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FOR THE WEEK ENDING SATURDAY, NOV. 28, 1885.

NO. 372

R. J. Cartwright, which appears in another column. The expressions given utterance to were heartily cheered.

annexed resolution:

"Resolved, That this meeting heartily endorses the sentiments conveyed to the foot of the Throne by the address to Her Majesty proposed on the 20th April, 1882, by the Hon. Mr. Costigan, now Minister of Inland Revenue and member of the Queen's Privy Council for Canada, in which, among other things, the hope was expressed

"That as Canada and its inhabitants had prospered exceedingly under a

had prospered exceedingly under a federal system, allowing to each province of the Dominion considerable powers of self-government, some means (all due provision being made for the maintenprovision being made for the mainten-ance of the integrity of the empire and the rights of the minority) might be found of meeting the expressed desire of the Irish people, so that Ireland might become a source of strength to the empire and that the Irish people, at home and abroad, might feel the same pride in the greatness of Her Majesty's empire, the same veneration for the justice of her rule, and the same devo-tion to and affection for our common flag tion to and affection for our common flag
as are new felt by all classes of the Canadian people.
"And this meeting, adhering to the

while firmly opposed to any movement looking to the disintegration of the British Empire, extends an expression

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Home Rule, and declared that the con-cession of this right by England would redound to the advantage of Ireland, of Canada and of the Empire. (Cheers). Without committing himself to the ster-eotyped phraseology of the day, which affirms in unqualified form the inherent right of every country to make its own laws, he laid down the fundamental truth, applicable alike to all countries and peoples, whether they be independent and dominant or annexed and subenacted in a foreign court and proclaimed enacted in a foreign court and proclaimed under seal and sanction of a foreign sovereign, should be formulated upon the lines of the people's wants; their whole purpose should be the internal peace and external security of the people, paternal guidance and encouragement of individual energy for the development of national resources. opment of national resources, and a steady pursuit of the nation's legitimate aspirations for intellectual, industrial, social and political advancement. (Applause). Whence it follows, as an immediate corollary, that law, which constitutes the organism of society, should be framed under direction of the delibbe framed under direction of the delib-erate counsel of fit and proper persons recognized by the people as their wisest and best and practically experienced representatives for the exposition of their needs and grievances in the legis-lative chamber of the Sovereign. This applies equally to Greek and Barbarian, Jew and Christian, Englishman and Irish-man to Cosser's subjects in the city of man, to Cæsar's subjects in the city of the Cæsar's and to Cæsar's subjects in distant lands encoained to his throne by links of steel. (Applause). He laid down this other fundamental truth, that the sovereign, whether domestic or foreign, is bound by the ordinance of the
Supreme Ruler of Kings and peoples to
keep in view the good of the people, as
the sole end of all legislation, in so much the cordial concurrence of the Garrison Party, who pretended to speak also in the name of Ireland? Poor Ireland was that, should this end be clearly dis-regarded, the Royal enactments are null and void, and cannot possess the force of law to bind the human conscience. The Bishop challenged all the enemies of Ireland, and all the anti-Irish professors of jurisprudence in England or against itself. of Ireland, and all the anti-Irish professors of jurisprudence in England or elsewhere, to contravene these principles. In fact they are the foreground of British liberty, set forth in the great Charter, which denies to the Sovereign the right to enact laws for the realm, except by and with the advice of the

eighty-five years' experience has proved Westminster to be incapable of doing, utterance to were heartily cheered.

Ex.-Ald. McGuire than advanced to the front and read for Bishop Cleary the regarding Ireland's purely domestic affairs, as distinguished from Imperial matters, through an Irish Parliament, qualified alone to give such advice intelligently and usefully and in a manner conducive to Her Majesty's credit and Ireland's benefit, because they alone have practical acquaintance with the condition of the country, and the relations of class with class, and are chosen by the community at large, and invested with the preatige of public confidence, as fit expositors of the evils to be remedied and the remedies to be applied. (Great cheering). This is what is termed Home Rule. It is what Canada happily enjoys for her own benefit and the peace of the Empire. (Cheers). Is there disloyalty in asking the British Parliament to concede it to Ireland! God forbid that they should seek to encroach by the smallest tittle upon the rights of Her Majesty, or anywise detract from her authority, her royal style and dignity and prerogative. (Applause). They ask only to be allowed to speak to their Queen through their chosen spokesman in reference to their domestic wants, and ask Her Majesty to sanction the legislative remedies they shall recommend to her. (Cheers). It is a simple case of restitution. The Bishop did not think it necessary to point out to this intelligent audience the whole series of nefarious proceedings whereby Lord Castlereagh with dagger in one hand and gold in the other, induced a small majority of the Irish members to commit national suicide by accepting the Act of Union. The Union was a legal mockery, entitled of itself to no respect from Irishmen and attack.

British Empire, extends an expression of hearty sympathy to the Irish people in their constitutional struggle for a just measure of local self: government."

The Bishop, on rising to speak, was greeted with loud applause. As an Irish man by blood and birth; as a citizen of this Dominion by adoption; as a loyal subject of Her Most Gracious Majesty, Queen of Great Britain and Ireland, he proposed the resolution which had been affirmed already in all its substantial parts by the Parliament of Canada with significant unanimity and solemnity of circumstance in sight of the civilized world. It asserted Ireland's right to truth, never through fear or favor, betrayed the truth and once they spoke the truth never took it back. But, even though Castlereagh were a saint enrolled among the canonized, (laughter) the system enacted by the Union is a travesty on the representative form of government guaranteed by the British Constitution; it is a blind drawn between the Queen and her faithful Irish subjects, to prevent Her Majesty from constitutionally ascertaining the true condition of the country and the methods of equitable legislation. Of the 630 members of Parliament in Westminster 105 are nominally from Ireland, that is, about one-sixth of the assembly. Practically, however, the Irish people have only 46 representatives, or theread being filled by her bitterest enemies, the representatives of the English garrison in Ireland, the men of blood and spoliation and the properties of the seats nominally assigned to Ireland being filled by her bitterest enemies, the representatives of the English garrison in Ireland, the men of blood and spoliation and paperal laws and traditional hatrand at the minster 105 are nominally from Ireland, that is, about one-sixth of the assembly. Practically, however, the Irish people have only 46 representatives, or thereabouts, the majority of the seats nominally assigned to Ireland being filled by her bitterest enemies, the representatives of the English garrison in Ireland, the men of blood and spoliation and penal laws and traditional hatred of the Irish race. This result has been invariably brought about by the gerrymandering of the constituencies, much more by the artfully arranged property qualification which has hitherto excluded three-fourths of the Catholic people from the tion which has hitherto excluded threefourths of the Catholic people from the
right of suffrage; and finally by the
power of eviction and confiscation, equivlatent to the power of life and death,
the vested by law in the landlords, and employed by them as a weapon of most
potent intimidation, to coerce the farmers into voting for the landlord's
nominees in opposition to their
conscience, and the interest of their
class. Even the ballot, recently introduced, is not sufficient protection
against this terrorism. What could 46
t Irish members effect in a House where
they are only one to thirteen, and

ever made to appear as a house divided

shown to her representatives, except when the balance of parties rendered

their vote casually important and worth

No consideration was

Houses of Parliament, (Cheers). Now, shall any man, who is not a fit subject for the Asylum or Penitentiary, undertake to Westminster. But still Ireland shall remain the Asylum or Penitentiary, undertake to Westminster. But still Ireland shall remain the party conflicts in Westminster, and finally sent up to the Taroe by a majority of English, Scotch and Welsh members, most of whom noncern for her interests, except so far as majority of English, Scotch and Welsh members, most of whom noncern for her interests, except so far sentation of all classes of citizens in attendance. It was shortly after 5 o'clock when Hon. Dr. Sullivan was nommated as chairman and proceeded to state the objects of the meeting. Surrounding the chairman were the following: Bishop Cleary, Fathers Tholey, Kelly, Twomey and McGrath, Alda, Harty, McDermott, Bermingham, T. H. McGuire, Q. C., Mesars, John Baker, B. O'Byrne, J. Walsh, W. Power, T. Cavanagh, John Smith, J. McManus, P. Browne, R. J. dardiner, B. Leahy, A. Hanley, O, Tierney, H. Hayden, and J. J. Behan, The chairman hoped that the efforts of Ireland since the previous ciphteen relations of her americal, social and political, shall be unrepresented in the Parliament, of only an eighth of the population, shall it be alleged that Ire-distributions of her americal, social and political, shall be unrepresented in the Parliament, although it was then the amazing improvements effected in every department of the revisual of her native Parliament with the amazing improvements effected in every department of the revisual of her native Parliament, although it was then the reliand in the shall be framed for her governments of her matter provided the previous conditions and industrial, social, and industrial, social and political, shall be unrepresented in the Parliament, although it was then the population, shall it be alleged that Ire-distribution of her people' (Cheers). The whole substance of her country with the parliament with the revisual of her matter a lease that the sound of the prev of Ireland? It has been said that the sons of Erin have as much representation, and as much chance of fair play, as Scotland or Wales. But it is not so. Scotland or Wales. But it is not so. Scotland had unity with England; she entered the alliance of her own free will, and had ever since been favored and petted and pampered, sometimes after a fashion directly injurious to Ireland. Wales was too stupid to offer resistance. (laughter.) Ireland refused to enter the alliance. She held by her own nationality, and shall never yield her right to be a distinct nation, living by her own life. (Great cheers). Holding up his hand and looking upwards, the Bishop said that, with the blessing of God Almighty Ireland would never have a national unity with England or any other nation. (Loud applause.) The foundations of the earth shall give way, the sun shall lose its light, and the moon shall be turned into blood; but Ireland shall never renounce her nationhood—one blood, one race, one religion, one history of joys and sorrows, and noblest sacrificas. into blood; but Ireland shall never renounce her nationhood—one blood,
one race, one religion, one history of
joys and sorrows, and noblest sacrifices,
of literary glory followed by political
darkness, one everlastingly (cheering).
They would never be separated, never
identified with any other nation. "We
are one nation," he exclaimed, "and can
be nothing else." The audience cheered
vociferously. The speaker, in emphatic or nothing else. The audience cheered vooiferously. The speaker, in emphatic tones, pointed out the chasm between Ireland and England because of antagon Ireland and England because of antagonism of race, antagonism of religion and antagonism of interests. The Sovereign shall, he hoped and prayed, be ever the Sovereign of both peoples; but with equal tervor did he hope and pray that, with unity of Empire and unity of Throne, there shall ever co exist the duality of nations, the duality of kingdoms, the duality of Parliaments, Great Britain and Ireland, bound together by the golden link of the Crown, each pursuing its own destiny in concord with the other. (Great applause) The antagon Holy Isle, in the dismantled cathedrals and abbeys, the sanctuaries of learning and piety which constituted the former glory of the Irish race, the centres of European civilization, which even in their ruined condition to day proclaim from tower and transept, arch and traceried window the richness of piety and art that distinguished the Irish Church in the Middle ages. Yet not in parchments and ruined walls is the record of ments and ruined walls is the re England's dire persecution of Ireland's faith most vividly and enduringly preserved. It is in the hearts and memories served. It is in the hearts and memories of the people. Every city and town and hamlet, every knoll and dell in the four hamlet, every knoll and dell in the lour provinces retains the tradition of altars desecrated, of sacrilegious profanations of things most holy, of the murders and the brutal outrages perpetrated in the name of English civilization upon Irename of English civilization upon fre-land's priests and other holy ones of her children. You cannot obliterate such traditions as these from a nation's mem-ory. They shall continue to be trans-mitted from sire to son, and shall per-petuate the chasm between nation and nation, between the conqueror and the

nation, between the conqueror and the

conquered, the oppressor and the oppressed, the family who drew blood and the family whose blood has been

drawn. (Cheering). No, it never can be that Ireland should merge her national life in that of England and form with her a political unit. (Loud applause.) How could Ireland expect the voice of her

impossible for political or national unity to exist between two peoples divided by such terrible memories of wrong, and such opposite ideas of religion and right. They could never agree as to what constitutes the public good, which is the groundwork of legislation. Here, indeed, in Canada the sons of England and Ireland can shake hands with one another, forgetting the past in the progress and prosperity of this beautiful land of their common adoption (Suiting the action to the word, the beautiful land of their common adoption (Suiting the action to the word, the Bishop amid tremendous applause, called up Captain Gaskin and shook him by the hand). Here men have not spilled one another's blood for the ascendancy of race or religion, nor have they confiscated the property of any nationality. This is a free land, where men are free to love each other. (Cheers). After paying a high tribute to English statesmen in general, as men of high honor and truth and patriotism, the Bishop praised Mr. Gladstone for his possession of these qualities in an eminent degree, combined with intellectual brightness unsurpassed by any other man on the earth, and he said that Mr. Gladstone and several high English Statesmen would like to efface the memories of all hilated Irish manufactures, jest Treiand's goods should get a preference in foreign markets or compete successfully with her's at home. Is it to be supposed that an assembly consisting chiefly of sons and brothers of English shopkeepers, shall show the wavenucled macroanimity of submitthe unexampled magnanimity of submit-ting to the demand of a handful of Irish ting to the demand of a handful of Irish members for the re-establishment of those Irish industries on a footing of perfect equality with their own, or on the principle of protection for a period sufficient to enable them to develop into equal power of production and equal facilities of profitable sale? The speaker next referred to the iniquitous land laws made for Ireland by the British Parliament, and said that, notwithsta, ding the amendfor Ireland by the British Parliament, and said that, notwithsta.ding the amendments made in them by Mr. Gladstone, they are still so unjust and oppressive that no people on earth would bear with them, except the Irish. Landlords even to-day possess the power to evict the honest and industrious farmers from their holdings if they fall to aven impossible. holdings if they fail to pay an impossible rent, and this cruel proceeding goes on every week in the year. Let the land produce a good or a bad crop, the landlord insists on getting a country. nsists on getting an enormous rent, such as, even when the seasons are most favor-able and crops are abundant, leaves the farmer without sufficient to feed and clothe himself and his family with decency. Farmers who hold leases made when prices of agricultural produce were at the highest are held bound to those leases at this very day when American and Australian competition have brought down the prices to half and, in regard of some products, to a third of what they were valued a few years ago. And if the poor farmer be not able to meet that unreasonable demand, the landlord casts him out of house and home and turns him adrift upon the world. The Pickers out of house and home and turns him adrift upon the world. The Bishop touched upon the Educational laws enacted by England against Ireland and the patent wrong that is done to Irish youth intellectually and morally by excluding them from participation in the endowments bequeathed by their Catholic forefathers for their benefit. He dwelt upon the shameful unfairness of the conditions of University Elucation as regulated by the law enacted only four or five years ago. Thus the antagonism of interests, more enduring than those of interests, more enduring than those of race or religion, must render it always impossible for the two nations to constitute one political unit organized by the laws framed by their representatives in Westminster. If Home Rule be not Westminster. If Home Rule be not given to Ireland, for the management of or own internal affairs, it is folly to talk to her of representative government, of respect for London made law, of the burial of ancient animosities and the future amity of the nations. One nation they never can be. One Parliament can they never can be. One Parliament can never represent the rights of both. One code of agricultural, commercial and industrial laws cannot be the expression of justice to both. Let each nation address the Sovereign through its own Parliament and obtain the Royal sanction for its proper domestic regulations, and then, but not otherwise, shall there be an end of the seven hundred years' war between England and Ireland. (Great applause). The Bishop in conclusion desired to say one word about the shibboleth of Imperial disintegration. He asked why should Ireland's control of her own domestic affairs involve disintegration of the Empire, whereas the same concession Empire, whereas the same concession made to Canada and Australia, so far from made to Canada and Australia, so far from disintegrating, had confessedly aided in consolutating the Empire? If Home Rule did not weaken the bonds of Imperial unity in the remotest parts of the body politic, why should it effect organic dissolution in close proximity to the seat of life? If the colonies that could not be reached by military or naval forces, without delay of weeks and months, in the event of rebellions disturbance, may be

event of rebellious disturbance, may be safely entrusted with Home Rule, why should there be special dread of Ireland, whose garrisons shall be manned by Bri-

meant separation. He did not mind what newspapers and the lower class of political agitators say upon the subject. They but echo the interested clamours of a party and propagate a senseless cry. But Mr. and propagate a senseless cry. But Mr. Gladstone, Lord Salisbury and the great statesmen of England would not utter such a falsebood. He told an amusing story illustrative of the readiness of polistory illustrative of the readiness of politicians to abandon this cry of disintegration when it becomes their interest to do so, and, in proof of the dispelief in the theory of disintegration on the part of Euglish statesmen, he called attention to the answer given by Mr. Gladstone and his Cabinet to the Costigon Resolutions in April, 1882. Nothing was more strictly logical than the series of reasons set forth in those resolutions for Canada's appeal on behalf of Home Rule for Ireland—that the Irish race are a large element of the Canadian people; that they number many millions in the neighbouring Republic, where feeling is intensely ing Republic, where feeling is intensely agitated by the complaints of the Irish in Ireland; that Canada is gravely concerned for the maintenance of peaceful relations with the Republic and its Irish population, and is disturbed by their disturbance; that Canada is a member of the British Empire, and earnestly desires to see peace established between all its provinces and races; that Canada experiences great ben efit from the enjoyment of Home Rule, and would be glad to see Ireland participate in its advantages, if England partici-pate in its advantages, if England could see its way to conceding it. Never was a State Paper more logically and forcibly, yet respectfully, prepared. Nevertheless Mr. Gladstone's Cabinet, feeling all its force of argument, and havteeling all its force of argument, and having no solid ground on which to rest its rejection, thought fit to zend back the message, unworthy of Her Majesty's responsible Ministers, that they "did not want Canada's advice;" as though, forsooth, the Canadian Parliament had no right to address the crown or the Legislature of England on such topics. What the Bishon wished to emphasize was simply ture of England on such topics. What the Bishop wished to emphasize was simply this: Never would Mr. Gladstone and his Cabinet have taken refuge in this paltry pretence before the civilized world, if they thought they could with truth have sent back to Canada this effective reply: "Gentlemen of the House of Commons in Canada, your appeal for Home Rule in Ireland is a plea for disintegration of the British Empire and Her Majesty's Government cannot listen to it." The Bishop retired amidst cheers and applause again and again rejected.

applause again and again repeated.

Ald, McDermott seconded the resolu-

AN ORANGEMAN TAKES THE FLOOR Senator Sullivan was about putting the resolution when Capt. Gaskin arose and started for the platform amid a storm of hisses and cheers. He said he had a resolution to present, and stutteringly declared that Canada had nothing of the meeting was to do away with the harmony and good feeling which had hitherto existed in Canada. Home Rule, to his mind, was but the entering of the wedge for something else, independence. There were cries of "No, no," and several old men, becoming demonstrative, shouted at the speaker and caused considerable excitement. The chairman and others endeavored to residerable these siderable excitement. The chairman and others endeavored to pacify the men, but for a long time low murmurings could be heard. Several women retired at the same time. The speaker proceeded to read from a paper that Parnell desired dismemberment when Dr. Sullivan interrupted and asked if he (G) knew what Parnell had ead. knew what Parnell had said. Capt. Gaskin said he didn't, but he took the papers, and if they were untrue there was a law to punish the publishers (Cheers). He declared that the sending of money to aid in the struggle was a treasonable act. (Cheers and hisses. They should do nothing to aid in the dis-memberment of the empire. His reso-

lution read as follows:
"That this meeting of the citizens of Kingston, convened for the purpose of expressing sympathy with the people of Ireland in their struggle for constituthonal liberty, wish to put on record their great desire to see Ireland brought to a condition in which harmony and loyalty to constituted authority would prevail. But we do not consider it a prevail. But we do not consider it a wise plan to raise money to carry for ward the present agitation, as we consider that the men at the front of the sider that the men at the front of the present agitation have no desire to see a settlement take place, seeing that it is a matter of history that the late Premier of England, the Hon. Mr. Gladstone, has over and over again intimated to Mr. Parnell his desire to have him place their wants in a concise, practical form, and he was prepared to do all in his power for them within the bounds of the British constitution, and Lord Salisbury, the head of the present government, has intimated much the same thing.

"And seeing that Mr. Papnell's late utterances indicate that he is following on a line which means the dismemberment of the British Empire, this meeting

ment of the British Empire, this meeting is of opinion that it would be assisting a treasonable object to countenance the present agitation until the leaders nothing which would lead towards the dismemberment of the British Empire."

DR. MACKENZIE AS SECONDER. Dr. Mackenzie next appeared on the ostrum and regretted that Bishop Cleary had not given a concise definition of Home Rule. Parnell had also never defined it, though repeatedly asked to do so. What was the Nationalists policy? "Do they want National policy like we have?" (Loud cries of yes! like we have?" (Loud cries of yes! yes!)
He would like to know how far Home
Rule would go. He would like to see the antagonisms between England and Ire land bridged over, but he was sorry to hear His Lordship say that England and Ireland could never be a unit. He retired amid an uproar. He came out of the amid an uproar. He came out of the doorway next the stage, but had not reached his seat when T. L. Snook was seen to dash up the aisle amid hisses

and cheers. When he got upon the platform the chairman said he had allowed a mover and seconder to present a resolution, but he would not permit any one else to speak until it was disposed of. Some in the audience cheered, some groaned, and some cried "Sit down Snook." Mr. Snook maintained his place, and was finally heard to say that he had an amendment, or whatever they liked to call it, to present. He read it thus:

"That this meeting, having confidence in the Imperial Parliament regarding their own sffairs, deem it inexpedient and presumptuous to offer an opinion on the question of home rule for Ireland."

He said that Canada had no right to He said that Canada had no right to express an opinion regarding events occurring 3,000 miles away. Derisive cheers followed this expression. "What do we know of the place?" he asked. The next moment, in the confusion, Mr. Snock addressed the Bishop as "His Worship," and the audience was convulsed with laughter. In concluding Mr. Snock said he was sorry to see that the Snook said he was sorry to see that the seeds of strife were being sown in the city of Kingston. Mr. J. Jones secon-

ded the motion.

wouldn't fut the resolution.

Dr. Sullivan said that undoubtedly these gentlemen were worthy citizens, but he wouldn't put resolutions which were offensive to the meeting and the gentlemen who had called it. He had conceded a great indulgence to them, an indulgence that would probably not have been conceded at any other meeting. He, therefore, ruled the resolutions out of order. He considered his ruling fair and straight. Some in the meeting became somewhat demonstrative, and while the excitement and disorder were at their height the original resolution was put, and declared carried, amid great cheering, a show of hands being

Capt. Gaskin was on his feet several times, yelling, "Mr. Chairman," but he was not heard, and Mr. T. H. McGuire advanced to move the second resolution advanced to move the second resolution. Many in the audience began to retire, and Mr. McGuire shouted after them, "I thought Irishmen had pluck enough to hear the story out." The audience cheered, while T. Robinson, wearing a Tam O'Shanter, exclaimed, "You hadn't the pluck to see who were against your resolution." "Oh!" groaned some of the audience as Mr. Robinson pushed his way towards the door. way towards the door.

way towards the door.

THE COSTIGAN MOTION AGAIN.

Mr. McGuire presented his resolution:

"Resolved, that this meeting recognizes the fact set forth in the said address to Her Majesty, adopted on the 20th April, 1882, by the Dominion Parliament that Canada while offering the greatest advantage and attractions to the investigation. advantage and attractions to the immigrant, does not receive that proportion of emigration from Ireland which might reasonably be expected, owing in a great measure to feelings of estrangement existing in the minds of so many Irish-

men towards the Imperial Parliament; "And this meeting, while not declaring it to be advisable that the Irish people should be urged to emigrate, is people should be urged to emigrate, is of opinion that the granting to Ireland of a just measure of local self government would dispel those feelings of estrangement, promote a greater degree of mutual confidence, and thereby remove the considerations which at present prejudicially interfere with Irish emigration to Canada? emigration to Canada"

He spoke of the demand for Home Rule and then took up and criticised "Bro. askin's" objections. The chief plank the Orange Order was the demand for civil and religious liberty. Its representatives were not in accord with that principle. If they were he felt that they principle. It they were no left that they would support Ireland in her just demands. "How would Bro. Gaskin like to see Ontario ruled from Quebec or Montreal?" queried the speaker. He would not like French rule, and possibly would not like French rule, and possibly Bro. Gaskin would be the first to shout "Home Rule for Ontailo," "I appead then," said Mr. McGuire, "to the power and machinery of your Order, Bro. Gaskin, to help Ireland to have civil and religious liberty," (Cheers). If Home Rule worked well in Canada why would it not work well in Ireland?

A POINT AGAINST GASKIN.
Ald. Bermingham briefly seconded the resolution and made a point in stating that the Costigan resolutions, the same as presented to the meeting, were sup-ported by Str John Macdonald and Hon. ported by Sir John Macdonald and Hon. Mackenzie Bowell, men whom Bro. Gaskin delighted to honor. He was glad to think that in Kingston differences of opinion could be discussed without the prospect of broken heads. Years ago there would have been a different state of things. The speaker declared his loyalty to Canada. He would yield would give his blood or life, for it he would stand shoulder to shoulder with Bros. Gaskin or Mackenzie, and yet he considered it the privilege of every loyal Canadian to subserve the standard shoulder with Bros. Gaskin or Mackenzie, and yet he considered it the privilege of every loyal Canadian to subserve the standard should be subserved. Canadian to endorse the sentiments of

Mr. Jas. O'Rielly, B. A., of Toronto, was enthusiastically cheered. He made a brief address, the chief feature of which was that the Orangemen of Ireland were the strongest supporters of Home Rule, and should it ever be secured to Rule, and should it ever be seemed the Roman the Protestants of Ireland the Roman mould ever be indebted. The Catholics would ever be indebted. The blood of Irishmen spilt in English battles was a sufficient answer to the cry of dis-loyalty, and with a country feeling the mpulses of prosperity he felt that the Irish people would more ably than ever efend the British Empire. The resolution was carried.

THE RAISING OF A FUND.

Ald. Harty presented the last resolu-

tion:
"Resolved, That recognizing that the constitutional and legitimate method of obtaining for Ireland all requisite legislation is through her representatives in CONTINUED ON STH PAGE.

no Beautiful Hand.

hree maidens by the wayside oruns an encient story— From idle chat and jest, Jegan at length, disputing Whose hands were loveliest.

e strife grew bot and bitter, atil, at last, each yielded hus much of stubborn pride, say the first one passing between them should decide.

Then one in crystal water,
Dipped all her pretty fingers,
A dazs'ing white to gain;
Another gathered strawberries
To give a rosy stain;

nother in the thicket, night violets white and purple, And plucked them for their scent agt then an aged woman Drew near, so wan, so bent.

Only a feeble beggar,
Faltering and thin and hungry,
Opening her withered paims
To each in turn, beseeching,
In quavering tones, for alms.

Close followed a girl, a peasant; The three, the beggar accraing, of her made quick demand. Holding their hands before her: "Whose is the loveliest hand?"

She gave them smiling answer:

tBut gently thrust a penny—
More than she well could sparePirst in the beggar's fingers)

'Oh, all are very fair."

Ab, then what change came over That bowed and shriveled figure! Full in their dazzled sight Her faded, tattered garments Grew into robes of light.

With soft white wings unfolded, They saw her lifted, rising, Brautiful as a bird, Up to the sky, while breathless With awe, these words they heard:

"The hands of the vain and selfish
Are never fair nor lovely;
The peasant's are more fair,
For she gave to the Lord's own needy,
More than she well could spare."

and then they knew that an angel
Mad crossed their path and spoken
In that poor beggar's guise.
And the hard hands of the peasant
Looked white even to their eyes.

FRA DIAVOLO AND HIS BANDITTI.

AN ADVENTURE IN CALABRIA IN 1806 The condition of the French in Calabria, from 1804 to 1808, may be shown by the following extracts from a corresdence in our possession :—
'Reggio, Calabria, April 15, 1805.

Reggio, Calabria, April 15, 1805.

'Here we are at the very toe of the boot, in the loveliest country that God ever made, with no drawbacks but the inslarial fever and the temper of the inhabitants. Bands of mere peasants have the aulacity to attack the conquerors of Europe. When they capture a prisoner they frequently roast him alive. Our men do not complain, for he who lets himself be captured is to blame for it. We all hope to come back with a baggage wagon a piece full of spoils, or at least a pair of sumpter mules well loaded with valuables; and one must take the chances of war as to the rest.

and one must take the chances of war as to the rest.

Dear Madame, would you like a sketch of our surroundings in Calabria? Imagine yourself watching a detachment of our troops—say about one hundred—slowly descending a hillside covered with rocks draped with the loveliest wild vines. Our men are marching carelessly, not expecting any attack. Precautions are of so little use that they have ceased to take them. Besides for more than a week past none of our people have been murdered in this vicinity. At the foot of the hill flows a rapid torrent which must be crossed before ascending the hill on the other side. Part of our soldiers are just crossing, part have crossed, part are waiting

Madame Clavel, in Calabria, presented her Colonel with an infant, it became the perfect idol of the soldiers.

Madame Snell was a woman who accommodated herself easily to circumstances, while her sister, gifted with more natural energy, endeavored to make circumstances accommodate themselves to

her.

They had many a long day's march.

Often they had no sooner reached a halting place than they received news of the approach of the enemy. It was safer to keep with the regiment at all hazards that to be left behind. As to privations, the historian of that campaign says of Calabria: 'Everything except those things' that are necessary to life were to be found!

your child will remain in my hauds.'
'And suppose Jacopo is dead?' said Julie calmly.

'Then—then—Come, set out at once. You have no time to lose.'
'We will all go or we will all stay. But that are necessary to life were to be found! historian of that campaign says of the bria: 'Everything except those things bria: 'Everything except those things that are necessary to life were to be found that are necessary to life were to be found that are necessary followers, perthere; pineapples, orange flowers, per-fumes, but neither bread nor water. Months and years passed, till at last, in

Months and years passed, till at last, in 1805, the ritoariant the French troops became more than ever intolerable. The Julie repeated—'I will not go alone.'

lend them sympathy and aid. But after leaving Bellinzona she had to deal with a class of men who were not easily convinced that it was right to permit women to expose themselves to peril. These were the French officers who commanded in every town and village. Here they had to wait for an escort, there they could hire no cart nor even a mule.

Sometimes there was fighting going on ahead, or fighting was expected. Everybody was, however, very kind to them, and at last they arrived at Terracina.

This town, which is only a day's journey from Naples, was by turns occupied by the French and insurgents, pillaged or relieved by either party. It was nearly empty when the ladies reached it at a late hour of the night, and made their way to the quarters of the Commissary, the sole representative of French authority. He broke out into assurances that it would be wholly impossible they should go on the next morning. There was not a man in the place whom they could have for escort. A convoy of provisions had been captured in the hills only a few hours before. The country all round Terracina ewarmed with banditti commanded by Fra Diavolo. They must wait forty-eight hours for a detachment that was expected.

Very much disheartened by these diffi-

wo months ago the Euglish won a battle from us at Santz Eutemia, and that we have lost Calabria. Calabria we may recover, but the battle is lost forever.

'In one month, in Calabria alone, there have been 1,200 murders. Salicetti says ao.

'It is harder to travel one hundred miles in Italy than a thousand in other parts of the world.'

The reader, after these extracts, will sacompanied their husbands through this terrible campaign, exposed to dangers and fatigues to which the boldest men too frequently succumbed.

Lieutenant Colonel Clavel and Captain Shell, of the First Swiss Regiment in the army of France (for there were several Swiss regiments in the service of the Republic and the Empire), had married two sisters, the Demoiselles Schwich. Their fathers lived at Berne, and was head of the Swiss Treasury; he had also a son in the same regiment as his sons-in-law. The two sisters were married the same day, and both left home together to accompany their husbands to Naples. They did not remain long in that city, and soon began to share the wandering life and perilous adventures of the troops employed in hunting bandits and breaking up bands of guerrillas.

Madame la Colonelle and her sister were the objects of almost superstitious veneration in the regiment, and when Madame Clavel, in Calabria, presented her the road to join their husbands, he had resolved to capture them as hostages for the was no sign of any intention to treat them rudely. But the march itself was very severe, especially when coupled with their apprehensions for the future. After proceeding for three hours over rocks and stones, along rough paths and steep ascents, a halt was called and food was offered them. Two of the band assured them that everything might turn out all right, but that their chief was very glomy; something had gone wrong with him.

That chief was the famous Fra Diavolo, who had very little in common with the hero of the opera. A circle was formed to her in very energetic words that his secretary had been captured—the obtaine resolved to capture them as hostages for the life of his secretary. He knew that Terracina was undefended by troops. His

sole object had been to get possession of the ladies.

'And now,' he said, 'you understand that I do not intend to harm you till I hear that harm has befallen that young man. Your lives depend on his. You, Madame Clavel, will leave at once for Naples, and if Jacopo is still alive you will negotiate his release. Your sister and your child will remain in my hands,

Marie,

of Fra Diavolo.

'But suppose he is dead?'
'I will induce them to kill you and your sister on the spot,' said the Padre, with emotion, 'and I will save the child.'

The weeping mother then begged him to reassure and comfort as much as possible her young sister, whom she would now send to him.

When Marie came back again, a little comforted, her sister said to her:

'Now we must sleep; we have need of all our strength.'

'Sleep! how can we with those dreadful men on the watch and no lock to the door?'

was not kind to them.'
At the bottom of a sharp descent was a little inn where they found a small car-riage. The bandit who escorted them riage. The bandit who escorted them with feverish eagerness put in the horse, and, lashing him with all his might, urged him to break-neck speed, looking behind him constantly. The moon shone down upon the dusty road over which they passed at full gallop. At last their Jehu paused, and turning round, said in German:—'I believe we are safe! Don't you remember me, Colonelle? I belonged to the First Swiss Regiment. I used to carry the little boy. like the rest of my comthe little boy, like the rest of my com-rades, when we were scouring Calabria.'
'Rascal! You deserted!'

'I could not do otherwise. I got tipsy once and beat my sergeant so that they thought I had killed him. I should have been court-martialled and shot, but I made my escape. Now you will get me my pardon, ma Colonelle. Had it not been for me—me, Ludwig, you would all

Because Jacopo had been hanged a few in before I reached Naples. I hurried it to the coveral with false a series of the top of the period of t makerial fever of Calabries, too, seized spon Jalle Clavel and her little August. The Colonel and the Captial became condition of the band of the control of

Dear Maslame, would you like a sketch four surroundings in Calabria I magine bountly make the country all round Terrasina swamme. They count of the country all round Terrasina swammes. They count of the country all round Terrasina swammes. They count of the country all round Terrasina swammes. They count of the country all round Terrasina swammes. They count of the country all round Terrasina swammes. They count of the country all round Terrasina swammes. They country all round Terrasina swammes. They count of the country all round Terrasina swammes. They country all round the probability of the country all round Terrasina swammes. They country all round Terrasina swammes. They country all round the country all round terrasina swammes. They country all round the country all round terrasina swammes. They country all round the country all round terrasina swammes. They country all round the country all round terrasina desconders and the country all round terrasina swammes. They country all round terrasina swammes and comfort as much as positive to reasonable would now the wyoln dister, whom also would now the wyoln dister, whom also would now the wyoln dister, whom also would now the woll all were the comforted, her stater said to her:

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The weeping mounts and comfort as much as positive to reasonable would now the wooln now the wash and the common the wash and the head different comforted, her stater said to her:

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The weeping mounts and comfort in the dark said and the wooln had the head different comforted the said to her:

The weeping mounts and comforted the said the remainded to the her y Fra Diavolo's scouts had been fired upon by the sharp shooters of a detachment commanded by Lieut. Schwich, who ostrangely enough, was in command of an expedition against the very band by which his sisters were held prisoners.

The band grew more and more uneasy. Murmurs and threats were heard. Not a word was lost on Madame Clavel, who spoke German and Italian as did the banditti, who were gathered out of all manner of nations.

About dusk a shout announced the return of the messenger. Some of his courades ran to meet him. At this crisis of their fate the sisters had neither strength to stir. nor voice to ask a constitute. confessional to control the penitent outside of it. There are seven to eight millions of Catholics in the United States. All over the age of seven are, we are informed, compelled to confess at least once a year, while the more devout approach the tribunal of penance as often as once a month. Yet, out of the tens of millions of confessions thus poured in the clerical ear annually in the United States, we have never heard of a single case of betrayal, nor even of a case where the penitent discovered outside the confessional that the priest knew he (the penitent) had ever been inside it. This is certainly a marvelous record, when one considers the great to stir, nor voice to ask a question. But that view of the case. The great mass an exclamation of satisfaction reached of professing Christians are extremely ous record, when one considers the greanumber of those who fall away from th that view of the case. The great mass of professing Christians are extremely imperfect. Some give serious scandal, others manifest peculiarities of habit and disposition that are so unattractive that we do not wonder at the child who asked his mother with great seriousness if his grandfather would go to heaven, and on being asked why he asked the question replied, "Because if he does I don't want to go there." Have we not all an instinctive feeling that such a man (and examples to abound in the experience of every one; an exclamation of satisfaction reached them, and they clasped each other's hands, for they knew they were saved. Fra Diavolo came up to them and proposed that they start at break of day.

'No-no, at once,' they cried.
'As you will. I will give you a guide.' Julie, who had money left, gave several gold pieces to those who had carried her little boy. The messenger who had just got back from Naples, was appointed to accompany them. Fra Diavolo's last words were, 'I expect Jacopo, and as long as you live you must bear testimony to the respect with which I have treated you.' Indeed, when he was taken and tried the following year, he frequently alluded to this circumstance, saying:—'Ask Madame Clavel and Madame sould be supported to the support of the supported to them.' Roman Church and who would quickly expose betrayals if they took place. There was one specific objection raised, viz.: that regular confessions made elastic consciences by the ease with which the burden of sin could be alternately assumed and thrown off: while it also promoted the sacrilege of lying and concealment. We are not arguing for the confessional, either in the Episcopal or Roman Church, but for a clear understanding by our readers of what it really is in the latter organization. Our understanding of Roman Church and who would quickly ter organization. Our understanding of its canonical conditions seems a complete refutation of these two arguments. retuation of these two arguments.
First, the penitent must prepare for it by
prayer and self-examination; second, he
must tell all equivocation or extenuation;
third, he must make complete reparation
to those whom his sins have injured in ficulty, but also as a most consoling thought that there is such an admirable any way in person, reputation, property or feeling; fourth, he must feel sincere contrition; and fifth, he must firmly and thought that there is such an admirable arrangement for purging away the dross of human imperfection and defilement which clings to us all, except the great saints, even to the day of our death, and preparing us for the vision of God and the glories of His immediate presence? Another thought which ought to weigh greatly in favor of purgatory is that our natural sense of justice seems to demand some reparation even of faults and sins which contrition; and fifth, he must firmly and devortly resolve never to repeat his offenses; and to avoid the cocasion of them. If any of these essential conditions are absent the penitent is taught and knows that the absolution given by the deceived priest is null and void, and that he (the penitent) has only added to his former load of sin the enormity of sacrilage. sense of justice seems to demand some reparation even of faults and sins which may have been forgiven. It does not seem quite fair that a culprit should rilege.

This, as we understand it, is substango scot free even though the one he has injured should be disposed freely to forgive him. In fact, it does not argue awant of proper apprecia-tion of one's guilt and of that genuine sorrow which is the soul of true repent-

tially the ordeal of the Catholic confessional; and it is hard to understand how any one, however frivolous, can deliberately subject himself to it except under the most profound sense of conviction.

the most profound sense of conviction.

The most ingenious objection advanced in the congress to its adoption by the punishment, an idea which seems to have dropped entirely out of all systems of Protestant theology, or rather, perhaps, was never introduced into them. The

man-from domestic and family and social ties and from the passions, affections, and intimacies which spring therefrom, that inspires the confidence of the penitent, who sees in his ghostly father a being of another world having no confidences which are not spiritual and no sympathies which might traverse his spiritual relations.

ANOTHER ABOUT "FATHER TOM."

From the Cincinnati Appeal.

What a noble, generous soul was our good Bishop Toebbe, of Covington. He, too, had a streak of the humorous in him, and could tell a funny story to perfection. In July, 1680, I had the honor of his company in a journey to New York. Our conversation turned on Father Tom Burke, of whom the Bishop was a great admirer. He knew Father Tom very well, and thought him the most talented man of the century, but, said the Bishop, "he is full of fun and thoroughly enjoys a good joke. Some time ago," he continued, "I went on business to S——, P.a., and, although I was in a hurry to get back, Bishop ——, of that diocese, prevailed on me to remain over to hear Father Tom Burke, who was advertised to be in town the next day. The city was all excitement, and many of the houses were beautifully decorated in honor of the event. The next day a grand procession was formed to go to the depot and escort the great preacher to the Bishop's residence. Bishop —— and myself formed ourselves into a committee to receive Father Tom properly when he would arrive. It was late in the afternoon when the immense procession hove in sight, and at last we got a hearty squeeze of the famous Dominican's hand. All present seemed to be struck with the resemblance I bore to Father Tom, which I cannot help thinking existed only in their imagination; nevertheless, Burke noticed it, and his great, big, fine eyes twinkled with humor as he heard the remarks as to the similarity of our appearance. The largest hall in the city was secured for the lecture in the evening, and thither we all repaired at the appointed time. I never saw such a crowd in all my life, and the enthusiasm was immense. The Bishop, Father Burke and myself wedged our way through the throng and with orest difficured to the struck the proper and with orest difficured the proper and with orest difficured the proper difficured and with orest difficured time. I never the same and myself wedged our way through the throng and with orest difficured to the struck and mysel lecture in the evening, and thither we all repaired at the appointed time. I never as we such a crowd in all my life, and the enthusiasm was immense. The Bishop, Father Burke and myself wedged our way through the throng and with great difficulty we finally reached the stage. Father Tom whispered: 'I want you, Bishop Toebbe, to lead me on the stage when Bishop — has finished his introductory remarks.' The time came for speaking. Bishop — made a neat speech of introduction which was very enthusiastically received, and when the applause subsided, Father Tom took me by the arm and led me over on the stage. The demonstration was indescribable at our appearance, and as we reached the centre of the stage, Burke drew back and left me standing behind the Bishop, who concluded with these words: 'And now, my dear friends, I have the honor to introduce to you your own peerless Soggarth, Father Tom Burke.' The Bishop walked to the side of the stage without looking at me, and there I remained standing face to face with that immense audience, who went fairly wild, and cheer upon cheer rent the vast building; I was mistaken for Father Tom, and got all the applause. Much embarra-sed, I endeavored to explain, but all to no purpose, a ringing cheer drowned every word I uttered, and it was impossible for me to be heard. The situation was becoming rather unpleasant and I was preparing to leave the stage when Father Tom came to the rescue. He ratsed his long, bony finger and looked at the people with an intense gase for just about a half a minute, when that vast and boisterous crowd became as still as death. He addressed them in his rich, mellow voice, with that touch of the broque which made it so pleasant to hear. 'I see, my dear friends, that you are good judges of a Galway man by his appearance.' This brought out a roar of laughter, and after some very complimentary remarks to me he proceeded and made one of the grandest orations I ever listened to. He was indeed a wonderful man."

THE BISHOP'S CONSCIENCE. M. R., in Cincinnati Appeal.

Bishop LeFevre, of Detroit, the predecessor of Bishop Borgess, was a good, holy man and dearly beloved by his people. He had a most amiable disposition, and carried sunshine and gladness wherever he went. The Bishop was a fine conversationalist, and told many good stories full of wit and humor. When a young man, he was very thin and delicate-looking, but after he turned forty he fell into flesh very much, which he found uncomfortable, for he was always a man of austere and abstemious M. R., in Cincinnati Appeal. forty he fell into ffesh very much, which he found uncomfortable, for he was always a man of austere and abstemious habits. In his early days in Detroit he formed the acquaintance of a tall, rawboned Yankee, who was in the lumber business, Sam. Jenkins by name. Sam. got broke up and shifted elsewhere, returning to Detroit after an absence of twelve years. The Bishop met him on the street one day and stopped, extending his hand cordially to his old friend with the salutation: "Wby, Sam., my old friend, how do you do?" Sam. shied a little and muttered: "Stranger, you seem to have the advantage of me," "Good gracious, Sam., don't you know your old acquaintance, Bishop Lefevre?" "You Bishop Lefevre?" "You Bishop Lefevre?" asked Sam. in astonishment. "Why, Bishop, how in the name of sense did you get so fat? I would surely never know you." "All the effects of a good conscience," said the Bishop, laughing heartily. "Wal, you must excuse me, Bishop," retorted Sam., "but you must have had a confounded bad conscience when I knowed you fust."

Rule of Life.

Like the star
That shines afar,
Without haste
And without rest,
Let each man wheel with steady sway
Round the task that rules the day,
And do his best. Horsford's Acid Phosphate

S. S. PARKER, Wellington, O., says:
While crossing Jake Erie, I gave it to
some passengers who were seasick, and it
gave immediate relief." IN SEASICKNESS.

On Sunday, Oct. 25th, the Most Dr. Walsh, Archbishop of Dublin, vi Malahide and Swords. In the fo place his Grace blessed the new scl which have been erected by the reve pastor, Father Mulcahy, and at Sword address was presented to him on beha the priests and people of the district which his Grace delivered a most impant and interesting reply dealing with speech of the Earl of Meath at the ming of the Wicklow loyalists held on Fr in the Molesworth Hall.

His Grace, who was received with the

THE ARCHBISHOP OF DUBLI

Important Speech by His Grac

in the Molesworth Hall.

His Grace, who was received with chagain and again renewed, said—Fa Mulcahy and rev. and dear friend thank you most sincerely for your laddress, and for the warmth of the come with which you have received among you to-day (cheevs, and crie "You are welcome"). It is my first to your parish and to this district of diocess—a district which as your addiocess—a district which are the properties of diocese—a district which, as your add so felicitously sets forth, is famous o many grounds, both in the ecclesias and in the civil history of Dublin an

reland (cheers).

THE BOROUGH SCHOOL OF SWORDS. But deeply interesting as are those m historical recollections which must cr historical recollections which must or upon the memory of every visitor to parish of Swords and Malahide, or to district of Fingal, this visit has for me Archbishop of Dublin, an interest scar less deep, for it brings me for the time upon the scene of a struggle whic venture to predict, will ever be recon as a memorable one in the history of educational contest in this country educational contest in this country struggle which began almost with present century, and which, though cannot yet be regarded as fully ended, now, at all events, reached a stage in whits ending cannot be far off, and which, without any effort of mine, it which, without any effort of mine, it have no other ending but one—a umphant victory for you, the good per of Swords, who have so faithfully an patiently borne your part in this land, at times it might seem, hope struggle for justice (cheers). You kn of course, that I refer to your prolon and eminently practical protest against standing monument of intolers and injustice which still exists amony you—the borough school of Swo (groaning and hissing). Speaking bei another audience I could indeed sa good deal upon this interesting point; good deal upon this interesting point; you are as fully familiar with it—perh I should say far more familiar with than I am; and so I prefer to direct attention to another topic which is a gested to me by a passage in your addr and to which I feel bound to day to m and to which I feel bound to day to ma very special reference. Speaking of of my venerated predecessors—of kindness of whose noble relative I glad to find that you are to-day enal to make cordial recognition (cheers speaking to me of Dr. Talbot, an Ar bishop of Dublin, who ended his day prisoner in one of our city jails—you c gratulate me that my career has fallen happier times (applause). Thauk Goodhas (renewed cheering). But, while cordially endorse your estimate of happier times in which we thus live—may I not add of the still happier d that are before us (great applause) must take care that I am not misrer sented or misunderstood. sented or misunderstood.

the efforts of a band of unscrupulous n our country and our people are at a moment being made the victims of a s tem of calumnious slander, under wh the character of no man is safe, no ma the character of no man is safe, no may what his station or his dignity, who 'the courage to throw in his lot with poor and the oppressed—to plead for the their poverty—to stand between the and their oppressors. And as my of as Catholic bishop has put upon me necessity of thus endeavoring to guard interests of the poor among my flock duty from the faithful discharge of whe God grant that I may never flinch (che and cries of "You never will"). I can and cries of "You never will"), I can common danger. But if the discharge the duties of my office expose me to danger, I owe it to that office to le unused no means that may come fai within my reach to protect it at all ever from the shafts of insult and of slan (cheers). Now, why do I speak to thus? I will tell you as briefly as I do In the Dublin newspapers of yesterda was not merely pained, but ind shocked, to read a speech delivered on previous day by one of high stand amongst the nobles of the land, in w the speaker thought fit to assail wit torrent—I must say it—of most sland ously untruthful vituperation the p ously untruthed vituperation the proceedings of a deliberative assembly an a public meeting held in a portion of diocese—an assembly and a meeting which, with my full approval, a num of the priests subject to my spiri jurisdiction were present, and in the reedings of which they took a promin part—the Convention of the county Wicklow (cheers). The speaker, who do not care to name—it is indeed unner the county was the county with the work of the county was the county of the co sary for me to do so—you know wel whom I refer (hear, hear)—this speak say, had the indiscretion to refer to the proceedings in proof of a detailed stement which he most deliberately more than the process of the that such terms as "communists," "ana ists," and "unscrupulous revolutionis are not out of place in describing the g popular movement into which the pe of this country have thrown themse with such ardour (cheers) and of the plic men under whose leadership they n to continue their efforts in that moven until it is crowned, as it will be, triumphant success (cheers). MR. PARNELL.

"LOYALIST" LIES.
You no doubt are aware as I am that

But shameful as this language is, it is from being the worst of what I hav complain of, for with an elaboratene statement which seems to bring h beyond all possibility of escape the cha of wilful and deliberate untruth, nobleman went on to speak in the followers. ing words of the great leader of movement-Mr. Parnell (loud and longed cheering). There can be no do of the accuracy of the report from w shall quote. I find the speech repo in almost identically the same word three leading daily journals of Dubli the Freeman's Journal (cheers); the

His Grace, who was received with cheers His Grace, who was received with cheers again and again renewed, said—Father Mulcahy and rev. and dear friends—I thank you most sincerely for your kind address, and for the warmth of the welcome with which you have received me among you to day (cheers, and cries of "You are welcome"). It is my first visit to your parish and to this district of my diocese—a district which, as your address so felicitously sets forth, is famous on so many grounds, both in the ecclesiastical and in the civil history of Dublin and of Ireland (cheers). Ireland (cheers).

THE BOROUGH SCHOOL OF SWORDS.

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THE BOROUGH SCHOOL OF SWORDS.
But deeply interesting as are those many historical recollections which must crowd upon the memory of every visitor to this parish of Swords and Malahide, or to this district of Fingal, this visit has for me, as Archbishop of Dublin, an interest scarcely less deep, for it brings me for the first time upon the scene of a struggle which, I venture to predict, will ever be recorded as a memorable one in the history of our educational contest in this country—a educational contest in this country—a struggle which began almost with the present century, and which, though it cannot yet be regarded as fully ended, has now, at all events, reached a stage in which its ending cannot be far off, and in which, without any effort of mine, it can which, without any effort of mine, it can have no other ending but one—a triumphant victory for you, the good people of Swords, who have so faithfully and so patiently borne your part in this long and, at times it might seem, hopeless struggle for justice (cheers). You know, of course, that I refer to your prolonged and eminently practical protest against that standing monument of intolerance and injustice which still exists amongst you—the borough school of Swords you—the borough school of Swords (groaning and hissing). Speaking before another audience I could indeed say a good deal upon this interesting point; but you are as fully familiar with it—perhaps I should say far more familiar with it— than I am; and so I prefer to direct my attention to another topic which is suggested to me by a passage in your address, and to which I feel bound to day to make a very special reference. Speaking of one of my venerated predecessors—of the kindness of whose noble relative I am kindness of whose noble relative I am glad to find that you are to-day enabled to make cordial recognition (cheers)—speaking to me of Dr. Talbot, an Archbishop of Dublin, who ended his days a prisoner in one of our city jails—you congratulate me that my career has fallen in happier times (applause). Thauk God it has (renewed cheering). But, while I cordially endorse your estimate of the happier times in which we thus live—and may I not add of the still happier days that are before us (great applause)—I must take care that I am not misrepresented or misunderstood. sented or misunderstood.

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You no doubt are aware as I am that by

the efforts of a band of unscrupulous men our country and our people are at this moment being made the victims of a sye-tem of calumnious slander, under which the character of no man is safe, no matter what his station or his dignity, who has the courage to throw in his lot with the poor and the oppressed—to plead for them in their poverty—to stand between them and their oppressors. And as my office as Catholic bishop has put upon me the necessity of thus endeavoring to guard the interests of the poor among my flack. interests of the poor among my flock—a duty from the faithful discharge of which God grant that I may never flinch (cheers, and cries of "You never will"), I cannot hope to be altogether safe from this hope to be altogether safe from this common danger. But if the discharge of the duties of my office expose me to this danger, I owe it to that office to leave unused no means that may come fairly within my reach to protect it at all events from the shafts of insult and of slander (cheers). Now, why do I speak to you thus? I will tell you as briefly as I can. In the Dublin newspapers of yesterday I was not merely pained, but indeed shocked, to read a speech delivered on the previous day by one of high standing amongst the nobles of the land, in which the speaker thought fit to assail with a the speaker thought it to assail with a torrent—I must say it—of most slander-ously untruthful vituperation the proceedings of a deliberative assembly and of a public meeting held in a portion of this diocese—an assembly and a meeting at which, with my full approval, a number of the miests subject to my suitival of the priests subject to my spiritual jurisdiction were present, and in the proceedings of which they took a prominent part—the Convention of the county of Wicklow (cheers). The speaker, whom I do not care to name—it is indeed unnecessary for the county of the county sary for me to do so—you know well to whom I refer (hear, hear)—this speaker, l say, had the indiscretion to refer to thos say, had the indiscretion to refer to those proceedings in proof of a detailed statement which he most deliberately made, that such terms as "communists," "anarchists," and "unscrupulous revolutionists," are not out of place in describing the great popular movement into which the people of this country have thrown themselves with such ardour (cheers) and of the pub-lic men under whose leadership they mean to continue their efforts in that movement until it is crowned, as it will be, with triumphant success (cheers).

MR. PARNELL. But shameful as this language is, it is far from being the worst of what I have to complain of, for with an elaborateness of statement which seems to bring home beyond all possibility of escape the charges of wilful and deliberate untruth, this nobleman went on to speak in the following words of the great leader of that movement—Mr. Parnell (loud and promovement—Mr. Parnell (loud and prolonged cheering). There can be no doubt of the accuracy of the report from which I shall quote. I find the speech reported in almost identically the same words in three leading daily journals of Dublin—the Freeman's Journal (cheers); the Irish

Times (hisses), and the Daily Express (groans). And, to make a strange doubly sure, I shall quote it exactly as I find it in the Daily Express. You will, of course, understand that in thus referring to the attack that has been made on Mr. Parnell, I am not doing so for the purpose of defending merely him. He is well able to defend himself (cheers), though, indeed, with a self-restraint which it is impossible not to admire, he rarely stoops to notice any of the vile and vicious slanders so systematically and so persistently poured out upon him by his political opponents (groans).

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THE PRIESTS AND LAY DELEGATES AT WICKLOW.

What concerns me in this matter is that the slanders aimed directly at Mr. Parnell are almed, by implication, against the vast body of the people who form my flock throughout this diocese; aimed, too, against the vast body of my priests, who sympathise with them in their constitutional struggle for justice (applause); and aimed, if I must say it, against myself as Archbishop of this diocese, whose duty it assuredly would be to warn both priests and people against the pestilential teaching of their political leaders if there was, indeed, one word of truth in the wholesale charges that have been made by the nobleman to whom I refer, and from whose speech, as reported in yesterday's Daily Express, I now proceed to quote. Here then are the words which, with absolute disregard of truth, he has had the audacity to put into the mouth of Mr. Parnell. Speaking of the Wicklow Convention this

disregard of truth, he has had the audacity to put into the mouth of Mr. Parnell. Speaking of the Wicklow Convention this nobleman goes on to say—

"This autocratic leader (meaning Mr. Parnell) having announced the names of the candidates chosen in secret conclave to be their representatives, went on plainly and without reservation to educate them in the political doctrings they were to

in the political doctrines they were to support." Now mark the carefully elaborate state ment which follows, and which this eminent nobleman has not thought it unworthy of his position as a man of honor to ascribe to Mr. Parnell (groans). Here it is

it is—
"First the land of the country was to be

"First the land of the country was to be taken from all land-holders, and to be applied to national purposes. Secondly, no property of any description was to be allowed to accumulate in the hands of any person. Thirdly, that a Parliament was to be established in Dublin to regulate all Irish affairs of every de-cription, and that Ireland was there to be proclaimed an independent nation. Such (he say») is the future foreshadowed by the great National Irish Dictator."

THE NATIONALIZATION OF THE LAND. The first, then, of the three doctrines ascribed by this noble speaker to Mr. Parnell, and thus, by implication, to those priests and lay delegates who were present at the Wicklow Convention, is that "the land of this country was to be taken from all landholders and applied to national purposes." Now, within the last twenty four hours, I have made it my business carefully to read Mr. Parnell's speech thus referred to, and I can most explicitly declare that it contains not one passage which by any construction, or even by any possible misconstruction, or even by any possible misconstruction, or even by any to set the same to constitute the made it contains to the part of the contains to the passage which by any construction, or even by any possible misconstruction, or even by any possible misconstruction, each part of the contains the made it contains the mad by any construction, or even by any pos-sible misconstruction, can be made to con vey, or even to seem to convey, the doc trine thus explicitly ascribed to him

(cheers).

WHOLESALE ROBBERY. (cheers).

WHOLESALE ROBBERY.

I say the same for the second statement ascribed to Mr. Parnell, and thus, as I have said, ascribed bp implication to those priests and lay delegates who were present at the Convention. It is "that no property of any description was to be allowed to accumulate in the hands of any person." If, indeed, I could presume to offer an advice to so skilful a tactician as Mr. Parnell I would suggest to him the advisability of trying out this issue in the law courts against his noble slanderer (groans). The doctrine thus explicitly imputed to him is an advocay of wholesale robbery. It would be interesting to see whether even the loudest professor of what is now so foolishly called "loyalty" can be held to justify the reckless hurling of baseless slanders so gross as this against of baseless slauders so gross as this against an upright and honourable gentleman (cheers)

As to the third doctri third doctrine ascribed to Mr. Parnell in support of the charges of com-munism, anarchy, and revolution, it is that a Parliament was to be established in Dublin to regulate all Irish affairs of every description, and that Ireland was there to be "proclaimed an independent nation." Against this, indeed, in one sense of the Against this, indeed, in one sense of the words, we can have no complaint to make. O'Connell surely was no Communist (cheers). He was no anarchist (cheers) He was no unercupulous revolutionist (cheers). And taking the words in the sense to which I refer—that is to say, taking them as revolutioning the right of them. (cheers). And taking the words in the sense to which I refer—that is to say, taking them as proclaiming the right of Ireland to legislative independence, there is nothing here that was not a fundamental article of O'Connell's political faith, and, indeed, the most prominent plank in his political platform (prolonged cheering). But as the statement—which no doubt in this instance was made at Wicklow—is put forward by this noble critic in sustainment of his slanderous charge of anarchy and revolution, we must assume that he wishes to ascribe to Mr. Parnell a totally different doctrine—the doctrine not merely of legislative independence, but of absolute separation—a doctrine which Mr. Parnell on the very occasion in question took care most conclusively to put aside (hear, hear). I know it may be said, "Oh, this is all very well for Mr. Parnell himself. He is in some sense a moderate man (cheers). But in his party there are many who are well known to be in advance of him. If he means only this they mean semething very different—they mean separation." Well, in the first place, that is no justification for ascribing in advance of him. If he means only this they mean something very different—they mean separation." Well, in the first place, that is no justification for ascribing to Mr. Parnell what he, at all events, has neither said nor implied. But it is well to go even a step further.

MR. JAMES O'KELLY, M. P.

I daresay if anyone were asked to name a few of the more advanced and, as some over sensitive people might say, revolu-tionary members of the party whom Mr. Parnell leads, he would be sure to mention amongst them, and probably among the very first of them, the member of

nation at all. That was to say they did not want an army or navy, or did they want to exercise any power outside their own country. What they wanted was to rule Ireland as Canada and Australia ruled themselves, remaining inside the Empire (cheers). What they asked for was the restoration of the old Parliament as it existed in Grattan's time, with such modification as would make it harmonise with the spirit of the present age. How could such a Parliament weaken the British Empire? Instead of being the means of separating the two countries and driving them apart Home Rule, if wisely granted in time, would be the means of binding the empire tegether (loud cheers). This, then, is my answer to the noble author of the furious onslaught upon my priest and people (cheers). I have spoken, nerhans a little strongly. priest and people (cheers). I have spoken, perhaps, a little strongly (no, no), but I could not stand silently by while so large a portion of my flock is thus spitefully assailed, and I am confident that what you assailed, and I am confident that what you have given me the opportunity of saying in their defence to day will command the sympathy of all right-minded men (cheers), the sympathy not only of those who are in accord with Mr. Parnell and the great popular movement of the present time, but also of those who, though they are not as yet enrolled in the popular ranks, at all events love justice and honor and fair play and truth, and hold in the horror oi a holy hatred the cruel and cowardly slanders of lying tongues (loud cowardly slanders of lying tongues (loud

cowardly slanders of lying tongues (loud cheers).

After the cheering which followed the close of the Archbishop's address had subsided, the vast mutitude knelt to receive his Grace's blessing. He then retired from the platform amid renewed and prolonged cheers for the Pope, for the Archbishop, and for the parish priest and the other clergy present.

At night the town was brilliantly illuminated in honor of his Grace's visit, and at his departure from the parochial residence the cheering of the people of the village assembled in the streets was again and again renewed.

THE TWO VIEWS OF HOME RULE.

We present our readers to day with two views of Home Rule for Irelandcoming from two very different sourcesthe one from a Catholic Archbishop, the other from a leading member of the Gladstone administration. The present Archbishop of Tuam, the Most Rev. Dr. McEvilly, has long been recognized as one of the most prudent and conservative of Irish prelates. He has never identified himself with mere popular movements because of their passing popularity. His sagacity, caution and foresight have till now kept him somewhat in the background as an advocate of self-government for the people of Ireland. He has, however, none the less been an earnest if quiet and unpretentious natriot. His words, not only because of the high office he fills, but because of his rare discretion, exceptional self-possession and far-reaching intuition, carry with the Tuam Town Commissioners, His

"St. Jarlath's, October 24th, 1885.

faith within him :

"St. Jarlath's, October 24th, 1889.
"MY DEAR MR. CULKIN—Will you kindly convey to your committee that it will be out of my power to attend your meeting. The objects you have in view, however, especially in advancing the several salutary and necessary measures specified in the authorized programme specified in the authorized programme of the National League, have my cordial specified in the authorized programme of the National League, have my cordial sympathy and support. In the present exceptionally depressed condition of the country, and the still greater depression with its consequent inconveniences extending to all classes that may possibly await us in the near future, it becomes the duty of every member of society to employ all just and constitutional means within reach for remedying this sad state of things. Now how can this be effectually achieved? How can a remedy be applied? Surely by the enactment of salutary laws accommodated to the wants of the people. Who but the Irish people themselves can fully understand their own wants and adopt the means for adequately relieving them? In other words, what other body can accomplish this save an Irish Parliament assembled to enact laws affecting purely Irish interests, leaving Imperial questions to be settled by an Imperial Parliament, both countries at the same time continuing indissolubly united by the calder. both countries at the same time contin uing indissolubly united by the golden link of the Crown. Those who are per-petually, in season and out of season, exhibiting as a consequence of our rea-sonable desire for a native Parliament the dreaded spectre of separation, dis-memberment of the Empire, their object being to raise an election cry, know full well that throughout the entire extent of Ireland there is not to be found a man who would not be a fit subject for a lunatic asylum seriously to think of separation, or so perverse as to contem-plate inflicting on his countrymen the unutterable woes which an insane and bootless struggle for separation from England would be sure to entail, and

most advanced member of the Irish Parliamentary party say upon the question of Home Rule and separation? (Cheers). Here are his words as delivered at a meeting of the Irish National League of Great Britain, in the Circus, in Sheffield, on the 27th of last month:—

"He wished to state distinctly what Home Rule meant. There was abroad in England a very marked misunderstanding on the part even of men of the highest political importance as to the real object for which they were striving. When they talked of legislative independence what they wanted was, to have the power in their own country to make the laws that affected them and them only. They did not want an army or navy, or did they want to exercise any power outside their own country. What they wanted was to rule Ireland as Canada and Australia ruled themselves, remaining inside the most advanced member of the Irish Parliamentary party say upon the question of Home Rule and separation? (Cheers). Here are his words as delivered at a meeting of the Irish National League of Great Britain, in the Circus, in Sheffield, on the 27th of last month:

"He wished to state distinctly what Home Rule meant. There was abroad in England a very marked misunderstanding on the part even of men of the highest at Belcarra near Castlebar? I shall not trespass on your patience by any fur-ther detail of the other advantages sure to result from a native Legislature. Let us rally round the Irish Parliamentary Party, rally round the Irish Parliamentary Party, the party of order in the proper sense of the word, by whom alone this great boom of a native Legislature can be secured for us, and with it contentment and respect for existing institutions. It is hard to expect from a people ever sunk in chronic misery, with the resources of contentment and happiness, if properly availed of, within reach, to display exuberant loyalty. Remove by salutary legislation the causes of their misery and you make our people abidingly loyal. You would then be spared excessive taxes expended in support of the preservers of the peace. Every man would then become the courageous defender against dastardly outrages, so

man would then become the courageous defender against dastardly outrages, so vigorously denounced by the Irish Parliamentary Party, of his own and his neighbour's possessions.—I have the honor to be your faithful servant,

+ John M'Evilly. PATRICK CULKIN, Esq., Chairman Town Commissioner

The other view of the question, that taken by Mr. Childers, is likewise of a very telling character. The right hon, gentleman, speaking at Wisbeach, Cambridge shire, on the 28th ult., said:

"For the last five years he had endeavored to watch Irish affairs dispassionately,
warmly sympathising with the Irish people, and avoiding the use of hard names,
It was extremely difficult for those
engaged in public life to acquire a knowledge of the country without falling under
the influence of this or that body, society
or church. Studying the Irish problem or church. Studying the Irish problem as well as he could, he had come to the as well as he could, he had come to the conclusion that Irishmen, if loyally trusted, and left to manage their own local affairs, would act in Ireland very much as they had acted in other parts of the world. He instanced their conduct in the Colonies and America, remarking that their Saxon proclivities were only shown their Saxon proclivities were only shown in these countries in connection with controversies. In Ireland itself he would try the experiment of the division of powers and duties between the Imperial Parlia-ment and the Irish local authorities with-out afterthought and in perfect good out afterthought and in perfect good faith. At the present time, except boycotting, there was nothing heard of any prevalent offences of a serious kind. Between the Government and the people there was a truce. Might they not try and convert it into a treaty? If the truce were broken who could foresee what the consequences might be? He had ventured to sketch out a division between what was imperial and local. In the sketch he suggested that all business which could be in any sense called imperial should be left to the Imperial Parliament and Government; and, on the other hand, that everything of a on the other hand, that everything of a strictly local character should be settled and administered by Irishmen. It had been suggested by critics that the local authorities in Ireland might organize a militia force which would be dangerous to the empire; but this was an exploded them very great weight. In a letter addressed to Mr. P. Culkin, chairman of the Tuam Town Commissioners, His Grace holds the following language, wherein he shows cause for the political to the ground. He waited with patience, but with anxiety, for a declaration by Ministers on the grave problem. He wished they could have some clearer indication of their views, if not of their intentions, regarding it. He noticed some of what he termed it. He noticed some of what he termed their conflicting statements on the subject. Was the cautious language of the present Ministers due to their reluctance been "called in" by the new electorate. In his opinion this question of the better government of Ireland ought to be treated not as a party question. He dreaded another acrimonious controversy tween English statesmen and the lish people on the one side and the mass of the Irish people on the other side. It should be the first concern of both coun-

tries to prevent its recurrence by a timely and loyal agreement whilst 'we are yet in the way with them.'" These manly utterances of the late chancellor were, we are happy to notice, loudly cheered by his English auditors. The utterance of such sentiments, and their cordial reception and earnest approbation by the English people, is a healthful and cheering symptom. Too long has Ireland been a thorn in the side of England, too long have the two countries been alienated by mistrust and by hatred, too long divided and weak ened by antagonisms of centuries' growth and adamantine strength. Ireland has been robbed, pillaged and impoverished nay, driven into the very maws of famine, because of the religious and political ascendancy of a wretched minority of its people and the cruel rapacity of a hand-ful of ravenous landowners maintained and gratified. To this wretched end have all the efforts of British statesmanship and all the strength of British prowess been directed. May we at last hope for better things? Speeches such as that of Mr. Childers, letters such as that that of Mr. Childers, letters such as that of Dr. McEvilly, indicate a mighty mutation in the political horoscope, and give good ground for the high hopes that now swell the hearts and fill the souls of Irishmen, and of the happy presages that delight the just, the humane and the fair minded amongst the whole human family. -BENZIGER'S-

CATHOLIC HOME ALMANAC

-) FOR 1886. (-

THIS issue of this Almanac—now in its third year—both in the variety and interest of its articles, as well as in the artistic beauty of its illustrations, surpasses either of the previous numbers. The Catholic Home Almanac is a success, and we believe its sale will be greater this year than ever before, for its good qualities have become known, and it is being extensively introduced into the home circle as

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D. C. MACDONALD. London, 27th June, 1685, MANAGER.

sway phate gave it to asick, and it

n, says: "I my feet with ider, go thou

Catholic Record

NDON, NATURDAY, NOV. 28, 1885.

CALENDAR FOR DECEMBER. RAL Didaens.
(Fast) St. Bibiana.
St. Francis X avier.
(Fast) St. Pener Chrysologus.
Mt. Stanislas Kostka.
Second Sunday of Advent.
Mt. Ambrose.
IMMACULATE CONCEPTION.
(Fast) Mt. Eutychianus.
O, Translation of the Holy House 1', (Fast) St. Damasus.

THE RECORD FOR 1886.

The end of one year almost attained, and the dawn of another about to break upon us, it is, we think, befitting that the RECORD should once more declare publicly, unequivocally, emphatically, its firm and unalterable adherence to the principles that have, since its establishment, guided its course and controlled its action. Founded to promote the interests of Holy Church and defend the faith of our fathers from the assaults of the avowed, and the machinations of the insidious foe, this journal has for seven years vigorously maintained a struggle for the right. The RECORD has given all due prominence to the teachings of the Holy See on every point of interest to the human race, and urged unswerving loyalty and readies obedience to the successor of Peter. Never in the history of the Papacy has the world lent so ready an ear to the exhortations, the warnings of the Supreme Pastor of souls. Never, therefore, were Catholics more strongly bound, on the one hand, by obedience to lawful authority, and on the other by charity to those outside the fold, to show plainly and unmistakably the value they place on the pronouncements of the Holy Father by readily putting his teachings into practice. The RECORD will in the future uphold, as it has in the past upheld, the rights of Rome, by its divine appointment as the infallible guide of all consciences and unerring teacher of all nations in all matters pertaining to faith and morals, to the submission, support and aff ction of the human family, so sorely tried, divided and distracted in this so called age of enlightenment by error in its every n enstrous form.

We have also during the eight years of our journalistic life been a strenuous supporter of church discipline in its purity and exactitude. At all times and under all circumstances have we maintained the right to government and the claim to obedience of the bishops, prelates and clergy whom God has appointed in regular order and hierarchical subordina-tion to rule his church. Nor have we failed to point out the glorious privileges of the members of the one household in the faith, made by baptism the very children of God, and the heirs of the kingdom of beaven. That which we have in the past urged, maintained, and pointed out, we will in the future more readily, if possible urge, maintain and set forth. Our course in the past as a Catholic journalist has merited the very highest approval.

From the Bishop of London we some months ago had the privilege of receiving an endorsation that explained our purposes and approved our course :

It gives us great pleasure," said that The gives us know our approval of the Catholic Record, of this city, and to recommend it most earnestly to the favor and patronage of the clergy and laity of the diocese. The publication of the Record was undertaken some years ago to supply a want long felt amongst the English-speaking Catholics of Canada, namely, that of a Catholic journal that would be altogether independent of party politics and that would have for object the defence and promotion of Catholic interests. The Record, during the six years of its existence, has striven earnestly to carry out the purpose and objects for which it was originated, and has been edited with judgment, zeal and ability. The result is that it has won the confi dence of the Catholic public to an unusual degree, and that it counts its readers and supporters from the remote fishing vil-Newfoundland to the remoter regions of the far North-west. It is our earnest desire that the RECORD should be a weekly visitor to every English-speaking family in this diocese. "+ JOHNWALSH,

"Bishop of London From other bishops and leading clergy men in all parts of Canada and the United States we have been in receipt of warm expressions of endorsation and commendation, while the kindly words of support from earnest friends among the laity would over and over again fill our columns. Just two letters of endorsation, received during the past year, will we now ask our readers to recall to mind-the first from the Bishop of Chatham, New Brunswick, one of the far eastern Provinces of the Dominion-the second from Bishop Clut, coadjutor of the vicarapostolic of the Mackenzie-Athabaska, in the distant regions of the glacial circle. The Bishop of Chatham, writing us on the 21st of March last, said :

"Your most excellent CATHOLIC look has a considerable circulation, eventful day.

down this way, which, I need not say, I down this way, which, I need not my, would gladly see increased. Permit me to express my warm admiration of your learned editor, and yourself and co-laborers in the RECORD. Praying God to bless, confirm and extend your work, I am sincerely yours in Jesus Christ.

4/JAMES ROGERS.

"JAMES ROGERS.
"Bishop of Chatham. Mgr. Clut, from Providence Mission, on the Mackenzie River, despatched us on the following day his message of hearty encouragement. Said this apostolic mis-

(TRANSLATION.)

Mission of Providence,
Mackensie River,
March 22, 1885.
REV. AND DEAR MR. COFFET,—Kindly
excuse me if I write in French, for though
I read and understand the English lan
guage quite well, I am not accustomed to guage quite well, I am not accustomed to write it. . . I am happy to state that since I begun to receive the CAPHOLIC RECORD, I read it with much interest and have for it great esteem. The more I know of it the more highly I regard and appreciate it. Therefore it is, that with earnest good will, and, from the bottom of my heart I approve your journal and adhere to all that the venerable hishops, the reverend clercy and the faith. nal and adhere to all that the vanerable bishops, the reverend clergy and the faith-ful laity have said as published in your columns, to praise and encourage the RECORD. To their sentiments of approval, which I have read in your paper, I fully

adhere.

I saw sometime ago in the columns of your good journal that you were pleased with the welcome it had received in the diocese of St. Albert, N. W. T. But I can say to its praise, that much further to the North, even to the Frozen Ocean, s your journal read and appreciated.
As soon as I have read the numbers that As soon as I have read the numbers that I receive, I present them to our Sisters of Charity of the Mission of Providence (Hospital of the Sacred Heart), of whom two are Irish. Then by the infrequent couriers of the extreme North, I send them either to the Rivieredes Liards, or to our Fathers of Good Hope, whose residence is within the Polar Circle, and I know that two French Fathers and one Irish Brother find hearty pleasure in its perusal. As I will next autumn visit our missions in the far North and spend the winter at Good Hope, I will advise the Rev. Father Seguin, the director, to subscribe to your journal. Receive, my dear sir, the assurance of the sincere consideration that I have for you and for sideration that I have for you and for our journal.

our journal.

I am, your very humble and devoted ervant, + ISIDORE CLUT, O. M. I.,

Bishop of Erindel. servant,

The RECORD will continue to do battle for the Catholic view in the matter of education, nor shall we desist from the struggle till in every Province of the Dominion Catholics are placed or a footing of equality with all other classes of the people in matters educational. In this age when faith is so virulently and persistently assailed and morals exposed to so many and such violent tempta tions, children must in a special manner and with special assiduity be trained in the school-room, as well as out of it, in that fear and love of God without which they can never become good citizens or useful members of society.

The RECORD will as an auxiliary in the cause of Christian education rigidly exclude from its columns narratives of crimes and scandals with which the non-Catholic press of the day fills its columns in appeal for support to the depraved and prurient tastes of the multitude.

The RECORD will give due attention to the struggles of our brethren in the faith in every country of the old and new worlds, devoting special attention to missionary efforts in the most remote regions of the globe.

To the Irish—the evangelizing race par thoroughly loyal, as a people of all peoples, to the See of Peter-to their lorious achievements in the cause of faith, and their heroic efforts for the political emancipation of fatherland -our closest attention will be given, not, however, as already indicated, to the exclusion of the struggles and triumphs of our French, German or Scottish brethren.

The RECORD is the slave of no political party. It gives each its meed of praise for the good it does, and spares not the lash on either for its shortcomings or abandonment of principle. Having no patronage to seek, nor favors to ask for ourselves or any one else, taking no interest in the scramble for office and preferment that engages the attention of the professional politician, we can afford to speak our mind plainly upon every question, and fearlessly indicate our attitude upon every issue.

We thank our friends for the generou support they have hitherto extended us. Our success during the past seven years has been truly gratifying. We ask our pat: ons for continued sustainment to keep the RECORD in the front rank of Catho lic journalism, to strengthen our hands in the struggles we have in the interests of the Catholic body to maintain, and to prove by their unwavering support that our task is not unappreciated, nor our sacrifices unrewarded.

DEDICATION OF A NEW CHURCH.

A beautiful little brick church, 60 x 30 A beautiful fittle crick church, ou 2 30, recently erected in North Adjala, is to be opened and solemnly blessed on the feast of the Immaculate Conception by His Grace Archbishop Lynch. The Rev. Father Ferguson, in whose native place the church has been erected, has kindly consented to preach the sermon of the day. consented to preach the sermon of the day. the good people of North Adjala justly look forward to a joyous, happy and

OUR COUNTRY'S OURSE. Not since the days of Lord Durhan

has Britain been represented in Canada by a statesman of keener observation or greater foreeight than the Earl of Dufferin. This nobleman brought to the new world not only a profound knowledge of human character, but a deep-seated and enlightened devotion to Britain. Upon the solid foundation of mutual good-will, and the equality of all in the of the law, Lord Dufferin was determined, in so far as he could, to raise the superstructure of a British empire in America. The success of his administra-tion is too well known to need recital here. But marked and brilliant as was his success, deep-seated as was his purpose of British aggrandizement and con tion on this continent, that success was greatly marred and that purpose obstructed in execution by the never-to-be-forgotten manifestations of Orange hatred and brutality in the city of Montreal and elsewhere during the years 1877-8. Lord Dufferin saw in Orangeism Canada's abiding curse and plague, he saw in it a standing menace to the endurance of confederation and the perpetuation of British nstitutions on this continent. Hence, in one of his parting addresses delivered in the sombre and pensive days of the autumn of 1875, he spoke to the Irish Protestant Benevolent Society, Toronto, words of counsel and warning that in the present critical times recur to mind He had seen Orangeism revel in blood and disorder at home. He knew its nature, its tastes and its tendencies. Hence, said he, to the Irish Protestants of that city. "What can be more Cain-like, more insane, than to import into this country-unsullied at it is by any record of civil strife-a stainless Paradise, fresh and bright from the hands of its Maker, where all have been freely admitted upon equal terms—the blood-thirsty strife and brutal quarrels of the old world. Divided as you are into various powerful religious communities, none of which are entitle to claim pre-eminence or ascendancy over the other, but each of which reckons amongst its adherents enormous masses of the population, what hope can you have except in mutual forbearance and a generous liberality of sentiment? Why, your very existence depends upon the disappearance of these ancient feuds. Be wise, therefore, in time, I say, while it is still time, for it is the property of these hateful quarrels to feed on their own excesses. If once engendered, they widen their bloody circuit from year to year till they engulf the entire community in inter-

These were, we may say, Lord Dufferin's parting words to the people of Can-ada. How were they taken by the people of Canada? By all were they gladly and hopefully received, except the very class that should have taken them most deeply to heart, the very organization that has again and again disturbed the peace and broken the harmony prevailing in the Dominion, and brought us more than once to the very verge of internecine conflict. Seven years have elapsed since Lord Dufferin spoke these memorable words, words of statesmanlike depth and forecast, And what is Canada's condition today? If we look about us we see race set against race, Province against Province, and the great edifice of Confederation tottering on its undermined foundations. Whence this unhappy state of affairs Orange intolerance and Orange determination to erect in this country the same structure of Protestant ascendancy that so long cast its deadly shadow over Ireland. Is there aught of exaggeration in this statement? Events quite fresh in the public mind prove that if erring in aught we understate the case. By combined action on the part of the Orange lodges of Canada, secured by direction from their leaders in Ottawa and elsewhere, was the execution of Riel brought about. The cry of French domination was raised and the cry alarmed the executive. Said the Rev. Dr. Potts in his Thanksgiving Day sermon in Montreal:

"Before the month of November, 1885 closes, the last tragedy in connection with the Northwest rebellion shall be-come a fact of history, and justice shall be vindicated; and the blood of Scott, who was so foully murdered at For Garry, the blood of Scott that has been crying for vengeance, shall be avenged before the month of November comes to

Loud applause, we are told, followed these remarks. How did Dr. Potts know that Riel was to be executed? Can it be possible that Bro. Bowell gave him an assurance to that effect. Then the Hamilton Spectator ground out a jeremiad of falsehood and

"If the French Canadians think there is one law for them and another for us, never since Canada became a country was there a better time to undeceive them than the present

The Orange Sentinel was plainer, if no less narrow-minded and black-hearted: "Shall the atrocious injustice be committed of permitting this artful rebel to go free while his dupes and tools—the unfortunate, untutored, and misled Indians—are hanged for participation in acts which they regard as praiseworthy and heroic, instead of criminal? The people of Canada will require unequivo-cal answers to these straightforward slightest semblance of control over

questions, if Riel be reprieved; and the only answer, we judge, that can be truthfully given is that the Frenchmen of Quebeo rule in the Dominion Parliament, and have vewed that not a hair of Riel's head shall be harmed. Was it to this end, then, that our gallant Volunteers aprang to arms and laid down their lives at their country's call? Shall Frenchmen who sympathize with the rebels be permitted to undo their work? If so, let it be known throughout this land. Let it be proclaimed that the rights and liberties of Britons in an English colony hang only upon the breath of an alien race. But English Canadians will not longer suffer the galling bordage; and the day may not be far distant when the call to arms will again resound throughout the Dominion. Then, indeed, our soldiers, profiting by the lessons of the past, must complete a work throughout the whole land only begun in the North-west."

Such was the language which preceded the execution. Such the threats which the Orange faction, its leaders and abet-tors indulged in before they had taken the life of a man who, with all his faults had more of true patriotism in his breast than ever animated an Orange heart. Is it strange that the French population of the Dominion is to-day agitated, as people have never been before agitated, because man of their race has had to be sacrificed to placate Orangeism? It were, on the contrary, passing strange—it were, say we, with all the emphasis that indignation can end us—it were a disgrace to French patriotism and to French manhood did not the people of Quebec protest with all the vigor of their hearts and souls against this fresh Orange outrage and show to the world their determination to rid Canada of the foul domination of this, its national curse,

OUR ATTITUDE.

The Irish Catholics of Canada have in

the grave crisis through which this country is passing a serious duty to perform. The French Canadian people, feeling that a gross outrage has been done the country in general, and their own race in particular have risen in their might to insist upon the oliteration forever from our politics of that Orange influence which demanded and procured the head of poor Riel. Is there aught of wrong in this? Have ever people so cruelly outraged, wronged and nsulted shown such moderation, such consideration for the feelings of other classes, such a determination to proceed by purely constitutional means? We have followed with closest scrutiny every action and movement of the French people in this crisis, and we stand to-day, we must confess it, in profound admiration of their lofty patriotism, their noble self-control, and their unswerving loyalty to the constitution. What do they ask? Do they seek the dismemberment of confederation? They do not Do they seek a war of races and of religion? They do not. Do they seek to establish French domination? They do not. Do they seek to rob their Protestant or English-speaking fellow-citizens of any of the rights these latter enjoy under the constitution? They do not. What is it then they do seek ! They seek the destruc tion as a political power of a faction whose existence in this free country is a diagrace to the age. They seek, by means just and fair, the vindication of their race, so foully wronged by the killing of Riel because his death had been decreed in the secrecy of Orange lodges. They seek, in fine, the acknowledgment of those rights guaraneed them by the co threatened by Orange violence and aggression. This crisis had in some way to come Its result will, if the French Canadian persevere in their legal and constitutional agitation, exhibiting the same regard for law and order and for the rights of every other class of the population, that now characterizes their movement, be a most happy one for Confederation. What then should be the precise position of IrishCatholics in this crisis ? They should not, in our estimation, take part in or encourage illegal or violent manifestations of any kind calculated to incite class against class or race against race. They should not express admiration for rebels or rebellion merely because the rebels were mostly Catholics and the rebellion headed by Catholics nominal or otherwise. They must not forget that the Catholic Church as an organization was a heavy loser by Riel's uprising—priests murdered; missions laid waste; faithful and clergy dispersed. But they can lend and will, we are sure, lend hearty sympathy to their brave and patriotic French fellow-citizens, to whom the minorities in Ontario, and the North West are indebted for their Catholic schools, to whom in other regards the Irish Catholics of Canada are under many lasting obligations, profound sympathy in their humiliation and sorrow. Nor will they join whatever their individual views as to the wisdom or unwisdom of such a course, in any anti-French cry that may be raised, if the clergy and people of Lower Canada decide on the formation of a French national party, for the giving of full expression to their views in the singular political revolution brought about by Riel's execution. And they are heart and hand with the French Canadians in

such, be permitted to exercise the

the government of this In one word, let our people, however intense their feelings, be guided by prudence and moderation, heeding in all regards the good counsel of their clergy. every good citizen, be he of Irish, Scot inglish or German origin, ardently hope for the advent of the day no one of our political partie will feel tied down by alliance will feel stied down by amance with any politico-religious society, but when our statemen, rising to the height of their position and placing duty before expediency, will rule Canada for Canadians, not setting race against race, and province against province, but striving by every means in their power to build up here on this Northern half continent, on the basis of justice, equality and freedom, a new nation whose power shall be the glory of its people and whose progress shall be the admiration of the world.

A MOST INTERESTING ADDRESS.

The regular meeting of the branch of the Hamilton Irish National League, which was held in the E. B. A. Hall Friday evening, the 20th inst., was well attended. During the course of the usual routine business the Treasurer announced that he had on hand \$100 for the Parliamentary Fund to aid Mr. Parnell, which he was authorized to forward at once. According to announcement Mr. C. Donovan, M. A., was introduced and delivered a brilliant address on the subject, "Why Ireland Should Have Home Rule." Mr. Donovan's masterly effort will appear in our next,

SIR JOHN'S MISSION.

We are very happy to learn that Si John Macdonald's voyage to England is for the purpose of conferring with the Imperial authorities concerning the fisheries of Canada, and the terms upon which American fishermen may be permitted to fish in our waters. We are gratified to notice the statement that the arger question of reciprocity will enter into the subject to be discussed by the British government and the Canadia Premier. Amongst other matters to be dealt with by the leader of the Canadian Government is the transit of British mails to eastern Asia and other points via the Canadian Pacific Railway.

It is also announced on high authority that preliminary negotiations looking to the appointment of an international commission for the settlement of the fishery question between Canada and the United States have been going on for some time between the British and American Governments, and are now approaching a satisfactory termination. And it is further stated that this commise deal with the trade relations of the two countries, the scheme for the settlement of the fishery question being based doubtless on the establishment of closer trade relations.

We trust that these predictions of closer trade relations between Canada and the United States will prove true. Canada is just now suffering severely by its exclusion from the American markets. The Premier's success in negotiation for reciprocal trade relations with the United States will be hailed with joy by all classes of our people. His declarations on the subject will in any case be

A PREACHER'S PANDERING.

The average city preacher is never happy but when he panders to the lowest prejudices of his hearers. A corresponent in the Advertiser last week called attention to one of these popularity-hunters, who is reported to have said :

who is reported to have said:

"Who is Premier of Ontario—Oliver
Mowat or Archbishop Lynch? I have
heard that one of our city Protestant
clergymen stated last Sunday evening
that Archbishop Lynch was Premier of
Ontario. What benefit can a congregation receive from a sermon preached after
such rash and unfounded statements have been made? Utterances like the above must and will injure any clergyman's in-

Neither Mr. Mowat nor the Archbishop will feel hurt by this shallow preacher's utterances. His Grace the Archbishop is not, and has no desire to be, Premier of Ontario in name or in fact. But he has, of course, the desire of all good men to see our public affairs honestly and fairly administered, differing in this respect from many a preacher. Both Dominion and administrations might profitably take a lesson in the art of government from His Grace of Toronto.

ORGAN RECITAL.

We have much pleasure in informing our readers that Dr. Carl Verrinder has succeeded in securing the services of Mr. Frederic Archer, the world-renowned organist, for a recital on the new organ of St. Peter's Cathedral, on Dec. 1st. We expect to see the Cathedral crowded on this occasion by an appreciative audience -for the citizens of London love and enjoy good music. The concert will begin at 8 p. m. The admission fee has been placed at 25 cents.

A KINDLY VINDICATION.

We have read with pleasure the followng vindication of the good nuns in charge of St. Roch's Hospital which lately appeared in the Toronto World: "A lady correspondent has formed the impression that certain criticisms reproduced in the World from a Montreal aused in the World from a Montreal paper with regard to the management of St. Roch's hospital were intended as reflections upon the eight self-acrificing nuns who, all too few in number for the terrible task assigned them, took charge of the institution at a time when its affairs were in a chaotic condition. We did not understand that the blame for the inadequay of St. Backle as We did not understand that the plame for the inadequacy of St. Roch's as an hospital was placed upon the shoulders of the over-worked grey nuns, although a careless or prejudiced reader might infer as much. He would be a very pre-indicad and unintelligent Protestant judiced and unintelligent Protestant indeed who would shut his eyes to the fact that the Roman Catholic sisterhoods own church but of all Christendom, irre-spective of denominational lines. Where-ever war or pestilence or want rear their horrid fronts, nuns and sisters of charity will be found ministering to the unfor-tunate, without regard to creed, color or tunate, without regard to creed, color or condition. So great is the impression they have made in this way that a sister church has adopted their system, and, we believe, with good results. Our European exchanges inform us that in cholera-stricken Spain, whose govern-ment is not all that could be desired as a parteet of the health of its subjects. protector of the health of its subjects, the work of charity in the afflicted districts has fallen almost entirely upon the tricts has falled almost entirely upon the priests and nuns. Tens of thousands of Protestants, who have no admiration for the Roman system as a whole, entertain a chivalrous respect for her charitable sisterhoods."

It must furthermore be borne in mind that the death-rate of St. Roch's Hospital was, at the time of the outcry against its management, but 20 per cent. much lower than in other hospitals, although the small-pox cases treated there were of the most virulent type. The Grey Nuns did not take charge of St. Roch's till September. The Witness, of course, gave no dates, and no exact figures of mortality. But neither dates or statistics concern that saintly journal when a fling is to be had at Romanism. Montreal is being rapidly rid of the pest, thanks-not to the fanatics of the Witness type, but to the untiring efforts and systematic action of Catholic charity.

BISHOP CLEARY'S SPEECH.

We direct the earnest attention of our eaders to our report of Bishop Cleary's splendid speech at the Kingston Home Rule meeting. His Lordship's general argument was in favor of imperial unity and consolidation through the recognition of the distinct national unities of England and Ireland, each having its own proper Parliament for the organization and direction of its national life, The Bishop is anything but a separatist. He holds that Ireland cannot be merged in England or effaced through absorption by the latter, but is firmly opposed to separation or independence, believing with the immortal Grattan that while the sea protests against legislative union, the ocean protests against separation.

FATHER McWILLIAMS ON RIEL'S SANITY.

We have before us in the daily press a copy of the letter addressed to His Excellency the Governor-General by the vious to Riel's execution :

To His Excellency the Marquis of Lans-

To His Excellency the Marquis of Lansdowns, Governor-General:
Your Excellency,—In taking a trip
to the Rocky Mountains I stopped off at
Regina to see my old classmate, Louis
Riel. * * * I am not surprised to find him
him insane, but surprised to find him as
accesses he is on some subjects. If Your him insane, but surprised to find him as sane as he is on some subjects. If Your Excellency allows the sentence of death to be carried out, upon your head and that of your advisers will rest the blood of an insane man. I believe him to be a dangerous character, unfitted to be allowed at large, or even to be free, but at once and for all his time let him be closely confined in a secure insane asylum. In behalf of justice I write you and the leader of the Government.

Believe me, &c.,
C. A. McWilliams, P. P. Believe me, &c., C. A. McWilliams, P. P.

Father McWilliams has ever been an ardent admirer of the Premier and a strong supporter of his government. Not to politcal bias but to love of justice must therefore his words be ascribed. The reveren gentleman is said to have expressed himself to the effect that he never gave up hope of a reprieve until the officer ordered Riel from his cell. He states that the unfortunate man was, in his last moments, most willing to forgive his enemies, most anxious to receive their forgiveness, and longed to meet his God.

THE ALLISTON BAZAAR.

We beg to remind our readers that the drawing of prizes in connection with the above Bazaar, postponed since last spring, will take place on the evening of 10th Dec. prox. Would those yet holding tickets please bear this in mind, and do a little to assist the good work in hand. Since the first named date of "drawing," a church of this mission was burned down, a fact rendering a little outside assistance more necessary to the Rev. Pastor, who has been laboring assiduously to pay off another heavy delt.

AWFULLY OLEVER

Wrote a Free Press young scribe

other day:

"A Montreal dealer in sticks is out of all but the spindling variet demand by dudes and other frail tures. It is hard work for many cyoungsters to carry round their big s. The mania has not reached Lond yet, although at the Land League ing at the City Hall a larger numbers yet to be it possession of citizens who had not known to wear' them previously."

Very clever, very clever indeed.

Very clever, very clever indeed. youth has got that far in his journs education that he can attempt to at the Home Rule meeting. But first attempt being a wretched fizzl advise another trial. Can the F. P. have forgotten that it requires a sized stick to tan the tough, assining of a Young Briton?

UNEXAMPLED SUCCESS.

We have received copies of the edition, the thirty-fifth thousand of "C lic Belief." It is now only about a since this book was published as enormous sale in that short perione of the strongest proofs that be given of its merit. No one, Bishop Ryan, whether Catholic or testant, can read Catholic Belief out being greatly benefitted. The C lic will have a better knowledge truer love of his holy faith; the Pr ant, if not convinced and persuad take the final step and enter th fold under the one Shepherd, will no anti-Catholic prejudices, will be Christian, wiser and better. This excellent book is sold at 40

a copy. It may be ordered from CATHOLIC RECORD office.

CLOSE OF THE GREAT MISSIS

The mission given the Catholi London by the Jesuit Fathers Do and Kenny, which closed on Sunday was the most remarkable and succ religious awakening that has ever place in this city. The attendance the exercises was very large and the est earnestness manifested by the p During the last three days the c sionals were crowded. Ten conf were night and day busy in attenti the faithful. The good result of labors is testified to by the fact that withstanding inclement weather wretchedly bad roads-rendering t ling almost impossible for those liv any distance from church-no fewe 2,400 persons approached the Holy The mission closed on Sunday nigh Pontifical Vespers, followed by the Blessing, pronounced by His Lordsh Bishop, and by Benediction of the Holy Sacrament, given by Rev. F. Doherty, S. J. Just before Bened Rev. Father Kenny ascended the to deliver the closing sermon of the

"He that shall persevere unto the shall be saved." (Matt. x, 22).

MY LORD AND DEARLY BELOVED BREW,—Of all the words that are exprofe human hopes and temporal jode not know one in the language we all speak that appeals to our hear feelings so much as that sweet little syllable "home." If there was no liter worth living than this one, if the ter worth living than this one, if the nothing better worth toiling for the world contained, then the goal which be most worth striving for, which appeal most to the ambitions of the! appeal most to the ambitions of the i heart, as an object of most unalloyed ness, of most perfect peace, of most shelter, would be "home." B there is joy in our home there is als ness, if there is peace, love and ness, if there is peace, love and feeling, is it not true that we find the secrecy of home that there are and there are troubles, and there weary watchings and then there are partings. Oh, if man could only for himself down here below a hom would fill every longing of his hear uncomplainingly that man would He would not grumble at the amo work if at the end of all he cou secure in his ideal home. My dear ren, in striving for earthly ambition have been wasting these precious In Jesus Christ we never waste ou for do we not, every one of us, rej know that there is waiting for eternal "welcome home" in father's house. A welcome t

that knows no alloy, a w to love that knows no parting, a w to the peace of the Lord. We ha here a lasting city; we seek for one to come. We have not here indeed a abode; we have not here anything t dures. Everything that cometh to comes from God. Man comes but comes from God. Man comes but for a day and then goes forth is eternity. We seek that which the promise of God has said: "Seek shall find; knock and it sopened unto you." We seek everlasting city, for the city of God moment, my dear brethren, been de this work, one moment of retone glance back into the expansion work. You remember how last evening we set before ourselves for which man is here below. Man been created by God to gain this been created by God to gain this God came down here and told hi the gaining of the whole world benefit him. "For what shall is a man if he shall gain the world and lose his own soul!" world and lose his own soul?' (
the power of it. Who, lool
the thirteen hundred millions of m
does not feel the power of it?
gaze into the great centres of life the great stream of industry for a ing on. What is the motive, w desire, that impels them? A p to gain another penny, and the rich

AWFULLY OLEVER

Wrote a Free Press young scribe the

"A Montreal dealer in sticks is sold "A Montreal dealer in sticks is sold out of all but the spindling varieties in demand by dudes and other frail creatures. It is hard work for many of the youngsters to carry round their big sticks. The mania has not reached London as yet, although at the Land League meeting at the City Hall a larger number of heavy sticks were observed to be in the possession of citizens who had not been known to 'wear' them previously."

Very clayer, very clayer indeed. This

Very clever, very clever indeed. This youth has got that far in his journalistic education that he can attempt to sneer at the Home Rule meeting. But this first attempt being a wretched fizzle, we advise another trial. Can the F. P. man have forgotten that it requires a goodsized stick to tan the tough, assinine hide of a Young Briton?

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This excellent book is sold at 40 cents a copy. It may be ordered from the CATHOLIC RECORD office.

CLOSE OF THE GREAT MISSION.

The mission given the Catholics of London by the Jesuit Fathers Doherty and Kenny, which closed on Sunday last was the most remarkable and successful religious awakening that has ever taken place in this city. The attendance at all the exercises was very large and the greatest earnestness manifested by the people. During the last three days the confessionals were crowded. Ten confessors were night and day busy in attention to the faithful. The good result of their labors is testified to by the fact that, notwithstanding inclement weather and wretchedly bad roads-rendering travelling almost impossible for those living at any distance from church-no fewer than 2,400 persons approached the Holy Table. The mission closed on Sunday night with Pontifical Vespers, followed by the Papal Blessing, pronounced by His Lordship the Bishop, and by Benediction of the Most Holy Sacrament, given by Rev. Father Doherty, S. J. Just before Benediction Rev. Father Kenny ascended the pulpit to deliver the closing sermon of the mis-

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"He that shall persevere unto the end shall be saved." (Matt. x, 22).

MY LORD AND DEARLY BELOYED BRETH-HILL OF ALL OF AL appeal most to the ambitions of the human heart, as an object of most unalloyed happiness, of most perfect peace, of most certain shelter, would be "home," But if there is joy in our home there is also sadness, if there is peace, love and warm feeling, is it not true that we find also in the secrecy of home that there are referred. feeling, is it not true that we find also in the secrecy of home that there are pains and there are troubles, and there are weary watchings and then there are bitter partings. Oh, if man could only build for himself down here below a home that would fill every longing of his heart, how uncomplainingly that man would labor. the would not grumble at the amount of work if at the end of ail he could rise secure in his ideal home. My dear brethren, in striving for earthly ambitions we have been wasting these precious days. In Jesus Christ we never waste our lives for do we not, every one of us, rejoice to know that there is waiting for us an eternal "welcome home" in our father's house. A welcome to joy that knows no alloy, a welcome to love that knows no parting, a welcome to the peace of the Lord. We have not here a lasting city; we seek for one that is to come. We have not here indeed a lasting abode; we have not here anything that en-dures. Everything that cometh to us here dures. Everything that cometh to us here comes from God. Man comes but to stay for a day and then goes forth into his eternity. We seek that which the eternal promise of God has said: "Seek and ye shall find; knock and it shall be opened unto you." We seek for the everlasting city, for the city of God. One moment, my dear brethren, before we end this work, one moment of retrospect, one glance back into the expansion of this work. You remember how last Sunday evening we set before ourselves the end for which man is here below. Man has not been created by God to gain this world. been created by God to gain this world.
God came down here and told him what
the gaining of the whole world w.uld
benefit him. "For what shall it profit
a man if he shall gain the whole
world and lose his own soul?" Consider the power of it. Who, looking at the thirteen hundred millions of mankind, does not feel the power of it? Let us gaze into the great centres of life and all

gain another million! And He came down here and warned them against it. You seek treasures and you will find them; you are made to be gatherers of treasures, but (and here, dearly beloved, our divine Lord gave us to know what such treasures would avail us) "Lay not up for your selves treasures upon the earth, where the rust and moth do corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither rust nor moth doth corrupt and where thieves do not break through and steal." And carnot man be attended and filled here on earth? There never was a man who did not want more. And when he has acquired that which he so much desired, that which he so much desired, that which he wasted his strength to get, when at last he held in his graep the prize he so eagerly strove after, so patiently and indefatigably sought after, behold approaches the hour winch he has set there to enlighten our immortal soul. We are we speak—when the hour striketh and he loseth all. Man was croated by God after His image, There is a lamp within us which he has set there to enlighten our immortal soul. We are not indebted to God for a part of our being, not for this or that faculty, but for attraction, this only can have been given in the full power of his strength and the series of the sickly youth found clinging to the the sickly youth found clinging to the sickly youth found c beings that walk this earth. He made that man to know and love Him and all the other works of His hand. As the spoatle told the Romans who had gathered around to hear him preach. If you do not know God; if you do not conform your lives to God's commandments, to his precepts as set down in Holy Writ, when you seek therefore to enter heaven you will be unsuccessful. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made. When we look around and see the works of His hands we cannot but know that there is an author of it all. Only in these days men do discuss and dispute whether God exists. Remember long, long ago, how, on authority we were told that there would be some who should say there is no God. It some who should say there is no God. It was not that the wise man said there is no God, but the fool hath said there is no God. The fool, again, does not say it God, but the roof name said said and say it food. The fool, again, does not say it in his mind, but in his heart, and the sayings of the heart are one's wishes. So the fool wishes in his heart for that which he knows, by inward perception, by observing the beauty of nature, cannot be. He knows there is, but wishes there is

serving the beauty of nature, cannot be. He knows there is, but wishes there is not, a God, no ruling power to prevent him from choosing his own wicked path and carrying out his own secret designs. But man was made for God. Everything was made by God in order to help us to lift up our ideas to God. So it is that, on turning to the gospel they read that the Great Missionary told them to use their faculties and open their eyes. "Consider the lilies of the valley, how they grow; they toil not, they spin not, and yet I say unto you, that Solomon in all his glory was not arrayed like one of these." All the looms of all the mills of all the world could not make one of these. We see these things and pass them by; we listen to the voice of nature, and pass them by call teach us the Author of it all and the Designer of it all, for His glory. this one resolve, to live hourly for the end which God has destined us. But one thing more is required of us. There never was absolution promised to him who heard the word, and merely heard it but only to him who heard the There never was absolution promised to him who heard the word, and merely heard it, but only to him who heard the word and kept it. What then is required to secure the eternal goal? We have word and kept it. What then is required to secure the eternal goal? We have not here a lasting city; we seek for one that is to come. Our faces are turned towards our home with a condition—God has required that we should acquire the Divine truths by perseverance. I do not like to disguise from myself that this word "Perseverance" has a hard sound. I think it is a hard word. I think it is a very hard thing to say to the man who is struggling laboriously up the hill not to mind his position but to persevere, it will come right in the end; that nerve is nothting for a man who does not work; that there is nothing to be expected for a man who does not throw all his energies into the work; that if he continues as he is doing he will become the head of his profession. Do not whisper to him that in the pleasure of the moment, when his hand is grasping upon all his desires, that that grasp of his may be loosened! For the man of energy and the man of genius there is no such word as fail. But for the end of human achievements there is no other word than fail. Is it not a truth on which men are not divided about which there is no controversy, that we must leave all the gains of this world behind us?

But when we come to talk of Christian perseverance there is nothing in that word that we can disagree about. Any man that has this, knows that no man with

perseverance we cannot be saved. How long, my dear friends, how long? We are only asked to persevers to the end. You say that perseverance to the end is a long time. Who

can tell me how long I may be permitted to preach to you the Word of God, or

to preach to you the Word of God, or who can say with certainty that I shall be alive the next two months and spending

cometh round. The reverend father continued by exhorting each and every one to be in earnest. They knew when they talked about saving a life they didn't hope to do so by looking down from the rock above on to the scene transpiring below, where the man was battling with the waves, and philosophising on his condition. They knew they must jump in and battle with the waves. So with their immortal souls. He dwelt on the fact that they do not the waves. So with their immortal souls. He dwelt on the fact that they do not walk in darkness but in the light. Jesus is the light of the world, "Ego lux mundi." He urged them to let their light so shine before men that they might see their good works and glorify God who is in heaven. He cited the fact of the prophet Elias, who when weary had fallen asleep. He was told by the angel that he had a long way to travel. That angel put into his hand bread, and he walked in the strength of that food even unto the mountain of

ing life. THAT BIGOTED INSPECTOR.

of that food even unto the mountain of God. The preacher pointed out that what

was meant by living a Christian life was living a Christian day; like the soldier who, when he hears the trumpet's call,

who, when he hears the trumpers can, done his armor, so should they put on the armor of God. In conclusion, he im-

pressed upon every one that his life was made up of years, and years, of months,

and months, of weeks, and weeks, of days. Their daily duty should consist of prayer, their weekly duty, attendance on Sunday

at Mass; their monthly duty, partaking of the bread of life, which would enable them to reap the final reward of everlast-

To the Editor of the Catholic Record To the Editor of the Catholic Record.

REV. SIR,—I was very much pleased with the timely remarks made in your last issue on the bigotry of Mr. James I. Hughes, Inspector of Public Schools for Toronto. It may be known to most of your readers that a certain wing of the educationists of this Province desires and advocates strongly, a return to the old system of having a chief superintendent of education as in the "good old days" of the late Dr. Ryerson. This wing, save the mark, has, it is said, fixed on Mr. Hughes as its nominee for that position, should such a one ever again be created. What a chief superintendent he would make! And rumor gives

The Hughes family seems bent on distinguishing itself for low bigotry. A brother of Mr. James Hughes, Mr. Sam. Hughes, has lately become proprietor of the Warder, published in Lindsay. He is editor also. He has signalized his entry into journalism by a brutal attack on the French Canadian people. Witness the following:
"Investigation reveals daily that the

people, the unfortunate French Canadians, are very little better than brutes. The poor creatures have for ages been kept in darkness, ignorance and superstition, till now they are dulled and blinded as to be insensible to the ordinary feelings of

humanity."

Mr. Sam. Hughes was, until lately, one of the masters of the Toronto Collegiate Institute. I wonder how much of these ideas did he bring before his Catholic pupils. You Nov. 20, 1885. Yours, A CATHOLIC.

MARRIED.

At the Roman Catholic church, Osceola by Rev. Father Devine, on Tuesday, the 17th inst., Mr. Martin Sheedy, Jr., of Bromley, to Miss Mary Durick, eldest daughter of Mr. Daniel Durick, of Stafford. The young couple left on a wedding tour to Ottawa and other places the same day amid the hearty congratulations of a host good-will and determination, who has set his hand to the plough, can look back and be fit to enter the Kingdom. God has said so. The first condition of saving our souls is perseverance, and without of warm friends.

Mr. George Fee, the respected Mayor of North Bay, was yesterday united in marriage to Miss Lizzie Mackey, daughter of the late Richard Mackey, Esq., of this of the late Richard Mackey, Esq., of this town. The ceremony took place in the Roman Catholic cathedral, and was per-formed by His Lordship Bishop Lorrain. There was an unusually large number of friends and acquaintances of both bride and groom present. The happy couple gaze into the great centres of life and all the great stream of industry for ages rolling on. What is the motive, what the desire, that impels them? A poor man to gain another penny, and the richiman to

ST. MARY'S CATHEDRAL, KING-

Financial Statement-Large Donation by His Lordship, the Bishop.

THE STAINED-GLASS WINDOWS ARE ALI APPROPRIATED AS MEMORIALS, BEING A TOTAL OFFERING OF \$6,000 TO THE CATHEDRAL BY PRIVATE INDIVIDUALS WITHOUT ANY CHARGE ON THE PARISH.

At the 7:30 and 10:30 masses in St. At the 7:30 and 10:30 masses in St, Mary's Cathedral, on Sunday, Father Twohey read a statement on the Cathedral improvement fund. It was inaugurated the last Sunday of August last year. The amount of the last Sunday's collection was nearly \$300; but of course it was understood that beginnings are always the most generous in a series of offerings. This time twelvemonth the collections from Sunday to Sunday was fairly steady at \$170 or \$180. To signify fairly steady at \$170 or \$180. To signify his appreciation of this generosity of the people, and to stimulate their spirit to perseverance, His Lordship made them a promise of \$5,000, in annual instalments of \$1,000, out of his private purse. The congregation are aware that the Right Ray Dr. Cleary accords as a clear. The congregation are aware that the Right Rev. Dr. Cleary accepts no salary or stipend from the city of Kingston, and whatever donations he makes are from whatever donations he makes are from his private resources. This morning Dr. Cleary handed to him (Father Twohey) a cheque for \$1000, being his first instalment at the end of the first year. His Lordship has moreover paid this year \$550 for the stained-glass window, the state of the Catherna on the parth side of the Catherna of th hrst one on the north side of the Cathedral representing the "Dawn of the Day of Redemption." Now, it was expected by the Bishop, when promising his con-tribution of \$5000, that the weekly offering of the parishioners would continue to average about \$170. It has, however, fallen down to an average figure between \$125 and \$140. This was not satisfactory. It does not realize His Lordship's just It does not realize His Lordship's just expectations, and it is confidently hoped that, attention being now called to the deficiency, they who had shortened their hand will henceforth extend it with the generosity that marked their first offerings to the holy House of God. The total receipts since the inauguration of the Sunday collection have been, up to last Sunday inclusively, \$8,223,56, to which the Bishop's donation is added this morning. The amount expended from this fund has been \$692,64 for balance due on the Confessionals and the erection of the pinnacles that had been blown down on the north that had been blown down on the north side of the Church; \$596,89 for the important work of pointing the walls on all sides of the Cathedral; \$562,80 for eave-troughs, down pipes &c., and \$150 for advertising; making a total expenditure of \$1,992,33. The balance to the credit of the Church at present in the Bank (inclusive of the Bishop's contribution to day is \$7231,23.) The rev. gentleman also stated that His Lordship, in fulfilment of a further promise made to the congregation in the beginning of this movement, offered the Holy Sacrifice of the Mass every Monday morning of the year for the spiritual and temporal benefit of all who contribute to the fund for the completion of this noble Cathefor the completion of this noble Cathedral; and he has imposed an obligation also on every priest of this city to recite special Collects in each Mass, public and private, for the contributors and their families, that the blessings of peace and concord and every happiness may be accorded to them by God.

The Bishop, then ascended the pulpit

The Bishop then ascended the pulpit and began his address by saying: "We are about to have a beautiful Church, a devotional Church, the most splendid Church in all Canada." He called atchurch in all Canada. He called attention to the six stained windows just placed in the northern side of the Cathedral, charming to the eye by their excusite tints and varied devices, and abounding in artistic richness throughout the series of religious subjects that please and instruct and edify the be-holder. He depicted the exterior of the Cathedral, as it is to be, when the proposed improvements shall be completed. He said it would be a glory and a joy to our people, a delightful object to be gazed on from every side, as men approached this city by land or water. They would recognize in its majestic proportions, its graceful outlines, its massive tower uplifted to the skies, its pointed turrets and its gravely religious character of architecture, a mag nificent type of the glorious Catholic Church, rising above the sphere of worldly business, solid as the rock on which it is based, the Church of neverwhich it is based, the Church of never-ending ages, delivering the heavenly message to all generations of men, to come and accept the faith and the prom-ise, the redemption and saving grace of the one true God. His Lordship, refer-ring to the gradual falling off in the Sunday collection, remarked that a deficiency of \$50 per Sunday would be a deficiency of \$2,500 per year, and \$12,500 at the end of the period of five years, which they had calculated for the comletion of the exterior of the Cathedral. He exhorted all to do as they did a year ago. He bade the donor of ten cents to be as steadfast in making this weekly offering as the donor of large amounts. He said that it was well known that the success of this great undertaking de-pends more on the aggregate offerings of the poor than on the occasional or the poor than on the occasional or exceptional generosity of the rich. He promised the poor man a copious reward for his small, but cheerful contributions, for his small, but cheerful contributions, if he gave it to God in faith of the Divine promise. In the Sacred Scripture it was written that God repays man's generosity to Himself and man's generosity to Himself and His Church with usury. He pointed to the stained glass window beneath the gallery, wherein Our Divine Lord is represented seated in the Temple, opposite the treasury, whence "He beheld," says St. Mark, "how the people cast money into the treasury, and many that were rich cast in much. And there came a certain poor widow, and she cast in two mites, which make a farthing. And calling His disciples together, He saith to them: Amen, I say to you, this poor widow hath cast in more than all they who have cast into the treasury for they all did cast in of their abund ance; but she, of her want, cast in all she had, even her whole living." To this picture, life-like on the glass, the Bishop desired all to turn their eyes as they passed out of the Church and read and Williamstown demanded also, through talent will be employed."

well its lesson, the lesson of generosity to God, confiding generosity, self-forgetting on the part of the poor, bare-footed widow, new from her religion that God would accept he half-cent, and repay her alhundred fold. Wherefore, let every one, even the poorest, give something every Sunday. Let a portion, be it ever so even the poorest, give something every Sunday. Let a portion, be it ever so small, be regularly set aside every week as God's portion, the tribute he demands of each one in acknowledgment of His royal rights, and in grateful return for His gifts of health and other blessings, temporal and spiritual. Let the women, said the Bishop, take care to remind the men of this weekly duty to God and His Church; let not all the earnings go to this life; let a fixed tribute be set apart unfailingly for God: and the praise unfailingly for God; and the praise bestowed by Jesus Christ on the barefooted widow shall in one form or another, sooner or later, in this life, if it be good for you, or most assuredly in the next life, be addressed to you with an outpouring of Divine favor upon you and yours. This is exactly the advice given by St. Paul to the Corinthians, "Concerning the collections," he says, "as I have given orders to the churches of Galatia, so do you also. On the first day of the week set every one of you put apart with him-self, laying up what it shall well please him, that when I come, the gatherings be not then to be made." Do this, said the Bishop, on St. Paul's inspired advice, rather than on mine; do it, as the same Apostle exhorts, with cheerfulness, "fo God," says he, "loves the cheerful giver, do it regularly, unfailingly, as he again urges upon the faithful, "In doing good, let us not fail; for in due time we shall reap without failing;" do this, as your fathers have always done, and as the generation of Kingstou Catholics that preceded us did in their day for St.Mary's Cathedral. "Amen, I say to you, you shall not be without your reward." The Bishop gave the following account of the windows. He commenced to plan the improvement of the Cathedral nearly three years ago; but did not wish to pro-

memoriais of deceased friends, whilst the congregation of St. Mary's would in due time assume the task of completing the Cathedral exteriorly. In his parish of Dungarvan, in Ireland, the church, although much smaller in dimensions, was in general outline similar to St. Mary's Cathedral. He had projected stained glass windows, fourteen in number, for that church. Trusting in the faith and generosity of his people, and knowing the value of good example, he erected one at his own private expense as a pat-tern for all; and in the course of some months he had the satisfaction of seeing the other thirteen win-dows filled with Gospel lessons—facts, mysteries and parables in stained glass after the model of the first one in artistic elegance, and carrying out in the whole series a most instructive and edifying course of Scriptural tableaux. Thirteen series a most instructive and entrying course of Scriptural tableaux. Thirteen families in the congregation had appropriated and paid for them. He then proposed to set up agrand set of Stations of the Way of the Cross in his parochial church, much larger and more costly than those in St. Mary's Cathedral. He had crdered them from Meyer & Co., of Munich, in Bavaria. The cost was to be \$130 for each of the fourteen. He purchased and set in its place the first one, and very few weeks had elapsed before the other thirteen had been purchased by families in his parish and set up in the church, as pious memorials of their departed parents, relatives and friends. It occurred to him to follow the same method in Kingston. Early in the apring of 1883 he had prepared an outline of Scriptural and Traditional subjects, illustrative of the history of man's fall and redemption, to be represented - Henry Ward Beecher has lately been discoursing on "Automatic Mortality." In the course of his sermon-or rather speech-for H. W. B. never preaches a sermon, he knocked the ground altogether fall and redemption, to be represented in groups on stained glass—96 in number; that is, six groups in each of the sixteen windows of the Cathedral. He stipulated with the firm of Wailes & Strang, in New-

ass to fill each window, with the emblems

tions, and to his entire satisfaction in ever

the clergy. But privately and casually he mentioned to Father Browne in Por-

In Cornwall the Bishop related this pleasing incident to Father Charles Murray, who

instantly claimed for himself and his brother Edward, the paster of Cobourg, that a window be allotted to them for a

memorial to their dear uncle, the most

memorial to their dear uncle, the most Rev. Dr. Horan, second last bishop of Kingston. On mentioning these facts to the Right Rev. Monsignor Farrelly, in Belleville, the generous Monsignore applied for a window to be appropria-ted to him for "agift to St. Mary's Cathe-dral." During a subsequent visit of the Lordship to Glengary, this subject

ten to nim for "agift to St. Mary's Cathedral." During a subsequent visit of His Lordship to Glengarry this subject naturally turned up in conversation with the clergy. The result is that the parishes of Alexandria, St. Raphael's and Lochiel have through their respective.

have through their respective pastors, Father Alick Macdonnel, Father Charles

Duffus, and Father George Cicolari, pur

chased a window in memory of the great

and good Bishop, Dr. Alexander Macdon-nell, the Patriarch of the Diocese of King-

ston, and spiritual Father and guide of the Scotch colony who inhabit Glengarry, and reflect honor on their race and religion by

their fervent piety and inborn nobility of

from under the favorite and general Protestant doctrine or opinion concerning the condition of the dead : "I hope there is some intermediate ground, or if there be not, a graded heaven, in which men shall have some opportunity of unfolding; for as men live so they will die, and many of them will need a good deal more illuarms and devices suitable to each set of subjects, according to the Bishop's direcbefore they are fit to be associates in the general assembly of the Church of the tions, and to his entire satisfaction in every particular, for \$550 per window. A coloured specimen was forwarded to Kingston and exposed to view near the porch of the Cathedral. The Bishop ordered window No. I to be executed at his personal expense, with an inscription at the base, as it now may be seen over the door near St. Joseph's altar, "An offering to the glorious and Immaculate Virgin Mary, Mother of God, from her grateful client. First Born. It is said that if a man simply has faith in Christ, that will save him. Well, yes, it will save him in one senseit may keep him from annihilation : it may carry him over the abyss of death and give him another schooling beyond. But that salvation which consists in joining the great army of the pure and the Mother of God, from her grateful client, James Vincent Cleary, S. T. D., the Sixth Bishop of Kingston [1883.]" God blessed the project. It concerned His glory, the beauty of his earthly dwelling and the edifi-cation of His people. The Bishop has not noble, I don't think that every man that is 'saved so as by fire' necessarily joins at once in that great assembly." Such is the speech made by Henry Ward Beecher on the first Sunday after All Souls Day-a solicited any one, priest or layman, to imitate his example in this respect. He has not spoken of it in the assemblies of coincidence remarked upon by the New York Herald. When left to his own strong common sense the Plymouth church preacher often comes very near the truth. Hope, what he had in view, and immediately good Father Browne said, "Father With the grace of God this man might have done wonders. Lynch, of Feterboro', and myself will take a window for a memorial to Dr. O'Brien, the late Bishop of Kingston."

- The Washington correspondent of the Detroit Free Press says: "The fact that Washington is to be the seat of the new Catholic University is exciting considerable interest among all denominations. The District is well supplied already with Catholic institutions of high character. The convent in Georgetown, some years older than the present century, still maintains its high character. The Georgetown College, an immense institution, and successful as are most Catholic schools of like nature, has now no superior among purely sectarian colleges. A fund of \$1,000,000 is to be raised to begin with. After that feat is performed, and any one who knows anything about the history of Catholicism and Catholic schools in this country will not doubt their success, then the archand catholic sensors in this country win not doubt their success, then the arch-bishops, bishops and priests will consult for the purpose of seeing what else is necessary to make it one of the greatest educational institutions in the world. The professors are to be selected from all Catholic orders in this country and Europe and noue but those of the highest grade of

their zealous pastor, Father Charles Gauthier, a share in the good work, although St. Margaret's having been although St. Margaret's having been formed into a parish only recently by Dr. Cleary, has had to bear the expense of erecting a grand church and presbytery at a cost which can fail little short of \$40,000. These parishes jointly have erected a window in memory of their former pastor, the Very Rev. John McDonaid, V. G. The Rev. Father O'Connor, the pastor of Parth, on learning what was going on G. The Rev. Father O'Connor, the pastor of Perth, on learning what was going on around him, intimated to the Bishop one morning last summer at Caledonia Springs that he would be glad to get a window in the Cathedral that he might offer it to God in suffrage for the souls of his father and mother. Father Corbett, pastor of St. Andrew's, could not brook to be the last in the race of diocesan loyalty to the Mother Church of all the parishes; he next petitioned the Bishop for a window, the one under the gallery, and through the one under the gallery, and through him the good Scotch people of St. Andrew's have paid for that gift to St. Mary's. Last week the Rev. Father Kelly, chaplain to the Ladies' Branch of the Confraternity of the Holy Family, expressed to him an opinion that one of these windows—the one which is wholly and solely devoted to the domestic life of Jesus, Mary and Joseph, and is properly designated the "Holy Family window"—might fittingly be appropriated by the Confraternity for a thanks-offering and a memorial of their institution in 1883. Instantly the proposal was accepted with gladness, and this most instructive and edifying window now belongs to the Con-fraternity. Thus eight windows and the half window under the organ gallery have half window under the organ gallery have been already appropriated without any demand being made upon the congregation. They are gifts to St. Mary's Cathedral, for which the parishioners should be thankful. His Lordship declared his firm conviction that ere long the remaining two and a half windows would be taken by pious donors. He did not wish to be understood as making any suggestion to any individuals or sections of the congregation, for his expectations lay in another direction, and he had a definite idea of the precise purposes to which those remaining windows ought to be devoted, and who they are that ought to assume the burden of purchasing and applying them as memorials of good and useful lives. He again exhorted his people to great faith in God, and hope in God's promised blessings, and charity towards God and His Church, as the true, ever-sustaining and supremely meritorious motive of their weakly offerings. been already appropriated without any demand being made upon the congregapose it to the congregation till some time should have elapsed after the collection for the liquidation of the diocesan debt. He thought, however, he might start the stained glass windows, in expectation of the expense being borne cheerfully by the clergy and persons desirous of having memorials of deceased friends, whilst the ing and supremely meritorious motive of their weekly offerings. He urged them to have faith, also, in themselves, that is in one another, and declared that there is much more generosity and piety and zeal for the divine glory pent up in the hearts of his people than many are aware of : and that according as occasions of benefaction are supplied, the spirit of faith will

be quickened under the impulse of grace, and great things shall be accomplished. We are happy to inform our readers that before the sun went down on San-day, His Lordship had received an order from two gentlemen of his congregation for one of the unappropriated windows; and next day he received a similar order from another gentleman of this city; and we have heard it said that the half window, which alone remains now un-owned, is about to be immediately ordered as a memorial of a much-respected name. Certainly the prediction confidently uttered by the Bishop at the conclusion of his address on Sunday, did not take long for its fulfilment,—Freeman.

NEWS FROM IRELAND.

The electoral numbers of the city of Dublin have risen under the new law from about 15,000 to over 40,000. We may, therefore, safely prophecy that the capital of Ireland will send to Parlialiament at least three Nationalists. As to the fourth division (the most aristocratic), there is some fear that an enemy of Home Rule may be returned. Even if that should occur, Dublin, with three to one, would not be diagraced.

Wexferd.

An Emergency man named Linton, in

An Emergency man named Linton, in harge of a farm at Bigerin, outside New loss, was fined, at the New Ross Petty lessions, £2 10s., for being found in cossession of a loaded revolver, while runk, and not having an Inland leavenue licence.

Queen's County.

Ten young men who were recently tried at the Stradbally Petty Sessions, for boycotting and intimidating some land-grabbers, were, on Oct. 27, under a heavy escort of police, removed to Kilkenny Jail, to undergo a term of fourteen days' imprisonment. The result of the trial when first before the magistrates, was that all defendants should find bail in £10 each for their future good behaviour, or that all detends nession and the state of their future good behaviour, or be imprisoned for fourteen days. The latter alternative was accepted.

Sir Patrick O'Brien, in an address made up of prose and poetry, bids fare-well to the King's County. He will not contest either seat at the General Elec-

Meath.

Meath.

At Navan, on Oct. 27, the tenants on the Bohermeen and Ongenstown estate of the Earl of Fingall marched in a body, headed by Mr. W. Buchanan, P. L. G., to the Club-house Hotel, to meet the agent, Mr. Gerald H. Dease, and demanded 20 per cent. reduction in their rents, which the agent refused, and the tenants, forty to fifty in number, with one or two exceptions, left in a body without paying any rent.

Cork.

At Kanturk, on October 26th, six men who refused to give bail at the recent sessions were conveyed to Cork Jail by an escort of police. On the way to the station they were accompanted by a large crowd, some of whom had torches, and a regular procession headed the police contingent and played the prisoners into the station. At the station one of the torch-bearers let his torch fall, and it dropped near the feet of the district inspector. The police thought it was thrown at their officer, and without a word of command they fell upon the unfortunate people with their rifles clubbed, and administered severe punishment to the men, some of the latter having been severely bruised. The accused arrived in Cork, and were lodged in jail for a month.

Nerry.

One of the scoundrels who have been doing the "Moonlighting" parts in the landlords' play has been caught in the act. On October 22, a gang visited the house of a farmer named Doyle, situated in a lonely glen of the MacGillicuddy Reeks, some distance from Killorglin. They demanded Doyle's money or his life, but Doyle and his sons closed with the leading ruffian, took his gun from him, and gave him into the hands of the police. The "Moonlight" captain's name is Tim Casey; and he is in the employment of The Magillicuddy of the Reeks.

The tenants on the Hickson property, at Kilmore, to the number of about twenty, headed by their parish priest, the Rev. T. Enright, attended at the office of the sgent, Mr. Samuel Murray Hussey, and proffered to him the March gale of rent, minus a reduction of 20 per cent. They were met with a stern refusal, Mr. Hussey intimating that he would come to no settlement with them unless the March and September gales, together with the law costs incurred.

uniess the March and September gales, together with the law costs incurred, were fully paid. The tenants would not at all agree to this, and left the office in a body; pledging themselves to pay no rent unless they got the reduction de-manded.

Limerick.

Limerick.

The Rev. Father Fitzgerald, P. P., Killeedy, died suddenly at his residence, on October 25. It is supposed he died from a fit of apoplexy, which he used to get occasionally. He had enjoyed shis new station but two years. He is deeply regretted. He was a brother of the Rev. W. Fitzgerald oi Leap. The Rev. John Carrick, P. P., Ardpatrick, is said to have been transferred to Killeedy, vacant by the death of the Rev. John Fitzgerald, P. P.

Tipperary. The agent of Major Lidwill, of Dromard, Templemore, having given a month's notice of his intention to collect rents, attended on October 28, at Templer

attended on October 28, at Templemore, according to notice, but not a single tenant came in to meet him.

The Very Rev. Dr. Ryan, P. P., V. G., Ballingarry, died on Oct. 29. Dr. Ryan was one of the meekest and most humble of men. He was singularly devoted to his high calling, and was deservedly reckoned one of the most learned ecclesion. I reland, especially in theo. reckoned one of the most learned ecclesiastics in Ireland, especially in theological affairs. After the lamented death of the late Most Rev. Dr. Leahy, the great majority of the Cashel clergy voted for Dr. Ryan as his successor. The present archbishop made him his vicar general, and confided greatly in his wisdom and

Upwards of sixty tenants from Bally-Upwards of sixty tenants from Bally-duff, from the property of Mr. Woods, Cork, attended at Lismore, on Oct. 29, to have an interview with Mr. Woods, a gentleman who attended to receive the rents. The tenants, who were headed by the Rev. P. Slattery, P. P., Ballyduff, by the Rev. P. Slattery, P. P., Ballyduff, waited in a body on the agent and informed him that in consequence of the general depression in the price of all agricultural products they were unable to pay their rents unless a substantial reduction was given them to enable them to tide over the present depression. The tenants requested 30 per cent. The agent said he was sorry he could not accede to their request, but he would give 15 per cent, reduction to all the

on October 25, there was a large meet

on October 25, there was a large meeting at Tuam, presided over by Father Canton, C. C., and addressed by Colonel Nolan, M. P., and Mr. John Dillon, amongst others. Dr. Mark Molloy also spoke. On Mr. Dillon's arrival in Tuam he was presented with an address from the local branch of the National League. The address, which was read by Mr. Bodkin, welcomed Mr. Dillon to the town, and expressed approval of his independent, honest, and straightforward actions, by which he had well sustained the honors attached to the name he bore. They welcomed him back to the fight, and trusted that ere long his voice would be heard in a native Parliament. In the course of the proceedings a letter was read from the Archbishop of Tuam, wherein that eminent ecclesiastic declared his conviction that in the present crisis it is the duty of every man to use crisis it is the duty of every man to use all constitutional means within his reach to remedy the sad state of things which undoubtedly prevails.

The Marquis of Sligo has bluntly The Marquis of Sligo has blurtly refused to accede to the request of his Western tenants, who presented a memorial numerously signed, asking him to give them an abatement in their rents, which are, admittedly, excessive. During the past month ejectments for one year's rent were scattered broadcast amongst the Western tenantry on the Sligo estate. All who could pay, with costs, did so, and all who could not, are costs, did so, and all who co yet awaiting their doom at the coming sessions. Those struggling tenants have, sessions. Those struggling tenants have, at all times, paid by way of rent much more than ever they could make out of the land. This season's crops in the West are bad—the potato, the staple produce, falling very short of the ordinary average. If the Marquis tries to extract from his tenants an extortionate rent, along with putting his threats to carry out the dreaded "death sentence" of eviction into execution, there will be some troubled times in the West.

Sligo. On Oct. 28, Mr. T. Sexton was presente with the freedom of Sligo, at a special meeting of the Corporation. He was subsequently presented with an address from the members of the Mail Acceleration. tion Committee, representing the inhabitants of Sligo. He was also given a purse of sovereigns in recognition of his

Bickle's Anti-Consumptive Syrup is a combination of several medicinal herbs which exert a most wonderful influence in curing pulmonary consumption and all other diseases of the lungs, chest, and an other diseases of the lungs, chest, and throat. It promotes a free and easy ex-pectoration, and gives ease even to the greatest sufferer. Coughs, colds, short-ness of breath, and affections of the chest, attended with weakness of the digestive organs, or with general debility, seem to vanish under its use. No other remedy acts so readily in allaying inflammatic or breaking up a severe cold, even the most obstinate cough is overcome by its penetrating and healing properties. When children are affected with colds, coughs, inflammation of their lungs, croup, quinsey, and sore throat, this Syrup is of vast importance. The number of deaths among children from these diseases is truly alarming. It is so palatable that a child will not refuse it, and is put at such a price that will not exclude

Denote the seventh of the Mallow election dated the downfall of Earl Spencer's cruel and murderous power in Ireland (groans); from the Mallow election dated that wonderful and unbroken series of triumphs in every field and in every department of national life that has been going on for the last three years in Ireland and that has raised the national cause from the depth of depression to the very pinnacle of hope and victory (cheers). It is one of the most extraordinary revolutions ever recorded in our history, because there is not a single thing that the Irish people have attempted for the last three years that they have not succeeded in (cheers), and there has not been a single enterprise undertaken by their enemies that has not miserably failed and collapsed (cheers).

and collapsed (cheers). We counted them at break of day, (Cheers). I say that it is a curious fact it is a curious fact it is a curious fact it is meant welcome to the selected candidate of the by Divine Providence as a symbol and emblem that the cause of Irish Nationality is a cause of Irish and viscour and the Mallow Na. P., who was received it a cause of Irish and viscour and the mallow Na. is a cause of life and hope and vigour, and that the feeble efforts of those who withthat the feeble efforts of those who with-stand the progress of that cause—that they are stamped with feebleness and failure, and decay and death (cheers). We have been winning all along the line, and they have been losing all along the line (cheers). Take the Poor Law boards and the town commissioners boards-where are the enemies of the people to day?
Take the great Whig Party in Ireland, take the nominal Home Rulers, who three years ago monopolised three-fourths of the constituencies of Ireland—there is not

THE FUTURE.

We have many an anxious fight still before us, many a hard fight still to fight. We have landlordism still to crush out and

efface (cheers). Cries of "Down with it." Mr. O'Brien—We have the rack rents conspiracy up in Cork to crush and chastise, as we will do before long (cheers). We have the poor laborers to lift out of misery, and there is no object that is nearer or dearer to me than that (cheers). nearer or dearer to me than that (cheers) We have Irish industries to revive. We have a thousand things yet to do, but at all events the Irish people have now found a way, and a means, and a weapon to accomplish all that the Irish heart is set upon, and to strike terror into the hearts of their foes (cheers). I don't know a single enemy of the Irish people, from the meanest land grabber in the remotest corner of the country, from the meanest process server up to the Viceroy in the pay of Dublin Castle, I don't know one enemy of the Irish people who has not felt the Irish people's power within the last three years (cheers). Go to Dublin for toilet use.

temants who were rented at or below driffilth's valuation, and would give a further reduction to tenants who may be the series of the control man whose eloquence and whose wit and whose bright intellect and honest Irish heart would make him an ornament and a favorite in any constituency in the land (cheers). I need not tell you what Mr. Leamy is, for you saw him, and you heard him when we wanted help here in Mallow (cheers). He is so strong a candidate that I don't suppose from Knockaroura to the Galtees (laughter), I don't suppose they will be able to hunt up another John Naish who will be rash enough to oppose him. The only thing I am afraid of is that the next election won't be nearly as lively as the last one (laughter). Now, my friends, I am afraid I have detained you too long already (no, no). I have once more, on my own behalf, to offer you my deepest and heartfelt thanks for all your marvellous kindness and forbearance towards me. Every man, woman, and child among you I shall remember with gratitude as dear and valued friends (cheers). My ambition in political life, or in public life, was never a very large or a very extravagant one, and the longer I live the less I am disposed to court notoriety or greatness, or whatever you may call it; but there are honors that are dear to me, and I must say that in the wildest dreams of my boyhood it never occurred to me that I should have an honor so dear to me as the honor you conferred upon me when you elected me representative of my native town, and under such circumstances as you have elected me, because I came to you when all the influence of coercion and all the gold of Dublin Castle were against us. You, my old friends and old schoolfellows, did not desert me then; you have never deserted me since, and all I can say is that wherever my fate may lie—whether in Farliament or out of Parliament, whether in storm or sunshine—believe me that the memory of Mallow and of those kind and dear hearte, old friends and old neighbors, will forever remain as fresh in my mind as the night I was elected. It will be the proudest and happiest recollection in my life—I cannot imagine any happier or prouder one, unles

Mr. John Ryan, T. C., proposed, and Mr. O'Leary, chairman of the Mallow Na-

Mr. Leamy, M. P., who was received with loud cheers, thanked them heartily for the kind greeting they had given him.
The landlords had formed an organisation
for the purpose of overthrowing the
National League. What the English
Government had failed to do the Cork landlords were to succeed in doing (laughter). Five years ago the landlords would not accept anything less than twenty years' purchase upon Griffith's valuation for their land, but now they Take the great Whig Party in Ireland, take the nominal Home Rulers, who three years ago monopolised three-fourths of the constituencies of Ireland—there is not a single man of them who dares to-day to show himself below the Boyne at this general election (cheers). Every frog of them has committed suicide to save himself from slaughter (cheers and laughter). It is the same way wherever you look. Where is the power of Mr. Barry's friend, Plunkett Pasha? (Groans.) Where is the power of the police, the Pashas, the perjurers, the packed juries, and the rest of the gallows birds (cheers) and where is the Viceroy and where is the Chief Secretary who hired them? (Cheers).

THE FUTURE.

We have many an anytions fight still be. and concluded by expressing his belief in an Irish Parliament, where the la-bourer, artisan, farmer, merchant, and professional man would be represented, and the Irish labourer would have a home of which he might be proud, and which he could enjoy in peace, prosperity, and contentment (loud heers.)

Debility.

Perhaps you are weak and weary, all run down, get tired with slight exertion, feel faint and dizzy, or dull and languid, then you need a good tonic regulator to make pure blood circulate, and give you strength. Try Burdock Blood Bitters—it will not fail you.

DIRECT RELIEF follows the use of Hagyard's Yellow Oil, in case of Pain, Rheumatism, Neuralgia, Lumbago, Sciatica, Sore Throat, Asthma, Croup, and all soreness of the flesh. Yellow Oil is an internal and external remedy that should be kept

PROF. LOW'S MAGIC SULPHUR SOAP .-

How The Age Affects Us.

nature, with circumstances, with chance and fortune, as they never bettled before; and verily their prowess grows mightier with the strife. And as to the degree and extent of this inspiration, its amount of excitable and diffusive force, we may truthfully speak of it as sudden and startling. The air is full of exhilarating wine, whereof they that breathe in unrestrained eagerness are frenzied in blood and brain. Men are intolerant of time; days must do the work of years. Steadiness, patience, endurance have gone off the stage as superannuated virtues. Men mock at old-fashioned excellence as the mark of imbecility. The romantic has fled from the ancient enthusiasms of the race, and admiration is held in reserve for the successful gambler in gold and the other fortune-builders of an hour.

Talk as we may of the progress of education and enlightenment, men are bursting through all old restraints. Neither opinion nor law has half the power it had ten years ago. Neither morality nor religion has anything like the sanctity that touched to daily reverence and worship the hearts of our fathers. Frivolity, presumption, reckless daring, refined vulgarity, and polished barbarism are struggling

touched to daily reverence and worship
the hearts of our fathers. Frivolity, presumption, reckless daring, refined vulgarity, and polished barbarism are struggling
for the mastery. Never as within late years
has there been so much impious confidence in human reason, and so little in sentiment and affection. If one word could
express it all, that word would be distrust.
Men are afraid of their brethren. Envy,
jealousy, foul suspicions destroy the tenderness and strength of mutual regard;
while sarcasm, bitter irony, and angry invective usurp the language of the day.
The secret of it all is, that the world has
become too much for us. Its power over
the senses has been vastly increased; so
that every kind of selfishness, from the
fierce dogmatism of the intellect to the
licentious tyranny of the animal passions,
has been frightfully enhanced.

No doubt such evils are to some extent inseparable from the sudden and
immense enlargement of outward civilization that our times have witnessed.
The balance between moral influences
on the one side and external agencies
on the other has been violently disturbed. Men have been hurried unawares into hurtful excesses. Taken by
themselves, these unloosed impulses

turbed. Men have been hurried unawares into hurtful excesses. Taken by themselves, these unloosed impulses might be brought under check. But the sad sign of the age is, that its higher and better mind is forgetting its vocation, is faithless to its trust, and is ministering, either directly or indirectly, to laxity of belief and morals. Leaders of thought are helping this carnai outburst. Literature, art, science are combining with trade and commerce to weaken moral ties and feed the lying vanities of the day; and, to the amazement of all moral ties and feed the lying vanities of the day; and, to the amazement of all sober-minded people, we are having a philosophy of wickedness, a poetry of shame and guilt, and a creed of sensual worldliness, that give the sanctions of logic and argument to every sort of de-bauchery.

The Refiner.

There was once a little piece of gold lying hid in the earth. It had lain hid so that it thought it should never be used,

one day a man dug it up, and looked at it, and said:

"There is some gold in this lump; but I cannot use it as it is ; I must take it to

the refiner."

When the refiner got it, he threw it into a melting-pot, and heated his fire to melt the gold. As soon as the little piece of gold felt the heat of the fire, it began to tremble, and cried:

"I wish I had lain quiet in the earth."

But the fire grew hotter and hotter, and at last the gold melted, and left all the earthy part of the lump by itself.

"Now," said the gold, "my troubles are over; now I shall shine."

But its troubles were not over yet. The man took it once more, and began to hammer it into some shape.

"Ah!" said the gold, "what a trouble it is to be gold! if I had been dross or common earth I should not have been put to all this pain."

"That is true," replied the man; "if you had been dross you would not have

you had been dross you would not have had all this pain; but then you would not have become what you are now—a beautiful gold ring."

The piece of gold is a little child. The

dross or common earth means the child's faults and weaknesses. Jesus is the Re-finer. He sends trials and troubles to us

QUICK TRANSIT from a state of feebleness, bodily langour, and nervous irritability—induced by dyspepsia—to a condition of vigor and physical comfort, follows the use of the standard regulating tonic and stomachic, Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, which speedily conquers indigestion, Constipation, Bilious Complaints, and Female Complaints, purifies the Blood, and reinforces the vital energy. Sold by Harkness & Co., Druggists, Dundas St.

Shoulder, and says 1 can then that remainds me there might be more pretty vives if my brother farmers would do as I have done."

Hoping you may long be spared to do good, I thankfully remain, C. L. JAMES.

Beltsville, Prince George Co., Md., May 26th, 1883.

The best Ankle Boot and Collar Pads are made of since and leather. Try them.

A Deserved Word of Praise.

All agree that this is a wonderful age. Without having a very clear and definite idea as to its wonderfulness, most people feel that the world is going on at a rapid rate, and that life is crowded with excitements. They see enough to estisfy themselves that many get rich rapidly, that many go to ruin post-haste, and that every body is living at a much higher temperature than formerly. The thoughtful few look deeper into the heart of things, and, with conflicting feelings, stand perplexed before the growing anomalies of the times. New forces strike their imagination. On every side energies well nigh superhuman are rushing into forms and shapes that defy calculation as to future results. To all such the problem of good and evil is more than ever beyond human solution.

The inspiration, whatever be its source, is certainly intense. Men are battling with mature, with circumstances, with chance and fortune, as they never battled before; and verily their prowess grows mightier with the strife. And as to the degree and verily their prowess grows mightier with the strife. And as to the degree and of diffusive force, we may truthfully speak of it as sudden and startile. The air is full of exhilarating wine, whereof they that breathe in unrestrained where the most valuable and efficacious remedy ever tried.

The Rev. William Henderson, of Prescott, Ont., was unable to fulfil his clerical duties, being utterly prostrated with a bad cough, palpitation of the heart, short breath and liver disorder. In 1883 he was restored to health by the use of this remedy and remains in good health to this day. The Rev. D. A. Brown, a retired Methodist clergyman, of Aultsville, aged 78, was completely broken down with gravel, bladder catarrh, profuse micturition and general nervous unrest. He underwent fearful operations, but did not amend. Two years ago he began Warner's safe cure and it restored him to health and he now says the effects were decidedly permanent. The Rev. Geo. Watermann, of Winborne, Eng., was completely under the power of Bright's disease of the kidneys and was given up by the best London specialists. Two years ago he began this remedy and in a recently published statement we see he is fully restored to health. We might multiply instances without number—everything we hear of it confirms our belief that this preparation is one of the most praiseworthy ever discovered. Endorsement from such sources as we have named ought to discount the possibility of any skepticism. count the possibility of any skepticism.

CONSUMPTION CURED.

An-old physician having had placed in his hands by a returned Medical Missionary, the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Catarrh, Asthma, Bronchitis, etc., after having tested its wonderful curative powers in hundreds of cases, desires to make it known to such as may need it. The Recipe will be sent prace, with full directions for preparing and using. Send 2 cent stamp. Address Dr. W. H. Armstrong, 44 Nth 4th St., Philadelphia. Pa. (Name this paper.)

What is Catarrh?

Catarrh is a dangerous disease which thousands are consciously or unconsciously suffering from. It is a muco-purulent discharge caused by the presence of a vegetable parasite in the lining membrane of the nose. The predisposing causes are a morbid state of the blood, the blighted corpuscle of tubercle, the germ poison of syphilis, mercury, toxomœa, from the retention of the effete matter of the skin, suppressed perspiration, badly ventilated sleeping apartments and the germination of other poisons in the blood. Irritated by these, the lining membrane of the nose is ever ready for the reception of the parasite, which rapidly spreads up the nostrils and down the fauces, or back of the throat, causing ulceration of the throat; up the eustachian tubes, causing deafness; burrowing in the vocal chords, causing hoarseness; usurping the proper structure of the hronobial tubes ending in these What is Catarrh? hoarseness; usurping the proper struc-ture of the bronchial tubes, ending in

pulmonary consumption and death, and it said to itself:

"Why do I lie idle here? Why am I not picked up, that men may see me shine?"

Many ingenious specifics for the cure of catarrh have been invented, but without success, until a physician of long standing discovered the exact nature of the disease and the only appliance which will permanently destroy the par-asite, no matter how aggravated the case. Sufferers should send stamp at once for descriptive pamphlet on catarrh, to the business manager, A. H. Dixon & Son, 305 King street west, Toronto, Canada.

"Maryland, My Maryland." Lovely daughters and noble men. "My farm lies in a rather low and mias-

"My wife!"
"Who?" "Was a very pretty blonde!"

"Was a very pretty blonde!"
Twenty years ago, became
"Sallow!"
"Hollow-eyed!"
"Withered and aged!"
Before her time, from
"Malarial vapors, though she made no
particular complaint, not being of the
grumpy kind, yet causing me great uneasiness.

easiness.

"A short time ago I purchased your remedy for one of the children, who had a very severe attack of biliousness, and it occurred to me that the remedy might help my wife, as I found that our little girl upon recovery had "Lost!"

finer. He sends trials and troubles to us to make us good and strong, and to take away our weaknesses and faults.

Pain is one of a little child's trials. If we bear it patiently, Jesus will make us better by pain. He will make you brave and gentle. Next time when you have to bear pain, say to yourself:

"Jesus is taking away my faults; I must be patient."—From Parables for Children.

Quick Transit from a state of feebleness, bodily langour, and nervous irritability—induced by dyspepsis—to a condition of vigor and physical comfort, follows the use of the standard regulating tonic and the reminds me there might be more pretty wiese finy brother farmers would do as I have done."

FIVE-MINUTE SERM FOR EARLY MASSE By the Paulist Father

TWENTY-FIFTH BUNDAY AFTER P

"Watch ye, therefore, because not the day nor the hour." Go feat, St. Gertrude, Virgin.

The Gospel of the feast of to dear brethren, is that of the te who went out to meet the bride, the bride. Five of them, being prudent, took oil in their lamps, might be ready at any momen them: but the five foolish one thought to the matter. At when they least expected it, theard, "Behold, the bridegroom go ye forth to meet him." foolish virgins tried to borrow the wise to fill their lamps, but to go and buy for themselves. Were gone the bridegroom ca were not ready; the door of the feast was closed when they retu in answer to their entreaty, "Lopen to us," came only the know you not." "Watch ye, the says our Lord, in concluding this "because you know not the day hour." ecause you know not the day

Brethren, the meaning of this so plain that it hardly need word of explanation. Yet how it is, also, by the majority of Chr. What does this oil mean that the provide of the world of the w virgins neglected to provide f selves and to have in their lamp selves and to have in their lamps but the grace of God, with who souls should be provided, and which they are in the state of mod If this precious oil of God's grace souls we are ready at any modes are the Bridegroom; no manuddenly the cry is made that Hing, we can go forth with confinent Him and feel sure that the marriage feast of heaven with closed to us.

closed to us.

But if we have not this oil, if of our soul is empty, if we are in of mortal sin, what dismay com what terrible fear and distress when we are suddenly told to pure death! We have been saying a "Oh, there will be plenty of time coming to meet us, and to dema an account of our lives; we can from His face, and He will not whour fixed in the eternal counses wisdom has come, the hour averything depends, the hour the years of our life should have long preparation, those years so long preparation, those years so thrown away.

thrown away.

Friends may stand around us, not wasted the oil in their lam have ours. Their souls may be a grace of God, preserved and continually by prayer and good frequent confession and Cor They may have enough and to s they cannot lend to us. "No," say to us, "go rather to them and buy for yourselves. Go ratils, "to the regular sources of the saeraments, which our Lord in His Church, to give life to Send for the priest, he will fill of your soul, and prepare you our Lord."

But too often it is as in the process of the saeraments where the saeraments which our Lord."

But too often it is as in the p the virgins. While the foolish who has put off his preparation who has lived in the state of sin, who has lived in the state of sin, to die in the state of grace, goes lamp, His Lord comes, finds judges him as he is. The prie but only to look on him, lying of even if the oil of grace is broug sinner, he has not perhaps the pr for it; that is, he has not those di of sincer penitance and amon of sincere penitence and amen

and ineffectual.

Brethren, it is a fearful poi parable of the wise and foolis that not one of the five who were that not one of the five who wer lessly unprepared was able to lamp ready to meet the bridegrocoming. It should teach us that, as a rule, a man must die lived. No doubt there are ethe mercy of God is over all, and that the sinner should perish. only safe way, the only way, in is not the wildest folly and ever is to live as all good Christian continually prepared for death; grace of God always in their so no stain of mortal sin on them; who loins girt, and lamps burning loins girt, and lamps burning hands;" and "like to men who their lord, when he shall return wedding; that when he con knocketh, they may open to h diately.

A STRAY PARAGRAP

N. Y. Freeman's Journa In these days, when enthusis rare, and the tone of society is a to such a degree that the world doubt the possibility of self-st the Christian Faith, we have on to daily papers to find that medie.

die.
Telegraphic notes have appe time to time of late in obscure the daily papers. They are like Father Chatelet, missionary, priests, and seven thousand Chri been massacred at Hue, in Chin

been massacred at Hue, in Chini While the papers give much a sorts of subjects—political mat developments in science, "ev thought" in the Protestant pu we have noticed no observatic curious phenomenon, in the unbelief, of the fact that so mand you were willing to die it.

unbelief, of the fact that so meand men were willing to die if for that Cross which, as we a persons of culture, the West is to despise.

To live, these people had on that they were not Christians. have been as easy for them to glife, by denying the Faith, as apostates under the persecutive mperors. They would be required for life and comfort what Colo Ingersoll does for a little mopheme Christ. Since the end of of June at least fifteen thouss tians have been killed in Annan for the Faith; dying gladly, for for the Faith; dying gladly, for the footsteps of men like Fatl let, and looking on the agony children, friends, at their deat

But if we have not this oil, if the lamp of our soul is empty, if we are in the state of mortal sin, what dismay comes on us, what terrible fear and distress of mind, when we are suddenly told to prepare for death! We have been saying all along, "Oh, there will be plenty of time." and now there is not plenty of time. God is coming to meet us, and to demand of us an account of our lives." we cannot hid. now there is not plenty of time. God is coming to meet us, and to demand of us an account of our lives; we cannot hide from His face, and He will not wait. The hour fixed in the eternal counsels of His wisdom has come, the hour on which everything depends, the hour for which the years of our life should have been one long neverstion; there was a server has been deferred for Christ by these who hold Him. wisdom has come, the hour on which everything depends, the hour for which the years of our life should have been one long preparation, those years so carelessly thrown away.

Friends may stand around us, who have not wasted the oil in their lamps as we have ours. Their souls may be full of the grace of God, preserved and increased continually by prayer and good works, by frequent confession and Communion. They may have enough and to spare; but they cannot lend to us. "V." they may have enough and to spare; but they cannot lend to us. "V." they may have enough and to spare; but they cannot lend to us. "No," they must say to us, "go rather to them that sell, and buy for yourselves. Go rather," that the sacraments, which our Lord has placed in His Church, to give life to the dead. Send for the priest, he will fill the lamp of your soul, and prepare you to meet our Lord."

our Lord."

But too often it is as in the parable of the virgins. While the foolish Christian, who has put off his preparation for death, who has lived in the state of sin, expecting to die in the state of grace, goes to fill his lamp, His Lord comes, finds him and judges him as he is. The priest comes, but only to look on him, lying dead. Or even if the oil of grace is brought to the sinner, he has not perhaps the price to pay for it; that is, he has not those dispositions of sincere penitence and amendment of life, without which all sacraments are vain and ineffectual.

sinner, he has not perhaps the price to pay for it; that is, he has not those dispositions of sincere penitence and amendment of life, without which all sacraments are vain and ineffectual.

Brethren, it is a fearful point in this parable of the wise and foolish virgins, that not one of the five who were so carelessly unprepared was able to have her lamp ready to meet the bridegroom in his coming. It should teach us to expect that, as a rule, a man must die as he has lived. No doubt there are exceptions; the mercy of God is over all, and wills not that the sinner should perish. But the only safe way, the only way, indeed, that is not the wildest folly and even insanity, is to live as all good Christians do live, continually prepared for death; with the grace of God always in their souls, with no stain of mortal sin on them; with "their loins girt, and lamps burning in their hands" and cures Malaria.

Mr. R. C. Winlow, Toronto, writes: "Northrop & Lyman's Vegetable Discovery is a valuable medicine to all who are troubled with indigestion. I tried a bottle of it after suffering for some ten years, and the results are certainly beyond my expectations. It assists digestion wonderfully. I digest my food with no apparent effort, and am now entirely free from the sensation, which every dyspeptic well knows, of unpleasant fulness after each meal." Sold by Harkness & Co., Druggists, Dundas St.

Rev. J. McLaurin, Canadian Baptist Missionary to India, and would like very much to take some with us, for our own use and to give to the diseased head in the control of the wise and foolish virgins, and cures Malaria.

Mr. R. C. Winlow, Toronto, Wall who are troubled with indigestion. I tried a bottle of it after suffering for some ten years, and the results are certainly beyond my expectation. It takes to expect that, as a rule, a man must die as he has lived. No canadian salved to support the suffering for some ten years, and the results are careling to all who are troubled with indigestion. I tried a bottle of it after suffer loins girt, and lamps burning in their hands;" and "like to men who wait for their lord, when he shall return from the wedding; that when he cometh and knocketh, they may open to him imme-

A STRAY PARAGRAPH.

N. Y. Freeman's Journal.

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Pads

theme

In these days, when enthusiasm is so rare, and the tone of society is pessimistic to such a degree that the world seems to doubt the possibility of self-sacrifice for the Christian Faith, we have only to turn to daily papers to find that martyrs still

Telegraphic notes have appeared from time to time of late in obscure corners of the daily papers. They are like this: Father Chatelet, missionary, ten native priests, and seven thousand Christians have been massacred at Hue, in China.

While the papers give much space to all sorts of subjects—political matters, recent developments in science, "evolutionary thought" in the Protestant pulpit, etc.—we have noticed no observation on the curious phenomenon, in this age of unbelief, of the fact that so many thou-sand men were willing to die in the East for that Cross which, as we are told by persons of culture, the West is beginning

to despise.

To live, these people had only to say that they were not Christians. It would that they were not christians. that they were not unristians. It would have been as easy for them to gain earthly life, by denying the Faith, as it was for apostates under the persecuting Roman emperors. They would be required to do for life and comfort what Colonel "Bob" Ingersoll does for a little money—blaspheme Christ. Since the end of the month of June at least fifteen thousand Christians have been killed in Annam—martyrs for the Faith; dying gladly, following in the footsteps of men like Father Chatelet, and looking on the agony of wives, children, friends, at their death, as noth.

FIVE-MINUTE SERMONS
FOR EARLY MASSES
By the Paulist Fathers.

Preached in their Church of St. Paul the Aposite, Firty-high Street and Ninth Avanue, New York.

Twenty-fifth SUNDAY AFTER PENTECOST.
"Watch ye, therefore, became you known out the day nor the hour." —Gospel of the feast of to-day, my dear brethren, is that of the ten virgins who went out to meet the bridegroom and prudent, took oil in their lamps, that they might be ready at any moment to light them: but the five foolish ones gave no thought to the matter. At midnight, when they least expected it, the cry was heard, "Behold, the bridegroom cometh, go ye forth to meet him." Then the foolish ones gave no thought to the matter. At midnight, when they least expected it, the cry was heard, "Behold, the bridegroom cometh, go ye forth to meet him." Then the foolish ones gave no thought to the matter. At midnight, when they least expected it, the cry was heard, "Behold, the bridegroom cometh, go ye forth to meet him." Then the foolish ones gave no thought to the matter. At midnight, when they least expected it, the cry was least of mere and the bridegroom cometh, go ye forth to meet him." Then the wise to fill their lamps, but were told tog on and buy for themestres. While they were gone the bridegroom came; they were not ready; the door of the marriage feast was closed when they returned; and in answer to their entersty, "Lord, lord, open to us," came only the worda, "it know you not." "Watch ye, therefore," says our Lord, in concluding this parable, it was a proposed to the provide for them selves and to have in their lamps? What does this oil mean that the foolish virgins neglected to provide for them selves and to have in their lamps? What does this oil mean that the foolish will be the game of God, with which our solls should be provided, and without which they are in the state of mortal sir if the lamp? I was a supplied to the season of Gol. Ingersoll and his friends, Mraceles are passed to the care, would have the world believe that Christian martine

"Seven thousand Christians massacred in Annam."

shed for Christ by those who hold Him dearer than life.

It is awful and terrible, like a trumper

sounding alarm on a summer night, and bidding Christians be ready.

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Rev. J. McLaurin, Canadian Baptist Missionary to India, writes: During our stay in Canada, we have used Dr. Thomas' Eclectric Oil with very great satisfaction. We are now returning to India, and would like very much to take some with us, for our own use and to give to the diseased heathen.

Messrs. Mitchell & Platt, druggists, London, Ont., write, Dec., 1881: We have sold Dr. Thomas' Eclectric Oil since its first introduction, and we can safely say, no medicine on our shelves has had a larger sale, or gives better satisfaction. We always feel safe in recommending it to our customers.



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in all Complaints incidental to Females of all ages. For Children and the aged they are priceless.

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Parliament, and the majority of the Irish people having decided that under the circumstances the existence of a parliamentary fund is necessary for securing a just and effective representation in Parliament, this meeting desires to mark its approval of this constitutional form of remedying Irish grievances by contributing to the said parliamentary fund."

The speaker pointed to the inconsistency of Bro. Gaskin who, uninvited, had addressed the audience. Though the resolution moved first was the same as that passed in Parliament in April, 1882, it was only now that some gentlemen took objection to it. If they were opposed to Home Rule for Ireland why had they not on the hustings, in June, 1882, denounced the resolutions and repudiated the sots of their collegues and men higher in the Order than they were. It was a surprise that Bro. Gaskin should place himself in such an inconsistent position.

J. J. Behan seconded the resolution, and at 11:30 o'clock the meeting broke up with cheers for the Queen.

with cheers for the Queen.

Letters of Public Men SIR RICHARD CARTWRIGHT AND HON. MR. COSTIGAN ON AFFAIRS IN IRELAND. The following is Sir R. J. Cartwright's

"MY DEAR HARTY, -I will not be able "MY DEAR HARTY,—I will not be able to attend the meeting you propose to hold on Wednesday, but I have no hesitation in saying that I continue to entertain the opinion I expressed some years ago by speech and vote in the House of Commons, that the best way of extricating Ireland from her present political difficulties would be to restore to her people the control of her own internal affairs.

Having hear a resident in Ireland for

Having been a resident in Ireland for Having been a resident in Ireland for several years, and being also a descen-dant of one of the few Irish representa-tives who protested to the last against the legislative union brought about some eighty years ago, I have always taken a keen interest in the condition of Ireland, and I feel more and more convinced with each successive year's experience, that it is not merely in the interest of Ireland alone, but in the highest degree in the interest of the whole British empire that a large measure of self-government.

in the interest of the whole British empire, that a large measure of self-government should be conceded to her.

It is perfectly well known that, at anyrate till within a very few years, the vast majority of educated Englishmen, and more particularly of English public men, were infinitely less familiar with Ireland than with most portions of the continent of Europe, and besides (apart from the obvious difficulty of legislating satisfactorily for Ireland under such conditions) I believe that it has long since become physically impossible for the Imperial Parliament at one and the same time, to deal properly with the vast and complideal properly with the vast and compli-cated questions of an Imperial character which are constantly arising for discus-sion, and to administer the domestic and municipal affairs of thirty-five millions of

municipal affairs of thirty-five millions of people.

As to the allegation, so often and so freely made, that the Irish people cannot be trusted with any considerable powers of self-government lest they should use them to conspire against the central authority, it is only necessary to point to the example of our own case and to that of Australia, to prove that where they are assured of fair play and equal rights Irishmen will be found as good and loyal citizens as men of any other nationality whatsoever; and to add that, while I believe that English statesmen of both parties are sincerely desirous of while I believe that English statesmen of both parties are sincerely desirous of promoting the prosperity of Ireland, according to their lights, I feel thoroughly convinced that from the very nature of the case it is false policy to attempt to deal with two peoples so dissimilar in many important respects as those of England and Ireland, as if they formed one homogeneous whole, and that some form of government more or less closely one nomogeneous whole, and that some form of government more or less closely akin in spirit if not in form to that which we ourselves possess will conduce best to the welfare of both countries, and also

in no slight or remote degree to that of the empire at large.

To us in Canada the question is of two-fold importance.
In the first place a large number of

our people are of Irish origin, and there-fore naturally and rightfully take a deep interest in all matters affecting the wel-In the second, it is of especial conse-

on the second, it is or especial consequence to us, and only in a less degree to the whole empire, to cultivate the most friendly relations with our kinsmen in the United States.

It is a matter of history that up to the remaint a large parties of the

present moment a large portion of the people of the States are actuated by feelings of bitter and deep-rooted hostility to the British government.

It is undoubtedly true, also, that one other feetings of this unbown states of the

chief cause of this unhappy state of feeling is the conviction that the present unfortunate condition of Ireland is unfortunate condition of rectand is largely due to past mis-government and oppression, and any measure which will tend to convince Irishmen and their descendants that the English people are genuinely desirous of promoting the real welfare of Ireland, will go far to the real welfare of Ireland, will go far to remove one of the most serious standing obstacles to that close and enduring alliance between the two great English-speaking peeples which, I have long held, it should be one of the very first objects of every English and Canadian statesman to bring about by every honorable means within their power. Yours, &c.

'R. J. CARTWRIGHT.'

"My Dear Sir,-I delayed replying to your telegram, asking me to attend the mass meeting to sympathize with Ireland, until I would see if I could not go. I find I will be unable to leave. My warmest sympathies are with Ireland, and I earnestly desire to see her in the enjoy. ment of that system of self-government under which we live and prosper in Can-ada. I favor every constitutional move-ment having that object in view. "Yours very faithfully, "John Costigan,"

THE AMOUNT RAISED. The collections and subscriptions to the Irish N tional Fund, raised at the meeting last evening, amounted to \$255. This has been augmented to day and will be further increased by a grant from the I. a young woman brings reproach not only on herself, but also on her sex, and no

C. M. B. A.

Stratford, Nov. 20th, 1885.

S. R. Brown, Esq., Grand Sec. C. M. B. A.:

DEAR SIR AND BRO: —Yesterday evening, Nov. 19, assisted by Bro. Dr. Hanavan, Thomas Quirk and P. O'Rourke, of Stratford Branch, and Bro. John Dromgole, of London, I organized Hamburg Branch No. 40. It starts with 26 charter and three members on withdrawal cards from Stratford Branch, the Rev. Father Switzer being one of the charter members bers.

This Branch makes one of the most creditable commencements in the history of our association in Canada, and our Hamburg Brothers deserve praise for their energy in making such a prosperous start. The following is the list of officers.

Yours fraternally,
D. J. O'CONNOR.

D. J. O'Cor

HAMBURG BRANCH NO. 40.

Spiritual Adviser—Rev. J. Switzer,
President—T. Murphy,
1st Vice-President—Jos. Bochler,
2nd Vice-President—D. Tye,
Rec. Sec.—John Mayer,
Asst. Sec.—N. Sebl,
Financial Sec.—Henry Arnold,
Treasurer—Philip Arnold,
Marshall—Frank Holocher,
Guard—F. J. Hartman.

Guard—F. J. Hartman, Trustees till end of Dec., 1885—Lorenza Arnold, A. Hartman, James Monaghan. Trustees till end of Dec., 1886—J. W. Hartleib, J. Holocher.

London, Nov. 7th, 1885.

Received from Wm. Corcoran, Recording
Secretary of Branch No. 4, Catholic Mutual
Benefit Association, London, Ont., two
thousand dollars, in two drafts of \$1000
each, in payment of the beneficiary of my
husband, Thomas White, late member of
said Association.

Mary White.

Witnesses—Michael Hartman, Pres.
Branch 4, John Derr.

At the first meeting of Branches in December the election of officers for the ensuing term takes place. At the same time the branch representative to next Grand Council Convention, should be elected. Said representative must be a chancellor, except in the case of a new branch, when any one of the elected officers may be chosen. The next Grand Council Convention will take place about the end of next July or first week in the end of next July or first week in August. Notice as to date will be given in due time.

At a regular meeting of Branch No. 29, of the C. M. B. A., Ottawa, held on November 20th, 1885, the following resolutions were proposed and unanimously

adopted:
That the members of Branch No. 29

That the members of Branch No. 29 have learned with the deepest regret the death of its treasurer, Mr. A. J. St. Pierre, which occurred in this city on the 15th day of November, 1885.

That the members of this Branch desire to express to the family of our deceased brother and friend their most sincere and earnest sympathies in their sad bereavement.

That a copy of these resolutions be transmitted to the family and also to the CATHOLIC RECORD and to Le Canada and La Vallee de l'Ottava.

F. R. E. CAMPEAU, President.
L. LAFRAMBOISE, Recording Secretary.

Branch 20 intends contributing to the fund for the relief of Allan McRae's widow and children at its next meeting. The nominations for officers for the ensuing year, which took place at the last meeting of the Branch, were all unanimous except for the offices of treasurer and except for the offices of treasurer and marshal; for each of these there are two candidates. Applications for member-ship are coming in at every meeting.

PREVAILING IMMORALITY.

ELOQUENT DISCOURSE ON THE EVILS OF THE At St. Patrick's church on Sunday Rev. Father Whelan in the course of an eloquent discourse on the immorality so prevalent at the present day, took occasion to refer to the Theodore street and Stewarton rape cases. He said it was a terrible thing to see eight young men who in the morning of life were to pass who in the morning of life were to pass the remainder of their earthly existence in a prison in punishment of a crime as degrading as it was cowardly. Out of those eight five were Roman Catholics and three of them belonged to St. Pat-rick's parish. But if they were Catho-lies they were only cally have lics, they were only so in name. They were not young men who lived up to the were not young men who lived up to the teachings of the Church, nor did they attend to those duties which the Church imposes on all faithful children. They were reckless of their souls' welfare; they followed the promptings of their own unguarded inclinations, and the result has been disgrace to their friends and a life of misery the results. Their fate was a warning grace to their friends and a life of misery to themselves. Their fate was a warning to all who could learn a lesson from example; their fate should be a warning to those whose passions are stronger than their principles; the weakness of whose humanity is allowed to run riot with the promytimes of the crits which was a constant. humanity is allowed to run riot with the promptings of the evils which men are so prone to follow. Had these young men lived the lives of good Christians, instead of being to-day co-felons wearing a convict garb, they might have been respectable members of society, a credit to relatives and ot benefit to the world. The rev. gentleman next went on to The rev. gentleman next went on to speak of the behaviour among females which was so noticeable on our public which was so noticeante on the purious streets. Young women who seemed utterly reckless of the good opinion of the world could be seen flaunting in our most crowded streets from early in the morning till a late hour of the night utterly careless of who are their companions. How are men going to respect such young women? How are men to such young women? How are men to pay homage or respect to the sex if the sex will not respect themselves? Respect oneself by proper behavior and others will respect you. The reverend gentleman went on in words of admonition to young women who might be carried away by the vanity of their sex in seeking to attract the admiration of men. Men admire worth not folly, respect chastity and detest immorality. This is the feeling of all men worthy of the name. Careless or loose behavior in the name. Careless or loose behavior in

matter how innocent may be the motives the results are bad and demoralising. Chastity in all its details and surroundings is the brightest jewel in a woman's crown and should be valued as such. Nothing more easy to tarnish than a woman's honor, nothing more easy to soil and yet, despite this fact, giddy young women who do not stop to think are daily, yes, hourly imperilling their greatest charm, carried away by the frivolities with which they are beset. Home training has much to do with the after conduct of the child, and parents cannot be too careful in seeing after their offspring. Father Whalen next touched on the immorality to be found in high places, the judge on the bench, the senator in the chamber, and men in other high places in the land, what kind of an example do these men set? What is society at large doing to suppress the immorality which is so prevalent? The law suppresses the crime as far as it is possible, but society by purifying itself of this evil could do much. The sermon was a very eloquent discourse.—Ottawa Free Press, Nov. 17.

DIOCESE OF KINGSTON.

HUNGERFORD PARISH-REV. FATHER FLEMING'S DEPARTURE FOR IRELAND-FATHER PRESENTATION AND ADDRESS.

PRESENTATION AND ADDRESS.

Owing to continued ill-health, Father Fleming is compelled to take a leave of absence for a few months. He proposes making a trip to Ireland. The Rev. gentleman has been very popular since his instalment in the parish, and as an evidence thereof the subjoined address was presented him accompanied by a snug purse to defray his expenses on the voysige. Mr. A. A. McDonald, solicitor, of Madoc, read the address and Mr. T. McCann handed in the purse after mass at the foot of the altar and which elicited from Father Fleming many kind and from Father Fleming many kind and appropriate sentiments, assuring the congregation that he appreciated their good wishes, and declaring his intention of wisnes, and deciaring his intention of returning as soon as possible to them and continuing his labors, which, he said, would be done in the future, as in the past, to the best of his ability.

THE ADDRESS.

To the Reverend Father Fleming, Parish

Priest of Hungerford.
REVEREND SIR —It is with feelings of the deepest regret that we, your parish-ioners and friends, have recently learned of your early departure from our midst, of your early departure from our midst, on a voyage across the wide ocean, in order to restore your health, rendered so delicate by your late and severe illness. It is now but one short year since His Lordship the Bishop of the diocese assigned to your care and control the Parish of Hungerford and with what affection and energy you entered upon the holy duties of your priestly office we all fondly can remember, and how little we thought of the bitter and long trials in store for you and us in this parish consequent on the smallpox pestistore for you and us in this parish consequent on the amallpox pestilence, which shortly after your installment in the parish broke out with such fearful effects. We now seize this opportune moment of placing on record our testimony of your unselfish and untiring zeal in consoling the sick and administering the last rites of Holy Church to the dying at that most terrible time, and we can recall the dark hour of your own prostration, by the fell disease contracted while in the discharge of those duties, amongst the noblest which ease contracted while in the discharge of those duties, amongst the noblest which a man or priest is called upon to per-form, the caring of the sick and especi-ally in their last moments, when every-thing else in the world was gradually fading away from the wision, you, and frequently you alone, stood there to encourage, to strengthen and to prepare them for

to the grave, the common fate of us all.
And how incomprehensible are the ways
and designs of God! Many of those so
succored are now well, hale and hearty,
but you, their beloved pastor, their dear and devoted friend, is still prostra and devoted friend, is still prostrate from the effects of that foul disease, and now, in order to recruit your shattered health, you are compelled, under the advice of your physician, to visit and seek repose, and to some extent, consolation in your native land, that land hallowed by the innocent scenes of your youth, that land renowned in the bright pages of history, for the lively faith of her children, that practical Catholicity imbibed by you at your mother's knee, which in the Providence of God, has borne such good and holy fruit which enabled you as the true pastor, to cling to your flock at the hour of danger and not to desert

These reflections and kindred feelings inspired by them, constrain us to-day to approach you affectionately, and we ask God our Common Father, to spare you to us for many long years to come, and

to us for many long years to come; and that your voyage

ACROSS THE DEEP BLUE OCEAN, may be safely accomplished and that a short sojourn to that land you love so well and in that home endeared to you by a thousand ties, may have the effect of sections you throughly to health. by a thousand ties, may have the effect of restoring you thoroughly to health, both in body and mind and to enable you to return again to us safe and sound, our good priest and friend.

And, in conclusion, permit us to present you this small purse on behalf of the congregation, as a slight token of our esteem and affection and of our many

and sincere wishes for your good fortune and happiness, and in return may we ask you whilst offering up the holy sacri-fice of the mass at God's altar to think

P. Murphy, P. Casey, Joseph Wood-cock, and 23 others.

OBITUARY.

MR. WILLIAM J. DROUGHT. With very deep regret we have to his father's residence, of Mr. William J. Drought, in his twenty-sixth year. The deceased young gentleman was well known in the city and highly esteemed by a large circle of friends on account of many fine qualities. His funeral, on Wednesday last, was very largely attended, the Rev. Father Tiernan offici-ating at the Requiem Mass. His bereaved relatives have our hearty sympathy in their affliction.

MRS. CATHERINE PRIMROSE.

of Mrs. Catherine Primrose, from her late residence, King street east. It was one of the most largely attended ever seen in the city. The deceased lady was one of the oldest settlers in this vicinity, and had numerous friends. Mr. George H. Primrose, son of the deceased, with his wife, came over from St. Louis, where his minstrel company was performing, to attend the last sad ceremonies. At St. Peter's Cathedral the service for the dead was celebrated, and the remains interred in the Catholic cemetery.

MB. EDWARD CILLISSIE.

The death at Kenmore, in the Township of Osgoode, on the 20th inst., of Mr. Edward Gillissie is mourned by a large circle of friends. Mr. Gillissie was in his forty-fifth year at the time of his death. He was a model Christian, good citizen and kindly neighbor, and will long be missed by all who knew him. May he rest in peace.

THE GUNPOWDER PLOT.

A correspondent furnishes the following historical facts:—In a recent number of the Free Press I notice that some of the London Orangemen imagine that the Catholic Church was at the bottom of the catholic decreased. Catholic Church was at the bottom of the celebrated "Gunpowder Plot." In this they are all mistaken. In point of fact, the Catholic Church had no more to do with that Gunpowder Plot than the Orangemen of London had to do with the last eclipse of the sun.

What man of note, then, aided and abetted that execrable conspiracy? Ans.—Sir Robert Cecil, a Puritan, who was then Prime Minister of England. (Reeve hist., p. 505).

p. 505). What man of note detected and frus-

what has of note detected and irds-trated that conspiracy? Ans.—Lord Montesgle, a Catholic Peer. (Appelton Cycl., vol. vii., p. 100). Now, sir, since the Gunpowder Plot was

Now, sir, since the Gunpowder Plot was devised by a Puritan and frustrated by a Catholic, why, then, do the London Orangemen blame the Catholic Church?

devised by a Puritan and frustrated by a Catholic, why, then, do the London Orangemen blame the Catholic Church? Are they sorry because King James and his twenty Catholic Peers were not blown to "Smithereens" by Piercy, Fawkes and Cecil's other dupes? In the event of an explosion, those Catholic Peers would have all perished in the common wreck. Hence the Gunpowder Plot was not a Catholic plot.

Reeve (hist., p. 500) tells us that when James VI. ascended the throne, A. D. 1604, he gave umbrage to the Puritans by his friendly disposition to the Catholics. Now, Sir Robert Cecil, the Prime Minister, was a Puritan, and he lost no time in his attempts to make the Catholics appear odious in the eyes of the King. In order to accomplish this purpose two things had to be done: lst, a crime had to be committed, and 2nd, the Catholics were to be blamed for that crime. Hence, a sham conspiracy was hatched with Lord Cecil, a Puritan, as chief hatcher.

A few outlaws rented a house near the Parliament Buildings, and afterwards began digging a mine. The whole scheme was a political contrivance on the part of the puritanical Cecil to drive a wedge between King James and his Catholic subjects. In order to give his dupes ample time to dig their mine, Sir Robert Cecil had his Parliament adjourned until Feb. 7, 1605. Treshan, Fawkes & Co. began to dig on Dec. 11, 1604. They worked assiduously, and on Dec. 24th they reached a partition wall, 9 feet thick. February 2nd dawned, and still they were only half way through the wall. The conspirators then saw in a glance that their work would not be finished in time for the opening of Parliament, Feb. 7th. Hence, in order to afford the conspirators sufficient time, Sir Cecil, the Puritan, again prorogued Parliament to the 3rd of October, and then to Nov. 5th. (See Appelton, a Protestant work, vol. vii., p. 100). pelton, a Protestant work, vol. vii., p.

These prorogations of Parliament show plainly that Cecil was no stranger to the preliminary workings of the Gunpowder Plot. His plans were these:—First, place the powder under the Parliament House; the powder under the Parliament House; second, in order to throw suspicion on the Catholics, we will warn them to be absent at the opening of Parliament; third, at the opening of Parliament we will discover the plot, and the King will blame the absent Catholic peers for the whole thing. Cecil's dupes completed their arrangements between February and May. They placed 36 barrels of powder in a public vault below the House of Lords. (This yealt had just been vacated by a dealer in vault had just been vacated by a dealer in coal—Appelton, viii. 100.) From May until November 36 barrels of powder and 500 faggots were left in a public vault under the Parliament House, and yet

500 faggots were left in a public vault under the Parliament House, and yet Cecil's detectives made no effort to remove them. During that long period of time some of the outlaws, including Fawkes, went away, leaving the powder and faggots in charge of Cecil, the wily Puritan. Cecil could have discovered (?) the plot in May or June, but he deemed it more "glorious, and pious, and immortal" to wait till the opening of Parliament, and then he would cover himself with glory by rescuing (!) the King and Peers from an awful death (Phew!)

If all the Catholics were absent when the plot was discovered, then of course they would be suspected by the King. Hence Cecil's emissaries began sending letters to the Catholic Peers, warning them to be absent on November 5th. But Catholics are loyal to authority, hence when Lord Monteagle received a warning letter, on October 26, he carried it to Prime Minister Cecil. The Prime Minister seemed to be greatly confused. He saw at once that the glory of discovering his own plot would not be his. He felt annoyed because Monteagle did not keep "mum" until the appointed day. However, the wily Cecil perused the mysterious letter (as if he had never seen it before) and then he affected to treat it as a ridiculous matter, not worthy of notice. When the king returned home from the culous matter, not worthy of notice.
When the king returned home from the country he read the letter, and orders were given to have all the vaults searched.
(Why did not Cecil institute a search bed fore this?) The warning note was sounded by a Catholic on October 26, and still Cecil did not deem it necessary to have the vaults examined until November 4th. (Cecil knew that the powder would not blow up until he gave the signal, hence his suning accurity.)

his supine security.)
Well, the fixed time for a public diswell, the fixed time for a public discovery of Cecil's important secret was now spun out to its full length. Accordingly Sir Thomas Knevett received an order to go with proper attendants at midnight to

the said vault, under the pretext of searching for stolen tapestry. (Does a Privy Council require such a pretext?) Well, Sir Thomas went into the vault and found Guy Fawkes—the Prime Minister's dupe—with a dark lantern and three matches waiting for Cecil's signal to blow up the whole concern.

Therefore the man who devised the Gunpowder Plot was Cecil, a noted Puritan.

Gunpowder Plot was Cecil, a noted Puritan.

If Cecil had not the management of that plot, how could Piercy, with his six associates, plant their mining tools and timber frames under the very shadow of the Parliament buildings without raising some suspicion? Is it possible that the sturdy blows necessary to pierce a wall nine feet thick should be continued from December 24 to February 2 and no enquiry made? Is it possible that six and thirty barrels of gunpowder and 500 fagots could be conveyed into a public vault under the Parliament House and left there for several months without exciting the curiosity of Cecil's spies? And when Lord Monteagle showed Cecil the warning letter on October 26, why did Cecil try to hush the affair up till November 4th? Six days passed and then the King, by a fancied impulse of the Holy Ghost, declared that gunpowder was at the bottom of it; still four days more were suffered to elapse before the vaults were searched.

From this it is evident that "the Gun-

From this it is evident that "the Gunpowder Plot" was one of the greatest farces of the 17th century. However, it produced the effects desired by its author —Cecil—because it led to additional penal

—Cecil—because it led to additional penal statutes against poor, down-trodden English Catholics (Appel. vol. vii., p. 100).

Now, if our loyal Canadian Orangemen desire to commemorate the discovery of the Gunpowder Plot, then let this commemoration be made on October 26th, because it was on October 26th that Lord Montagle discovered and announced Cecil's conspiracy; and wherever we may be let us never forget that the man who devised the celebrated Gunpowder Plot was Sir Robert Cecil, a noted Puritan, and the man who discovered and announced that plot was Lord Monteagle, a Catholic peer. Yours, BOTHWELL.

AN OLD LIE STILL TRAVELLING.

Cincinnati Telegraph.

Cincinnati Telegraph.

We are surprised to find, revamped and burnished up "as good as new," an old and oft-exploded mis-statement against the Catholic Church, in the editorial column of the Dover, N. H., Morning Star, of October 27th. On this occasion the paper is wrongly named. The Oul would have been more suitable, as that bird can see and discern things unseen by others, and seems to prefer the darkness to light.

The article is headed "Romanism."
This is always, to papers and preachers

The article is needed "Romanism."
This is always, to papers and preachers
of a certain calibre, a fertile theme.
Both can dilate upon it, to impart freshness to columns or homilies usually dull
and dry. The calumny in question is
marshaled into service to prove the charge of intolerance against our Church. History shows clearly that when, in the early colonial times of this country, the Puritans of New England persecuted the Quakers and Baptists, and the Church of England people, towards the South, could not endure the Puritans—Maryland, colonized by Catholics almost exclusively, gave the first practical inexclusively, gave the first practical instance of complete religious toleration. Yet to keep up a calumny originating in the times of the penal laws of England, the charge of intolerance is periodically alleged against Catholicity, even in this country and in the face of the fact above cited, showing its fallacy.

The particular proof which the originators of the story set forth in the Star consists of an alleged statement—we quote from the Morning Star—made "by the Catholic Bishop of the diocese of St. Louis:"

"We confess that the Catholic Church is intolerant; that is to say that it uses all the means in its power for the extir-pation of error and sins. * * * When the Catholics shall be here in possession of a considerable majority, which will certainly be the case by and by, although the time may be long deferred, then re-ligious liberty will come to an end in the United States."

There is more than the original mis-

United States."

There is more than the original misstatement. The sentences above used to be attributed to the Shepherd of the Valley of St. Louis. This was, at least twenty years ago. The brilliant Star in the East ascribes them to "the Catholic Bishop of St. Louis." Like the story of the "Three Black Crows," this one grows as it passes along. To ascribe them to a bishop is a new feature. The Shepherd of the Valley was not a Catholic official organ, and was edited by a lay convert, a Pittsburgher, Mr. Robert A. Bakewell. The original retailers of this "yarn" were content to ascribe the sentiments quoted to Mr. Bakewell.

content to ascribe the sentiments quoted to Mr. Bakewell.

Now let us examine the question, whether he ever said so. When this lie first appeared, Mr. Bakewell was still in St. Louis. He sat, if we are correctly informed, as Judge in one of its courts. He noticed this mis-statement, and gave, in the St. Louis Guardian of January 26th, 1867, a full expose of the calumny. It has been replied to, silenced and "scotched" scores of times: but it always makes out to rear its head in a new place, and, as in this case, with new features. But was not there, perhaps it will be said, some ground for the misconception? Mr. Bakewell wrote the words: that he did not deny; but the few words which followed as he wrote them, were always omitted, which wrote them, were always omitted, which were "so say our enemies." This showed the nature and drift of Mr. Bakewell's remarks. He did not advocate intolerance: neither do Catholics now. Protestant newspapers would do well to agree to bury this old calumny somewhere out of sight. It belongs to an age of per-sistence in misrepresentation which we hoped had passed away.

THEODORE HOOK was at a musica THEODORE HOOK was at a musical party, at which a certain young lady attempted to sing a very difficult song, which she gave with exaggerated feeling and a great many blunders. "Don't you adore her singing?" asked a gushing old lady, who sat next Hook. "It's so full of soul." "Well, madam, for my part," answered the wit, "there seems more of the swered the wit, "there seems mo flounder than the sole about it."

IRISH NATIONAL LEAGUE.

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TEACHER WANTED.

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For the R. C. S. S. No. 9, Downie; male or female, holding a second or third class certificate, duties to commence the 7th of Jan. State salary. Good references required.—JAMES KILLORAN, Sec'y. and Tres., Conroy P. O., Ont. 372-3w TEACHER WANTED. For Roman Catholic Separate School, Hullet, a female teacher, holding a second or third-class certificate. Applicants are required to state salary and qualifications, and enclose testimonials. Duties to commence on the 3rd Jan., 1886. Apply to Owen FLYNN, Trustee, Clinton, Ont. 372-3w

TEACHER WANTED.

For Section No. 2, Common School, a Roman Catholic gentleman teacher holding a second-class certificate. State s-lary and send restimonials. Address, Maurice Dal-Ton, Kintall P. O., Ont. 372 3W SITUATION AS TEACHER

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A young lady holding a 2nd class certifi-cate, and capable of teaching French and Music, desires a situation as teacher.—Ad-dress, box 197. Lindsay. 372-3w

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CEALED TENDERS addressed to the undersigned, and endorsed "Tender for CHANTRY ISLAND WORKS," will be received until Thur day, the 17th day of December next, inclusively, for the construction of works at Chantry Island, Bruce County, Ont., according to a plan and specification to be seen on application to Mr. James T. Conway, Town Clerk, from whom forms of tender can be obtained.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, the blanks properly filled in, and signed with their actual signatures.

printed forms supplied, and their actual signatures.

Each tender must be accompanied by an accepted bank cheque, made payable to the order of the Honorable the Minister of Public Works, equal to five per cent, of the amount of the tender, which will be forfeited if the party decline their into a contract when called upon to do so, or if he fail to complete the weak contracted for if the iender be not accepted the cheque will be returned.

The Department will not be bound to accept the lowest or any tender.

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A GOBEIL,

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ENCYCLICAL LETTI OF OUR MOST HOLY LORI LEO XIII., BY DIVINE PROVIDENCE POPE, CONCERNING THE CHRISTIAN Co.

TION OF STATES. To ALL THE PATRIARCHS, PR ARCHBISHOPS, AND BISHOPS CATHOLIC WORLD, IN THE GRA COMMUNION OF THE APOSTOLIC

LEO P.P. XIII. Venerable Brethren, Health and

Benediction,—
The work of a merciful God, the looks essentially, and from the nature of her being, to the salva souls and the winning for them of ness in heaven, nevertheless s secures even in this world advant many and so great that she could more even if she had been f primarily and specially to secure p ity in this life which is worked ou earth. In truth wherever the has set her foot she has at once the aspect of affairs, coloured the r of the people as with new virtues refinement unknown before—as people as have accepted this had distinguished for their gentlenes justice, and the glory of their deed the accusation is an old one, and recent date, that the Oburch is inc. ble with the welfare of the common and incapable of contributing t things, whether useful or orns which, naturally and of its own wi which, naturally and of its own winghtly-constituted State eagerly for. We know that on this ground very beginnings of the Church, that itans, from the same perversity of the constitutions of the church of the constitution of were persecuted and CONSTANTLY HELD UP TO HAIR

so that they were styled the ene the Empire. And at that time

generally popular to attribute t tianity the responsibility for the beneath which the State was beate when in reality God, the avenger of was requiring a just punishment is guilty. The wickedness of this co was requiring a just punishment; guilty. The wickedness of this c not without cause, fired the ger sharpened the pen of Augusti especially, in his Civitate Dei, set clearly the efficacy of Christian and the way in which it is bo with well-being of States, that it has a with the property to have pleaded the the Christians of his own tire to have triumphantly refuted the charges for all time. But this not only to have inclination to complaints and false tions was not laid to rest, and ma thought well to seek a system of elsewhere than in the doctrines w Church approves. And now latter times a new law, as they cabegun to prevail, which they desthe outcome of a world now the outcome of a world now is veloped, and born of a growing But although many hazardous have been propounded by man clear that never has any better been found for establishing an the State than that which is the result of the teaching of the Gosg deem it therefore of the greatest is deem it therefore of the greatest and especially suitable to Our function, to compare with Christ trine the new opinions concer State, by which method We tr truth being thus presented, the error and doubt will be removed each may easily see by those commandments for living, what ought to follow and whom he

obey.
It is not a very difficult matt forth what form and appearance should have if Christian philoso erned the commonwealth. By is implanted in man that he sho in civil society, for since he can in solitude the necessary means o life, it is a Divine provision that into existence adapted for takin the union and assembling of me IN THE FAMILY AND IN THE which alone can supply adequate for the perfecting of life. But society can hold together unless son is over all, impelling indivi-

efficient and similar motives to p common advantage, it is broug that authority whereby it may be indispensible to a civilised con which authority, as well as so have no other source than nature sequently God Himself. And follows that by its very nature be no public power except f alone. For God alone is the true and supreme Lord of the Whom necessarily all thin ever they be, must be su to and obey, so that whoeve the right of governing, can rec no other source than f