has anything whatsoever to do with the infallibility of the Pope.

The infallibility of the Pope regards doctrine only, whereas the existence of the Jesuits, or any other religious order, is merely a matter of administrative discretion.

The Church has existed without these orders, and upon the existence of any one or of all of them no doctrine whatsoever of the Church depends.

The infallibility of the Pope is thus defined in the decree issued by the Vatican Council in 1870:

"We teach and define it to be a dogma divinely revealed that when the Roman Pontiff speaks ex cathedra, that is, when in the discharge of the office of pastor and teacher of all Christians by virtue of his supreme apostolic authority, he defines a doctrine regarding faith or morals to be held by the Universal Church, he enjoys by the divine assistance promised to him in blessed Peter that infallibility with which the Divine Redeemer willed His Church to be endowed in defining a doctrine regarding faith and morals."

It will be remarked from this definition that it is only when the Pope defines a doctrine of the Church that he is said to be infallible.

He is, therefore, not infallible in his judgment in civil matters, nor on the prudences of adopting or rejecting certain measures for the propagation of the faith.

To this category belongs the question of the suppression of the Jesuits.

It is to be remarked, also, that even in matters of doctrine, when the Pope expresses a private opinion, he is not declared to be infallible, but only when he makes a definition of doctrine, as pastor and teacher of all Christians.

It is, therefore, the belief of the Catholic Church that God gives a special assistance to the Pope when he issues a definition of doctrine, at the same time commanding the whole Church to accept his teaching.

This special assistance preserves him from teaching error.

All those passages of Holy Writ which provide the prerogatives of St. Peter as to be held by the Universal Church, be enjoyed by the divine assistance promised to him in blessed Peter that infallibility with which the Divine Redeemer willed His Church to be endowed in defining a doctrine regarding faith and morals."

St. Peter is the Rock on which the Church is built. To him the keys of the kingdom of Heaven are entrusted. (St. Matt. xvi.) St. Peter is to feed the lambs and sheep of Christ's flock. (St. John xv.) For St. Peter Christ prays that his faith fail not, and that he being once converted confirm his brethren. (St. Luke xvii.) All this implies the infallibility of St. Peter's faith as teacher and pastor of Christians.

It implies equally that this infallibility be found in his successors, for it is for the sake of the Church that the prerogative is given to St. Peter. These prerogatives are, therefore, permanent and descend with the Primacy to the lawful successors of St. Peter, that is to say, to the Popes one after the other.

This has been the constant teaching of the Church throughout all ages, as attested by the writings of the Christian Fathers from the beginning.

We shall not at length develop this argument. We shall merely state shortly the character of the difficulties which are brought against the doctrine and are supposed to disprove it.

The Guardian's article states that infallibility is disproved "by the circumstance that the Popes have contradicted themselves and each other."

We assert that in all the course of history no example can be found of a Pope contradicting any other Pope in his ex cathedra teaching; that is to say, when promulgating a doctrine to be believed by the universal Church.

The Guardian's article says "the line of canonical succession was broken in 903."

The pious Pope Benedict III. died in 903, in the month of August. He was succeeded in the same month by Leo V., who was seized by Christopher in October of the same year and thrown into prison, where he died within nine days.

Christopher assumed the Pontificate unlawfully, but he was never recognized as Pope. Sergius III. assumed the Pontif-

icate in January, 904, also irregularly, but his Pontificate became afterwards regular and canonical when the universal Church confirmed it.

There was, therefore, no breaking of canonical succession.

We are told next that "Liberius subscribed to an Arian creed."

This statement is untrue. The Emperor Constantius by violence endeavored to induce Pope Liberius to condemn St. Athanasius on account of the saint's vigor in refuting Arianism, but Liberius was so faithful to his duty that the Emperor sent him as an exile to Berea, in Thracia, for two years.

He then returned to Rome amid the acclamations of the people, and administered the affairs of the Church with ability and zeal.

Saxmen, the Eastern historian, relates that he signed a creed in which the word consubstantial did not occur, but the creed in question contained no false doctrine.

Saxmen states that the creed in question was strictly orthodox, teaching thoroughly Catholic doctrine respecting the divinity of Christ.

The Arians tried to torture this creed into a meaning which it would not bear, but this did not make of it an "Arian creed."

It is not true, therefore, that Liberius subscribed to a heretical formula.

The letter of Liberius to the bishops, who were thrown into prison for their constancy in the Catholic faith, ought to set at rest forever the accusations which are so frequently brought against them.

In that letter occurs the following passage: "It is given to you, generous confessors, to offer to your person the spectacle of an invincible faith, crowned by martyrdom. What words, what praises can equal the heroism of your conduct? Believe that in spirit I share your exile. I know that the thought of this will be a soothing balm to your sufferings; but it is for me a real torture, for I would wish to be at your side and to share your afflictions."

Notwithstanding that Pope Liberius has been made the target for false accusations, no one has been more completely vindicated from such than this same Pontiff.

The next statement of the writer in the Guardian is that several Popes were deposed, and intruders placed in their stead.

During the many vicissitudes through which the whole of Europe passed in nearly nine centuries, it is no wonder that the Holy See met with troublesome times, and even many times anti-Popes were placed upon the seat of the true Pope.

But these anti-Popes were never recognized by the Church as having Pontifical authority.

The prerogative of infallibility was not with them, but rested with the legitimate successor of St. Peter.

Not one of the lawful successors of St. Peter ever taught false doctrine to the Church. The statement made by the writer of the Guardian's article that fourteen Popes denounced as heresy the doctrine of the Immaculate Conception is without foundation.

The one faith of Peter and the Church has always been vindicated by the occupants of the Holy See, thus fulfilling the promise of Christ that the faith of Peter should not fail.

We may, in fine, remark that there is also in the Guardian's article a covert general reference to immoralities committed by some Roman Pontiffs.

The prerogative of infallibility has no reference to the morality or immorality of their conduct, as it refers solely to their public teaching.

At the same time we may remark that though the vast majority of the Popes have been men of undoubted sanctity, many of them being recognized as saints of God, it is not very surprising if, out of about 260 occupants of the Pontifical throne, the private conduct of a few should have been reprehensible.

These have not been more than six or eight of the number against whom such charges can be sustained. It is not necessary we should vindicate them against a charge so vague.

The characters of many Popes have been most unjustly attacked, and true history has vindicated them against these false charges; but in no case has it been shown that they have ever taught any other doctrine than that which "was once delivered to the saints."

A TRAVESTY OF JUSTICE.

It will be remembered that policeman Swindell, who brutally stabbed Patrick Ahearn at Middleton, with the result that Ahearn died next day, was found guilty of murder at the Coroner's inquest, and that the Attorney-General entered a nolle prosequi.

This masterly inactivity of the very impartial law authorities of Ireland gave occasion to the declaration of Chief Baron Pales that in the absence of action on the part of the Attorney-General for Ireland, he was prepared to consider an application for a trial, provided the next of kin would move in the matter.

It may be believed that the Attorney-General was meditating to reward Constable Swindell by promotion—or perhaps by a money recompense levied on the people, as was the case for Constable Leahy on account of the Mitchelstown massacre.

But the pronouncement of the Chief Baron upset such calculations. At all events it was the avowed policy of the Government to treat the verdicts of Coroner's juries in Ireland with contempt when the constabulary or other Government officials were arraigned by them.

It was so with the Coroner's jury on occasions of the Mitchelstown massacre, and of John Mandeville's death. In this

Middleton case, Swindell was allowed to go free on his own recognizance.

The declaration of Baron Pales, however, has brought the Attorney-General to bay. Besides, the next of kin was about to act on the Chief Baron's suggestion, by moving for a trial; so, lest everything should not turn out according to the liking of the Government, the Attorney-General has stepped in to take the case out of the hands of the next of kin, and has announced that he will himself conduct the prosecution!

Of course every one can see that it is the Attorney-General's intention to conduct a sham trial in the name of "law and order," and to have Constable Swindell honorably acquitted.

The man who was murdered was only a Nationalist and an Irishman, so of course the constable must go scot free.

Meanwhile Baron Pales thinks it necessary to apologize for having supposed that the Attorney-General would not do his duty. He says:

"I am very clear that but for the intervention of the Attorney-General, the next of kin would have the right to appear before the grand jury, and in the language of the law inform them by information on oath as to the circumstances of the case, in order that the grand jury may do what is right in respect to it. I was not aware on the first day of the assizes that the Attorney-General contemplated any other action in the case."

It is perfectly clear that the Attorney-General began to "contemplate any other action" only because he found that action would be taken whether he liked it or not.

The whole transaction is on a par with the usual course of the Government in their administration of law in Ireland. It is but a "mockery and a snare."

The police have immunity to commit what barbarities they please.

TO CORRESPONDENTS.

W.—The ordination of priests and the consecration of Bishops in the Greek schismatical churches are valid. But as the Bishops and priests of those churches are separated from the centre of unity and Apostolic jurisdiction, they have no right to exercise any ecclesiastical functions, having no jurisdiction from the Supreme Head of the Church.

They are in the position of excommunicated or suspended bishops and priests. How it happens that they retained valid orders will be clear when it is considered that before they became separated from the Catholic Church they were really bishops and priests of the Church, and as they retained the valid forms of consecration and ordination when they became schismatics, their successors were bishops and priests also, though deprived of ecclesiastical jurisdiction.

From this it will be seen that the Anglican ordinations rest on quite a different foundation, and the inference of your friend that after a while Anglican ordinations will be recognized by the Catholic Church, is altogether unwarranted.

The Church always recognized the validity of the Greek schismatical orders, because the fact of the continuity of their orders is indisputable. This is not the case with the so-called orders of the Anglican Church, and hence these orders were never recognized by the Catholic Church as valid.

If they had been validly conferred, in the beginning, there is no doubt the Catholic Church would have recognized them from the beginning as valid.

The single fact that the Church never so recognized them is, therefore, by itself, a strong proof that orders were never validly transmitted to the Anglican bishops or clergy, so that they can never be recognized in the future, any more than in the past.

The chain of succession can never be any stronger than its weakest part, and as there is a broken link in the very beginning, Anglican orders never can be valid, and there can be no claim to Apostolic succession, even in ordination, in the Anglican Church.

The Lambeth records which are appealed to, to show that the Anglican bishops appointed by Queen Elizabeth were consecrated by four Catholic bishops, are for the best of reasons held to be a forgery.

They were unknown during the first fifty years of the existence of the Anglican hierarchy, and were never appealed to to prove the validity of their orders, though the Anglican controversialists were frequently challenged to produce proofs that their hierarchy had received valid consecration.

Their defence usually was that such consecration is unnecessary to the pure Reformed Church.

Dr. Lingard, in his history of England, does state that it is probable that there was a consecration ceremony; but he himself explained afterwards that he referred here merely to the fact in its historical aspect, that some form of consecration was used.

He did not speak of the theological question of valid consecration by validly consecrated Catholic bishops.

It is besides a certain fact that the ordinal of Edward VI. instituted a form for the consecrations, which in no wise can be regarded as valid.

It not only departed substantially from the tradition of the Church, but it did not specify the essential functions of a bishop. The century and a half during which this defective form was used would have sufficed to destroy

valid ordination in the Church if it had ever existed.

THE RITUALISTIC TROUBLE.

We mentioned a few weeks ago that the Bishop of Lincoln was summoned before the Archbishop of Canterbury for ritualistic practices alleged to be unlawful. He maintains in a letter addressed to his clergy that the rubric on ornaments fully justifies the use of all such church ornaments and vesture as he has made use of.

He points out that clergymen of every shade of opinion in the Church have violated the rubric, who, however, have not been prosecuted for so doing.

He maintains also that for himself, he has not broken the law at all, and declares that he is in every respect loyal both to the kingdom and to the Church.

He declares that he shares in the conviction which is the general conviction of Church members; that a rightly enforced uniformity in external details is not the best way to ensure real unity and that therefore reasonable toleration should be shown in regard to the external details of worship.

The rule under which the ornaments are determined which are to be used in the Church of England is thus given in the prayer book as now used: "And here is to be noted that such ornaments of the Church and of the Ministers thereof, at all times of their ministration, shall be retained, and be in use, as were in this Church of England, by the authority of Parliament in the second year of the reign of King Edward the Sixth."

As the ordinal of Edward VI. prescribes all the paraphernalia of chasubles, dalmatics, stoles and other vestments quite similar to those which were used in the Catholic Church, it would be a considerable surprise to the Low Churchmen to find that they have been breaking the law by not using these ornaments, to a greater extent than the Ritualists have broken it by using such vestments lavishly.

It is not at all unlikely that the Bishop of Lincoln may surprise his prosecutors to the full extent of his expectations, and that instead of his being restrained in the use of these ornaments, the result may be that an injunction may finally be issued prohibiting their introduction into those churches which have looked upon their use as rank Popery.

PROFITLESS EVICTIONS.

The Government officials are very anxious to make it appear that the farms of evicted tenants are readily re-let to other farmers who wish to take their places.

Even if this were the case, it would be no reason of justification for the heartless barbarity with which evictions are carried out by the military and police.

It would, however, prove that their policy of exterminating the present Nationalist tenantry, and replacing them with Orangemen is proving successful, and it would be some encouragement to landlords to prosecute the work of eviction with energy, so as to meet the views of the Government.

So many landlords have been forced by the resolute stand which the tenants have taken to yield to their tenants' demands for reduction, that there is a fair prospect that in the near future the condition of the people who remain in the country will be much improved.

This does not suit the views of the Salisbury Government, and the landlords must be made to believe that their revenues will be perfectly safe if they persevere in the exterminating process.

Hence the Lord-Lieutenant boasted at Belfast not long ago that four hundred farms of evicted tenants had been taken by a more desirable class.

This statement of the Lord-Lieutenant has, however, been subjected to rigid investigation by Professor Stuart, M. P., and has been proved to be mere empty bragadocio.

He has shown that, taking sixteen counties of Ireland alphabetically, out of 268 holdings just twelve were re-let to new tenants. This is under 4 per cent.

Testing the matter in another way, the professor took 108 districts in 30 counties, one-eighth of the centre of Ireland, with the result that out of 687 holdings, from which the tenants had been evicted, 30 have been re-taken.

This is a percentage of less than 4 1/2. The professor declares that his statement is perfectly accurate, and that he made the test with "strict impartiality."

It will be seen that the results of the two methods of calculation do not differ widely, and he is convinced that the tests illustrate fairly the percentage of re-let farms throughout Ireland.

The farms which have not been re-let are, of course, left waste and uncultivated, and the landlords get from them little or no revenue, though they have been at heavy expense in having their tenants evicted.

It would in fact be more to the landlord's interest even to make fair arrangements with their tenants, and to take such a reasonable rent as the latter can afford to pay.

More than this concession the Nationalists have never asked, and if it were granted they would not go back to the question how the landlords obtained their proprietorship.

It is well known that most of the proprietors of Irish estates hold their rights from unjust confiscation, while the unfortunate tillers of

the soil were left to starve under orbitant rents imposed on them by Possession, under such circumstances never constitute a just prescriptive proprietorship, as long as the proprietors or their heirs live to their ancient rights, and it is so unfair for the tenants to insist upon recognition of these rights.

The merit of the respective rights of the classes, Irish landlords and Irish tenants properly belongs to the representatives of the Irish people in a National Parliament, and the sooner the latter recognize this as the solution of the problem, the better will it be for all.

A circumstance which makes Mr. Stuart's figures more significant is that they do not merely cover the case of eviction which have occurred recently. Out of the 268 farms which the first calculation is 107 evictions took place previous to the year 1885.

In 1888 there were 64 evictions; in 1887, 62 evictions; in 1886, 40 evictions; and in 1885, 40 evictions.

This proves that it is a moment fact that a very small proportion of the farms on which evictions take place find bona fide tenants.

The farms all sizes, varying in their rental from £400, and the average rental of it is to be remarked, also, that a large number of the farms which are not re-occupied temporarily by emigrants and police. Out of the 268 evictions under the first test, there are 90 so re-occupied, and of the 687 under the second test 230 are re-occupied similarly.

SENSATIONAL NEWS MANAGER.</

the soil were left to starve under the exorbitant rents imposed on them by force. Possession, under such circumstances, can never constitute a just prescriptive claim to proprietorship, as long as the original proprietors or their heirs live to assert their ancient rights, and it is perfectly fair for the tenants to insist upon the recognition of those rights. The adjustment of the respective rights of the two classes, Irish landlords and Irish tenants, properly belongs to the representatives of the Irish people in a National Parliament, and the sooner the landlords recognize this as the solution of the Irish problem, the better will it be for themselves.

A circumstance which makes Professor Stuart's figures more significant is that they do not merely cover the cases of eviction which have occurred recently. Out of the 268 farms on which the first calculation is based, 107 evictions took place previously to the year 1885. In 1888 there were 64 evictions; in 1887, 62 evictions; in 1886, 40 evictions and in 1885, 13 evictions. This proves that it is a permanent fact that a very small proportion of the farms on which evictions take place find bona fide tenants. The farms are of all sizes, varying in their rental from £4 to £400, and the average rental is £44. It is to be remarked, also, that a number of the farms which are not re-let are occupied temporarily by emergency men and police. Out of the 268 investigated under the first test, there are 90 so occupied, and out of the 687 under the second test, 230 are occupied similarly.

SENSATIONAL NEWS MANUFACTURERS.

It is not long since a telegram was published from Rome, stating that the American bishops, then in the Eternal City, had presented to the Pope a remonstrance, on the part of the American Episcopate, against favors being granted to German Catholics on this continent. It was said that they remonstrated against the promotion of German priests to high ecclesiastical dignities, and against the establishment of churches specially for Germans. This despatch was most emphatically denied by several bishops, who declared that no such document was issued by the episcopal body of the United States, and that the whole story was a fabrication.

Another telegram was also published lately, stating that Leo XIII. had refused to bless a quantity of medals which were intended for distribution in Ireland, and that he stated for the reason of his refusal that the Irish are disobedient and rebellious against his authority, and that "they seem to prefer the gospel of Dillon and O'Brien to the gospel of Jesus Christ."

This cable despatch, which was very generally published by the newspapers of America, was also published as authentic news throughout Great Britain and Ireland. The Archbishop of Dublin, Dr. Walsh, not satisfied with the fact that the telegram was intrinsically improbable, and absurd on its face, sent to Mr. Kirby a copy of the paragraph, and asked a reply whether or not there was any truth in it. Dr. Kirby promptly replied that it is entirely false and an "impudent fabrication."

This contradiction was immediately published, and so the false statement was nullified.

Soon after this occurrence another false report was telegraphed to England and America in regard to a recent report said to have been issued by Mgr. Perello. This statement was equally imaginary with the other two mentioned above. It is evident that there is a manufactory of false news in connection with the telegraphic communications to the press, and that the intention of these news fabricators is to create among the various nationalities and especially with the Irish a feeling of opposition against the Church and the Pope. It is a very safe rule to doubt the truth of all these Roman telegrams which are intended to excite those national feelings against the Church. They are most likely to prove to be fabrications like the three telegrams referred to above. Especially with regard to Ireland there has been a systematic attempt to send false news, the object of which has been to paralyze the National movement or to irritate the Irish against the Holy Father. If either of these objects could be attained, the manufacturers of false news would be quite satisfied.

CHURCH OF OUR LADY, GUELPH.

The following are the winning numbers in the drawing of prizes at Our Lady's Church bazaar, Guelph, on the 26th Dec. The winning number is first, the prize list number second:

SERIES A.—565, 5; 845, 25; 1768, 12; 2900, 41; 2416, 37; 2467, 14; 2486, 42; 2782, 44; 2831, 35; 3201, 7; 3315, 16; 3320, 43; 3321, 27; 3544, 21; 3835, 34; 4381, 18; 5215, 3; 5497, 23; 5719, 36; 6616, 50; 7937, 2; 7954, 19; 7962, 10; 8026, 4; 8174, 9; 8233, 6; 8236, 13; 02229, 46; 01189, 31.

SERIES B.—570, 35; 580, 38; 885, 43; 1062, 40; 1687, 29; 1767, 11; 1978, 24; 2769, 8; 4082, 39; 5059, 17; 5065, 1; 5375, 15; 5560, 32; 6562, 20; 8981, 47; 9592, 22; 9986, 49; 0476, 26; 0583, 28; 01542, 33; 01678, 30.

DIOCESE OF KINGSTON.

INTERESTING CEREMONY—HIS LORDSHIP, THE BISHOP OF KINGSTON, CONFIRMS TWENTY-ONE CONVICTS IN THE PENITENTIARY, AND DELIVERS A BEAUTIFUL ADDRESS.

On Sunday, Dec. 23rd, the Bishop of Kingston administered the sacrament of Confirmation to twenty-one convicts in the Kingston penitentiary. Besides his secretary, Father Kelly, Father Twomey, Chaplain of the penitentiary, and Father Carey of the palace, assisted him in the ceremony. Before the proceedings opened His Lordship invited the warden and deputy warden within the sanctuary and conducted them to seats specially reserved for them. After vesting in his pontificals, the Bishop knelt before the altar and intoned the "Veni Creator Spiritus," which was taken up by a choir composed entirely of convicts. During the chanting of the hymn it was highly interesting, as well as edifying, to see convicts, officials, deputy warden, warden, priests and bishop on bended knees invoking the Holy Ghost to descend upon the candidates for Confirmation. When the hymn was finished, and before conferring the sacrament of Confirmation the Bishop ascended the altar and delivered an excellent sermon on the virtues of Faith and its influence over the present life and future destiny of man. In clear and forcible language, and with a wealth of scriptural quotation and illustration, he explained the nature of Faith, and showed what a priceless treasure it is to the heart of man. It is the root and foundation of all justice and without it Hope or Charity cannot be. Man, in the corruption of his heart and the weakness of his will, may adore his God, but if Faith remain, he has the foundation upon which to build up the Christian character again; let him once make shipwreck of his Faith, and all is lost—the very foundation of the building is swept away. The reason and philosophy of man cannot alleviate the sufferings of this life or lift the veil of mystery that now hangs over the life beyond the tomb; divine Faith, by the light which it lets in upon the heart, makes those placed over them, who tolerate and even love these sufferings which nature could not bear. In the supernatural as well as in the natural order there are many depths which the mind of man cannot fathom. Without Faith, it is impossible to please God, or yet to comprehend the mysteries of the supernatural life. Except a man's soul be enlightened by divine Faith, how can he penetrate the mystery of the Holy Trinity, or the incarnation, or the Blessed Eucharist, or how could he believe that the material elements used in the administration of the Sacraments—the water of Baptism, or the Christ of Confirmation—carry with them the grace of God. Without Faith, it is impossible to please God, and yet Faith without good works is utterly powerless unto salvation. The paralyzed arm, hanging helplessly from the shoulder of the stricken man, is incapable of action and useless for good; the man whose Faith does not blossom and fructify into good works is unfit for the kingdom of God. The bishop dwelt long and eloquently upon the works of Faith, pointing out to the convicts some of the duties which their Faith imposed upon them, such as daily prayer, frequentation of the Sacraments, assistance at the Holy Sacrifice of the Mass, and a true spirit of obedience to those placed over them. He enlarged the worthy Warden, the Deputy and other officers, as men of kind hearts and gentle dispositions, who would not unnecessarily inflict punishment, and whose greatest pleasure was to announce to each one of them the remission of punishment which their good conduct deserved. They must turn to good account the time spent in prison, for they are not without hope and they should not be without an aim in life. Society would gladly receive them back, and their families, who are now grieving for their lot, would encourage them, if only whilst there, they resolved to amend their ways. This present punishment was one of the greatest mercies of God in their behalf, because it arrested some of them in the beginning of an evil career, and gave them time for reflection and improvement. Throughout the discourse, which lasted one hour, the bishop evinced the greatest sympathy for the convicts and spoke many kind words of hope and encouragement to them. Having been assured by Father Twomey that the class was sufficiently instructed, he conferred the sacrament of Confirmation without examination of the candidates. After the ceremony he visited the female prison where he was received by the matron, Miss Fahey, and before leaving he paid a visit to Deputy Warden Sullivan's family. The warden and other officers expressed the highest satisfaction over the proceedings.—Freeman.

SPECIAL TO THE CATHOLIC RECORD.

FROM WINDSOR.

ST. ALPHONSUS' CHURCH—ALMOST A CONFLAGRATION.

Last Sunday, upon going into St. Alphonsus' Church at about 12:30 p. m., Father Scanlan was startled by the dense smoke which filled the sacred edifice. Investigating the cause, he discovered the altar of the Sacred Heart to be on fire. The church bells soon rang out an alarm. The fire company quickly responded, and avoided unnecessary damage by using hand buckets instead of the hose, and succeeded in getting the fire under control, when it was found that the statue of the Sacred Heart was a total wreck. The large statues of St. Patrick and St. Joseph, as well as the altar and interior of the church, were badly damaged by the smoke. The loss is placed at \$700; fully covered by insurance. Great credit is due to Mr. Willie Hanrahan, Mr. Walter Scully and Mr. Dunn, the latter a non-Catholic, as well as to the firemen, for their fearless exertions to save the beautiful altar and valuable relics. The origin of the fire is unknown, but supposed to be caused by some careless visitor changing the position of some of the lamps at the crib. M.

Twelve new churches were built last year in the diocese of Grand Rapids. In almost every State similar progress is reported.

SPECIAL TO THE CATHOLIC RECORD.

DIOCESE OF PETERBOROUGH.

HIS LORDSHIP THE BISHOP VISITS ENNIS-MORE.

New Year's was a happy day for the priest and people of Ennismore. During the afternoon, His Lordship the Bishop of Peterborough, drove out to Ennismore accompanied by Reverend Canon McEvoy. Vespers had been announced for 5 p. m., and long before that hour the church was crowded to its utmost capacity. After vespers His Lordship preached an eloquent sermon upon the birth of our Lord and Saviour Jesus Christ. He began by asking "God made man? Why was the Son of God made man? To work out our salvation." This is the short but sufficient answer of the Council of Nice. The dignity of the human soul must therefore be unfathomable and the love of God for us ineffable. "As by one man sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned. And not as it was by one sin, so also is the gift; for the judgment indeed was by one man's iniquity (Romans v. 12, 16). To effect the injury done to God by sin it was necessary for man to present to the Lord a satisfaction of infinite value and merit. Could man who is a sinner do this? No. Could even an angel do it? No. But the mercy of the Lord will not forsake man in this supreme crisis. "He so loved the world that to redeem it He delivered up His only Son." (Romans v.) Sin must be punished but the sinner saved; this is how mercy and truth have met in the sacred person of our Lord and Saviour Jesus Christ. In Him, by Him and through Him justice and peace have lovingly embraced each other. This Divine Saviour was bruised for our sins and He was wounded for our iniquities. When the time came for Him to save man "the angel Gabriel went from God into a city of Galilee called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the name of the virgin was Mary. And the angel being come in said to her: Hail, full of grace, the Lord is with thee, blessed art thou among women. And when she had heard she was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her: fear not Mary for thou hast found grace with God: behold thou shalt conceive in thy womb and shall bring forth a Son, and thou shalt call His name Jesus. He shall be great and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David His Father and He shall reign in the house of Jacob forever and of His Kingdom there shall be no end. And Mary said to the angel: How shall this be done because I know not man? And the angel answering said to her: The Holy Ghost shall come upon thee and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And Mary said: Behold the handmaid of the Lord; be it done unto me according to thy word. And the angel departed. When the fullness of time came Jesus Christ was born in Bethlehem, because thither did Joseph go to be enrolled with his spouse Mary because they were of the house of David. His blessed Mother wrapped Him in swaddling clothes and laid Him in a manger. His humble birth is a lesson to our pride and teaches us humility. Yet the divine Infant was recognized as the Sovereign Master of heaven and earth. The Heavens opened and the angels came down all resplendent with light to sing: "Glory to God in the highest, and peace on earth to men of good will." A bright star appeared in the East and showed the way to the Gentiles to the cradle of the Desire of Nations. The wise men followed this star and prostrating themselves adored their hidden God. Eight days after His birth the divine Infant was circumcised and received the name of Jesus. He was afterwards presented in the temple to His Heavenly Father, and soon, to escape the fury of King Herod, was compelled to flee with Mary and Joseph into the land of Egypt. Let us fix our eyes upon the cradle of Bethlehem and see the Glory of God in the highest and on earth peace to men of good will. And it came to pass that after the angels departed from them into heaven the shepherds set one to another: Let us go over to Bethlehem and let us see this word that is come to pass which the Lord hath showed to us. And they came with haste and found Mary and Joseph, and the infant lying in a manger. (St. Luke II.) His Lordship said that he was addressing the night watches over and seeing the night watches over, he would make a few further remarks. The day that our Divine Saviour was circumcised He received the name of Jesus. This august name was brought down from heaven by the Archangel Gabriel before Jesus Christ was conceived. Who can explain the sense of this name and all it implies? No angel, no creature in heaven or upon earth is able to understand the excellence and grandeur of the name of Jesus. The name of Jesus signifies Saviour. The name was eminently adapted to the incarnate Word and admirably expressed His adorable character, since He it was who should save His people by delivering them from sin. "He shall save His people from their sin." (Matt. I. 21) Several other had borne this name before Him. The Scriptures speak of Jesus or Joshua, who brought God's people into the holy land; Jesus, son of Sirech, the divine author of the maxims of wisdom,

(Ecclesiastes); Jesus, supreme pontiff, son of Joseph, who with Zerobabel, rebuilt the temple after the Babylonian captivity. (Apoc.). Now what were all these ancient Jesus or saviours when compared with the true Saviour of mankind? Distinguished as they may be, they were only a figure of Jesus Christ. At most they did nothing more than deliver people from a passing bondage or other temporal calamity. The glorious name which bore was only a mere exterior qualification to express a shadow without a reality. "But my Jesus," says St. Bernard, "did not bear, as the others, a name without sense; He alone has fulfilled all the meaning thereof. He alone has carried all the weight thereof, and He alone is, in all truth, our only Saviour. He alone has procured for us a spiritual and eternal redemption by destroying the reign of iniquity. It was eminently proper that Jesus Christ receive this name in His circumcision, since it was in this mystery that He brought it out to speak with His own blood and began to exercise more especially the function of Saviour of men. To merit this name of Saviour must have an infinite of pains and anguish cost Him! "He humbled Himself, becoming obedient unto death, even the death of the cross. Wherefore God also hath exalted Him and hath given Him a name which is above every name. That in the name of Jesus every knee should bow, of those that are in heaven, on earth and in hell." (Phil. II. 9, 10) This beautiful name of Jesus recalls to our minds all the wonders wrought in the order of grace; all that Jesus Christ said, did and suffered for our salvation; the admirable instructions and examples He has left us; in a word, the whole life of our Saviour in the name of Jesus. "For, why," says St. Bernard, "didst thou choose a name which is to be thy Saviour. Thus in the name of Jesus we find the principle of His humiliations and sufferings. But it is likewise a name of triumph and glory to mark His victory over death and hell. In ancient times it was customary to give a surname to Roman Generals and the name was taken from the countries they had conquered. This name was purchased by pilgrimage, devastation and carnage. Jesus Christ is the conqueror of souls. He conquered death and the power of hell. By delivering us from the most cruel species of slavery He merited for us all immortal glory and ineffable happiness. Hence the necessity of a name to recall the benefit of redemption and excite continually gratitude. All this is represented by the name of Jesus. By this divine name we behold man purified and sanctified, the world regenerated, Heaven opened, the Church established upon the ruins of idolatry and faith triumphant to the ends of the earth. And whilst the names of the great conquerors among men tell only of mourning, tears and disaster and are written in history with letters of blood the amiable name of Jesus tells only of joy and grateful triumph, because this sacred name designates the source of all grace and all happiness. The prophets have given other and magnificent names to the Saviour. They applied to Him the glorious attributes of Admirable, Strong, God, Counsellor, Most High, Father of the world to come, Teacher, Legislator, High Priest, King of Kings, Lord of Lords, Sovereign of our souls, Mediator, Prince of Peace. But all these illustrious titles given by the prophets to the Messias and so many others that the gospel recognizes in Jesus Christ, only express, as it were, the different phases of His character as Saviour, and only explained the greatness contained in the name of Jesus. This name surpasses them all and takes in all that the human mind is able to imagine in the way of sublimity, nobility, tenderness and graciousness. Let us have the greatest respect for the holy name of Jesus; let us also have the greatest confidence in it: let others put their trust in their forces and their riches, but let us put our trust in the name of the Lord. Let that holy name be for us what it was for St. Bernard: "Honey unto the mouth, music to the ear, joy to the heart." His Lordship concluded by wishing the priest and people of Ennismore many happy returns of the New Year. He then officiated at the Benediction of the Blessed Sacrament. Before leaving the church men, women and children came up to the altar and knelt as in one moment in prayer before the Infant Jesus. His Lordship left the following morning for Peterboro, accompanied by the cheerful prayers of the good people of Ennismore. O. P.

Christmas.

A curse was birth and death a doubt To the old, hard world of our and shame; No hope gave heart to that lone rout That scorched or prayed and ails of name. Though gold and silver decked the fane, And vows were paid and souls aspired, The oracles were blind and vain. No more would that soul be desired.

In many lands, by many a sea Men sought the light whose beams make whole; It shone first in Galilee, A guide, a beacon to the soul, The simple shepherds kneeling saw; The words that told the holy birth They heard, heart hushed with love and awe.

God will to men and peace on earth! Though myriad shapes of sin and scorn Revealed and reigned the grievous, wild, Sad world of gods and men forlorn. A light to thrill and pierce the dark, A heaven to crown the hopes of earth, For aught that souls and spirits care, Came in this holy Christmas birth.

To lowly life, to mean estate, Son of the King of Heaven, He came; He shared the common human fate; He found the weary and the lame, The woman shamed, the folk despised Of men, the poor, the publican, All suffering souls and suffering.

These knew and loved the Son of Man, With humble mind, be great or small, Your lot in life, rejoice to-day; May that strong love which years for all Still keep in His work and way. The Christmas bells recall the heart's cry: "God save the King of Kings; Through death's long rest, through life's long strain, Be with us still, O, Mary's Child!

SPECIAL CORRESPONDENCE OF THE PILOT.

WHAT IRELAND HAS WON.

Scotland, Wales and Half England, Says Wm O'Brien.

Mallow, Ireland, Dec. 16th, 1888.

To-day Mr. William O'Brien addressed a glorious gathering of the Mallow club in his native town of Mallow. On coming forward, he was received with the wildest enthusiasm, for O'Brien, loved as he is by Irishmen the world over, is the idol of the Southern peasantry. He said:— Follow-countrymen, it does my heart good to find myself once more face to face with this magnificent gathering, the most glorious gathering of the nation of North-East Cork that ever I have laid my eyes upon even in this town of Mallow. My thoughts go back first to the welcome received here six years ago when I came down alone and almost unknown to fight the famous Mallow election. It was only the other day that an eminent Englishman who had some experience of Dublin Castle told me that it was the Mallow election that first convinced him that Mr. Parrell possessed the hearts of the Irish people, and that all the might and all the gold of Dublin Castle could not shake his hold upon their affections. Six years have passed since the people of Mallow, and above all, the poor of Mallow, won that great victory for Ireland. They have won a long and weary years; they were years of anxiety, and of calamity, and of danger, and the anxiety and the hard labor is not over. But I for one have not grudged it. It is a privilege, and men will know it hereafter, it is a privilege to have lived in such a time as this—never in a more glorious cause, and never, I believe, in the whole history of Ireland, was there a period of six years that was marked by so steady, so dazzling, and so irresistible an advance towards the consummation of all the hopes and all the aspirations of the Irish race. I will ask you to be as quiet as possible, so that I may try to make my voice reach the limits of this tremendous gathering. Look back at the condition of the Irish cause at the time of the Mallow election and look at the position of the cause to-day. Was there ever such astounding progress? Was there ever such a transformation? Why at that time it was supposed to be wild and visionary folly to think that we could wrest the borough of Mallow from the place-hunters of Dublin Castle. Well, just think of a law officer of Dublin Castle coming down now to contest the Mallow Division with Nationalists. Just think of Mr. Peter O'Brien showing his nose to-day in any constituency through out the length and breadth of Munster or Leinster or Connaught. But that is not all. We have not only won Ireland in those six years, but we have won the better half of England, and we have won all Scotland and we have won all Wales. Why when we came down to fight the Mallow election we were outcasts, even hunted outlaws. We were a minority even of the Irish members. There was not a single powerful statesman of either party that would touch us with a forty-foot pole. How is it to-day? Since that time both the great leaders and both the great English parties in turn have courted the alliance of Charles Stewart Parrell. The most illustrious English statesman of this century has now pledged his life to give us that Parliament in College Green. Again I say, was there ever anything more marvellous or more inspiring than to look back upon those years since the Mallow election. Why, you will remember when I was returned from Mallow, I was returned for trial in Green Street, and who would have believed it, if I had predicted then that the Lord Lieutenant and the Chief Secretary for Ireland who were prosecuting me would be to-day amongst the truest and staunchest advocates of Home Rule for Ireland. I mention that to the eternal honor of Earl Spencer and Sir George Trevelyan. Yes, we fought them hard when they were fighting against Ireland, but to-day I mention their names with sincere homage to their magnanimity and to their consciences, and to their courage. Who would have believed at that time that the Prime Minister of the day within a few short years would introduce a bill to establish an Irish Parliament in Dublin, and hand over all the powers of Dublin Castle to the very men whom Dublin Castle then as now was putting forth all its strength to calumniate and crush; and who would have believed that within these six short years John Dillon would receive an address signed by the whole Liberal party of England on his release from prison; and who would have predicted, and this is the most marvellous thing of all, that we, wild Irishmen, rebel Cork men, that we would be telling the Irish people, as we are telling them with truth from our hearts, that the English people have only to say the word to-day and our quarrel with England is at an end forever. Yes, all this time since it has been victory for us, and although we have still to fight and still to struggle against villainous misrepresentation in England, and although we have to struggle against a savage and merciless coercion act in Ireland, still I say we have conquered coercion in the past when we stood alone and friendless against the united might of the two English parties, and what is there to daunt us now when we have our cause made the cause of that great Liberal party, which has never yet known defeat, and of that great English statesman who has told us that in the Irish struggle there is no such word as retreat and no such possibility as failure. Why, I have no patience with the men who are sometimes subject to thoughts of faint-heartedness and of depression because there are still difficulties and delays and coercion acts. Why, of course, there are. These things we have lived with us all the time, and remember this, and it is a tremendous fact to be remembered, that the Irish people can never again be dislodged from one single foot of the ground that they have gained. There is not a landlord in the Mallow Clubhouse at this moment—if you ask the most crusty old dog who sips his toddy by the fire at the club—there is not a man of them who does not know that the days will never come again when the tenantry of Ireland would call those "Your Royal Honor" or "Your Grace" the rent office for leave to be married, or crone to the earth through fear of a rise of rent. The days of "their

royal honors" and of the place-hunters and of the anti-Irish Irishmen are departed, and departed forever. It is onward the Irish people are going, and it is onward they are bound to go until they possess every jot and tittle of power in this country from the chimney-pipe of the poorest cottager up to the keys of our old Parliament House in College Green. A Voice.—What will the police do then? Mr. Wm. O'Brien.—Oh, we will utilize the police, I promise you; and in the meantime if we do our work as well as they sometimes do theirs, we will be all right. I say to you that the day of victory is coming and I say it all the more freely because, like the men listening to me, I never took up the Irish cause because it was a winning cause, but because it was a cause consecrated by centuries of suffering and of glorious failure. I am no worshipper of success, but neither do I undervalue success. I don't undervalue the victory that is coming, for I believe it will bring sunshine and happiness into the homes of the Irish poor, and that it will bring peace and plenty into this old suffering land of ours. We have still a fight to make, but I tell you it is impossible to mix with English people without knowing and feeling that our day has come. We have only to stand to our guns, to hold our ground like men, and I think the wildest delusion that ever entered into the brain of our opponents is to imagine that they have only to stave off the general election for a year or two and we will fall to quarrelling and grumbling, and out of mere childishness and weakness we will pitch up the battle which seven centuries have never succeeded in eradicating. No, we have the most glorious hopes and incentives that ever nerved man to victory. "The friends we've tried are by our side." It was only the other night in the House of Commons that I heard our good friends, Tim Heel, Thomas Sexton, T. P. O'Connor, that I heard them hammering away at the enemy with all the old eloquence, and all the old wit, and with all the glorious gifts that make their colleagues so proud of them. And I cannot help thinking, and it is a most inspiring thought, that every man that came down here six years ago to help us to fight the Mallow election has been spared by Providence. They are all alive to-day. They are all as united as ever, and they are all as bound together as ever. In former movements in Ireland unhappily after a period of high hopes there used to come a crash and a sound, staggering blow, so delivered by the Government that in the words of the old ballad: "The boys were all scattered and bade," and exile, and imprisonment, and dishonor scattered them to the four winds of heaven, never to assemble again under the same old flag. Our boys now are neither scattered nor bade. We have had crash after crash in our movement. We have had Coercion Act after Coercion Act until I forget how many there are. Still they are gone, and here we are still, under the same old flag and under the same great leader, and the old comrades around us united more closely than ever by a discipline that nothing can break, and by a loyalty that nothing will ever sever—yes, we have thousands of reasons for gratitude you know to the generation that went before us. I know you won't mistake me when I say that Ireland is blessed in her representatives. There is no traitor nor disloyal amongst them. Always all Ireland is blessed in her great leader. Beyond all men living Charles Stewart Parrell has succeeded in impressing every Irishman throughout the globe, be moderate, or be an extreme man, with the confidence that we have in him steady hand at the helm, and that whatever is in the power of man to achieve for Ireland, Charles Stewart Parrell is the man to do it. We have never had such a leader, and the Irish race was never so united, so devoted, so generous, and so brave as it is throughout the world to-day. It is easy to win battles when you have soldiers ready to face death like our glorious comrade, John Mandeville. It is easy to win battles and break down the Balfours and Judge Boyds. It is easy to deal with gentry of that sort when we can count upon the heroic and indomitable spirit of men like Tom Moroney. It is easy to trample down coercion under our feet when we can reckon upon the glorious devotion of men like Father Kennedy and the indomitable mountaineers from Duhallow. This is the spirit that has brought our movement from its humble beginnings at Irlstown to the gigantic influence it possesses to-day in shaping the fate of this whole Empire. That spirit the Irish people and the Irish representatives will have to display to the end, a spirit of fight in every honest shape and form, a spirit of self-sacrifice and of energy, a spirit of love and gratitude for every friend of Ireland and of open and relentless war upon our foes. That is the spirit we want, and whatever we have to go through still it is well worth that and it is well worth the sacrifice. It is only hereafter that men will realize fully all that we are winning. We are fighting to turn a race of cowering slaves into the owners and rulers of the land, we are fighting to convert a land of famine and of desolation into a land of plenty and of industry and of freedom. We want to secure that the homes of Ireland shall never again be haunted by the horror of hunger and of eviction. We want to bring some ray of happiness and comfort into the humblest cottage home in Ireland. We want that the humblest man who toils in Ireland shall sleep in his bed at night in the consciousness that he enjoys some share, at all events, in the ownership, and in the prosperity, and in the government of his native land. That is what we are fighting for. That is what we are winning, and I tell you that the night we began to fight the Mallow election we had more uphill battle before us to win Mallow than we have to-day to win Ireland from the centre to the sea.

Cardinal Newman will be eighty-eight years old in February, yet he has remarkably good health and he says Miss every morning. He is very fond of music and enjoys a good joke very much, but he dislikes puns. He is very popular in Birmingham and is on most friendly terms with the municipal authorities.

Mgr. Gasnier, Vicar Apostolic of Malacca, has been installed as Bishop. This is the re-establishment of an old See which has been more than a century in abeyance.



It was  
 excuse; but  
 parent who  
 and fails  
 a tonic and  
 a course of  
 uses, was to  
 the proprietors,  
 in the eastern  
 part of Prince  
 Edward Island,  
 towards the  
 head of the  
 Hillsborough  
 River, announced  
 his intention of  
 selling his  
 property and  
 returning to  
 Scotland. The  
 Rev. Eneas  
 Macdonald, at  
 that time the  
 only Catholic  
 missionary in  
 the Province,  
 saw in this his  
 opportunity of  
 securing a  
 desirable  
 parochial farm,  
 and with that  
 end in view  
 collected \$100  
 from the  
 Highland  
 emigrants,  
 borrowed \$60  
 from one Mr.  
 Blanchard, a  
 well-to-do  
 Acadian at  
 Rustico, and  
 purchased three  
 hundred acres  
 from Captain  
 Burns. Upon  
 this estate was  
 an old log house,  
 in which Mr.  
 Macdonald lived  
 while superintending  
 the clearing of  
 the land and  
 the preparation  
 of the timber  
 for the church,  
 the building of  
 which was  
 commenced  
 about the year  
 1806.

After providing  
 a church for  
 his flock, Mr.  
 Macdonald began  
 to turn his  
 attention  
 towards  
 furnishing  
 them with a  
 school, so that  
 young  
 aspirants to  
 the priesthood  
 might receive  
 at least a  
 rudimentary  
 education  
 before going  
 up to the  
 seminary at  
 Quebec. He  
 petitioned the  
 king for aid  
 in this matter,  
 and with such  
 good results  
 that a bounty  
 of fifty pounds  
 sterling was  
 awarded to him  
 as an annual  
 grant, to be  
 used in the  
 maintenance  
 of the seminary.  
 A large two  
 story house  
 was then erected  
 upon the hill  
 at St. Andrew's,  
 to the westward  
 of the existing  
 church; this,  
 of course, was  
 not accomplished  
 without the  
 generous aid  
 of all the  
 Catholics of  
 the Province.  
 The bishop  
 himself, so  
 says tradition,  
 furnished the  
 boards, shingles,  
 and nails at  
 his own expense.  
 In that house  
 a school for  
 boys was  
 opened in 1822,  
 one year after  
 the consecration  
 of Bishop  
 Macdonald.  
 St. Andrew's  
 College was  
 productive of  
 much good,  
 and furnished  
 two bishops  
 and twenty  
 two priests to  
 the Church in  
 Canada.

As time wore  
 on, the Catholics  
 of Prince  
 Edward Island  
 increased in  
 number and  
 in prosperity;  
 education  
 was eagerly  
 sought for,  
 and the old  
 college of St.  
 Andrew was  
 not sufficiently  
 central to be  
 accessible to  
 all. In the  
 days of Bishop  
 Macdonald it  
 had been for  
 while His  
 Lordship's  
 residence, and  
 even after he  
 removed to  
 his own house  
 it was within  
 easy distance  
 and close to  
 the chief  
 Metropolitan  
 church of the  
 diocese. But  
 when the Right  
 Reverend  
 Donald  
 Bernard  
 Macdonald  
 received the  
 mitre, a change  
 was beginning  
 to be noticeable  
 in Prince  
 Edward Island.  
 The farmers  
 were becoming  
 more prosperous,  
 and their  
 views were  
 striking out  
 in new  
 directions to  
 grapple with  
 and overcome  
 the difficulties  
 presented by  
 the "forest  
 primeval." In  
 "the forties" the  
 Irish  
 immigration  
 commenced,  
 and soon the  
 tinkling of  
 the altar bell  
 was heard in  
 Charlottetown.  
 The first Mass  
 celebrated in  
 the capital of  
 Prince Edward  
 Island was  
 offered by  
 Father  
 Luke Fitzsimons,  
 a Recollet friar.  
 In a very  
 interesting  
 article written  
 some years ago  
 by Mr. John  
 G. Frey, the U. S.  
 Vice-Consul  
 at Summerside,  
 there is a  
 graphic account  
 of this service,  
 and also of  
 the second  
 Mass there,  
 which was held  
 in a two story  
 house on Water  
 street, nearly  
 opposite to  
 the P. E. I.  
 railway station,  
 on which occasion  
 an old  
 Protestant  
 gentleman of  
 marked  
 peculiarities  
 chanced to  
 intrude. This  
 old gentleman  
 stared awhile  
 at the devout  
 congregation,  
 then walked  
 into the room  
 with his hat  
 on, whereupon  
 two stout  
 Irishmen, moving  
 forward to  
 put him out,  
 he made off,  
 as reported  
 through the  
 town that he  
 had surprised  
 a lodge of  
 Freemasons  
 in full working  
 order! From  
 this small  
 beginning the  
 Catholic  
 congregation  
 was formed;  
 it soon took  
 large proportions,  
 although chiefly  
 composed of  
 the working  
 classes—poor  
 as to this  
 world's goods.

Bishop  
 Macdonald  
 received the  
 episcopal  
 consecration  
 on the 16th  
 October, 1837,  
 and continued  
 as Bishop to  
 reside at  
 Rustico, the  
 most much-loved  
 scene of his  
 pastoral  
 labors to his  
 predeceasing  
 pastor. This,  
 however, did  
 not prevent  
 His Lordship  
 from seeing  
 that the capital  
 would one day  
 be the centre  
 of Catholicity  
 in Prince  
 Edward Island.  
 He therefore,  
 as soon as  
 possible, set  
 about furnishing  
 that city with  
 a pro-cathedral—  
 the same which  
 still does duty,  
 although in  
 every way  
 inadequate to  
 the wants of  
 the parish.  
 This church  
 completed, the  
 Bishop turned  
 his attention  
 to the educational  
 wants of the  
 diocese.

In September,  
 1854, the  
 following  
 pastoral was  
 issued:  
 Bernard  
 Donald  
 Macdonald,  
 by the grace  
 of God and  
 appointment  
 of the Holy  
 See, Bishop  
 of Charlottetown,  
 etc., etc.

To the Clergy and  
 Laity of the  
 Diocese of  
 Charlottetown:  
 DEARLY BELOVED  
 BRETHREN,—We  
 now address  
 you with an  
 affectionate  
 interest in  
 a subject which  
 must be  
 gratifying to  
 you. From the  
 time we were  
 charged with  
 the spiritual  
 care of this  
 destitute  
 diocese we  
 fully comprehended  
 that a regular  
 succession of  
 clergy could not  
 be maintained  
 without a  
 diocesan  
 seminary,  
 however  
 humble in its  
 pretensions.  
 To effect so  
 desirable an  
 object we  
 hesitated not,  
 some years  
 ago, to give  
 the savings  
 of many years,  
 being all we  
 possessed, to  
 purchase a  
 piece of land  
 in the vicinity  
 of Charlottetown,  
 on which we  
 have since  
 erected, entire  
 by means of  
 successive  
 donations  
 received from  
 the Society  
 for the  
 Propagation  
 of the Faith,  
 established in  
 France, a  
 magnificent  
 building, in  
 which it is  
 intended to  
 give a literary,  
 moral and  
 religious  
 education to  
 all who choose  
 to avail  
 themselves of  
 it. Circumstances,  
 to which we  
 need not  
 allude now,  
 prevented us  
 from, ere this,  
 putting this  
 institution  
 into active  
 operation.  
 But now,  
 considering  
 the general  
 prosperity of  
 the country,  
 the time  
 seems to have  
 arrived, that  
 we should no  
 longer be  
 faithful of  
 our diocese  
 if we neglect  
 to consider  
 as exhibiting  
 a neglect of  
 duty on our  
 part, an  
 unjustifiable  
 dilidence of  
 God's assisting  
 grace.

Written for the CATHOLIC RECORD.  
**HISTORY OF ST. DUNSTAN'S COLLEGE, CHARLOTTETOWN, WITH SOME ACCOUNT OF OLD ST. ANDREWS.**

As you are justly expected to cooperate. We, therefore, seize this occasion to announce to you that it is our intention to open the college for the reception of pupils on or before the 1st January next. We exhort you to contribute cheerfully towards its support according to your means. It is an obligation of pressing importance. Donations of any sort will be thankfully received. The ecclesiastical state, especially here, is not a profession to prepare his child, for which a parent will make extraordinary sacrifices, in the expectation that the future income will indemnify the present outlay; and the education necessary for a priest is one not to be acquired without considerable time and no small expense.

After a long continued exhortation to his people regarding the duty now devolved upon them of contributing to raise a diocesan clergy, so that their own sons might minister at their altars, the bishop concludes with the words of St. Paul: "And we have confidence concerning you in the Lord, that the things which we command, you both do and will do, and the Lord direct your hearts in the charity of God and the patience of Christ." These chap. iii. v. 4-5.

The grace of our Lord Jesus Christ be with you all. Amen.

Given at Rustico this 21st Sept. 1854. †B. D. Bishop of Charlottetown.

THOMAS FRELAN, Secretary.

It was not until the 17th January, 1855, that St. Dunstan's College was opened, with the Rev. Angus Macdonald, as rector and professor, and Mr. (afterwards Rev.) James Phelps as professor. The opening term showed a roll of eighteen students, among whom were:

Rev. Ronald Bernard Macdonald, S. J., the once popular and beloved pastor of Misconche, who at the time of his entering college was but eleven years of age.

The Rev. Donald Francis Macdonald, the present general parish priest of Souris, P. E. I.

The Rev. Nell M. Kinnon, S. J., President of St. Francis Xavier's College, New York.

The Rev. Donald James Gregory Macdonald, of St. Margaret's, Bear River, P. E. I.

The Rev. James Eneas Macdonald, of St. Joseph's de Sable and St. Anne's, Lot 65, P. E. I.

The Rev. Dugal Macdonald, of SS. Simon and Jude, Tignish, P. E. I.

The Rev. Patrick Doyle, the silver bells of whose sacerdotal jubilee are now chiming throughout his parishes at Summerside, Kincora and Cape Traverse, P. E. I.

Mr. Edwin Kelly, who died an ecclesiastic, and Mr. Henry O'Meara, the well-known Boston journalist.

The following year saw added to this band of questers of the Plerian spring: Mr. Patrick Bowers, the clever editor of the Newfoundland Colonist, to whose enterprise that isolated Province owes her first illustrated paper.

In 1859 there came to St. Dunstan's a boy, who was destined in after years to shine as a bright star in the firmament of literature—Mr. James Jeffrey Roche. Mr. Roche is best known in Prince Edward Island as Mr. John Boyle O'Reilly's assistant in the editing of the Boston Pilot, but out in the great world, where men and matters are thoroughly lifted, and where neither local prejudice nor partisanship has any place, the gifted author of "Bonnie and Sadie's" shines with a brilliancy all his own, and amid the most exclusive literary circles of unapproachable Boston. He holds a high rank, and his acquaintance is eagerly sought after.

In 1860 the name of Stephen O'Meara was inscribed on the roll of St. Dunstan's. Mr. O'Meara is to day secretary of the Associated Press of Massachusetts.

On the 12th December, 1862, there arrived at St. Dunstan's one of the most distinguished of our countrymen, a man whose name and whose influence are felt in the most remote parts of the world. He was the Honorable William Wilfrid Sullivan, to day Premier and Attorney-General of Prince Edward Island, and a pupil at St. Dunstan's.

Judge Kelly, of Summerside, is also one of the alumni of St. Dunstan's; so also Mr. A. B. Marbuton, barrister, of Charlottetown, and his distinguished brothers.

That the ever-increasing number of successful young Catholics in Prince Edward Island, who are priests, lawyers, doctors and merchants, draw their knowledge from this fountain, goes without saying.

In the year 1868 '9, the Rev. Father Nolin, O. M. I., of Ottawa, was on the teaching staff of St. Dunstan's.

At the commencement of the scholastic term in the autumn of 1869, Monsignor Macdonald, now of St. Andrew's, succeeded the Rev. Angus Macdonald as rector, with Mr. John Cavan, of Edinburgh, as head professor.

In 1872, a year after the return of the Rev. Cornelius O'Brien from Rome, he was appointed head professor, a position which he relinquished to take charge of St. Mary's mission, Indian River.

In 1880 His Lordship Bishop McIntyre, who, in succeeding to the diocese of Charlottetown, had inherited his predecessor's love and solicitude for St. Dunstan's College, decided to put that institution on a different footing, and with that intent called the Fathers of the Society of Jesus to his aid. In September, 1880, Rev. Father George Kenny, S. J., took possession as President, having under him Rev. Father Frank Ryan, S. J., Rev. William Gagnier, S. J., and two other scholastics as professors, and Rev. Father Plante, S. J., as Father minister.

This arrangement held but for a year. Owing to the arising of unforeseen difficulties, the agreement between the bishop and Jesuits was cancelled, and the latter returned to Montreal.

In September, 1881, St. Dunstan's opened with Rev. John Chalson, D. D., as rector. When in 1882 Dr. Chalson succeeded Archbishop O'Brien in the pastorate of Indian River, he was replaced at St. Dunstan's by the late Rev. William Grant, D. D. In 1883 Dr. Grant's health commenced to give way, and he retired from active work, and was succeeded in the rectorship of St. Dunstan's College by the Reverend James Charles Macdonald, who had been for many years in charge of the mission of Georgetown. It was a very sad day for Catholics of Georgetown when they first

learned that their beloved pastor was to leave them, and the sacrifice for "Father Charles" was equally great. But the call was in the voice of duty, and the man of duty obeyed. From the day upon which the present rector took the college in hand it has been steadily prosperous. There is now a staff of eight professors, the chief of whom is Rev. John Alexander Macdonald, and an average attendance of between fifty and sixty boarders. The number of day scholars is in proportion small on account of the distance from the city. It is not necessary to have a very long purse in order to send your sons to St. Dunstan's College. Board, tuition, bed, bedding, washing and medical attendance are all included in the modest sum of one hundred and twelve dollars per annum.

Quite a feature is the commercial course, which is eminently practical and conducted on the most approved modern principles. Science, mathematics, and mental philosophy are also taught. In fact to the feminine, and therefore usually untutored mind, the list of "branches" included is positively appalling, and it is a treat to turn from them to the amusements which are by no means neglected. Chief of these is football, then cricket, for which St. Dunstan's boys have always been famous; in both of these games the St. Dunstan team have won laurels over in Nova Scotia. Base ball is also a favorite game. Then the bad—the five new bands that have lately been started under such happy auspices. The college glee club is well known in musical circles. The two literary societies, that of St. Thomas for the English boys, and that of Notre Dame de L'Assomption for the French ones, also do good work.

The college stands about a mile and a half from the city, surrounded by its 250 acres of land; around it are blooming gardens and fruitful orchards, spacious playgrounds, a fine farm, and from all directions blow fresh breezes straight from the gulf.

The building itself was originally built of wood, but was afterwards encased in brick, by Bishop McIntyre. This was His Lordship's first undertaking after his consecration. To assist in defraying the very considerable cost of the brick overlaying, the Sisters of the Congregation of Notre Dame held a bazaar in the college on the 8th July, 1863.

This was the first Catholic bazaar ever held in the diocese. It was very successful, for over £550 were realized.

St. Dunstan's has been the scene of many an event, both sad and festive. Within its walls, on the 30th December, 1859, the devoted Bishop Macdonald breathed his last. Within its walls on the 12th August, 1855, was held the magnificent banquet which Bishop McIntyre gave to the bishops, priests and laity on the occasion of His Lordship's silver jubilee. Here, too, in the long summer of 1857, when the boys were scattered to their homes and a great quiet reign throughout the diocese of St. Dunstan's, the priests of the diocese assembled to listen to the preaching of some holy religious and to commune with their own hearts and with God. But it is very silent in those solemn days of retreat, and voices are lost in the echoes of the long-deserted corridors, and the quiet is somewhat oppressive. The first week of September brings a change—boys swarm from all directions—big boys, little boys, middle-sized boys; boys from Cape Breton, and Halifax and Chatham; French boys, Irish boys, Scotch boys; boys who are homesick, boys who are ambitious, boys who are idle and boys who are industrious; boys who aspire to the learned professions; and best of all, boys who are "called of God, as was Aaron," and who humbly and prayerfully hope to follow Christ in the path of the holy priesthood, and so we leave them, confident that a college which has already turned out so many eminent and successful men, may do great things in the fair future open before it.

A. M. P.

Stop that cough, by the use of Ayer's Cherry Pectoral, the best specific for all throat and lung diseases. It will allay inflammation, aid respiration, and strengthen the vocal organs. Ayer's Almonds are free to all. Ask for one.

Cholera morbus, cramps and kindred complaints annually made their appearance at the same time as the hot weather, green fruit, cucumbers, melons, etc., and many persons are debarred from eating these tempting fruits, but they need not abstain if they have Dr. K. D. Kellogg's Dysentery Cordial, and take a few drops in water. It cures the cramps and cholera in a remarkable manner, and is sure to check every disturbance of the bowels.

"A Severe Attack.

"I never felt better in my life than I have since taking Burdock Blood Bitters. I had a severe bilious attack; I could not eat for several days, and was unable to work. One bottle cured me." John M. Richards, St. Tara, Ont. For all bilious troubles use B. B. B.

A DINNER PILE.—Many persons suffer excruciating agony after partaking of a hearty dinner. The food partaken of is like a ball of lead upon the stomach, and instead of being a healthy nutriment it becomes a poison to the system. Dr. Parmentier's Vegetable Pills are wonderful correctives of such troubles. They correct acidity, open the secretions and convert the food partaken of into healthy nutriment. They are just the medicine to take if troubled with indigestion or dyspepsia.

A Hint to Housekeepers.

Mrs. Robert Williamson, of Glenora, Parry Sound, Ont., says, "I could not keep house without Haggard's Yellow Oil at hand. I have used it in my family for cramp, sore throat, and a cut foot, and can highly recommend it to everybody."

Amos Hudgin, Toronto, writes: "I have been a sufferer from dyspepsia for the past six years. All the remedies I tried proved useless, until Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure was brought under my notice. I have used two bottles with the best results, and can with confidence recommend it to those afflicted in like manner."

A Lucky Escape.

"For six years I suffered with my throat and enlarged tonsils. I was very weak; I doctored four years and had advice from three doctors; they said I would have to undergo an operation. I tried B. B. B. Instead. One bottle cured me." M. A. Squeel, Raglan, Ont.

**To Save Life**  
 Frequently requires prompt action. An hour's delay waiting for the doctor may be attended with serious consequences, especially in cases of Croup, Pneumonia, and other throat and lung troubles. Hence, no family should be without a bottle of Ayer's Cherry Pectoral, which has proved itself, in thousands of cases, the best Emergency Medicine ever discovered. It gives prompt relief and prepares the way for a thorough cure, which is certain to be effected by its continued use.

S. H. Latimer, M. D., M. Vernon, Ga., says: "I have found Ayer's Cherry Pectoral a perfect cure for Croup in all cases. I have known the worst cases relieved in a very short time by its use; and I advise all families to use it in sudden emergencies, for croup, croup, &c."

A. J. Edison, M. D., Middletown, Tenn., says: "I have used Ayer's Cherry Pectoral with the best effect in my practice. This wonderful preparation once saved my life. I had a constant cough, night sweats, was greatly reduced in flesh, and given up by my physician. One bottle and a half of the Pectoral cured me."

"I cannot say enough in praise of Ayer's Cherry Pectoral," writes E. E. Brazdon, of Palestine, Texas, "believing as I do that, but for its use, I should long since have died."

**Ayer's Cherry Pectoral,**  
 PREPARED BY  
 Dr. J. C. Ayer & Co., Lowell, Mass.  
 Sold by all Druggists. Price 25¢ per bottle, 50¢ per six bottles, \$2.50.

**Allen's Lung Balsam**  
 THE REMEDY FOR CURING  
**CONSUMPTION, COUGHS, COLDS, ASTHMA, CROUP,**  
 ALL DISEASES OF THE THROAT, LUNGS AND PULMONARY ORGANS.  
 BY ITS FAITHFUL USE  
**CONSUMPTION HAS BEEN CURED**  
 When other Remedies and Physicians have failed to effect a cure.  
 Recommended by PHYSICIANS, MINISTERS, AND NURSES in Great Britain, France, and all other parts of the world.  
 AS AN EXPECTORANT IT HAS NO EQUAL.  
 It is harmless to the Most Delicate Child.  
 It contains no OPIUM in any form.

PRICE 25c, 50c and \$1.00 PER BOTTLE.  
**DAVIS & LAWRENCE CO. (Limited),**  
 General Agents, MONTREAL.

**Campbell's Cathartic Compound (Liquid.)**  
 Note.—This favorite medicine is put up in oval bottles holding three ounces each, with the name blown in the glass, and the name of the inventor, S. R. Campbell, in red ink across the face of the label. Beware of imitations, refuse all substitutes, and you will not be disappointed.

**Campbell's Cathartic Compound**  
 Cures Chronic Constipation, Costiveness, and all Complaints arising from a disordered state of the Liver, Stomach and Bowels, such as Dyspepsia or Indigestion, Bilious Affections, Headache, Heartburn, Acidity of the Stomach, Rheumatism, Loss of Appetite, Gravel, Nervous Debility, Nausea, or Vomiting, &c., &c.  
 Price 25 Cents per Bottle.  
 PREPARED ONLY BY  
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 MONTREAL.

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**UNDERTAKER, ETC.**  
 The only house in the city having a Children's Mourning Carriage. First-class Hearse for hire. 302 King street, London, Ontario.

**Electricity, Mollere Baths & Sulphur Saline Baths**  
**CURE OF ALL NERVOUS DISEASES.**  
**J. G. WILSON, ELECTROPATHIST,**  
 820 Dundas Street  
**TO THE CLERGY.**  
 The Clergy of Western Ontario will be glad to learn that Wilson Bros., General Grocers, of London, have now in stock a large quantity of Mollere Baths, whose purity and genuineness is guaranteed. 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 water for altar use.

**ECHEMANN & WILL'S**  
**BEE'S-WAX ALTAR-CANDLES**  
 With Self-Fitting Base.  
 To the Rev. Clergy and Religious:

For thirty-three years we have made a specialty of manufacturing BEE'S-WAX ALTAR-CANDLES for altar use, and in this long time various improvements in the production of these goods have enabled us to reduce the price, so that now it is within the reach of our dealer for the poorest parish.

In all a time nothing has met with such a degree of success as our candles with

**SELF-FITTING BASE.**  
 The saving in time and trouble to properly fit a candle into a socket, which may be added the fact that

**The Candle can be Burned to the Very End,**  
 thus avoiding CONSIDERABLE WASTE, has met with such general favor that we have concluded to make our BEE'S-WAX ALTAR-CANDLES with the same improvement and in all sizes, viz: 2, 3, 4, 5 and 6.

The advantage in this style of Candle over the ordinary shape consists in its tapering base, which is so graduated as to fit any approximate candle-socket.

Without cutting or Papering the Base. They are securely packed in 6-lb. paper boxes, and we guarantee safe arrival.

They are made by Echemann & Will's Altar Brand Self-Fitting

**BEE'S-WAX CANDLES,**  
 and take no substitutes. If not kept in stock, send for our prices.

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 SYRACUSE, N. Y.

**ACADEMY OF THE SACRED HEART**  
 Conducted by the Ladies of the Sacred Heart, London, Ont. Locality unrivaled for healthiness offering peculiar advantages to pupils even of delicate constitution. Air, bracing, water pure and food wholesome. Extensive grounds afford every facility for the enjoyment of invigorating exercise. System of education thorough and practical. Educational advances unsurpassed.

French is taught, free of charge, not only in class, but practically in the parlors. The Library contains a choice and standard works. Literary reunions are held monthly. Vocal and Instrumental Music form a prominent feature. Musical Soirees take place weekly, elevating taste, lending improvement and inspiring self-possession. Special attention is paid to promote physical and intellectual development, habits of neatness and economy, with refinement of manners. Terms can be obtained on application to the Lady Superior.

**CONVENT OF OUR LADY OF LAKE**  
 Huron, Huron, Ont.—This institution offers every advantage to young ladies who wish to receive a solid, useful and refined education. Particular attention is paid to vocal and instrumental music. Studies will be resumed on Monday, Sept. 1st. Board and tuition moderate. For further particulars apply to MOTHER SUPERIOR, Box 363.

**ST. MARY'S ACADEMY, WINDSOR, ONTARIO**—This institution is pleasantly located in the town of Windsor, opposite Detroit, and combines in its system of education, the best facilities for acquiring the French language, with thoroughness in the rudiments, as well as the higher English branches. Terms: For day session, \$100 (in Canadian currency); Board and tuition, \$100; Drawing and painting, \$15; Red Wax, \$10; Music, \$20; Private room, \$20. For further particulars apply to MOTHER SUPERIOR, Box 363.

**USELINE ACADEMY, CHATHAM, ONTARIO**—Under the care of the Ursuline Ladies. 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 improvements. The hot water system of heating has been introduced with success. The grounds are extensive, including lawns, gardens, orchards, etc., etc. The system of education embraces every branch of polite and useful information, including French language, Plain Sewing, Fancy Work, Embroidery, and other useful occupations, etc., etc. are taught free of charge. Board and tuition, \$100; Music, \$20; Drawing and painting, \$15; Red Wax, \$10; Private room, \$20. For further particulars address, MOTHER SUPERIOR, Box 363.

**ASSUMPTION COLLEGE, SANDWICH, ONTARIO**—The Studies embrace the Classical and Commercial Courses, French (including all ordinary expenses), Canada money, \$100 per annum. For full particulars apply to REV. DENIS O'CONNOR, President, 45-1/2

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 Office, Dundas Street, four doors east of Huron. Vitrified air administered for the painful extraction of teeth.

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 Glass, Paints, Oils, etc., at bottom prices. Barb Wire and Buck Thorn Fencing. Nos. 11 and 12 Anson street and Butcher's Pliers for Russell's Patent.

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**ERNST GIRARDOT & Co**  
**PIRE NATIVE WINES.**  
 Altar Wine specialty. Only Native Altar Wine used and recommended by His Eminence Cardinal Tachon. Specially recommended and used by Rev. Archbishops Lynch and Bishop Walsh.  
 We also make the best Native Claret in the market.  
 Send for prices and circular.

London, Sept. 15th, 1887.  
 The Messrs. Ernst Girardot & Co., of Sandwich, being good practical Catholics, are so convinced of the purity and excellence of their wine, that they are prepared to recommend it for altar use in the Holy sacrifice of the Mass in pure and unadulterated form. Therefore, by their present recommendation it for altar use to the clergy of our diocese.  
 JOHN WALSH, Bp. of London.

**SCHOOL FURNITURE**  
 The Bennett Furnishing Co., of London, Ont., make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic Clergy of Canada are respectfully invited to send for catalogues and prices before awarding contracts. We have lately put in a complete set of Pews in the Brandon Catholic Church, and for many years past have been favored with contracts from a number of the Clergy in other parts of Ontario, in all cases most entire satisfaction having been expressed in regard to quality of work, lowness of price, and quickness of execution. We have been the increase of business in this special line that we found it necessary some time since to establish a new and better manufacturing Pews for New Choro in that country and therefore, by their present recommendation it for altar use to the clergy of our diocese.  
 JOHN WALSH, Bp. of London.

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**NORMA**  
**THE BEST.**

**BECKMANN & WILL'S**  
 BEE'S-WAX ALTAR-CANDLES  
 With Self-Fitting Base.  
 To the Rev. Clergy and Religious:

For thirty-three years we have made a specialty of manufacturing BEE'S-WAX ALTAR-CANDLES for altar use, and in this long time various improvements in the production of these goods have enabled us to reduce the price, so that now it is within the reach of our dealer for the poorest parish.

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 Finest Grade of Bells, Cast Iron, Brass, and Steel. Also, Castings, Moulds, and Patterns. Catalogue with prices on application. Send for price and catalogue. H. McShane & Co., Bell Foundry, 100 St. George Street, Montreal, P. Q.

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 Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, and Fire Bells. Full Catalogue with prices on application. Send for price and catalogue. H. McShane & Co., Bell Foundry, 100 St. George Street, Montreal, P. Q.

**VANOUZEN & TIFF, Cincinnati, O.**

