

The Emigrant's Burial.

He stood on the steamer's deck,
Bowling down by a girl, which he might not
check.

HEROD AND JOHN.

SERMON BY REV. BERNARD VAUGHAN, S. J.
The text was taken from the fourteenth
chapter of the Gospel of St. Matthew,

to him in life and member to come to the
Golden House. No doubt Herod thought
it good policy to send the invitation.

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in a dish. The countenance of the Tet-
rarch fell; he was struck dead. His con-
science again was at him; he remembered
the words, Non licet—It is not lawful.

to him in life and member to come to the
Golden House. No doubt Herod thought
it good policy to send the invitation.

MISSIONARIES IN CHINA.

FACTS OF INTEREST TO CONTRIBUTORS TO
FOREIGN MISSIONS.
A correspondent of Outing, writing
from Chee Foo, has this to say about
missionaries in China: At anchor in
this beautiful harbor, of the province in
which Confucius was born just 2,427
years ago.

to him in life and member to come to the
Golden House. No doubt Herod thought
it good policy to send the invitation.

MAMIE AND FRANK.

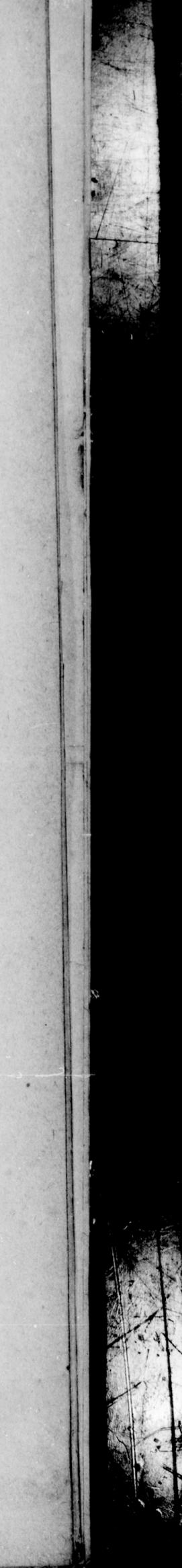
A TOUCHING EPISODE AT THE FOUNDING
HOSPITAL—SISTER ANTHONY'S GOLDEN
JUBILEE OF GOOD WORK IN CINCIN-
NATI APPROACHING.
From the Cincinnati Commercial Gazette
November 14.

to him in life and member to come to the
Golden House. No doubt Herod thought
it good policy to send the invitation.

FREQUENT COMMUNION.

An esteemed and learned pastor, who
strongly advocates frequent and even
daily communion, quoting the words of
the Council of Trent, writes:

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Golden House. No doubt Herod thought
it good policy to send the invitation.



THE CATHOLIC RECORD

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Catholic Record.

LONDON, SATURDAY, DEC. 4, 1886.

THE NEW BISHOP OF PETERBORO.

The news has come from the Eternal City, and gladly will it be received by the widowed church of Peterboro' and the faithful generally of that diocese, that the Very Rev. Father Dowling, Vicar-General of the Diocese of Hamilton, and rector of the Church of the Sacred Heart, Paris, has been appointed Bishop of Peterboro', in succession to the Right Rev. John Francis Jamot, of happy and venerated memory. The grief that filled the hearts of the clergy and faithful of that diocese when the hand of death fell upon its devoted and apostolic chief pastor and robbed the Church in this Province of one of its foremost champions, it is impossible to portray. The Holy Father, therefore, anxious to assuage that grief, eager to show his devoted children of Peterboro' and of Ontario generally, his hearty solicitude for their wants, his cordial regard for their feelings, and his studied purpose to continue the work of evangelization and salvation in their midst, has made choice of a successor to the lamented Bishop Jamot, gifted with every mental quality, adorned with every virtue, and honored by such distinction and confidence on the part of Bishops, clergy and people throughout the country, as will ensure him a fruitful, peaceful and prosperous episcopate. Father Dowling brings, indeed, to the episcopal office many high qualities of mind and of heart. Scholarly, profound and eloquent, urbane, kindly and generous—he is also a keen judge of men and of passing events, cautious in judgment, slow but firm in decision. Father Dowling is politic, considerate and eminently prudent. All his qualifications and exalted merits are crowned, extolled and venerated by a virile and unostentatious piety that invariably wins respect, unquestionably ensures confidence and must powerfully influence the conduct of all within the scope of its action. Father Dowling, during the many years of his pastorate in Paris, has proven himself a just man, a God-fearing citizen, an exemplarily pious. His heart was ever in his work, but this work, arduous as it was, did not prevent his fulfillment of his duties of kindly neighborliness to his non-Catholic fellow citizens, nor draw him from that love of learning and of literature which has ever been a marked and distinctive characteristic of the new Bishop of Peterboro'. In the delicate and difficult task of Vicar General of the diocese, an honor first conferred on him by the late venerated Bishop Crimmon of Hamilton, who justly prized his worth and esteemed his merits, in the still more arduous and trying position of administrator of the diocese of Hamilton during the interregnum consequent upon Bishop Crimmon's death, Father Dowling displayed a sound judgment, a consummate tact and a sacerdotal benignity that raised him to the very highest place in public regard and confidence. Of him it may justly be said that he sought not the nitre, but the nitre he sought him. The call of the Holy Father withdraws him from a happy home, a pious, united and devoted flock, deep in its attachment to its pastor. It calls him to a field of labor and of self-denial. It calls him to duties, varied, manifold and trying as man can be summoned to discharge. But Father Dowling's happy and successful past gives promise of a thrice fruitful future. We pray that God may give him all strength of heart and length of days, that his pastorate of Peterboro' may be renowned in the history of the Canadian Church. The Catholics of Peterboro' and of all Canada are under a deep debt of gratitude to the Holy Father for his judicious and exceedingly fortunate choice of a successor to the late illustrious Bishop Jamot. This choice will, if such were possible, make Rome and its Pontiff still dearer to Catholic Canada, for it gives further proof and more emphatic endorsement of the truth of Peter's undying reign, sung by the sweet Catholic poet of old Erin, the renowned Aubrey de Vere:

Onward like a wheel, The world rolls blindly and the nations pant; 'Tis God upon His Church, hath set his seal, 'Tis God who through all his bastions and his towers in the air, 'Tis God who stands through thy solidi-

THE MAIL REBUKED.

L'Interprete, the organ of the Franco-Canadian group in Eastern Ontario, is outspoken in its condemnation of the Mail and its efforts to stir up a war of races and of creeds. Our French contemporary, which we may here incidentally remark, is very cleverly edited, is very indignant at the Mail's anti-French crusade. The Mail wants no French spoken in Ontario. It is opposed to French schools, French colonization, French agrarianism. So long as the French people thought as did the Mail, and helped, by their votes, to keep the loaves and fishes in possession of its friends, the French were a brave, a chivalrous race, useful colonists, first rate citizens. When, however, the French people made up their minds to do some thinking of their own, and this thinking did not exactly coincide with the Mail's view, the long post-up hatred of the latter burst forth into columns and pages of abuse, slander and vilification.

L'Interprete is a significant witness for us to summon, because its editor, an able speaker and effective writer, was the Mail's candidate for the county of Prescott at the local elections of 1883. True, many of the Mail's friends secretly knifed him at the polls, but he was, all the same, *com publico*, the Mail's candidate at that election. M. Evanturel, for it is to him we refer, now favors the public with his views on the situation after the following fashion: "The political events of the last year or two have singularly charged the appearance of things and the current of opinions. For seven years M. Evanturel has upon many occasions, in public, taken opportunity to draw the line of difference to be observed between federal and local politics. As far as local politics are concerned, the Catholics cannot forget that the cry of the Conservative press of the day, led by the Mail, may be reduced to two words: a *bas l'infame*, (free translation, "Down with the cursed institution.") This cursed institution is the Mowat ministry, accused of being an instrument in the hands of Archbishop Lynch and the Catholic clergy and of sacrificing everything to the latter. Our good friends, the Orange Tories of the west, have inscribed another article in their political code for the pending election. We find in the second paragraph of their electoral manifesto, 'The introduction of the Bible, and of the whole Bible, and its compulsory reading in all the Public and High Schools of the Province.' So this is your desire! Well the time has come when we cannot withdraw from an imperious duty of conscience, when the representative of Prescott must be a man in condition to combat this pernicious principle by speech and by vote." Space forbids a longer citation from our contemporary's columns, but we are happy indeed that he takes the solid ground indicated by patriotism and by conscience. The French Canadians may rely in this crisis on the support of the Irish Catholics, who are prepared to do, as their fathers did thirty years ago, when George Brown, in the Globe, wantonly assailed their religion, to sink party differences and combine for faith and country.

We may here, however, say that such contributions as the one which appeared in L'Etendard of the 22nd of November, and of which the following is an extract, are calculated to arouse general prejudice against the French minority in Ontario:

"We are still far from being on an equal footing with our English fellow-citizens in Ontario; that equality, however, we can secure by means of a little unity and tact. For instance, the two languages ought to be made official in all the municipal councils in which our people have say a third of the councillors; French Canadian lawyers ought to be able to plead in their own tongue in the judicial districts where the majority of the population is French; the ecclesiastical *fabriques* ought to be backed by the law; the Catholic schools should be better provided for, &c., &c. Space does not permit us to enumerate all the important and urgent reforms needed. Whatever party the French-Canadians desire to support, let them return their representatives to the Local House, and a single Parliament will not elapse until full and entire justice is done us."

dian friends in publicly declaring that the time is coming when they will clasp hands from Montreal to Windsor, over a vanquished Ontario. This is mere bravado, and can only serve to injure a really good cause. Prudence in speech and writing was never so much a necessity on the part of Catholic publicists in Canada, as they French or English speaking, as it is at this very moment. We stand in the face of a fierce and unscrupulous foe, and it is through consideration for each other's rights and feelings that we can achieve a lasting and complete triumph.

THE LAW OF MALEDICTION.

The radical government of France, not content with having banished the religious orders, secularized institutions, suppressed the catechism, proscribed the priest and the crucifix from the school, has now resolved to drive forth from the schools the religious, male and female, who have consecrated their lives to education. Under the heading, "Law of malediction," *Le Gaulois* says that thus was named in Belgium the law relating to education analogous to that quite recently under discussion in the French Chambers, and which is sure of ratification by the majority, for party lines have been tightly drawn on the subject and the majority is compact. Three hundred and sixty-three members approve the measure from beginning to end, and give it their votes at every step of its progress. One hundred and eighty votes are solid against the bill. The two figures represent, on the one hand, all the republicans combined in assaults upon religion, and, on the other, the strength of the conservative battalion defending the sacred soil of religious freedom inch by inch before the cruel invader. In Belgium the debates on the law of malediction, which secularized school and school teachers, were more bitter and exciting than in France. In the former country the bill was passed by but one vote of a majority. And in order to escape the humiliation of proclaiming a result at once hateful to his soul as a Christian and a patriot, the president of the Belgian Senate, Prince de Ligne, handed in his resignation. The resistance was, in fact, admirable. The bishops struck the godless schools with interdict, and the Catholic masses, led by the example and the exhortations of their pastors, cheerfully underwent sacrifices, enormous in themselves, in favor of free schools. The government of the radicals, liberal in name only, wasted the public treasure and sunk the municipalities in debt to raise palatial school edifices. But these were deserted. Masters and mistresses spent their time on the thresholds of these buildings vainly awaiting pupils. The more fortunate dealt out learning to a handful of little children, offspring of public employes of liberal tendencies. Side by side with these state institutions, the children in multitudes crowded the free Catholic schools, wherein eminent men, in literature and in science, the clergy themselves—at times—filled the pedagogical chair. The public opinion of the country was stirred to its undermost depths and the profound discontent caused by the operation of the law of malediction was one of the causes, perchance the principal one, of the early return to power of the Catholic party. Yet the Belgian was less odious than the French law. It did not forbid the teaching of catechism. The Belgian liberals did not dare go as far as their French radical brethren and prescribe God from the schools. The law under discussion in the French legislature is the last halting place of the great republican movement against religious instruction. With an infernal skill the republic, while making war on God, assailed the very root of religion—the soul of youth. Destroying whatever of standing harvest it could, the republic now seeks to ruin the very germs of future harvests. The radicals commenced by article seven—the famous article seven of M. Ferry—which ordered the expulsion of the religious orders, then they laicized education, banished the catechism, the priest and the crucifix from the school-room. Nothing now remains for them in their unhappy task but to drive by force from their posts the religious, male and female, devoted to the work of teaching youth. This is the work, the purpose of the new law. It is now almost seven years since the work of infamy was begun—it is just now being brought to completion. We, adds *Le Gaulois*, who for seven years have struggled and fought against godless education, who heaped articles upon articles, speeches upon speeches, pamphlets upon pamphlets in the course of the contest, we feel it a duty to fire a parting volley in the good cause, before settling down to wait the hour of retribution that must in good time come. We owe it to ourselves to protest in the name of public justice, in the name even of modern principles, against this banning and proscription of a whole category of citizens. What! because certain men and women choose to live according to certain rules and principles, wear a

certain costume, and offer in God's name their lives for the good of their fellow-beings, you proclaim them deprived of the right of teaching, you create disabilities and consequently class privileges. What, then, becomes of the famous axiom, "All Frenchmen are equal in the eye of the law?" Are the members of religious congregations excluded from its beneficial operation? And if so, what congregations? These very congregations which you have yourselves recognized, authorized, approved and declared of public worth and utility. Men and women are they who have rendered the country immense service, the very authors and originators of public instruction in France, and the educators of three quarters of the French nation.

We owe it to ourselves to protest, in the name of public interests, against this law which compromises the national fortunes by its stupid and iniquitous provisions. *Le Gaulois* then proceeds to state that there were, some weeks ago, published in its columns certain statistics showing the cost of the secularization of the schools, not yet completed, in one alone, that of Le Nord. These figures it declares frightful. It is by tens of millions that the excess of expenditure of lay over religious schools is to be estimated. A school master costs three times as much as a brother, and a mistress three times as much as a sister. The day on which the Goblet scheme shall be in full operation there will be required an extra 80,000,000 fr. for the department of public instruction. Where will this money be found? What new method will be taken to bleed the taxpayers?

We owe it, in fine, says the French journal, to ourselves to protest in the name of our country's future against this infamous law, which must unnerve the defenders of French soil, and pave the way for a new invasion of France. We must either cast to the winds all history, from that of the Maccabees to that of the Pontifical army, or admit that the ideal, the certainty of a future life, the belief in God will recompense heroism and punish iniquity, render armies stronger, and make nations invincible. The men, therefore, who efface this ideal, this certainty, this belief, rob armies of their most powerful, nay, their only incentive and resource.

We are accordingly justified in saying that the law which banishes God from the school-room raises forces without courage, because they are without faith. Do not, then, come to tell us in mock seriousness that the state does not count but the idea of God, but merely rests indifferent to every religious theory, leaving the child free to choose his own form of religion.

This is hyprocritical mockery. Why not then apply the same system to history for instance? Are the events of history seen with the same eyes by radicals and by Catholics? Not at all. The history of this century, for instance, is crowded with events that the latter consider the result of crime and cowardice, and that the former hold up as acts of sublime courage. Why then teach the children radical rather than Catholic views? Why not tell them, for instance, that St. Bartholomew's Day was an event exclusively political, and that if the Catholics had not taken time by the forelock, they themselves would have been massacred? Why not proclaim, for example, that Robespierre was a monster, that the *coup d'etat* was a deliverance of France, and that Gambetta was a vulgar, ambitious man? Why not apply to these men and their wants your theory of indifference? Is it more useful to have fixed ideas on the role of Robespierre and Gambetta in French history than on that of a God in the universe? No. No. To teach God is to deny God. Not to speak of religion to the children is to proscribe religion. But have your own way meantime, since you deny that God and the republic can co-exist in France, proceed in your iniquitous path since you declare that no man can be at the same time a Catholic and a republican. Halt not in your course, since for you the great work of the republic is the godless school. Rest not in your career, but recollect that the soldiers that will come forth from your schools will, as all history attests, be inferior soldiers. Recollect that your troops without faith and without God, the product of schools barren of the crucifix, can never hold their own against men fighting with faith as a helper and God as a protector. Recollect that the suppression of the belief of a God among soldiers leads to defeat as surely as would the taking of arms from their hands. These are, we know, old truths and old ideas. They may bring a smile to the face of the proud and worthless vagabond who every day breaks a lance or fractures a quill in fighting religion. Is it, also! necessary that these ideas and these truths receive from coming events a new crowning, a consecration of blood? Must it be that history, which is ever renewing, ever repeating itself, will have again to write in letters of blood this truth, old as the world itself, that man combats more effectively by moral

than by physical force, that faith is the principle of moral force, and that armies without faith are armies beaten before the fight begins. If that day comes, the Brothers and the Sisters will be fully avenged. But that day may come too late to blacken and punish Goblet and Ferry and their associates in the work of iniquity. Therefore we cease not to protest.

Le Gaulois then feelingly concludes. We have the certitude, we have the despairing sentiment, nay, we can feel almost the horrible sensation that the republic with its schools and army laws are burying France alive. No human power can prevent us from protesting, nor from bestirring ourselves with every force at our command in that corner of the horrible sepulchre to which our unhappy country is consigned, that falls to our despairing lot.

THE NEGRO PROBLEM.

In the *Catholic World* for December, the Rev. Father Slattery discusses the question: "Is the Negro Problem becoming local?" To this query he gives an affirmative answer and lays down his reasons. He declares, of course, that in the eyes of the negro himself, the question of his race is not in any way restricted. He constantly struggles by every medium in reach for many wants real and imaginary. Seven millions in numbers, the negroes are determined, and it might be said, certain, to make their presence felt. After the whites, however, says Father Slattery, a local question is the negro problem, chiefly affecting the South; not, indeed, all the former slave States, but only the ones lying between the Potomac and the gulf. The states in question are Virginia, North and South Carolina, Georgia, Florida, Alabama, Mississippi, and Louisiana. Of all the blacks of the Union, two-thirds live in these states. Man for man are they to-day with the whites! Father Slattery shows how the negro movement has for some years gone on. He writes: "From the census of 1860, two facts are plain. On the one hand the whites are gradually moving from, and on the other the negroes are steadily and surely moving into, these same states, now known as the 'Black Belt.' Two great streams of domestic immigration are continually carrying in their courses the white inhabitants of the Northern and Eastern States, as also those of the eight states under consideration. These streams are divergent—one, going to the west, throws off a branch to the south-west, while the other, starting from its 'Black Belt,' sends its main stream of whites to the south-west and the branch to the West. Independently of these there is another, a black stream, whose waters are ever bearing the dark-hued children of the tropics southward, where the hot sun makes life more attractive and where companionship is made genial."

The negro population will never make itself felt in proportion to its numbers till one or more of the southern states fall under its complete political control. Just as soon as any one of those states arrives at that position, so soon will the white people move en masse from its borders. In control of the eight states mentioned by Father Slattery, the negro had in the republic an influence that the white people, however predominant in numbers or wealth, could not affect to despise. We should think that then American statesmen would have another and a more distasteful as well as unmanageable solid south than that now in their hands. The negro problem, however looked at, gives room for much doubt and mingling. We trust, at all events, that Father Slattery's best wishes for the evangelization of the blacks in America may be fully realized, and thus all danger of a war of races eliminated.

JUSTIN MCCARTHY IN HAMILTON.

The Times of November 25th gives us an interesting report of Mr. Justin McCarthy's reception and lecture in the "Ambitions City." We have already given reports of Mr. McCarthy's discourse on the cause of Ireland and will therefore content ourselves with reproducing the introductory of the Times report: "Long before the hour for commencing proceedings at the Grand Opera House last evening a dense mass of people lined the streets in the neighborhood and crowded around the doors eager to obtain admission to hear Mr. Justin McCarthy plead Ireland's cause. Before the distinguished and honored Irishman appeared upon the platform the house was crowded to its utmost capacity by a remarkably representative audience, embracing all classes of citizens, with a sprinkling of ladies. Previous to the address, the orchestra played several selections, led by Mr. J. B. Nelligan and composed of such well-known musical old times as Messrs. Cornelius Donohoe, Tom King, Gardner, Russell, Robinson and others, who had turned out to do honor to the distinguished statesman. As 8 o'clock approached Mr. McCarthy and Rev. Dr. Burns (Chairman) stepped on the platform accompanied by the following gentlemen: Ex-Mayor McGill, Messrs. George E. Tuckett, Ald. Cruickshank, Sheriff McKellar, Robert McKeever, John Eastwood, John Proctor, H. Ariand, Dr. McMahon, M. P. P., Ald. Mathews, Ald. Kavanagh, Ed. Tinsley, ex-Mayor Charlton, M. D. Nelligan, John Crean,

Judge Sinclair, Patrick Harte, John Burns, Rev. S. Lyla, J. M. Gibson, M. P. P., Mayor Moor, J. D. Clarke, John Barry, S. Cina, Burlington; Robinson McNell, J. B. Downie, Watkinson; E. Brett, G. M. Barton, Police Magistrate Cahill, M. Malone, J. M. Ross; Rev. Fathers Lennon, Brantford; O'Leary, Freeport; Siaven, Oakville; Feeney, Priceville; McEligan, Dundas; Lennon, Elora; Bro. Dominic, Vicar-General Heenan, Rev. Fathers Cosgrove and Craven, St. Patrick's; McCann, Halm and Bergman, St. Mary's.

From these names it will be seen that all classes of the citizens of Hamilton were represented on the occasion and that Mr. McCarthy rendered Ireland's cause inestimable service, by placing her claims lucidly and unanswerably before a Canadian audience of so representative a character.

THE MAIL AND THE FRENCH.

The Mail is down on the French. It is prepared to smash the confederation into its original fragments rather than that the French Canadians should dare think and speak for themselves. The Mail objects not to the expenditure of hundreds of thousands to bring Scandinavians, Germans and Hungarians into Canada, but it views with dread the advance of a French Canadian population into Ontario. Here is its own utterance: "The French invasion has therefore at length assumed a tangible shape. In Eastern and Northern Ontario the *habitant* is taking possession of the soil, the church aiding him through her diocesan colonization societies, which obtain an ample supply of funds by offering spiritual favors to the faithful who subscribe. In Western Ontario there is a large French-Canadian outpost, and in the County of Simcoe there is a garrison almost strong enough to control a seat. All these people are asked to hurl themselves in a solid column against the Mail and its friends with the view of forcing the provincial legislature to give their language and their *fabriques* an official status here."

This is one of the Mail's many declarations of hostility to the French race, one of its many appeals to sectional hatred and to religious rancor. Its issue of Saturday, Nov. 27th, surpassed all its previous efforts at violence and fanaticism. The No Popery organ then threw off the very last vestige of disguise, declaring this a Protestant country, and boldly affirming that Catholics should just take what they get from the mercy of an intolerant majority. Here are its own words, words that will be burned into the memory of the Catholics of the country forever:

"Canada is not a Catholic State, yet here the Church is allowed the greatest liberty, despite the fact that, were the case reversed, she would, on her own showing, close every Protestant house of worship and every Public school in the land. No man has a right to compel any man to contribute to the support of any portion of the freedom she enjoys here. We grant her of our measure, not of her own. But without doubt we are warranted in refusing to allow her license; and just so surely she, who would deny us liberty, has no right to compel us of our acquiescence in this respect. If we say she has no just claim in any portion of this Dominion to be an Established Church, or to levy tithes, or to inflict *fabrique* assessments, or to rule the press, or to control education, or to keep a million and a quarter Canadians in a condition of twilight, since no other Church enjoys those privileges here. We say, too, that for the same and for other obvious reasons, she has no right in this Province to a law compelling her own people and Protestant taxpayers as well, whether they desire it or not, to support her Separate schools, which are as much a part of her ecclesiastical organization as the confessional; that she has no right to draw money from the public chest for the seventy so-called Public schools in Prescott and Russell in which she is teaching an alien language; that she has no right to be specially represented in our Ontario, or to occupy an exceptional status in her relations with our Governments; and, above all, that she has no right to impose her ideas of education upon the administrators of our Public Schools, to the maintenance of which neither she nor her flocks are asked to contribute. We desire that she should have the most perfect freedom to worship God in her own fashion; but we protest that she should not be permitted to rule the State; and this is the head and front of our offending."

We had always thought that in the eyes of Canadian law, that before the constitution of this country, in virtue of solemn pacts, legislative enactments and Parliamentary declarations, all men in this Dominion, whatsoever their creed, color, or condition, were equal, that Canada was neither Protestant nor Catholic, but that here all men were free, unshackled citizens of a confederacy that knew no religious disability and precluded no man for conscience sake. But we have been, it appears, grossly deceived. The French are an alien race, the Catholic Church an alien church in the land of a Jacques Cartier and a Champlain, the land of a de LaVal, a Breboeuf, a Plessis and a Bourget. Our opinion was fortified by what we had read in the pages of the greatest of British statesmen, Edmund Burke. The Mail may object to the value of Mr. Burke's testimony, because he was an Irishman, but the world at large has been too long at the feet of the profoundest thinker since Thomas Aquinas, gathering of his forththought, his wisdom and his research, to prefer a Bunting or even a Farrar to the immortal Burke. Writing in 1792 to Sir Hercules Langshae, on the subject of

the Catholics of Ireland, their claims and their grievances, Burke said: "I voted last session, if a particular vote could be distinguished in unanimity, for an establishment of the Church of England conjointly with the establishment, which was made some years before by act of Parliament, of the Roman Catholic, in the French conquered country of Canada. At the time of making this English ecclesiastical establishment, we did not think it necessary for its safety to destroy the former Gallican Church settlement. In our first act we settled a government altogether heretofore archaic, or nearly so. In that system, the Canadian Catholics were far from being deprived of the advantages or distinctions of any kind, which they enjoyed under their former monarchy. It is true that some people, and amongst them one eminent divine, predicted at that time that by this step we should lose our dominions in the Americas. He foretold that the Pope would send his indignant nuncios; that the Canadian would fall in with France would declare independence, and draw or force our colonies into the same design. The independence happened according to his prediction; but it is directly the reverse order. All our English Protestant colonies revolted. They joined themselves to France; and it so happened that Popish Canada was the only place which preserved its fidelity to Great Britain. Vain are all the prognostics taken from vain and passions, which survive the state of things which gave rise to them. When last year we gave a popular representation to the same Canada by the choice of the landholders, and the aristocratic representation at the choice of the crown, neither was the choice of the crown nor the election of the landholders limited by a consideration of religion. We had no dread for the Protestant Church which we settled there, because we permitted the French Catholics in the utmost latitude of the description, to be free subjects."

Thus pronounced himself the profound statesman and mighty philosopher Edmund Burke. But what weight can his testimony be as compared with the outpourings of the Hughes, the Buntings and the rest of the Black Brigade.

A FORGER UNMASKED.

The Mail of Thursday, the 25th ult., published an alleged letter of the Rev. Father Coffey, editor of this journal, said to have been generally sent among the Catholic electors of the West Riding of Middlesex, during the election campaign of December, 1883. In that election, the Hon. G. W. Ross, minister of education, was the government candidate for the legislative assembly of Ontario, and was, after a contest of unexampled severity, returned by a large majority. In the exercise of an unquestionable right of citizenship, the Rev. Father Coffey wrote one letter, and one letter only, to a friend in Strathroy, bearing on that election. A very badly concocted forgery of this document was on Wednesday, Nov. 24th last, handed to Mr. Bunting of the Mail, for publication. We are really sorry for the gentleman, chivalrous, high minded and generous as he claims to be who gave the forgery to the Mail—sorry that he has been so very badly duped. He had so long tenderly cherished this forged letter, determined that with it he would exterminate somebody, that we can pity him in the mortification he must have felt in pursuing the following: "I, John Francis Coffey, of the city of London, priest, editor of the CATHOLIC RECORD, published in the same city, declare: That the following letters appeared in the Toronto Mail on Thursday, Nov. 25th inst.: London, Dec. 9, 1883. DEAR MR. —, I venture to drop you a line in support of Hon. G. W. Ross, the new Minister of Education. Please say a good word for him to all our friends. Subjoined you will find a copy of Archbishop Lynch's letter in his support, which you may read to all in your confidence. JOHN COFFEY, Priest, Editor CATHOLIC RECORD."

It would be a severe blow to the Catholics to lose the Mowat Government that has done all in its power for us. I hope the Catholics of West Middlesex will see to their own interest and return Mr. Ross. J. JOHN JOSEPH, Archbishop of Toronto. Toronto, Dec. 5, 1883. That I am not the author of the above letters, or of either one of them. That I had no communication, verbal or otherwise, with any of the Catholic electors of the West Riding of Middlesex, during the electoral contest of December, 1883, in which the Hon. G. W. Ross sought election as Minister of Education, says and except two letters of mine were sent generally among the Catholic electors of the said riding at that or any other election. That while I am a supporter of the general policy of the Mowat Government there are marked differences of opinion between the Minister of Education and myself on educational matters, and that the said Minister has ever, notwithstanding said differences, candidly expressed his views to me, without any attempt to unduly influence my course as a clergyman, or as a public journalist. JOHN F. COFFEY. Sworn before me, this 26th day of November, 1886. D. REGAN, J. P.

The gentleman to whom we above allude, whom we well know and who knows that we know him, should by this time, in his public career, know that no good cause can be furthered by conspiracy, fraud and forgery. The Mail refuses, as we expected, to accept Father Coffey's denial, and the London Free Press weakly re-echoes the

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E. C. 4, 1886.

the Catholics of Ireland, their claims and their grievances, Burke said:

I voted last session, if a particular vote could be distinguished in unanimity, for an establishment of the Church of England conjointly with the establishment, which was made some years before by act of Parliament, of the Roman Catholic, in the French conquered country of Canada. At the time of making the English colonies free to us, we did not think it necessary for us to destroy the former Catholic Church settlement. In our first act we settled a government altogether monarchical, or nearly so. In that system, the Canadian Catholics were far from being deprived of the advantages or distinctions of any kind, which they enjoyed under their former monarchy. It is true that some people, and amongst them one eminent divine, predicted at that time that by this step we should lose our dominions in America. He foretold that the Pope would send his indulgent mess hither; that the Canaanites would fall in with France would declare independence, and draw or force our colonies into the same design. The independence happened according to his prediction; but in directly the reverse order. All our English Protestant colonies revolted. They joined themselves to France; and it is upon that Popish Canada was the only place which preserved its fidelity. The only people of France got no footing, the only people of France who now remains in Great Britain. Vain are all the prognostics taken from ideas and passions, which survive the state of things which gave a popular representation to the same Canada by the choice of the landholders, and an aristocratic representation at the choice of the crown, neither was the choice of the crown nor the election of the landholders limited by a consideration of religion. We had no dread for the Protestant Church which we settled there, because we permitted the French Catholics in the utmost latitude of the description, to be free subjects.

Thus pronounced himself the profound statesman and mighty philosopher Edmund Burke. But what weight can his testimony be compared with the outpourings of the Hughes, the Buntings and the rest of the Black Brigade.

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Mail's refusal. We defy either organ or Mr. Bunting or M. Meredith to produce the original letter on which the forgery was based, or to tell how the forgery came into Mr. Meredith's possession.

COERCION AGAIN.

It does seem that the Salisbury-Churchill Cabinet has again decided on the brutal policy of coercion. Its purpose would appear to be the driving of the Irish people into acts of violent reclamation with the view of again securing from Parliament a suspension of the constitution and the repression of the people in the exercise of their just rights. Already have liberty of speech and meeting, two of the most sacred rights of a freeman, been interfered with, and the arrest of several leading Nationalists seems decided on. The government is, in taking this course, pursuing a line of action diametrically opposed to the spirit of the times, and contradictory of the evidence given by its own General Buller, at Kilkenny, before the Royal Commission of Enquiry into the working of the land act of 1886, and of which an organ of the Ascendancy faction says:

"Gen. Buller's evidence was excessively mischievous. It will be quoted and the evidence of boycotting, which is simply awful, will be thrown in the shade. I cannot conceive why he was sent over. It is emotional Englishmen who play the devil with this unfortunate country. He is a very nice, unassuming fellow in manner, but he has fallen into the hands of a horde of Fenians and his head is stuffed with nonsense. He fancies himself lord high protector. I cannot tell you how many insinuations, crude remarks he made in the course of less than ten minutes' examination. Nobly seemed to be anxious to prolong it. One thing struck me particularly, he was asked whether the Land League has still considered it hold upon the people. He said, certainly it has, and why should it not; it is the salvation of the people. Until the league arose there was nobility to protect them. There was law, but it was only on one side; there was no law for them! He told us that in his district he found the people over-rented and miserably and in places even the judicial rent too high; that he himself had to interfere in one case of hardship and he had no confidence in the administration of the law."

If the government has really decided on coercion, the Irish race all over the world will have to stand prepared for the worst. Moderation, combined with unchangeable determination, must then be our watchword. The interests of the world's civilization are higher than those of Britain's government for the time being—and in the interests of that civilization Irishmen all over the world will strive and work with might and main, suffer and perish who may.

A FORGOTTEN FACT.

The Mail demands for the exclusion of the Catholics of Ontario from all voice in the management of the public school education of Ontario. Our contemporary, and those who have joined with it in its absurd cry against the Catholic minority, forget that more than 50,000 Catholic children attend public schools in this Province, and that hundreds of Catholic boys and girls are pupils of our Provincial High Schools. Are the parents of these children to have no voice whatsoever in their management? Are Catholics, who pay taxes and send children to school, to be treated as veritable Helots, outside the law and its protection? The absolute malice and total lack of generosity on the part of that discredited, demoralized and disgraced politician, Bunting, of the Mail, will be seen at a glance from the following figures:

TABLE SHOWING THE GROWTH OF THE RELIGIOUS DENOMINATIONS IN ONTARIO, 1851-1881. Church of England, 223,193; Presbyterians, 294,138; Methodists, 218,382; Baptists, 83,383; Lutherans, 12,089; Roman Catholics, 167,895.

Catholics, few as they are in number, are singled out for the Mail's attacks, and menaced with persecution because they exercise, like other citizens, the rights conferred on them by the constitution. That journal may talk of the Edict of Nantes, and of the massacre of St. Bartholomew. It is pursuing a more cowardly course than even the Irish persecutors of the penal days, and they far surpassed anything ever known in the line of persecution, from the days of Diocletian to their own. They had the merit of being plain, outspoken, thorough. They wanted to drive the Catholics "to hell or Connaught," and if they failed it was not for want of a brutal candor and a savage ferocity. The Mail is too cowardly to do aught but hint at such measures as the Edict of Nantes, for which the Catholic Church is as responsible as she is for the declaration of American independence.

The end is the trial; the world passes, it is but the pageant and a scene; the lofty palace crumbles; the busy city is mute; the ships of Tarshish have sped away. On the heart and flesh death comes; the veil is breaking—Cardinal Newman.

JUST WHAT WE WANT.

The Rev. John Laing of Dundas, wrote a letter, setting forth what he termed Protestant grievances, in the Mail of Thursday, the 25th of November. The latter portion of this letter is the only one with which we feel called upon to deal. Mr. Laing writes:

"Having thus stated our grievances, permit me to indicate how Mr. Mowat's Government can remove them without having to give place to Messrs. Meredith and company. Two ways seem possible. First, abolish separate schools and establish a non-denominational system which knows no man by his religion as Roman Catholic or Protestant, but deals with all with equal hand. This plan Mr. Goldwin Smith has proposed. With all deference to his opinion, I deem this alternative impracticable, although, could it be adopted, I believe it would be best for the country. The other plan is to drive home the wedge and separate Roman Catholic education from Protestant education along the whole line, from primary school to University. It may cost something to do this, but deprivation from Roman Catholic interference is well worth paying for liberally. Let Mr. Mowat adopt the Quebec system of education, abolish the office of minister of education, and so remove this all important matter from the bitterness and intrigue of party strife and political intrigue. Give us a Protestant and a Roman Catholic superintendent, heads of a dual system. Let us have Protestant and Roman Catholic Primary, Intermediate, High, Model, Normal, Industrial schools and Protestant and Roman Catholic universities. Let each set of schools have exactly the same privileges, and let neither interfere in any way with the other. Then we shall be able to live in peace, every citizen will have his children religiously and morally instructed as he may see fit, and our history, science and moral philosophy will not be modified by Roman Catholic influence. If Mr. Mowat is prepared for some such measure so as to secure for us some liberty and support of those who approve of his administration in general; but if he refuses to give heed to our complaint now, trusting to the influence of the Roman Catholic clergy to secure for him the vote of that portion of the community, he may be returned to power, but he will find himself no longer free; and he may be sure that not a few true-hearted Liberals will hesitate to support him, if they do not oppose him. This question of Roman Catholic encroachment on our liberties is now before the people, and it cannot be laid again till settled, no matter who may be in power. The Globe will no longer be able, as it has been doing, to deceive its readers by defending and glorifying everything that favours Romanism, while it abuses and vilifies every man who dares say a word in defence of Protestant liberty. We have at length succeeded in getting the ear of the public and we mean to speak out plainly."

No Catholic, lay or cleric, has any desire to interfere with non-Catholics in the education of their children. No Catholic has the remotest purpose of ever curtailing Protestant liberty. We are determined to exercise our own rights, under our free constitution, and woe betide the man that stands in the way of the exercise of our rights. But, we at the same time cheerfully concede to all others that which we claim for ourselves. With our Protestant fellow-citizens, whose patriotism, kindness and law abiding character is to us, and should be to all Canadians, a source of pride and gratification, we want, and intend to live, the Mail the contrary notwithstanding, in peace and harmony. We believe, however, that this peace and harmony can be best secured by permitting, as Mr. Laing suggests, the Catholic and the non-Catholic portions of our population full, free and unstrained control of the education of their children without intervention on the part of either body in the government of the schools of the other. This is the system in Quebec, in Manitoba and the North-West. It is the only fair and equitable system, and the one that must, eventually, we believe, prevail in Ontario. We are willing that time should be given to the public mind to be educated to the standard required for its adoption. Hasty and haste and excitement are not the friends of a good cause. Let, then, the suggestion now made by Mr. Laing and long since formulated by the Record, be discussed with care and moderation, and from such a discussion much good, we believe, must come.

DAVITT IN MONTREAL.

The hearty, enthusiastic and overwhelmingly generous welcome extended by the wealthy, populous and enlightened metropolitan city of Montreal to Michael Davitt, the prince of Irish patriots, has surpassed in genuine sincerity and unspokeable heartiness anything of the kind ever before witnessed in the first city of the Dominion, the peerless Ville Marie. Montreal has often, indeed, with the lavish hospitality so characteristic of that great city, opened her gates to men of distinction and renown. Men of arms and of letters, statesmen, poets and orators, has she often bade welcome to her plenty and her splendor. But never, in her eventful history, has she received within her historic bounds a man so worthy honor, a patriot so worthy enthusiasm, as Michael Davitt. French and Irish—but citizens and freemen all—the people of Montreal turned out in their multitudes to welcome Michael Davitt on Thursday, the 25th ult. The Herald gives us particulars of this momentous demonstration, the echoes of which will be heard in Ireland to gladden that sorrow-stricken land—heard, too, in Britain to amaze its government and its people at the intensity of the Home Rule feeling in America. Mr. Davitt arrived in Montreal via the Central Vermont at 8.30, p.m., Thursday, the 25th. Escorted by a procession of 10,000 strong along streets lined by 50,000 spectators, this illustrious man was at once made feel that Canada is freedom's home, and Montreal, proud mistress of the north, is self-governed Canada's pride and glory. Among the gentlemen present to welcome Mr. Davitt were Mr. H. J. Cloran, President of the Montreal Branch of the League; J. J. Curran, Q. C., M. P.; J. S. Hall, Jr., M. P.; Edward Murphy, President of the St. Patrick's T. A. & B. Society; D. Barry, President of St. Patrick's Society; D. Macdonald, President St. Bridget's T. A. & B. Society; H. Rooney, President St. Mary's Catholic Young Men's Society; A. Jones, President Irish Catholic Benefit Society; M. Walsh, President St. Vincent de Paul Conference; P. F. McCaffrey, President Catholic Young Men's Society, St. Patrick's Parish; E. Ledue, President Leo Club; J. Cotley, President St. Anthony's Young Men's Society; J. D. Purcell, president Emerald Snowshoe Club; A. Dorion, president Le Canadien Snowshoe Club; J. Reilly, president St. Ann's T. A. and B. Society; M. Loughman, President St. Ann's Catholic Young Men's Society; A. Guimet, president St. Jean Baptiste Society; G. Desaulniers, Literary and Benefit Young Irishmen's Pastime club; M. Walsh, President St. Vincent de Paul Society; J. X. Perrault, Judge Desnoyers; W. S. Walker, Louis Perrault and hundreds of others. The procession, adds the Herald, proceeded along Notre Dame street west to the strains of "THE WEARING OF THE GREEN." Along McCord street the houses that were not illuminated were the exception. Almost every window had lights and inscriptions or a Chinese lantern. Ottawa street, which was next entered, presented a pretty sight. It was fairly ablaze and at a distance it seemed as if the whole place was a fire. The street was thronged with enthusiastic people who cheered wildly. Across the street at Young Irish flag, lighted Chinese lanterns and notices, and from the tops of the houses arose a shower of fireworks skywards showing a hundred colors. The Ottawa Street School and also the quarters of the St. Ann's Catholic Young Men were the scenes of the most beautiful displays. Every window was filled with tasteful ornaments, appropriate inscriptions or portraits of famous Irishmen, among whom were O'Connell, Emmet, Parnell and Davitt. The following were some of the inscriptions:—"The spirit of a nation never dieth."—"God Save Ireland."—"Long life to Parnell, the land's leader."—"Honor to Davitt, the Father of the Land League."—"Cast Mills Falch."—"Landlordism must go."—"The platform were 200 children who sang "God Save Ireland," as Davitt passed. The effect was extremely beautiful and interesting. Coburne, William and Inspector streets added their contributions to the brilliancy of the decorations, which followed as far as D'Ample square. The cheers of the people, the singing of the snowshoe clubs who surrounded Davitt on all sides, and the playing of the bands made the march a triumphal one. At Wright's store among the inscriptions was one in French which the French Canadians for "We thank the French Canadians for their sympathy." The residences of all the Irish and many of the other citizens in this quarter were illuminated, as was St. Catherine street, which was passed through from the Square to St. Lawrence. Seen from St. Lambert Hill, the procession presented a beautiful sight as it came down St. Lawrence street which it completely filled up. On reaching the St. Lawrence Hill, the ranks Davitt's and through their ranks Davitt's carriage was driven to the entrance of the Hall, where the visitor was heartily welcomed by Mr. Henry Hogan, the proprietor, and a large number of leading citizens. A rousing cheer was given him as he entered the hall and made his way to the reception room in front of the building was brilliantly illuminated by the hundreds of torches and jammed up with people. A window was opened and from it Mr. Cloran addressed the crowd, stating that it was his great privilege to introduce to them the celebrated Irishman whom they all loved and respected as the

FATHER OF THE LAND LEAGUE. (Cheers.)

He was the patriotic representative of the great cause of Irish liberty, and if the dear Home Rule it was in great part due to the efforts of Michael Davitt, who had made such a change possible. (Applause) He had great pleasure in introducing Mr. Davitt, and in doing so felt that the echo of the reception which he would receive would reach Ireland to assure the Irish people that they had friends in Canada. (Loud applause.)

MR. DAVITT SPEAKS. Mr. Davitt then came forward, and was received with tremendous cheering, which lasted several minutes. Mr. Davitt appeared to be a man of 40 years of age, about 5 ft. 10 in. in height and of slight build. He is of dark complexion, and with a face that at once reveals his nationality. His features are clear cut, and on them are stamped decision and indomitable energy. He has a bright, clear, dark eye, which takes in all at a glance, and reveals a powerful soul within. His forehead is high and broad, and on it can be seen traces of the eventual career of the man. His beard is short, full and black, and though one can detect in it a grey streak here and there. He spoke in substance as follows:—

CITIZENS OF MONTREAL.—It is impossible for me to give expression to the sentiments which I now feel at the sight of the great demonstration which you have just made. Your hearts have spoken and I thank you for your great sympathy. (Cheers.) From the reception you have given Parnell (applause), Ireland's judicious leader, and others of my countrymen, I expected a cordial and hearty welcome at your hands. (Applause) But you have far surpassed my greatest expectations. I was not prepared to see the demonstration I have just witnessed. I feel that the grand demonstration is not intended solely for me (cries of "yes,") but for Ireland and its cause. It is equally a demonstration in favor of Home Rule (cheers) the Irish leader (cheers), and the great English Liberal leader (cheers), who are bound to achieve it. (Applause.) I fail to find words to express to you my great joy and I beg of you to believe that your kindness is fully appreciated. I do not stand here as the defender of a beaten cause (loud cries of "no") but as the advocate of a cause which is on the eve of success. (Tremendous cheering.) The men who have defended it, though often apparently defeated, have arisen stronger than ever to smite those who had struck them. (Applause) The cause of Ireland was that of mankind. (Applause) How shall I express my gratitude to the French-Canadians of Montreal (cheers) for the great honor conferred on me. (Applause) I accept their sympathy with gratitude. It comes from people who have suffered from oppression and who have undergone to beat down tyranny. (Cheers.) They are a nation who have fought for their rights and obtained their liberty; and Ireland was now seeking to obtain hers. (Cheers.) I feel honored in the highest degree at receiving such warm sympathy in a land reddened by the blood of French martyrs who died for justice and human rights on behalf of the people of Ireland which I represent here to night. I thank you for your sympathy for Ireland. (Cheers.) The cause of Ireland is more than a local issue. Ireland is asking for the right of managing her own affairs, and by obtaining her national liberty to gain free access to all the benefits which God has conferred on man. (Tremendous cheering.) We are fighting for free land and we sympathize with all who are contending for the same right the world over (cheers). As the French Canadians we are in perfect sympathy with justice for all and we are working as they did to break down non-working as a Chinese lantern. (Cheers.) I only intended saying a few words and now I find out I am making a speech (cheers and "Go on"). I cannot name all the societies who have taken part in this demonstration, the greatest one made on this side of the Atlantic since the Home Rule measure had been introduced. (Cheers) The policy of England has been always to convert to our cause. (Cheers) The policy of England has been always to see the English people divided among themselves on this very principle of Home Rule. The Irish people are now united closely and are as a people, stronger than ever. (Cheers) A Ireland may now use English's policy and conquer while her opponents are divided. Mr. Davitt retired amid tremendous cheering, after which the gathering dispersed.

Such was Montreal's greeting to Michael Davitt, a greeting worthy the first city of British America, and well deserved by the patriot it honored. Canada is solid in sympathy with Ireland. The French Canadians of Montreal showed, on this occasion, such hearty good will, such earnest enthusiasm, in behalf of the cause of Irish freedom, personified in Michael Davitt, that they may rest assured of one thing, viz., that if ever Canada should see the evil day for which the Toronto Mail is now working and striving and plotting, the day when the Orange fanatics of Ontario or elsewhere make war on them or their rights, Irish Catholic arms will be at hand in thousands to strike stalwart blows for Canadian freedom and Canadian equality. Not even from Russell and Prescott in Ontario, from which the Mail is first anxious to drive the French, will that dastard organ or its satellites, so long as Irish Catholics live in this land, be suffered to remove the French Canadian population. The Irish and the French are in Canada to stay—as their welcome to Davitt incontestably proves.

In diocese of St. Paul, Minn., there are 199 churches and 55 stations, attended by 156 priests. The converts last year were 228, and the Catholic births 7,351. The whole number of births in this district for 1885 was 28,940. There are seventy five Catholic schools and nine academies, which give instruction to over 12,000 children.

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A GOOD MAN GOES.

DEATH OF REV. FATHER PREVOST, O. M. I., AT THE HOTEL DIEU. The Montreal Herald of Nov. 29th conveys sad intelligence: The Rev. Father Prevost, of the Oblate Order, Superior of the University of Ottawa (St. Joseph's College), died last evening at seven o'clock at the Hotel Dieu. His death will be sincerely regretted by all who knew him, but more especially by Catholics, who held him in great veneration. His end was a peaceful one and was not unexpected, as for some days it was announced that he was rapidly sinking. The rev. gentleman intended going to the south some weeks ago for the benefit of his health, but on reaching this city he felt so bad that he went immediately to the Hotel Dieu. During his stay in that institution he received every possible attention. In spite of the skill of his physicians he fell a victim to the disease with which he was afflicted. Father Prevost, though a young man, had attained an eminent position in his Order and was expected that he would rise still higher. About a year ago he succeeded to the late Very Rev. Father Labrecq as Superior of the University of Ottawa. During his residence in this city he ministered to the faithful of St. Peter's Church, by whom he was greatly beloved. He was the venerated chaplain of the 66th Batt., and last spring he accompanied that gallant corps through the North West campaign and ministered to their spiritual wants. Though in weak health, he underwent all the hardships of the campaign with heroic fortitude and with a devotion that encouraged the young volunteers to face all toils and dangers. His health was greatly shattered by what he then passed through, and since his return he had not been at all well. The arrangements for his funeral will be decided upon to day. It could not be learned last evening whether he would be buried in Montreal or Ottawa. It is probable that the 66th Battalion will attend the obsequies.

The College of Ottawa has, within the brief period of twelve months, been sorely tried. Father Tabaret was suddenly taken from his labors by the cruel hand of a stealthy and unexpected death. And now his successor, the kindly and amiable Father Prevost, goes the way of all flesh. We heartily condole with the Oblate Fathers in their sad loss, and pray that God may strengthen them in the midst of the trials and afflictions which in this world of woe constitute the lot of communities as well as of individuals.

EDITORIAL NOTES.

MR. DAVITT'S reception in Kingston, the enthusiasm with which he was on all sides received, and the generous hospitality he there enjoyed at the hands of our Irish friends, speak volumes for Kingston, one of the dearest spots in all Canada.

MR. JUSTIN MCCARTHY, M. P., arrived in London on Wednesday, the 1st, after lecturing in St. Thomas the previous evening. A full report of his reception and lecture will appear in another issue.

The London Free Press announced on Monday last with a sneer that Mr. Justin McCarthy was a "Roman Catholic," that he had a Sunday or two ago assisted at High Mass in Toronto, and that upon this remarkable occasion Archbishop Lynch preached. The organ of blood and boodle is really clever—marvellously clever—just too clever to live.

Mr. Charles Dawson on the Apathy of the Working Classes.

Last week the second of a series of lectures on Architecture was delivered by Mr. George Coffey, Barrister at Law, to the members of the Workingmen's Club, Wellington quay. Mr. Charles Dawson occupied the chair.

On the motion of Mr. Simmons, seconded by Mr. Austin, a vote of thanks was proposed to the lecturer.

The Chairman, in putting the vote to the meeting, referred to Mr. Coffey's allusions to the architecture of the monastic institutions of the middle ages, and said the monks of old, when chaos, revolution, and demoralization were abroad, showed—and it was a lesson the workmen of Dublin should take to heart—that no matter how acute their intellects might be, no matter how profound their Christian knowledge or religious fervour, they could design the arch, and lay the stones, and perform any and every honest labor. At the same time they could turn to literature and learning, and in their pursuit while away their leisure hours. But now, if people had a smattering of literature, they knew nothing of labor, and if they knew nothing of labor, they knew nothing of literature. He was sorry to notice the small attendance of the working classes at the lecture that evening. Often and often he had told the working men of Dublin that they had in their hands an immense power which they could use to benefit themselves and one of the means through which they could exercise that power was the Workingmen's Club. Until the working people attended such lectures as that which had been delivered by Mr. Coffey in thousands, instead of in dozens, they would never be able to make the effort it was their duty to make in their own advancement (hear, hear).—Dublin Freeman's Journal.

A Catholic college has been established at Salt Lake City and is named, after the great Irish missionary college, "All Hallows." The English Protestants are making a great hubbub about the visit of Catholics to the tomb of St. Edward the Confessor in Westminster Abbey.

NEWS FROM IRELAND.

Dublin.

The Protestant Archbishop of Dublin, Dr. Plunket, has been desperately trying to outwit his predecessor, Dr. Whately, in a whimsical logic. The deplorable scene of the Plunket's maintenance in a visitation charge to his clergy, on Nov. 2nd, that it was a monstrous fallacy to say that Ireland was governed by England. The truth—that is to say the truth according to the law—was that Ireland governed herself, and had more than her legitimate influence in governing England. But if Mr. Gladstone's bill passed into law, Ireland would have forfeited that position and would be governed by foreigners. These foreigners, we presume, would be the descendants of the native Irish, and the Irishmen friendly to the native Irish, and the true aboriginal Irishmen, then, the garrison, the parsons, the quackery, the shonecency, Orange Castle hacks, and West Britons.

Wicklow.

Ballymore-Eustace parish, which stands in both Kildare and Wicklow, has become particularly notable as a regular recruiting ground for Catholic Orange emergency men. Not alone was the famous "Black Farm" of Michael Davitt worked by Ballymore men, but Mr. Bernard Eustace's farm at Rhode is now occupied by men from the same locality. Any person visiting Rhode can witness an extraordinary spectacle—nothing more or less than one of the famous "Shirk" Molans, of Blakes town, sneaking along the streets of that village, with two members of the R. I. C. following dutifully at his heels. Nolan now promotes alone, as his chosen man, Frank Price, of Fulfaria, and Patrick Healy, of Feather-bed-land-bridge, let Mr. Eustace's farm for home. It is said that Price is a member of the Ballymore Eustace "National" fire and drum band, the degradation of Holywood, the county Wicklow portion of the home parish. There the bailiff, grabber of the Marquis of Waterford enjoys not to say complete immunity for his acts, but lives on terms of equality in the "heat" society in the parish. In fact the grabber in this once proud and thoroughly Nationalist locality seems now to be treated as an honored member of society. All this is bad and disgraceful enough, but the fact that residents of Ballymore and the neighboring parishes, the majority of the Nationalists, should resist Horridge—Mr. Eustace's extermination—his eviction campaign, by paying enormous rents for his grass lands, is something even worse. Such a state of affairs is a dishonor to the noble and patriotic counties of Wicklow and Kildare.

Kildare.

The poor people who are awaiting eviction at the hands of Lord Cloncurry this month were thrown into a state of bewilderment on October 29, by the sudden arrival in the locality of Ardclough of strange police and other persons unknown to anyone, and presenting the appearance of officers of the law. The report at once spread around that the evictions were to take place immediately. It subsequently transpired that the strange company were a recruiting party, for they take often a careful survey of the locality. Mr. Jas. Mooney has since one family into an unoccupied farmhouse on his holding in Ardclough. Dr. Gowing is supporting some of the distressed families. Five out of the nine families to be evicted held homes and land. All had regular employment until Lord Cloncurry interfered and dispersed them and their employer.

Westmeath.

The Nugent tenantry, before meeting the agent at all, bound themselves to stand to their very moderate demand, and when their demand was demurred to, they marched off and held a private meeting, which is as much as the public is entitled to know of their subsequent arrangements. This is the road to victory. The tenants position is an impregnable one. The agent did not impugn the justice of their demand, nor its moderation. This was his only ground for taking up. The tenants' unanimous rejoinder was, that if Lady Nugent's estate is in debt, it was not they who incurred the debt; and that had though it might be to see her ladyship taking herself to the workhouse, it would not mend matters to have a single industrious tenantry sent there instead.

Louth.

The Rev. Father Lyons, O. P., Drogheda, has been transferred to Newry, and has been replaced in Drogheda by Father Farrell, O. P., late Prior of the Order in Newry.

Cork.

The crops of some of the tenants evicted in Kilaraher by Mr. Snodgrass, were recently secured by the people of that town. Since the eviction the tenants, who were not so foolish as to give their last penny to the evictor, have received every assistance from their neighbors. The crops planted, as well as the hay or the evicted arms, suddenly disappeared, though guarded by an emergency man who had two policemen appointed to guard himself.

The tenantry of Dr. Duncan, of Dublin, whose property is situated at Ballylader, have been allowed a reduction of 20 per cent.

The Rev. William McCarthy died on November 3d, at his father's residence, Kinsale. He was educated at St. Colman's College, where he signified himself by his extremely amiable and docile disposition. From thence he secured a place at Maynooth, and was ordained two years ago for the Cloyne diocese. His first and only mission was in England, in one of the large manufacturing districts.

Kerry.

In the County Courthouse, Tralee, on Nov. 4, Mr. John Adye Curran taxed the costs for the North, South, West, and East Kerry elections. He reduced the cost in the North Kerry elections from £26 to £17; in the South Kerry from £26 to £22; in the West Kerry from £25 to £15; and in East Kerry from £25 to £15.

The Listowel Board of Guardians, on Nov. 4th, on the motion of Mr. Pierce Mahony, M. P., adopted a resolution con-

denning the eviction of Mrs. McAuliffe, an applicant for outdoor relief, and copy of the resolution was ordered to be forwarded to the Knight of Kerry, the landlord.

It is noted that there has been a marked decrease of evictions in Kerry in consequence of General Buller's refusal to afford police protection without first ascertaining into the merits of each case. Where it is clearly proved to him that the tenant is unable to pay such applications are invariably refused.

Tipperary.

The Banaha, Glen of Aberlow, Killross, and Moresfort tenants of Count Moore have been given, voluntarily, for the third time, by the agent, Mr. Whittaker, an abatement of 25 per cent. on the half-year's rent. Only about a fourth of the tenantry paid. Some of the remaining tenants say the reduction is a fair one, considering how the lands are let. They are thankful and would at once pay their rents if they had them to pay; but they declared that they have not, and moreover, that they have no possible means of borrowing money at present.

Limerick.

Mrs. Morgan, Old Abbey, has served her tenants at Shansgoldin with writs for the September rent. The tenants, it appears, applied for a reasonable reduction of 25 per cent. on the half-year's rent. Only about a fourth of the tenantry paid. Some of the remaining tenants say the reduction is a fair one, considering how the lands are let. They are thankful and would at once pay their rents if they had them to pay; but they declared that they have not, and moreover, that they have no possible means of borrowing money at present.

Waterford.

Lord Waterford had the impudence to go into the Land Court demanding an increase of his mountain tenants' rents. The Land Commissioners have not treated him altogether as the tenant he would wish to be. He has had to pay pretty effectively upon his lordship's impudence. In Daniel McEvoy's case for instance, Lord Waterford demanded £12 a year; the court has given him £5. James Byrne, landlord of the 27, Commissioners' rent, £1; Richard Farrington, landlord of the 21; Commissioners' rent, £12; in fact in nearly all the cases the landlords receive less than half what he demanded, and the total of his income is considerably less than half what he tried to make it.

Tyne.

London drawing room circles are flattered by the intelligence that an Irish lady is going over from the County Tyrone to practice at the Bar. Legal gentlemen regard the situation with calmness, knowing that she is a candidate for forensic honors, but ladies feel sure that something will come of it. Probably this aspiring young woman proposes to herself to become a conveyancing barrister and draft documents. But we must wait on events. The lady stockbroker is already an accomplished fact, and assures her friends that she is daily increasing her connections. Her near kinsman it was claimed, made the good his claim some months ago to the title of Mar. The legal lady, the daughter of a gallant gentleman holding her Majesty's commission, is no underdog, and has presented with an address by the inhabitants.

Galway.

On November 4, the Most Rev. Dr. Duggan, Bishop of Clonfert, returned to his diocese after a brief vacation. He is quite vigorous, and his attached people received him back amongst them with manifestations of their joy and satisfaction. On the Bishop's arrival at Ballinaloe, he was presented with an address by the inhabitants.

POWDERLY AT HOME.

REV. FATHER M'CORMACK OF SCRANTON SPEAKS OF HIS CHARACTER.

Rev. James McCormack of Scranton, Pa., in conversation with a reporter recently, said of Mr. Powderly: I have known him for many years at his home, and I have never heard of his misdeeds on Sunday when his health permitted. When confined to his bed, as he was for some time last summer, he sent for a priest on Sunday morning to receive the holy eucharist and have recited some of the prayers of the Church. Amongst us it is considered a mark of unusual piety when the layman receives the sacrament weekly, and there are very few Catholics who do it. Mr. Powderly is among the few. He is the first to start for the communion rail after the sisters have left it. When feasts occur he goes to communion sometimes twice a week, and always with an air of devotion which impresses every one with the man's religious fervor. Catholics generally will be surprised, too, when I tell you that Mr. Powderly frequently attends Mass on week days. Visit any of the churches here or elsewhere at morning services, and you will see perhaps a dozen or two of women, but seldom a man. I remember one morning two winters ago that the altar boy who used to serve at Mass failed to put in an appearance. I began to recite the opening prayers, making the responses myself. When I was about half through I heard some one entering the sanctuary, and a moment later a figure was kneeling beside me in the place of the absent altar boy. At I ascended the altar I glanced at my volunteer assistant, and found him to be the general master workman. He had assisted at the altar in his youth, and the knowledge of ceremonies then gained enabled him to take the boy's place. Since that time I have considered Mr. Powderly a very religious man indeed.

RELICS OF THE HOLY CITY.

(From the London News.)

A very beautiful and valued capital has just been received from the Holy City by the Palestine Exploration Fund. It is in white marble and is a double capital, showing by its peculiarity of form that it surmounted a double column. It is 12 1/2 inches long, 10 1/2 inches wide, and 12 inches high. It is pure Byzantine in its style, having small volutes, as most Byzantine capitals have; below are leaves, very beautiful in form and exquisitely cut; the serrated edges of the leaves, which have been drilled deeply. Although conventional in form, it may be supposed that the leaves represent those of the vine, for there are also represented at regular intervals bunches of grapes. The vine was an important decoration of the temple; the gate is described as having been decorated with one in gold, bearing clusters of grapes. This connection of the vine with the temple, as well as the scriptural symbolism attached to the "true vine," may, no doubt, have made it a favorite ornament with the early Christians of Jerusalem. From the columns which are assumed to have corresponded, it is supposed to have belonged to cloister, such as we are familiar with in connection with convents in many parts of Europe, where we find double columns supporting the roof. This supposition would justify the hope that other capitals of the same structure to which it belonged may yet be found. Canon Liddon discovered a small fragment of one, also in marble, when he visited the Harams-Sheriff; this he had placed in the south aisle of the chan-

THE BATTLE WE FIGHT.

To the man who slowly watches the signs of the times, two mighty moral forces seem paramount among the people of this country—one operating in the direction of freedom from all restraint of human and Divine law, impelling men to seek their god in this life "to eat, drink and be merry, for to-morrow we die;" the other teaching them to deny themselves, to seek their happiness in doing the will of God, and being obedient to the powers that be.

Free Thought, Materialism, Protestantism as it now is, Infidelity, and the like.

The latter is the Catholic Church. There was formerly a middle class, and to some extent, there still is, who, holding with Rome in all things, confess Jesus Christ the Son of God, equal to His Father, true God and true man. At present, however, the undecided few are hardly counted, and are drawing to one or other of the two hostile camps, and enrollment has even now extended, and is every day extending beyond the boundaries of European civilization. Dualism has its missionaries as well as Christianity, and the lumping heresies of Freemasonry are drawing many in South America and elsewhere from their allegiance to the Cross.

The cause and reason of this conflict may be found in man himself. He is half brute and half angel, and the brute constantly tends to preponderate, and makes him seek its highest good in sensual indulgence; the spiritual will not, however, be silent in every one, nor at all times in any one. So we find even in darkness and the shadow of death groping evermore after the light of God.

The cause of Antichrist, as it may be called, has made wonderful progress within this century. It has gained the high places in governments of nations, in science, art, literature and polite society. It has in many cases, driven the name and idea of God out of school, college and university, and is trying hard to overthrow the influence of the Decalogue in court, mart, senate and drawing room. It largely inspires the daily press, and contains the hard for the empire of the business world. It has filled out the Army with divorced couples, our cities with murderous Anarchists, our cities with lust females, and our hospitals with illegitimate children. That its ulterior aim is the overthrow of Christianity, and the destruction of the human race, is not a fiction, we know from its history, its professed, its practice, and its results; that there is one power only able to contend with this, is becoming now a-days universally recognized, which is indeed a boon and an advantage.

The truth to be plain to all, that we Catholics must fight the battle of God and religion, and of society and law against the forces of universal unbelief and destruction. It is expedient in view of this battle of giants that has already begun, that we make every necessary preparation. We examine the causes of the enemies rapid successes, we find that he stole his best weapons out of the Armory of the Church—the education of the people. To win this country to God, we must influence public opinion, and show the people the beauty, goodness and sweetness of His law, His manners, art and literature. We must put our system of Catholic education for our people. Its foundation must be a uniform, cheap and universal system of free parish schools.

Then we can establish Catholic free high schools equal to the best European. "Intermediate Colleges" and "Theology" Catholic University will be a fitting stone to the grand arch. This will give us what we cannot be said to have now in America, the possibility of a really good education for all. But we must do much more than this. There are the wide fields of art, science and literature to be cultivated. What are we doing for poetry, what for criticism, what for philosophy, what for art and science, what to give a Christian tone to public opinion so fast becoming heathen. Alas, we are doing very little, and we could do so much!

NEW TREATMENT.

Sufferers are not generally aware that these diseases are contagious, and that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrh, deafness, and hay fever, are cured in from one to three simple applications made at home. Over two thousand patients treated during the past six months fully ninety per cent. have been cured. This is none the less startling when it is remembered that not five per cent. of patients presenting themselves to the regular practitioner are benefited, while the patent medicine and other advertised cures never record a cure at all. In fact this is the only treatment which can possibly effect a permanent cure, and suffers from catarrh, catarrh, deafness, and hay fever should at once correspond with Messrs. A. H. Dixon & Son, 303 West King street, Toronto, Canada, who have the sole control of this new remedy, and who send a pamphlet explaining this new treatment, free on receipt of stamp.—Scientific American.

Go as You Please.

but if you are constipated, or have sick headache, bad taste in the mouth, rash of blood to the head, bilious complaint, or any similar difficulty, you should go at once to your druggist for Dr. Pierce's "Pleasant Purgative Pellets," the most efficient means for eradicating it, by correcting all disorders of the liver, stomach and bowels. Small, sugar-coated, agreeable to take, and cause no pain or griping. By druggists.

Searching for Proof.

There is no trouble in ascertaining from any druggist the true virtues of Hagar's Yellow Oil, for all catarrh, rheumatism, lumbago, frost bites, burns, bruises, sprains, contracted cords, stiff joints, aches, pains and soreness.

A Strange Case.

Mr. Robert Kiseck, of Conson, Ont., has recently recovered from a remarkable disease—a tumor of the spleen with dropsy. The tumor estimated to weigh about six pounds. His medical counsel gave him no hope, but Burdock blood Bitters cured him.

cel of St. Paul's cathedral, with an inscription in Latin, engraved on copper, stating that it belonged to Solomon's temple. This fragment has been inspected, and it turns out to be one of the volutes of a capital similar in every respect with the complete capital now to be seen at the office of the Palestine Exploration Fund. Professor Hayter Lewis and Mr. E. P. Pullan—the latter gentleman being the author of a large work on Byzantine architecture—agree that the capital dates from about the eighth or ninth century A. D.

MYSTERIES OF LIFE.

Cleveland Universe.

Even good people, with fulness of Christian faith, are sometimes staggered at the success of the unworthy and the adversity which befall the worthy and obedient.

Of course it takes but a moment of reflection to recall that God's kingdom is not of this earth; that His promises are not of this earth. Dives had every temporal felicity here, yet what believer would prefer the lot of Jives to that of Lazarus?

Still, a present fruition, a thing visible, so strongly appeals to the senses that even believers are sometimes thrown off their guard to exclaim against dispensation of Divine justice with time, were Divine justice bounded by time.

A father's love may have wrought well. His wisdom, affection and ability to do may well have served his family. The Christian must remember: God is his Father, all wise, all tender, all potent.

Again, how can we judge from appearances. What do we know of the God-given strength in dire adversity? How conscious right, hope of eternal peace, of perpetual light, illumine the darkest hour?

And who can tell what blight of passion or anguish or physical, what misery, mental or physical, defile success and turns it to Dead Sea fruitage?

Self-murder may be the last resort of the millionaire, content may repose within very bare walls.

Not that the good are always the earthy victors. Sometimes we see the same of a success only accentuating the depth of the subsequent fall. Or we find long years of trials passing into a calmly maintained prosperity, where good fortune combines with clear conscience.

There is a lesson to be learned in the survival of right in principle, it ever triumphs to the end. One generation may not witness it, another does. So too the individual passes away; the punishment and the family may survive.

Yet when all is told, if even Providence has sent along clouds never sunshine, some day the skies will be blue, once for all, and thank God, there are countless cycles to conquer on the other shore.

A Cure for Drunkenness.

The cure of drunkenness is a task which the regular practitioner has been unable to perform. It is a disease of the nervous system, and is not a mere habit of drinking. It is a disease of the nervous system, and is not a mere habit of drinking. It is a disease of the nervous system, and is not a mere habit of drinking.

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