





My Father's Way.

"I must look to the sheep in the fold. See the cattle are fed and warm! So, Jack, tell mother to wrap you well— You may go with me over the farm. Though the snow is deep and the weather cold, You are not a babe at six years old."

Two feet of snow on the hillside lay, But the sky was as blue as June; And father and son came laughing home When dinner was ready at noon— Knocking the snow from their winter feet, Ross and hungry and longing to eat.

"The snow was so deep," the farmer said, "That I feared I could scarce get through." The mother turned with a pleasant smile, "Then what could a little lad do?" "I trod in my father's steps," said Jack; "Wherever he went I kept his track."

The mother looked in the father's face, And a solemn thought was there; The words had gone like a lightning flash To the rest of a nobler care: "If I trod in my steps, then day by day How carefully I must choose my way."

"For the child will do as the father does, And the track that he leaves behind If it be firm, and clear, and straight, The feet of his son will find. He will tread in his father's steps, and say, 'I am right, for this was my father's way.'"

Oh, fathers, tread in life's hard road, Be sure of the steps you take; Then the sons of our love, when gray-haired men, Will tread in them still for your sake. When gray-haired men tread in their sons' will say, "We tread in our father's steps to-day."

DIOCESE OF PETERBOROUGH

Pastoral Letter OF HIS LORDSHIP THE BISHOP OF PETERBOROUGH, PREVIOUS TO HIS DEPARTURE FOR ROME. JOHN FRANCIS JAMOT, By the Grace of God, and the authority of the Holy See, Bishop of Peterborough.

To our Beloved Clergy, the Religious Communities, and the Faithful of our Diocese, Health and Blessing in our Lord. DEARLY BELOVED BRETHREN,—One of the duties, assumed by every Bishop on the day of his consecration, is to be faithful to make his visit ad limina, at the time specified by the holy canons. That time has come for us; and we consider that our duty is to faithfully fulfil this obligation.

The visitation ad limina consists in the visit itself which we have to make to the Holy See, and in presenting to the Holy Father an accurate statement of the affairs of our Diocese. When the Holy Father, the supreme Pastor of all the flock of Christ, intrusts to a bishop a portion of that flock, He has a right to expect that that bishop will keep him posted up with his administration, that he will send Him from time to time detailed reports informing Him of the progress of religion in his Diocese, even of losses, if any are sustained, that even he will at stated times go himself to render an account of his stewardship. Everybody will easily understand that such a precaution is necessary. It is necessary in the Church, as it is necessary in the State. Every minister of authority, whether it be a bishop or a civil magistrate, has his deputies who faithfully discharge their duties, those deputies not failing to give regular information at stated times.

According to the rules of the Church the Bishop has to answer a series of questions. The report he makes is carefully examined by a special committee composed of learned men. And, if necessary, the Bishop has to supplement that report with verbal explanations. We have prepared that report with the greatest care. We consider that it is a duty of conscience to reply to all questions with the fullest precision. Thank God, we have been able to give details, which, many of them, will rather cheer up the heart of the Holy Father. I do not mean to say that everything goes on as well as might be expected; still, everything considered, we have reasons to be thankful to Almighty God for all His blessings to us.

The Diocese is young, and, with the exception of the southern portion, is only sparsely settled; it is principally the case in the extensive territory included in the old Vicariate. It is very difficult for the priest to go everywhere; still every small settlement, I may say, every family, has been time to time afforded the opportunity to see and hear the priest, and to receive the sacraments of the Church. It will not be out of place to speak here of some of the questions we have treated at some length in our report. When we were appointed Vicar Apostolic of Northern Canada, some eleven years ago, only five Jesuit Fathers attended to the few Catholics scattered over that vast territory. At present there are sixteen priests in the same territory, thirteen Jesuits and three secular priests. Not much more than three years ago we were appointed Bishop of the new See of Peterborough; there were then eleven priests in charge of that portion taken from the Diocese of Kingston. Now sixteen priests are employed in that same portion. So we have at present thirty-two priests in the whole Diocese; and eight of them have been time to time afforded the opportunity to see and hear the priest, and to receive the sacraments of the Church.

It will not be out of place to speak here of some of the questions we have treated at some length in our report. When we were appointed Vicar Apostolic of Northern Canada, some eleven years ago, only five Jesuit Fathers attended to the few Catholics scattered over that vast territory. At present there are sixteen priests in the same territory, thirteen Jesuits and three secular priests. Not much more than three years ago we were appointed Bishop of the new See of Peterborough; there were then eleven priests in charge of that portion taken from the Diocese of Kingston. Now sixteen priests are employed in that same portion. So we have at present thirty-two priests in the whole Diocese; and eight of them have been time to time afforded the opportunity to see and hear the priest, and to receive the sacraments of the Church.

There are at present fifty-nine churches in the Diocese; twenty-two of them have been built during our administration, in the northern portion of the Diocese, which formerly formed the Vicariate of Northern Canada, and five in the portion taken from Kingston, in all twenty-seven churches. Some of those churches are quite substantial; two are of stone, five of brick, the others are frame buildings. The old St. Peter's church in our Episcopal City has been considerably improved; it is nearly twice the size it was formerly; when the work will be completed (which, we hope, will be the case next year), it will not be altogether unworthy of the title of cathedral. Most of those churches are properly decorated, they are well kept, and supplied with the sacred vestments required.

Eight new missions with resident priests have been established, two in the southern portion, two more in the Muskoka District, and the others in Algoma. We have altogether twenty-two missions with at least one resident priest.

We have at present fifty-two Catholic schools, attended by nearly four thousand children. A small proportion of these schools, it is true, are conducted according to the principles of public schools; but as they are to be found in those Townships where the Catholic element prevails exclusively, they answer well the purpose for which schools purely Catholic are established. So we claim them as our own.

With the assistance of our devoted clergy, we have succeeded in establishing nineteen such schools, principally in Algoma; they are all, with the exception of two, managed in accordance with principles strictly Catholic. Steps have been taken to have a few more started at no distant date. Eight of those schools are entrusted to Religious Orders. Our Religious Communities, four in number, have under their care some fourteen hundred children. The two convents of Port Arthur and of Cobourg have been in existence only for a few years; they have already been blessed with remarkable success. The other institutions, established before our time—those of Peterborough, of Lindsay, of Manitoulin Island, and of Fort William—enjoy a well deserved reputation. The house of Lindsay, which is under the care of the Nuns of Loretto, and which fell a prey to the flames in April, 1854, has been rebuilt and improved, and continues to give the greatest satisfaction. The sisters of the congregation of Peterborough have opened, in the beginning of this year, another school in the southern part of the town, where a Christian and solid education is given to the children of the neighborhood.

Besides the ordinary primary schools, the Sisters of Port Arthur have had under their management for these two years an hospital, which has given relief to many sick men, employed principally on the railroad. The convent of Fort William, first under the care of the Daughters of the Immaculate Heart of Mary, and since the last summer, entrusted to the Sisters of St. Joseph, has also, besides the School, an Orphan Asylum, in which the Indian orphan children of that Reservation and of the north shore of Lake Superior receive proper care, and the instruction suited to their condition.

The two Houses of Wickwemikong, Manitoulin Island, one for boys, under the direction of the Jesuit Fathers, and the other for girls, under the charge of the Daughters of the Immaculate Heart of Mary, in which various branches of industry had been successfully taught for the last four years, have both of them been destroyed by fire within a few days last January, a great calamity for that poor Indian Mission. The House for girls has been already re-built, and even improved; the school for boys will be restored, we hope, next summer. It is expected that before long two or three more convent schools will be in working order.

It is our earnest desire to have, as soon as possible, in our Episcopal City, a general Institution, which will be at the same time Hospital, Orphan Asylum, and a Home for old people, and for those who are not able to earn their livelihood. So far we have taken advantage of the great generosity of His Grace the Archbishop of Toronto, and of the Sisters of St. Joseph of the House of Providence. Quite a number of our poor people have been received into that noble institution, the House of Providence, Toronto, where they enjoy every comfort, both spiritual and corporal.

We have yet to regret that too many Catholic children cannot have the advantage of attending Catholic schools. In some cases the fault may well be imputed to their parents, who overlook such a blessing, and go to live far from church and priest and Catholic neighborhood, appearing to have only in view their temporal prosperity.

In thirteen Missions, houses, some of them quite substantial, have been built for the benefit of the resident Pastor. During our eleven years of Episcopacy, we have given Confirmation more than two hundred times when we were Vicar Apostolic, and seventy times since we have been raised to the See of Peterborough; in all we have given to some 5,758 persons, many of them adults or converts to the Faith. We have visited the churches, and several places, where there is no church, saying Mass, administering Confirmation, and performing other spiritual functions in private houses. Those visits have been repeated twice, three, or four times, even oftener.

There are, nevertheless, three churches which, to our regret, we have never been able to visit: North Bay, Strathroy Falls, and Sudbury, north and west of Lake Nipissing. Those places had not more than two years of existence at most. Every arrangement was made for us to visit them in the beginning of last September, when a rather serious illness deprived us of that great satisfaction, and those good people of the blessings which, by the grace of God, the occasion of our visit would have brought to them. Those three places shall be, if it is God's will amongst the first we shall visit early next summer.

During our visitations to our dear people, we have almost always the consolation to see them all receiving with piety the Sacrament of Penance and of the Holy Eucharist. They show the greatest eagerness to come to hear whatever advice we may have to give to them; and I hope that many of them endeavor to profit by it. These visits, though rather laborious at times, never fail to bring to our heart great joy and happiness. We like to visit our people; we like in a particular manner to encourage children to be obedient to their parents, to learn well their catechism. During our visitation, especially at the time of Confirmation, we ascertain that children know their catechism. We are convinced that the young generation is to be looked after, that if before they are admitted to their first Communion and to their Confirmation, they are well instructed in their religion, they will most likely, with God's grace, persevere in the practice of their religion. Those who fall away from the Faith are in many cases persons who were neglected in their young years and were brought up in religious ignorance. In justice to our dear people we have to say that they faithfully teach the catechism themselves, that they make arrangements at suitable times for the religious instruction of those who

live at a distance, not failing to see them occasionally and give them every encouragement.

Dear Brethren, these are some of the information which we shall have to give to the Holy Father. We shall speak to Him of your great faith, of your devotedness to His sacred person, and of your respect and submission to His high and supreme authority. We shall tell Him that, whenever He has thought fit to give to you, as to the rest of the flock of Christ, special instructions, or to invite you to join in some spiritual devotions, such as the recitation of the Rosary and of the Litany of Loretto during the month of October, you have invariably shown every disposition to take advantage of those spiritual blessings.

We shall tell Him, at the same time, that we shall present Him your offering, that as a rule you contribute generously to the support of your pastors; that, though in general not over-burdened with the goods of this world, you cheerfully enter into our views, and into the views of the clergy by helping, to the best of your means, to build churches, priest's residences, school houses or religious institutions; and also that, although comparatively speaking, much has been done in that direction, no mission is heavily encumbered with debts, and that some missions have no debt at all.

It would have been more agreeable in one way to us to undertake that long journey during the fine weather in the spring or summer, but we could not so well spare the time. We have during the summer important work to attend to, which we would not like to put off even for one year; so we choose in preference the winter season, though at some inconvenience. We expect to be able to return to you, dearly beloved brethren, during the month of February.

During our absence, our Vicar General, the Very Rev. P. D. Laurent, of Lindsay, will be administrator. It is to him that the Rev. Clergy will have to apply for dispensations and for any other affairs which may have to be attended to at that time.

We have now to ask of the Rev. Clergy, of the Religious Communities, and of our faithful people to pray for us, that God may send His Angel to protect us, that the Immaculate Star of the Sea may watch over us, the priests saying at mass until our return to Peterborough, when allowed by the rubrics, the prayer, "Pro peregrinantibus, vel iter agentibus."

In return we shall not forget, when kneeling at the Shrines of the Holy Apostles, to pray for you all, dearly beloved, our joy and our crown, to ask that God may protect you during life, that He may preserve in the faith your dear children. We shall in a particular manner humbly request the Holy Father to give a blessing to His dutiful children of the Diocese of Peterborough.

"The grace of our Lord Jesus Christ be with your spirit, brethren. Amen."—Gal. vi. 18. This Pastoral Letter to be read in the Churches and Religious Communities the first Sunday after its reception, in the month of November, 1885, feast of St. Charles Borromeo. JOHN FRANCIS JAMOT, Bishop of Peterborough. PATRICK COSWAY, Secretary.

Dime Novels. Mothers, look out for the dime novels. Nothing more insidious could be introduced into your homes. Keep the mind's health as carefully protected as you do the body's, and the State Reform School will not open its doors to close them for years upon one of your darlings. A mother's boy in Montreal, only fourteen years old, was recently detected in a \$300 forgery. He and two companions were about starting for New York, and had about thirty dime novels in their possession. A boy in Thaddeus Stevens' public school at Philadelphia, when reprimanded by his teacher recently, drew a revolver and threatened to shoot her. This led to a search of the pupils, when seven revolvers were captured from boys about ten years old. About 120 dime novels were discovered to be the property of the youthful scapegraces.

NOTHING COLORED FOR HIM. HE WANTED WHITE PALL-BEARERS AND DEMOCRATS AT THAT.

B. Leftwich, an aged colored man, known throughout the country as Uncle Ben, who died the other day, was not a little eccentric. The day before his death he called his son to his bedside, and asked him to bring a white sheet to be placed over his grave by whitemen. He named eight of the leading citizens as his pall-bearers, and then said: "Let no Republican throw a single shroud of dirt on my coffin."

His funeral took place last week, and his request was carried out. He was carried to the grave by white men, some of them being sons of his former master. All the expenses were borne by white men, and the large crowd in attendance was composed almost entirely of white men and women. The old negro had ever since the war voted the Democratic ticket, and had been almost ostracized by his race for so doing. He stood high in the community.

A SET-BACK. The commercial traveller of a Philadelphia house while in Tennessee approached a stranger as the train was about to start and said: "Are you going on this train?" "I am."

"Have you any baggage?" "No." "Well, my friend, you can do me a favor, and it won't cost you anything. You see, I've two trunks, and they always make me pay extra for one of them. You can get one checked on your ticket, and we will each take one." "Yes, I see; but I haven't any ticket." "But I thought you said you were going on this train?" "So I am; I'm the conductor."

"Oh." He paid extra, as usual.

CATHOLIC PRESS.

Cincinnati Catholic Telegraph. Rev. Dr. Charles Reilly, pastor of St. Patrick's Church, Detroit, Mich., appeared at the opening session in that city, of the National Prison Reform Association, Saturday evening last, as the Evening Journal report says, "habited in cassock and surplice, with a small purple cape thrown about his shoulders. He made the sign of the cross, saying, 'In the name of the Father and the Son and the Holy Ghost. Amen.' He bowed his head and besought God's blessing upon the association and its work. The beautiful atonement prayer of the Roman Catholic church followed, and then the reverend father repeated the Lord's prayer. In the latter the three bishops of the Episcopal church upon the platform audibly joined. Many of the audience imitated the reverend father in making again the sign of the cross. There was a pervading sentiment during these exercises which afterwards found expression in the thought that, after all, the religious millennium may not be far off."

The success of boycotting is wholly dependent upon the strength and solidarity of the combination. Every friend of the cause must be co-operating faithfully in the same, and those of their class who are not with them are against them. It is here that the application of boycotting enters. It did not require any definition of that concomitant or effective organization to appear in the English press, or to come from Lord Salisbury, to assure us that it was a mode of action which no law could affect. It is an incident of our nature, an element of civilization itself, and we must remain while honest men believe that it is a duty of such a nature, to lawman, and run the rogue to earth. No law that ever evolved out of the supreme wisdom of the most sagacious Parliament could for any time alienate friends and reconcile unalterable foes. Until law, so-called, can govern man's free and independent will, and setting aside his judgment, choose for him his companions, his habits of thought, and his code of morality, the elements of volition wherein man is seen to distinguish between friend and enemy, and to which recent events have given the name of boycotting, will continue to operate in every class of life and every country in the world.

Cleveland Universe. The Catholic doctrine on this point is simply that the soul of the Blessed Virgin never bore the stain of original sin. Her soul was created and united to the body free from all taint. The Church does not teach that she was free from any corporeal afflictions that have come upon human nature in consequence of Adam's sin. The scriptures plainly show that she bore those afflictions, and the title given her by the Church, of "Queen of Martyrs," and also the commemoration of her "Dolors," by special feasts, show plainly how far from an affliction. According to Catholic teaching all the children of Adam have contracted a taint or stain upon their souls from Adam. They come into this world without that adornment of grace which Adam had before his fall. They like him have fallen from the state with which God endowed the race in its head, Our Divine Saviour of course did not bear this privation. The only other exception among the children of Adam is the Blessed Virgin Mary. With the proofs of that doctrine we have nothing to do at present. We have found a misconception of the doctrine. Our readers may remember that the Universe called attention to another most singular misapprehension of Catholic doctrine on this point some time ago. Then it was in a prominent non-Catholic religious periodical. A devout meditation on the life of Our Divine Saviour himself, the singular holiness of all those admitted to any close communion with Him, the singular blessing of being the Mother of God, the extraordinary sanctity of the Blessed Virgin Mary as revealed in the announcement of the Archangel Gabriel and the answers of the Blessed Virgin render very reasonable and probable the Catholic doctrine without those passages of Scripture and their traditional exposition which form the proof.

The Most Rev. Patrick Durran, D. D., Bishop of Down and Connor, is dead. There were 110 pilgrimages to St. Anne de Beaupre this year, about 100,000 persons taking part.

The French Ambassador to the Vatican has returned to Paris to wait for the French Government to declare its religious policy.

The late Miss Mary G. Perkins, of Boston, a non-Catholic, bequeathed \$5,000 to the Convent of Notre Dame, Eggleston St., Boston.

It is reported that Lord William Neville, who some months ago was received into the Catholic Church in Melbourne, and who has returned to England, contemplates entering the priesthood. Miss Maggie, daughter of Hon. Zachariah Montgomery, the Assistant Attorney General at Washington, has entered the novitiate of the order of Good Shepherd at St. Louis.

Germany has prohibited the establishment of a Catholic mission in the Cameroons, as contrary to the May laws, which she allows a Protestant mission at Basel, Switzerland, to send missionaries to that country.

The Cardinal's hat, as it hangs suspended some 30 feet from the ceiling over the sanctuary in St. Patrick's Cathedral, N. Y., attracts much attention. The hat is made of red felt lined with red silk. It will remain thus suspended until a successor to the late Cardinal McCloskey is appointed.

Father John J. Riordan, the Catholic missionary at Castle Garden, is endeavoring to form an unsectarian home near the Battery, where young women coming from any part of Europe will be cared for irrespective of religion.

At a late hour Friday night, October 23, the residence of Bishop Keane, of Richmond, Virginia, was entered by thieves, who went through the rooms and secured a number of crucifixes, and other articles of value. Going to the third floor, one of the thieves entered the room of a priest, who was in bed asleep. The movements of the fellow awakened the priest, who, seeing the figure of a man in the dim light, asked, "Who is that?" The man advanced towards the bed, when the priest threw aside the bedclothing, and the thief shot at him, the ball passing just over his head and going through the partition wall, knocking down a large quantity of the plastering. As soon as the thief fired his pistol he dashed out of the room and escaped.

A young lady named Miss Bilodeau, of St. Roch, Quebec, is reported as having been miraculously cured at St. Anne de Beaupre recently. The young lady was absolutely incapable of walking, and wishing to ask a favor of the good St. Anne, was conveyed in a carriage by her parents to that place. The pain caused her by the removal and journey made her lose consciousness; however, she came to St. Anne's. Next morning she was taken to the church, and at the time of administering Holy Communion, she surprised everybody by walking to the Holy Table without assistance; it was only at the moment of venerating the relics of St. Anne that she comprehended her complete cure. She returned to the church several times during the day and nothing was noticeable of her former infirmity.—True Witness.

Mgr. Colombert, Vicar Apostolic of Eastern Cochinchina, writes a letter to the current number of Les Missions Catholiques, in which he states that twenty-four thousand Christians have been massacred in the provinces of Quan ngai, Binh-dinh and Phu-Yen. Mgr. Colombert says that the work of two hundred and fifty years must be begun over again. "The mission of Eastern Cochinchina is absolutely ruined," he writes. Two hundred and sixty churches have been destroyed. Eight thousand Christians passed around the French consulate at Qui-nhon without shelter. The Arcthus, a French steamer, went to the coast of Binh-thuan, in the hope of saving two thousand Christians there. Mgr. Colombert made an appeal for fifteen thousand dollars to pay the passage of these unfortunate people. The editor of Les Missions Catholiques adds that the Arcthus has returned with only seven Christians. The others had fled, four days before the steamer arrived, to the woods and mountains with Father Villaneuve—N. Y. Freeman's Journal.

single strain will occasionally rise, awakening in the heart of the hearer emotions strange, tender, sweet, and mystic, so from time to time there appears upon the stage, conspicuous among the modern exponents of the higher forms of the classic drama, an artist whose wondrous genius dazzles and fascinates in a way that no other actor or actress can. Miss Mary Anderson, who embarked at Queenstown on Sunday last for her native land, has, by perfect acting and by her marvellous combination of the gifts and accomplishments which place an actress at the head of her profession, fairly won the title of Queen of the British stage. She unites rare intellectual culture with transcendent artistic ability. She is, besides, a practical and devoted Catholic; and looks upon the art she loves as a high vocation which is to be conscientiously followed, and which has onerous duties and heavy responsibilities.

When our Protestant friends feel an inclination to indulge a tirade against their ancient and imaginary abuses of the confessional, we advise them to carefully peruse the following—one instance out of a thousand—and, as Captain Cattle says, make a note of it: Washington, Oct. 28. —There was received at the treasury department to-day in an envelope post-marked Newark, N. J., a \$500 United States note marked conscience money. Some days ago a contribution of \$200 to the conscience fund was received at the department from a Washington clergyman who had received it through the confessional. "Most sensible people, as soon as they understand this, will agree that it is practical Christianity."

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DOMINION SAVINGS AND INVESTMENT SOCIETY LONDON, ONT. To Farmers, Mechanics and Others wishing to borrow Money upon the Security of Real Estate. Having a large amount of money on hand we have decided, "for a short period," to make loans at a very low rate, according to the security offered, principal payable at the end of term, with privilege of borrowing, with pay back a portion of the principal, with any instalment of interest, if he so desires. Persons wishing to borrow money will consult their own interests by applying personally or by letter to.

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PETHICK & McDONALD. 393 RICHMOND ST. AGENTS WANTED TO SELL THE "British-American Hierarchy." The Finest Lithograph in Colors ever produced in America. The well-known Art Publishers, Messrs. Kurz & Allison, of Chicago, Ill., have just issued the above picture (size 22x30 inches), containing true and really

ARTISTIC PORTRAITS of all the members of the Catholic Episcopate in British North America and the West Indies. Every Catholic family will buy one. Intending agents can obtain terms and sample copies of this really splendid work of art by at once sending 75c to F. A. LAFOREST, Gen'l Agent for Canada, Berlin, Ont. RETIRING FROM BUSINESS—Bussels carpet, tapestry carpet, three-ply carpet, at cost.—R. S. MURRAY & CO.



HOME RULE FOR IRELAND.

London's Great Meeting—Enthusiasm and Unity.

Bishop Walsh Endorses the Movement.

Speeches by Rev. Father Flannery, Hon. David Mills and Ex-Mayor Campbell.

A mass meeting of citizens was held on Monday night in the City Hall for the purpose of hearing a discussion of the question of Home Rule for Ireland. It was called under the auspices of the Irish National League branch society established here. The building was crowded to the doors and both galleries were packed with attentive listeners.

All classes of the people of the city were represented. There were seated upon the platform Messrs. J. J. Gibbons, President; Dr. Hanover, secretary; Thos. Coffey, Hon. D. Mills, Rev. Father Flannery, of St. Thomas; Rev. Father Coffey, Rev. Father Dunphy, ex-Mayor Campbell, J. P. O'Byrne, T. E. O'Callaghan and Thos. O'Brien.

MR. J. J. GIBBONS,

the president, in opening the meeting expressed the great pleasure he felt at the immense attendance. He believed there was some misconception of the objects of the association, and he wished first to correct that impression. They were not meeting there to sow dissension among their fellow-citizens, nor to plot treason against the mother country.

THE SECRETARY, DR. HANOVER,

read several communications: The Palace, London, Nov. 9, 1885. DEAR SIR:—I regret that it will not be in my power to assist at the meeting of this evening, but it may be of interest to you and others to know that I am in entire accord and sympathy with the purpose of the meeting.

I believe it to be the duty of Irishmen in Canada to give practical sympathy to the patriotic and brave men who are so manfully and perseveringly working in Ireland to win back, by constitutional efforts, the right of self-government for their country. In a lecture on the state of Ireland, which I delivered in St. Peter's Cathedral, in November, 1882, I made use of the following words:

"What, then, are the present wants of Ireland? What the remedy for her political ailments? "I venture to think that Home Rule, such as we enjoy here in Canada, is what Ireland wants to make her a prosperous and contented country. Every free people ought to have the right to manage their own affairs, and to make the laws that govern them.

Neither in legislative matters, nor in the management of their municipal institutions, does Ireland enjoy the right to govern herself, and she never will be happy without it. As long as Englishmen and Scotchmen, no matter how well intentioned they may be, insist in making laws for the Government of Ireland, so long Irishmen will chafe against the arrangement, and will continue to protest and agitate.

Give Irishmen a home legislature for local affairs such as we enjoy in Canada, throw upon them the responsibility of enforcing the observance of law and the maintenance of order, make them feel that it is their interest as well as their duty to protect the sanctity of life and the rights of property—that they have the honor, the fame and the welfare of their country in their own hands—and, take my word for it, that there will be no more civilized nations more orderly, country, or a more peace-loving and law-abiding people."

future, the friends of Ireland may reasonably hope, now that the leading statesmen of the Empire of both political parties concede that a liberal scheme in the direction indicated is one that demands the early attention of the Imperial Parliament."

Rev. Father Flannery, on coming forward, was received with loud cheers. He said he felt highly honored in being called upon to propose the resolution which he now held in his hand. He considered it a great privilege that it was in his power to help in any way the cause of his suffering fellow-countrymen in Ireland, and to strengthen the hands of the leader who had done so much to lift up the name of Ireland and add to the greatness of the British Empire.

He said he had done much for Great Britain—her valiant sons had proved on many a battle-field that they were loyal, aye, loyal to the death to the flag that floated above them. (cheers). He felt great pleasure in proposing the following resolution. That this meeting heartily endorses the sentiments conveyed to the foot of the throne by the address to Her Majesty, proposed on the 20th of April, 1882, by the Hon. John Costigan, M.P., Minister of Inland Revenue and member of the Queen's Privy Council for Canada, and that day unanimously adopted by the Commons House of Parliament of this Dominion, in which address the Parliament of Canada affirmed (1.) that it had observed with feelings of profound regret and concern, the distress and discontent which prevailed in Ireland; (2.) that the Irish in Canada were among the most loyal, most prosperous, and most contented of its people; (3.) that the Dominion of Canada while offering the greatest advantages 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 Irishmen towards the Imperial Government.

That adhering to and reaffirming the sentiments of this address this meeting while firmly opposed to any movement looking to the disintegration of the British Empire, extends an expression of hearty sympathy to the Irish people in their legitimate efforts and struggles to secure for their country the inestimable blessings of local self-government.

Mr. Chairman and gentlemen—I feel much honored to be called upon to speak on this subject, and I am very much embarrassed in approaching so difficult a subject, in the presence of so much legal and literary talent. But as an Irishman in the manor born, and with my 30 years of experience of Canadian life and liberty in this free Dominion, I can touch on many questions which may not be considered by other able and honorable speakers who shall address you this evening.

When Mr. C. Stewart Parnell's name first appeared among the advanced nationalists in the British House of Commons, when he was represented as an indefatigable and incorrigible obstructionist, I had, like hundreds of others, my misgivings as to the sincerity of his motives and the wisdom of his course as an Irish representative. But he was considered—standing alone in the presence of relentless and all powerful opponents—when I read of his stoical indifference as well to the prudential warnings of his Irish colleagues as to the hisses and storm of indignation that belabored around him, my misgivings gave way to sympathy and admiration.

At the close of the first session of his parliamentary career I follow him to Ireland and there he receives ovation after ovation, not only in his own county, but in every county and city in Ireland. His whole course is approved, of his whole line of obstructionist policy is endorsed and sanctioned by the Irish nation. Men of weight and influence—men of more than ordinary ability as statesmen and orators, like A. M. Sullivan; men who had grown grey and white in the service of their country, like the O'Gorman (cheers); men of pure and unblemished and unsuspected patriotism, like pious John Dillon, (cheers) men who had suffered the tortures and gyves of political imprisonment, like Michael Davitt, (loud cheers) men of polish and literary fame, like Justin McCarthy, (cheers) all bow down before the genius of this singular man, and acknowledge as and of the national aspirations a youth inexperienced in political life, who scarce reached the thirtieth year of his age, and who had no pretensions to that taking style and flowing eloquence, the necessary attribute of a tribune of the people (cheers).

Julius Caesar was scarce twenty-five years old when he was already a great conqueror. Alexander the Great at the age of thirty-two had conquered the world, and Charles Stewart Parnell, before he had already scaled the heights of national fame and on a bound, as the late Wendell Phillips said, had occupied in the Irish heart the place and prestige and power once held by the great Daniel O'Connell (loud cheers). When all that was pure and patriotic and honest in Ireland, both Catholic and Protestant—when aged priests and mitred prelates gave universal and unquestioned adhesion to the course and policy of Mr. Parnell—it became an impossibility for any candid mind to impugn his motives, or doubt his honesty, or detract from his greatness as a most doughty champion and most fearless and potent vindicator of Ireland's rights and liberties (loud

cheers). Parnell's first great achievement was his banding together of 600,000 tenant farmers in one solid phalanx of passive resistance. His advice to them was to hold a firm grip of the land, to retain possession of their houses until they were pulled down over their heads, and to hold on to the land until they were driven off it at the point of the bayonet. They were counselled and directed to feed and clothe and educate their children—to provide every necessary comfort for their families—and if anything remained over, to pay that as rent to the landlord. This policy, acted on by the whole nation, triumphed. A judicial court was appointed to adjudicate on the value of lands and fix the rents, which the landlord should accept and beyond which he could not exact one farthing.

Millions of pounds sterling were thus saved to the tenant farmers of Ireland at a period of unusual hardship and distress, and the gaunt spectre of famine was laid which threatened Ireland with a renewal of the horrors experienced in 1847 and 1848 (cheers).

People born and educated in this country can form no idea of the hardships, the sufferings, the social ruin and desolation endured for centuries by the farming classes in Ireland. You could understand them, perchance, if every farmer in Canada were obliged to pay from five dollars to twenty dollars per acre for the land he cultivates. I ask you, how could our yeomen of Ontario ever afford to clothe, feed and educate their children, on such conditions? But if it was put on your industry, if additional rents were imposed for improvements you made on the farm—if, besides, you had to pay tithes to the parson, county cess and extortionate poor rates—I venture to say not only could you not support your family but there would be a famine in Canada every ten or twenty years, (that's so, and cheers). Ireland, all those money, were sent out of the country and drafted away to a set of idle, extravagant, good-for-nothing landlords, luxuriating in Washington, Florida or San Francisco—supposing, I say, that Canada were drained of all its wealth year after year, where would there be capital to build up our industries, or to establish our factories? I tell you that if Canada were situated as Ireland has been for centuries, in less than fifty years it would be a howling wilderness, the people would flee in masses from the country, and wild Indians would roam again over our depopulated cities and deserted villages.

But what is the penance for all these evils, where is the remedy? The late Mr. Isaac Butt, a son of a Protestant rector in Donegal, found it in two words—Mr. Parnell has emphasized those words, and they have found a responsive echo in every Irish heart—Home Rule (cheers). And we are here this evening to endorse the policy and strengthen the hands of our fellow-countrymen in Ireland who with might and main are striving for Home Rule (cheers). Our Canadian Government, to its honor be it said, is the only government in the whole world that has a government which has legitimized that policy, and sent good advice and counsel to her majesty's government, recommending Home Rule as the most direct and most efficient means of conciliating Ireland with England, and of building up an empire truly united and most powerful, that could render happy every subject and bid defiance to every foe (cheers).

But is not England the most enlightened and best governed of the world? Is not her government the most liberal and the most potent for civilization in the whole world? How then, can Ireland ever expect to enact more just or more liberal laws than are made for her now by the most enlightened legislature the world ever knew. I reply to this, gentlemen, that Ireland will never presume to make laws for England or any other country, so far as a government has interests and make better laws for herself than could England or any other foreign state. Scripture says "the good shepherd knows his flock." Well, I say, a good government knows the people for whom it legislates. If it does not it never attempts to make laws for that people. The English people have been trying to know us Irishmen for the last seven hundred years and they have never succeeded so far. There is something in the character, the customs, the manners and the genius of the Irish people that England can never understand. There is that in the buoyancy and the elasticity and the generosity and the poetry of Irishmen that can never be appreciated by the phlegmatic Anglo-Saxon (laughter and cheers). Not only do English people make our laws but they are the laws affecting our most sacred and dearest interests in Ireland. What do the Scotch or the Welsh know of us or about us?

Our most innocent pastimes and pleasures and frolic and fun are looked upon with holy horror by the puritanical Welsh and the Sabbatarian Scotchman. There is something in the air of Ireland which gives life to fairs and banquets, (laughter and cheers) something in the Ireland which is poison for snakes and toads—which none of our law-makers can appreciate (laughter and cheers), there are sacred traditions of our race and country, and hallowed memories clustering around our holy wells and ruined abbeys and sculptured tombstones, and our raths and our rivers and storied towers, that have no meaning for those who govern us (cheers). But there was one feature of Ireland, however, that the average Englishman understood and thoroughly appreciated, it was the fat mutton and juicy beef produced on his daisy-clad hills and ever verdant pastures (laughter and cheers). They are a different race of people altogether—they never can understand us or know our feelings or appreciate our wants, and they are, as the experience of ages has proved, quite incompetent to govern us or rule us as a nation (cheers).

Here in Canada you enjoy all the privileges of the British Constitution, all the blessings of the Magna Charta wrested from King John by the Catholic barons of England.

But we know naught of them in Ireland. You will be surprised, I suppose, to hear that there are no township councils, no county councils in

Ireland—there are no boards of school trustees. Everything is managed from a government board in Dublin, which board is composed mainly of Scotchmen and Englishmen. And a message or proclamation from the Lord Lieutenant has all the force of a ukase issued by the Czar of Russia.

Would you stand it here in Canada—would you put up with it if the Prime Minister, Sir John A. McDonald, were to appoint a dozen or more bloated Tories or aristocrats to manage the affairs and the moneys and improvements and schools in this Dominion. (laughter and cheers). Thus in Ireland we are deprived of all municipal liberties and rights, and the moneys of the country, whatever there is left of them, are at the disposal of a grand jury, not elected by the people but nominees of the Lord Lieutenant.

There is a semblance of liberty granted the people, however, in being allowed to elect their poor law guardians. But every J. P., almost every estate gentleman in the country, is an ex-officio guardian. The guardians appointed by the people attend to all the hard work and drudgery of the house, but every time a test vote is called for—when an appointment has to be made—the ex-officio guardians all crowd in and outvote the men elected by the people.

But it would be an utter impossibility for me to enumerate even a part of the sore grievances and hardships and heart-burnings the Irish people have to put up with; and which no other people in the face of God's earth would endure with such hopeful patience or Christian equanimity. To help redress all these wrongs, to help bind all these festering wounds, to aid in averting these national calamities, these periodical famines which recur every ten or fifteen years with such unerring certainty, the National League has been established. We are here to-night to sustain it, and we are invited to form part, and join in this grand movement that now extends from New York to San Francisco, and that embraces all the liberty-loving people that live on this great continent of America. We ought to rejoice and be glad that we are permitted to unite our voices to the voices of five millions of our fellow-countrymen at home and of twenty millions of Irishmen abroad—all urging the English government to stay its hand, and let up on Ireland. Not only must we raise our voice, but it becomes our duty to open our purse-strings and contribute our mite to help swell that splendid fund now speeding across the Atlantic wave—that it may enable Parnell to meet his opponents on every vantage ground they may assume. This mighty fund will be a tower of strength and encouragement to the English leader of the Irish people. It will put it in his power to have the pick and choice of Ireland's keenest debaters and most eloquent orators to accompany him to the British House of Commons and in thunder tones say to England "Home Rule or

Oh, what a glorious day for Ireland when the victory shall be declared, as declared it must be ere long. All had a momentary day that shall see Ireland freed from her chains—no longer bound down in sorrow, but standing erect amid the nations. All hail auspicious morn, when Parnell with his tried and trusted followers shall return triumphant, bearing the message of peace to his native land at last redeemed—when amid the cheers of thousands and the booming of cannon, he shall throw wide the portals of the British parliament house in College Green—and standing upon the altar of his country shall proclaim its emancipation—and profound peace and abiding prosperity, and additional prestige and power and glory, to the now forever united, now forever consolidated kingdom of Great Britain and Ireland (loud cheers).

HON. D. MILLS

said that the question was often asked, what in the world had we to do with Irish affairs, and why couldn't we let the people of Ireland settle their own difficulties? He answered this by telling an anecdote of a gentleman who let a boy draw the best of water across the road, he didn't know the boy's name, or who he was, or whether his parents could support him well or not, and finally he had a suit of clothes on him that cost £7, which he did not want to spoil. (laughter). He went on to point out that year after year nations were being drawn closer together, and that everyone was more or less interested in the welfare of foreign nations. He was interested in Ireland, because of a relationship between that country and Canada. He said that 40 years ago the population of Ireland was one-fourth that of England, while it was to-day but one-ninth. This was a serious state of things. Some said Ireland would never prosper until the people changed their faith. This was not sound reasoning. Belgium was of the same faith and supported prosperously more than three times the number of people that Ireland did in the same area. Mr. Mills went on to show that the cause of Ireland's backward state was on account of the form of its government. The same form of government had been tried in other countries and failed. He was there before them simply as a speculative thinker, and he believed that a form of government should be established in Great Britain that would be conducive to the happiness and prosperity of every portion of the Empire. (Applause). There were three propositions for Irish government—a legislative union, a federal union, or independence pure and simple. The latter he did not think it was worth while discussing. England would never permit. She would stake her existence on the issue before she would allow Irish independence. A federal union such as existed in Canada was what he approved of for Ireland. Why had not each Province of the Dominion been left with a Parliament of its own? Because it was found that it was not conducive to the welfare of the different Provinces that it should be so. He believed local and general affairs should be totally separated. Local affairs would be better attended to by a local Legislature, while general affairs could best be looked after by the general Parliament. It had been pointed

out that Scotland was contented under the present system, and therefore it was asserted that it was the fault of the people and not of the system. He claimed that when the people of Scotland labored under the same disabilities they were just as discontented as the people of Ireland now were, and he believed that if the people of Scotland had labored under the same disabilities as the people of Ireland they would today have had the same result. He asked them what would have been the result if the people of Scotland were refused the right to vote because they were Presbyterians? Would they be any more loyal now than the people of Ireland? He showed that the grievances which the people of Scotland at one time suffered were very soon redressed because of the public opinion of the rest of Europe. Mr. Mills then went on to point out what harsh and cruel disabilities the Irish people at one time were put under. A man if he was a Roman Catholic could not be a doctor, or a lawyer, nor could he hold a public position. He was not allowed to teach publicly nor privately, nor could he go abroad to educate himself, or a quantity of iron nearly the whole area of the island. He then discussed the measures which had at different times been brought forward for Catholic emancipation, and how at last it had been won from the British Parliament by Daniel O'Connell when that Parliament saw that they must grant it or involve the country in civil war. Were the people of Ireland grateful for their emancipation? They looked upon it not as an act of justice on the part of the British Parliament, but as a personal triumph for O'Connell. And so it was. Mr. Mills next went on to discuss the position of Ireland at the present time, and said that no one to-day would say that the disestablishment of the church had not been a good thing for Ireland. He next discussed the Irish land question. He showed that the contract system was not a fair one where the parties did not stand upon an equal footing. A contract between a man and his ward was illegal. A contract between one party and another where the one had any hold over the other was illegal. This was exactly the position the Irish tenant stood in towards his landlord. How could a penniless tenant insist upon any clause in a contract inserted in a contract with a rich land owner? He quoted from an Irish writer to show some of the injustices the Irish tenants had to submit to. In one case they had reclaimed a large amount of waste land, without aid from the landlord, and then the landlord had taken the land from those who had reclaimed it, and charged them rent for it, and when they were unable to pay that rent were ejected from the land they had themselves reclaimed. He gave illustrations from the same writer of how young Irishmen when they married were refused permission by the landlords to live with their parents, and how they were forced to take mud shanties from those same landlords, and there live with their miserable young wives on seaweed and a few turnips, and rake together for the landlord 25 shillings or so a year for holdings of four or five acres. It was shown how the landlord made laws for his tenants, the slightest breach of which would bring down eviction upon them. The cruelties which the landlords practised on the tenants as shown by the writer quoted, were most horrible. Mr. Mills went on to say that this was the state of things in Ireland when Mr. Gladstone had introduced his Land Bill, which was a great improvement, but which did not yet give sufficient security to the tenant. He said the system of misgovernment in Ireland had produced serious effects. It was not surprising that the people were discontented, and that the cultivation of the land was neglected. It was not surprising that a man would do nothing towards improving his land when he knew that by so doing he would raise the rent on himself. Mr. Mills claimed that this was the outcome of the legislative system of government existing in Great Britain. He argued that the well-being and material prosperity of Ireland would be ensured by the granting of local self-government to the people of Ireland. (Applause). Mr. Mills took pleasure in seconding the motion proposed by the Rev. Father Flannery.

The Chairman then put the motion, which was carried with great enthusiasm, a small knot of the Young Briton fraternity expressing feeble dissent.

MR. JOHN CAMPBELL

then came forward in response to a loud call. He said he had not come there to talk, but to learn, and was very much pleased that he had come. He was sure a good many like himself who, when they came to the hall, were opposed to home rule, were now in favor of it. He was glad to see the meeting so orderly. When he came he brought a good strong shillelagh with him. (laughter). He was in favor of home rule for Ireland—(cheers)—and not only for Ireland, but for every other country. (Increased applause). Mr. Campbell said he could not tell them much about Ireland, but he could tell them how the people of Scotland had insisted upon their rights. He went on to point out how the wrongs of Scotland, who had contributed as many as men in proportion as any other portion of the Empire to defend the British flag, were being oppressed, and how they were now struggling for their liberties. He hoped to see Home Rule in Ireland, and not only in Ireland but in Scotland, too.

(Cheers). He asked them how an Englishman or a Welshman could be expected to know what the people of Ireland wanted. Take an illustration. He was a Scotchman and had been brought up on porridge to a great degree. Now he would not like an Englishman to come into his house and say: "Here, you can't have porridge any more; you must eat roast beef." (laughter). He would like it still less if an Irishman tried to force butter-milk and potatoes down his throat—(increased laughter)—and he'd give a Dutchman to understand that he was going to be master in his own house if he tried to make him eat sauerkraut. (uproarious laughter). This, he said, was precisely what was being done in Ireland. The Englishmen and the Scotchmen were making the Irishmen swallow whatever suited them. He concluded by again stating that he was in favor of local self-government for Ireland.

THE CONCLUSION.

Rev. Father Coffey then moved, and Dr. Hanover seconded, a hearty vote of thanks to the speakers of the evening, Father Flannery, Hon. David Mills and Mr. John Campbell. Carried unanimously.

Father Flannery said he was proud of the honor they did him, and was only sorry he could not have done better for them. Still his friend, Mr. Mills, had gone into the historical part of the question very fully and ably, and they must all feel deeply grateful to him for the interesting information they had gained. He thought also they must, like himself, have admired the open spoken and fearless language of Mr. Campbell. He wished every Scotchman in Canada would see Mr. Campbell. (laughter). He hoped they would show their sympathy practically as well as by words.

At the conclusion of the meeting the subscription list was very materially increased.

The following are the sums already received:

Table listing names and amounts: Bishop Walsh, \$300; Peter McArdle, \$200; J. Patterson, \$200; John O'Gorman, \$200; W. W. Flannery, \$200; Michael Durkin, \$200; Father Connolly, \$200; F. Boyle, \$200; S. R. Brown, \$200; M. O'Mara, Jr., \$200; J. J. Bin, \$200; John Connolly, \$200; J. Gibbons, \$200; J. Sullivan, \$200; Father Coffey, \$200; A. O'Meara, \$200; F. E. O'Callaghan, \$200; J. B. O'Meara, \$200; M. F. O'Mara, \$200; T. J. O'Meara, \$200; P. Cook, \$200; John O'Donnell, \$200; M. Mulrooney, \$200; R. O'Donnell, \$200; Dr. Hanover, \$200; C. J. Laughlin, \$200; Thos. Coffey, \$200; F. Grace, \$200; Rev. Jas. Walsh, \$200; F. Boyle, \$200; R. L. A. Dunphy, \$200; John Carey, \$200; P. Kelly, \$200; Dan. O'Donnell, \$200; Denis Leahy, \$200; John Connolly, \$200; Daniel Collins, \$200; Mrs. E. O'Brien, \$200; John M. Kearney, \$200; Jas. Hevey, \$200; A. Friend, \$200; Martin Durkin, \$200; A. Friend, \$200. Total, \$10070.

All contributions should be addressed to Thomas Coffey, Catholic Record, London.

CORRESPONDENCES OF THE CATHOLIC RECORD.

FROM BIDDULPH.

After mass on All Souls Day the Irish farmers of St. Patrick's Parish, Biddulph, Ontario, assembled at the Separate School house near the church to manifest in a substantial manner their sympathy and love for the dear old land of their fathers.

Resolutions were prepared without delay, when Father Connolly, P. P., who was present at the meeting, was duly moved and seconded to the Chair by Messrs. Patrick Nangle and Martin Collinson. Mr. Patrick Breen was unanimously chosen secretary to the meeting, and Mr. Martin Collinson, J. P., Treasurer, when the following resolution was moved by Mr. Edward McLaughlin and seconded by Mr. John Barry.

1. That we Irishmen and descendants of Irishmen of St. Patrick's Parish, Biddulph, in public meeting, assembled hereby transmit our most hearty congratulations to the people of Ireland on their grand manifestations of fidelity and loyalty to the National Party of Ireland under the leadership of that distinguished Irishman and statesman, Charles S. Parnell. Carried with the utmost enthusiasm.

2. Moved by Mr. David McIlhargy and seconded by Mr. John McIlhargy, sen., that in proof of the sincerity of our desire for the happiness and prosperity of the Irish people at home a subscription list be now opened whereby material and moral aid may be given the Parliamentary Party to achieve in a constitutional manner a National Parliament for Ireland such as we ourselves have the happiness to enjoy in this Dominion of Canada; the most prosperous colony in the British Empire. Carried unanimously.

3. Moved by Mr. Martin McLaughlin, and seconded by Mr. James Kinella, that we cannot but view with horror and indignation the infamy and cruelty of those Irish landlords who, notwithstanding seasons of depression and bad crops, nevertheless ruthlessly exact the last farthing from their unfortunate tenants, with the alternative of being hurried from their homes to find no other shelter than that afforded by the blue vault of heaven or the demoralizing roof of the poor house. Carried unanimously.

Afterwards Mr. Edward Bowers was moved to the second chair, when a vote of thanks was duly proposed and seconded to the Rev. Chairman, Father Connolly, for his conduct in the chair, as well as for the deep interest he took in the meeting. Then Mr. Collinson, treasurer, had his hands full with tens and fives and twos, and so on. Let it suffice to say that the good Irishmen of Biddulph are second to none in their love for old Ireland, which will be seen when all the returns are in. God save Ireland.

GRAND SACRED CONCERT.

A grand sacred concert will be given in St. Peter's Cathedral on Friday evening, the 13th inst., under the direction of Dr. Carl Verinder. We predict a very large attendance. The admission is placed at the very reasonable figure of 25cts.

Riel has been granted a further respite until the 16th inst. It is generally believed in official circles that this further respite was given to enable the condemned man to prepare for death, and that the sentence will undoubtedly be carried out on the date mentioned.

CORRECTION.—In a recent issue we stated by mistake that a grand organ opening had taken place at Whitley. It should have read "Oshawa."





C. M. B. A.

Stamford, Ont., Nov. 4th, 1885. Mr. S. K. Brown, G. S. C. M. B. A. Dear Sir and Bro.—Yesterday evening I organized, in accordance with your instructions, Branch No. 39 at Neustadt, county of Grey, in Rev. Father Brohmann's Parish. It starts with sixteen charter members, all energetic men and quite enthusiastic in the C. M. B. A. I am sure this will be a prosperous Branch and as the officers are good business men, I do not think you will have any trouble. The following is the list of officers. Yours fraternally, D. J. O'CONNOR, C. M. B. A. Deputy.

Funeral of Mr. James Dowdall. A large gathering of sorrowing friends. The closed stores on Thursday morning last, coupled with the arrival of numerous conveyances and the number of people on the street, all wearing and faces, testified to the fact that something unusual was about to take place, and that the people's hearts had been deeply touched. The mournful occasion had called forth such a general expression of sympathy and sorrow was the funeral of the late Mr. James Dowdall, the hour for which had been fixed for ten o'clock. Long before the hour had arrived people from far and near began to pour into town, and from the youngest to the eldest all evidencing the pain felt at the premature decease of one so well and favorably known. Nature appeared to share in the general grief, and mingled her tears with those of the mourners. Long before the hour for interment a continuous stream of persons made their way to Mr. Dowdall's late residence to take a last look at the familiar face as he lay in the casket in an apparently peaceful slumber, and with but little evidence of the ravage of disease perceptible. Some idea of the respect in which he was held could be formed by noticing the crowd retiring from the presence of the dead, each looking as though conscious of the loss of a personal friend, many making no secret of their tears. We were particularly struck with the genuine sorrow evinced by the children. The casket, which was a very rich one, bore several very beautiful floral tributes. Amongst others there were several handsome wreaths presented by Miss Menzies and Miss Braniff; a cross by Dr. and Mrs. Lynch; a pillow by the Separate School Board (of which the deceased was Chairman); and an anchor by the Catholic Mutual Benefit Association. Shortly after ten o'clock, with the rain steadily descending, the funeral cortege was formed in the following order, and led by Dr. Lynch:

- Cricket Club. Catholic Mutual Benefit Association. Mourners. County Court Judge and Members of the Bar. Mayor and Town Council. Board of Education. Separate School Board. Roman Catholic Day School. General Public on Foot and in Carriages. The procession, which was of great length, proceeded through Union street to Main street, across the bridge to the Island, thence to Mill street, Bridge street and the church. The sacred edifice, which was tastefully draped, soon became densely crowded. High mass was celebrated by the Rev. Father Devine, of Oscoda, assisted by Rev. Dr. Faure, of Buffalo, Father Chaine, Arrprior, Father Lavie, Pakenham, Father Donohue, Carleton Place, Father Dowdall, Pembroke, and Father Foley, Almonte. The remains were borne to the grave in the new Roman Catholic cemetery in the same order as before, and the vast crowd led the burial ground fully convinced that many others could have been spared. We repeat what said last week, that the flight of time will reveal more and more how much he is missed and wanted. We cannot attempt an enumeration of gentlemen from a distance who came to attend the funeral, and we can only say in general terms that they came from Pembroke, Renfrew, Arrprior, Pakenham, Brockville, Ottawa, Perth, Smith's Falls, Carleton Place, Lanark, and all the region round about. The following gentlemen acted as pallbearers: Thos. Murray, M. P. P., Pembroke; G. Galvin, Arrprior; Dr. Kelly, Ottawa; W. McGarry, Drummond; J. L. Murphy, Carleton Place; J. O'Reilly, Almonte; J. Silvestry, Almonte; P. J. Doherty, Almonte.—Almonte Gazette, Nov. 6.

Modern Julians. N. Y. Freeman's Journal. Paganism is a word which had its origin in the devotion of the pagani—the dwellers in fields and farm-lands—to their gods, when Rome and Alexandria, and the other great cities under Roman sway, had accepted Christianity. They clung to Pan and the worship of Isis when Rome and Alexandria had cast out their gods. But Paganism has come to have broader meaning, and to day it covers many in the cities. It has gone out of fashion to offer libations to statues of Venus and Mercury, but the essence of which this goddess and god were the symbols got the same constant service as of old. The Emperor Julian, surnamed the Apostate, longed for the gods which had been overthrown. He foreswore Christ and trampled on His Cross; but his demons could not save him. He—the Emperor—was forced to admit that it was useless to fight against the Galilean. "Thou hast conquered!" he cried at last. Culture and luxury, the command of a world, the power of magic, were futile to save the soul of the apostate from despair. To-day there are many Julians. It is the age of apostasy. Everywhere we hear the doctrine preached that belief in Christianity is of no importance, provided a man "keeps his word" with the world; that he pays his bills and does not become involved in a great scandal. People who let go Christian dogmas must, sooner or later, let go Christian morality. One flows from the other. The dogma, "I am the Lord thy God," precedes the commands of Divine Law. Without it, they would be impossible. But our Neo-Pagans cry out that they will be moral without dogma—without Christ. We have schools that are non-Christian; a literature which is non-Christian. But that world which assumes to view the most wonderful fact as a thing apart from itself—a curious phenomenon, worthy of half-respectful analysis—pretends to a civ-

lization created by the very Christianity it denies. The average rich citizen of our time is a Neo-Pagan—little better, if we are to believe newspaper sketches from real life, than the participants whipped by Juvenal's satire. The citizen who is not rich, but who wants to be rich, worships material things with his whole heart. Light from God comes at times into his soul, but he turns away from it. "Success" is before him; it means a fine house, horses of good breed, diamonds, bonds and securities. And, beyond that social consideration, dimness of supreme excellence, a brief spell of idleness before death comes, and the Galilean conquers him. Christianity has had no place in the life of such a man though he endowed a college and bequeathed relations hired an expensive clergyman to preach a grandiloquent sermon over him, like Julian, in a Christian time, with the evidence of Christianity around him, he turns from Christ and dies with his gods—or rather, his gods outlive him. His house, his horses, his diamonds remain while he "lies howling."

Everywhere around us we meet with this new Paganism. It is shameless, open. It frankly acknowledges its god—Money, and then Venus or Bacchus—each one to his taste. But the chief modern god is a demon called Respectability, a kind of gilded hypocrisy, empty and hollow, but served by thousands. This is the god most frankly worshipped, though others be served in secret. The lares and Penates are modelled after him. It is respectable to have a picture gallery—arranged by experts—decorations by great artists for one's dining-room, an English butler, and dinners with the feasts of Lucullus were simple. Our modern Julian does not enjoy these things. He has neither the time, the taste, nor the training for such enjoyment; but he would damn his soul rather than not have them; he would impoverish the widow and the orphan—in the way of business, of course—rather than not have them, but his only pleasure is in the possession of things that the voice of the world declares to be valuable, and proper for a rich man to have. He does not have his slaves flogged to the lamprays, as Juvenal's rich citizens did. Christian laws would forbid it, and lamprays are out of fashion; but he makes the lives of those employees who are helplessly dependent on him miserable by dragging from their pitances contributions to his pleasures. It is respectable to put his name down for some ostentatious charitable object; he may make a good round offering to his god, but it makes no difference to him whether his clerks are tempted to steal by the almost unendurable hardships of their lot. He has a hundred slaves and egyptophants, and his clients attend him, almost ready to do murder at his bidding. Juvenal's patriarch had, at least, the traditions of his order. He could be noble in the Pagan manner, and the fine arts elevated him mentally, though his heart was corrupt. But our modern Pagans are never noble. They can understand nothing beyond their own pig-likes. Success that does not bring respectability, is not an attainable word. Self-sacrifice and purity of intention are silly inventions. These are out of their grasp. Their gospel is the Wall street bulletins, and their prayer-book the daily newspaper. A St. Paul or a St. Augustine could not come from this materialism, and the greater miracle than he did when he converted the fiery Paul or the noble Augustine.

But low, base, sordid, hoggish, un-Christian as we know modern Paganism to be, its materialism will choke our fervor and dim our hope, unless we fight it with hourly prayers.

"THE WEEK" AND CARDINAL NEWMAN. Ottawa, Oct. 31, 1885. Editor Catholic Record. DEAR SIR:—The last issue of this interesting paper, The Week, contains among other remarks upon the great Cardinal Newman the following:—"But Cardinal Newman is not a Jesuit or an Ultramontane, in his heart he detests them, their syllabus, their Papal infallibility and all their works; he has never succeeded, at least never since the first days of his conversion, in narrowing his intellect to the conception of the Church of Rome, as the only true Church outside of which there is no salvation," and farther on (mark, however, with less firmness of assurance) "he no doubt regards the Church of England as a bulwark against Atheism." But he also regards it as his virtual ally against the Ultramontane and Jesuit party in the Church of Rome.

As we have no reason to believe that The Week is the keeper or guardian of either the professed or the private religious tenets and opinions of Cardinal Newman, it may not seem audacious to bring the pen to task, whose caecilia scribendi has urged it to ventilate somebody's personal pique against the Jesuit (or what this somebody would have anonymous) the Ultramontane party in the Church of Rome by an ostensible panegyric upon Cardinal Newman. The writer's conception of the Jesuit rests upon the same ground of puerile prejudice as that which supports the universal Protestant appreciation (?) of this powerful foe to heresy; however, it is not my intention to dwell upon this point, if I may show that the writer of the above remarks is, like Agamemnon, the victim of a delusive vision. It is to be hoped that the stern and stubborn truth which I shall summon to my assistance shall not awaken him too rudely. It is a temptation, though hardly worth the labor and time of indulging it, to reveal to this ultra-Protestant moralist the real and only meaning of which the word Ultramontane is susceptible when applied to Catholicism, that would, however, be an aimless deviation from my starting point. It is a temptation to reconcile ourselves to the alarming fact—fact since The Week uses the plainest and most emphatic of all affirmative language to express it—that Cardinal Newman "in his heart detests the Jesuits and all their works," including their "syllabus" which is the pure exponent of that creed to which, as the whole world knows full well, Cardinal Newman has sacrificed all human and worldly considerations. If Cardinal Newman has "never been able to narrow his intellect to

the conception of the Church of Rome as the only true church outside of which there is no salvation," why did he say in his "Apologia pro vita sua," which was given to the world purposely, that it may know the processes by which his intellect became adjusted to those dogmas and convictions, which can never go forward to meet any intellect even though it be that of a "Charles I." on account of their God-given immutability, why did he say, "There is no medium in true philosophy between Atheism and Catholicity?" Why did he further say, "There are but two alternatives, the way to Rome and the way to Atheism." Anglicanism (which the Week would have him support as a bulwark against Atheism) is the half-way house on the one side, and Liberalism is the half-way house on the other!

Cardinal Newman is too well known and too well fortified by the love and veneration of the century, to make him a successful instrument of individual religious intolerance. It must be granted him, that through all the trying stages of his active moral development, he never forgot the worth of his first, because of the care with which he ever preserves his present faith. We all agree that Anglicanism, when compared with worse infidelities, may be used as a temporary bulwark against Atheism; any phase of Christianity will, in a measure, answer this purpose, and as common believers in God, we are all in the ranks against Infidelity. But to try and convince us Catholics that the great and glorious Newman has not been able to outlive the impressions of his earlier mistaken convictions far enough to enable him to speak truthfully and conscientiously about the Church of England, where necessity compels him to speak at all, is a poor and vain endeavor indeed. I see his quiet and respectful confirmation of his ultimate awakening to the truth in the words of his immortal Apologia, "when I look back," he says, "on the poor Anglican Church for which I had labored so hard, and upon all that appertained to it, and thought of our various attempts to dress it up doctrinally and aesthetically, it seemed to me to be the veriest of vanities." "A mere national institution" he was obliged to call her, when his eyes had been opened to real light, and to that religion, which is by striking contrast—cosmopolitan.

I looked at her (the Catholic Church), at her rites, her ceremonial and her piety, and I saw that this is a religion. Without dwelling upon the insinuated meaning of this very natural conclusion, we can see from other sources, what sort of attitude Cardinal Newman found himself forced to sustain toward the Church of England. That he "expects to meet" his friend "Pusey in Heaven" (at which I never get there) has no bearing upon this view of the mind assist at the writing of the Week article (read in more sense than one) properly understood the abstract Catholicity of our faith he would not be astonished that he would meet less zealous and less worthy souls than Dr. Pusey's from among our separated brethren, in this view of the mind assist at the writing of the Week article (read in more sense than one) properly understood the abstract Catholicity of our faith he would not be astonished that he would meet less zealous and less worthy souls than Dr. Pusey's from among our separated brethren, in this view of the mind assist at the writing of the Week article (read in more sense than one) properly understood the abstract Catholicity of our faith he would not be astonished that he would meet less zealous and less worthy souls than Dr. Pusey's from among our separated brethren, in this view of the mind assist at 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