









CATHOLICS OF SCOTLAND.

BY THE REV. MESSRS M'DONNELL DAWSON, LL. D., F. R. S.

PART II.

GEORGE HAY, JOHN GEDDES, ALEXANDER MACDONALD, AND THEIR TIME.

Mr. Thomson, writing to Bishop Geddes, argued the worst consequences from the incipient revolution in France. Many eminent statesmen and patriots in England, meanwhile, were exulting over the fall of the Bastille and the extinction of despotism.

From the 18th to the 19th of August an incendiary fire occurred at Stobhill. The priest's servant and another man having been awakened by the smoke, gave the alarm and called Mr. Macpherson. Some of the neighbors cheerfully gave their assistance in extinguishing the flames; others stood by, or passed on unconcerned.

On the 18th of August, the fire broke out in the choir of the church. The fire having been wilfully raised, and so many of the neighbors declining to aid in extinguishing it, there could be no doubt that the greatest caution was necessary to avoid any step that might fan it into a flame.

On this account Bishop Hay considered that they were justified in the joint resolution which they had taken, of putting a stop to the singing scheme, and he entrusted his coadjutor to see it noted upon without delay wherever the bishops at their recent meeting had concluded against singing in the churches.

Mr. Robertson informed Bishop Geddes that the orders relative to music had been received with all due submission, but that it was impossible at all to get rid of their teacher. His friend, Mr. Menzies, on the other side of the street, had some hopes that the order against music would be recalled.

Mr. Thomson feared lest the severe climate of Scotland should prove injurious to his friend, Bishop Hay. "Bishop Gordon, indeed," he wrote, "resided there frequently, during the latter days of his life, but only to retire from the hurry of business and enjoy a little respite from his apostolic labors."

On one day he was sent to Glasgow, a higher class of studies was now pursued there, under the auspices of its episcopal president. The books referred to which were sent from Edinburgh, were, among others, Altieri's Italian and English dictionary, Schreyer's Lexicon, Richard's classical dictionary, Knex's history of Scotland, two copies of a translation of the Mass, lately made by Mr. Robertson, priest at Edinburgh, and Buchin's medicine, a new edition of which was soon to appear, when it also would be sent.

He was, besides, a good Latin scholar, and was superior to Mr. Fleming as a pen man. The people was much pleased, procured for him a school room and sent their children to him, preferring to pay a teacher who could instruct their children according to their own principles.

It would appear that Bishop Geddes concurred reluctantly in the peremptory prohibition of music which Bishop Hay had issued. He now, according to promise, prepared his reasons for requesting that the prohibition should be so far modified as to admit of some hymns being sung in the churches of Edinburgh and Aberdeen, after Christian doctrine on Sunday afternoon.

The delicate position in which the Catholics and clergy, and even the higher magistrates stood, at this time, is well illustrated by the circumstances of a capital execution. The town council resolved to permit any Catholic clergyman to assist the culprit publicly on the scaffold.

At a change, at this time, came over the mind of Cardinal Albani, and he showed an inclination to be more friendly to the Scotch College. In view of the prospect which this better feeling afforded, Bishop Hay wrote to congratulate Mr. Thomson. It would appear that Bishop Geddes had given offence to some of their English friends by showing friendship to Dr. Alexander Wood.

Some busy bodies among the Catholics of Edinburgh were pleased to circulate the rumor that Bishop Geddes, contrary to the prohibition which he and Bishop Hay had issued, intended to take place openly in the bishop's chapel; that a new teacher of music had been engaged at a salary of £25 a year; and that Bishop Hay was blamed for refusing a similar permission to Mr. Menzies.

The question of music being, for the time, disposed of, the Bishop gave his attention to another subject of great importance, the proper education of the children of the poorer classes. A Mr. Fleming kept a charity school near Glasgow, at a place called Badoevich, where he taught the children to read, to learn his Protestant catechism on Saturdays, threatening to expel all who refused to attend.

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CATHOLIC NOTES.

The Jesuit Fathers of Detroit are about to build a new college to cost \$100,000.

The Pope, through Cardinal Lavigier, has sent to Cardinal Manning a large gold medal as a token of the share which he desires to take in Cardinal Manning's episcopal jubilee.

There are two hundred churches attended by about two hundred thousand colored Catholics in the United States. This is doubtless a surprise to many and can be set down as the most convincing proof that the Catholic Church is a living vital force.

Countess Mary Telfer, daughter of the prime minister of Austria, has a soprano voice so perfect and well cultivated that Patti is said to have exclaimed when hearing it: "You are more than my equal."

Miss Eliza Satchwell, who was received into the Church in Milan recently, is the daughter of an English General. She wore the white robes of a catechumen and read aloud her profession of faith.

The Holy Father has appointed Rev. Father Bucceroni, of the Society of Jesus and professor of moral theology and Christian archaeology in the Gregorian University, to the office of theologian to the Bvvaria Apostolica.

One of the four survivors of the disastrous fight at Sabati, where the Italian bersaglier were surrounded and cut to pieces by Abyssinians on Jan. 25, 1887, is Captain Galeppi Neg, now attached to the Fifteenth Regiment of the line in the Italian Army.

CATHOLIC NOTES.

The Car of Russia wears a ring in which is embedded a piece of the true cross.

One of the pioneer priests of Brooklyn, Father Huber, of College Point, is dead.

The Catholic journals of France state that one of the latest receptions into the monastery of the Grande Chartreuse is the son of an Anglican bishop. A correspondent from the monastery itself to the Paris Croix confirms this news.

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Catholic Record, London, Sat., Feb. 16th, 1886.

DIOCESES OF HAMILTON AND PETERBORO.

On Tuesday afternoon we received a telegram conveying the important intelligence that the Roman Bulls appointing Bishop Dowling to Hamilton and Dean O'Connor to Peterboro have reached this country.

"DR." KANE, OF BELFAST.

The Rev. Dr. Kane, who, with Mr. J. B. Smith, came here to champion the cause of Balfourism and Cserlon, has lately been giving exhibitions of vulgar brutality and violent bigotry at which even Mr. Johnston, of Ballykilbeg, expressed himself humbled and disgraced. The occasion was the annual meeting of the Irish Temperance League, at which Mr. Johnston, M. P., presided. The Dublin Freeman's Journal says that the red rag, which excited the fury of the reverend doctor, was the name of Mr. Biggar, M. P., in a resolution thanking certain members of Parliament for introducing a bill to carry out the recommendations of the select committee on Sunday closing.

The people of London who, in our city hall, listened to the same Dr. Kane's rabid utterances, must recognize their friend in the Freeman's pen picture of him. But they must be utterly astounded at the moral courage which no man here seemed to possess, but which Mr. Johnston, head Orangeman though he be, displayed in imposing silence on the rev. disturber and in disclaiming all responsibility for such uncalculated and such inopportune expressions of fanaticism and intolerance.

vote was trimming with treason and trucking with sedition." "Let any man," he cried, "who wanted to vote thanks to Biggar, go down to St. Mary's hall, Ulster hall was no place for trimmers and truckers with Parnellism and crime. Mr. Biggar is the man," he continued, "whose only objection to murder is that sometimes the wrong man is murdered." These fanatical and intolerant denunciations of the rev. fire-brand changed the peaceful and happy temperance meeting into a veritable bear garden. Mr. Biggar's friends, and they were many, loudly protested against such uncalculated onslaughts on a man who served the cause they were advocating. But Dr. Kane had also a body guard who shouted back defiance. The Freeman's Journal stated that Mr. Johnston, of Ballykilbeg, who presided, called the fanatical speaker to order several times and in the most pointed manner dissociated himself from the antics of Dr. Kane and set that worthy a needed example of common sense and good manners.

We trust the gentlemen who gave so hearty a welcome to Dr. Kane and applauded his wild and untruthful assertions on a former occasion in this city, will learn to appreciate him at his just value, and know how to treat him if he again condescend to honor London with his presence, and to favor our citizens with his blessed and fire brand views on Catholicity and Home Rule for Ireland.

THE POPE'S TEMPORAL POWER.

It is very commonly assumed by the non-Catholic press that Italian unity as it exists at present is a fact so fixed that the re-acquisition of temporal power by the Pope is altogether hopeless. An article in a late issue of the Globe not only takes the view that the restoration of the Pope to his temporal dominions will never take place, but maintains that it is not even desirable for the Pope himself, or for the Catholic Church, that such a restoration should be accomplished. We are not disposed to deny the fair intentions of our contemporary towards Catholics and the Catholic Church, for the Globe has frequently made manifest its desire for equal justice to Catholics and Protestants, but on the question of the Pope's temporal rights we must say that our contemporary is not in a position to form a correct judgment. We do not deny that it is very natural that a Protestant journal should look at the Catholic Church just as it looks at any of the sects into which Protestantism is divided. From this point of view our contemporary very gravely draws the conclusion that Pope Leo XIII. no more needs temporal dominion than does "Bishop Carman" or "Bishop Williams" for the work of superintending the Methodist Church.

It is true that Canadian Methodism has some few missionaries in Japan, but it will not be said that this constitutes it a universal Church. The Catholic Church, on the other hand, extends her influence into every nation. If the Canadian Methodist Conference were to pronounce that smoking is a sin, as it is at any day not at all unlikely to do, what influence would the decision have on the habits of the people of Amsterdam or Berlin? But the decrees of the Pope are accepted and obeyed in every clime and country. Even when Victor Emmanuel entered Rome, he declared that the position of the Pope was not merely an Italian question. He said: "The Government of the king will protect the interest which the whole Catholic world possesses in the entire independence of the Pope." There is surely no such universal interest in the absolute independence of Superintendents Carman and Williams: (We believe these gentlemen do not claim the title of Bishop, which is given to them by the Globe.) It is, there-

fore, scarcely correct to put their case and that of the Sovereign Pontiff on one level. There is some difference, surely, between Toronto, the Methodist capital of Ontario, and—save the mark—Japan, and Rome, the ecclesiastical capital of the world. It is therefore, difficult to conceive that the following could have been seriously penned by the Globe's editor: "Why it should be thought necessary that the Pope, in order to become a great spiritual potentate, should become once more a petty Italian ruler, is what we have never been able to understand. It would not help Bishops Carman and Williams one bit in their work as superintendents of the Methodist Church to have each a town to himself, which he could manage or mismanage at his sovereign pleasure. We rather think such a supposed privilege would be a distinct and positive hindrance. Why then should it be different with Leo XIII., who, as far as the outside world either knows or cares, has exclusively a spiritual function, just such as is that of Methodist Bishops or Presbyterian Moderators?"

It is not a question of the largeness of the State of which the Pope shall be sovereign, but the question is, shall the Pope, who, as Supreme Head of the Universal Church, must direct the consciences of kings and princes everywhere, as well as of their subjects, be free to do so? Or shall he be subject to the caprices and interference of a monarch and a Government who are just as likely to be hostile to the general interests of the Church as to be favorable? Indeed at the present time the hostility of the Government to the Church and its Head is a fact too notorious to need demonstration. It is requisite that the Head of the Universal Church should be perfectly free from the control of even a Prince favorably disposed towards him, in order that his decrees, whether disciplinary, moral, or dogmatic, may not even be suspected of being influenced by the political exigencies of the state in which he may reside. The welfare of the whole Church depends upon the freedom of its Supreme Head from the interference of any Government. Where would have been that freedom, if the Pope had been the subject of Henry the Eighth when that monarch wished his divorce from Queen Catherine? Where would the Pope's freedom have been in bringing Henry the Second to repentance when he murdered St. Thomas a Becket? Where would it have been if he had been a subject of France when Napoleon wished to establish a French Church as completely under his control as the Church of England is under control of the British Parliament, or the Russian Church under control of the Czar? Where would Napoleon demand a divorce from the injured Josephine? It is needless to say that his liberty would be as illusory as that of the Serbian Bishops who only a few months ago were obliged to acknowledge King Milan's right to tamper with and dispense himself from the observance of the laws of God. He is king, forthwith, and therefore not bound by any legal restriction imposed by God or man!

It is to be hoped that, placed in such circumstances, the Head of the Catholic Church would show more independence than did the ecclesiastical Serbian prelates. History tells us that most powerful influences have been in vain brought to bear in the past to obtain from the Popes an assent to the iniquities of kings; but make him the subject of any mundane Sovereign, and his equitable decisions would be the signal for the most violent outrages upon his person.

Here we may remark that it is not necessary for us to dwell upon the Globe's Mark Twain style of belittling the Pope's authority by saying how little "the outside world" knows or cares about the Pope's spiritual functions. There are not two worlds on this domain of Christendom. The inside world is the Catholic Church itself. The "outside world" of which the Globe speaks is but an agglomeration of limited localities. But the Pope's Jubilee, which has only lately terminated, shows that even that "outside world" has been forced to acknowledge its respectful regard for such an authority as that of the Pope. That authority has received respectful consideration, not only from the Protestant rulers, William of Germany, Victoria of England, President Cleveland of the United States, Oscar of Sweden, and the rest, but also from the Czar of Russia, the Mikado of Japan, the Sultan of Turkey, the Shah of Persia, and others whom we need not enumerate. Could we conceive of such testimonials of respect offered to "Bishops Carman and Williams," or to the Moderator of Presbyterianism, either in Canada or elsewhere?

But we are told that as a matter of fact the Pope is really free to-day. The Globe tells us: "Was the Pope ever more independent, in the true sense of that term, than he is now? The people and Government of Italy respect his independence to the fullest possible extent. They have no wish to interfere with it, and if they had they would be of all fools the greatest if they ever made the attempt. The spiritual head of two hundred millions of people could not be really coerced or combined with impunity. The first attempt in this direction would raise such a general ferment and call forth such a general protest as would make the Italian Government feel what a mistake it had made."

actually been made, and it has called forth a general protest from the bishops of every country. We do feel confident that the Italian Government will be made to feel the force of this universal protest, and that the result will yet be the Pope's restoration to temporal independence.

But our esteemed contemporary is of opinion that the Pope's liberty has not been assailed at all. If the professions of the Italian law of guarantees were true, the Globe's statement would be correct enough. But they are not true. The first three articles of the Law declare the position of the Pope to be as inviolable as that of the king. The second article declares that any attack directed against the person of the Sovereign Pontiff shall be "punishable with the same penalties as those established in the case of an attack directed against the person of the king." Yet in practice, not only are the infidel newspapers allowed to vilify the Pope and insult him most grossly, but whenever the candle of the city think proper to assemble about the Vatican, and to cry out "Death to the Pope," "Burn the Vatican," they are allowed to do so without interference from the police. The only occasion since 1870 when a Papal procession passed through the streets of Rome, was when the remains of Pope Pius IX. were removed from St. Peter's to be laid at rest in San Lorezo. This was on July 13th, 1881. The Government refused the royal honors so plentifully promised in the Law of Guarantees; but this even might be overlooked if they had granted ordinary protection against the rabble; and this the Government promised. At the same time, to this extent the Government interfered with this solemn rite, which was peculiarly a rite of the Church, that it forbade the clergy of the city to take a place in the procession. About 100,000 devout Catholics spontaneously assembled to show honor to the deceased Pontiff, and were it not for their presence, the two or three hundred Garibaldian ruffians who assembled also would have been quite free to have carried out their design which they openly proclaimed, to throw the Pope's corpse into the river Tiber. Without any interruption from the police, these ruffians followed the procession, crying out "Death to the Pope: Long live the King: Long live Garibaldi." Such is the liberty which the Holy Father enjoys in his own city—the city which is lawfully the Church's patrimony.

We might mention many other facts which show the amount of liberty granted to the Pope in his rule over the Church. We will only call attention to one more of these facts at present. Rome, the centre of Catholic unity, has always been the centre of Catholic learning, and surely if the Pope be free to exercise his sacred functions, he should be left in undisputed possession of the means to keep up the Roman institutions of ecclesiastical learning, and he should be undisturbed in the control of the magnificent libraries which are necessary for the education of theologians of the first rank. These libraries have been seized and in many cases scattered and sold by the Italian Government, and the educational institutions have been closed and confiscated in many cases. The Church has been crippled in every way, the clergy have been banished, and the seminaries broken up, so that there are not clergy enough now to meet the necessities of the people.

In fact, so far is our contemporary from having proved that the Pope has no need of temporal independence, that he has rather furnished arguments why the temporal authority should be restored. It demands that the "spiritual head of two hundred millions of people be not coerced or combined" (two hundred and fifty millions would be nearer the mark) then since without temporal authority, the Holy Father is both coerced and combined, the only remedy which can correct the evil ought to be applied, that is, the restoration of the temporal power.

It is very true, as the Globe states, that for hundreds of years the Church had no temporal power or earthly patrimony; but after the seat of imperial authority was transferred from Rome to Constantinople, the necessity of a supreme authority in Rome placed the Roman Pontiff on the throne of the city, and thus Providence provided the Church with that independence which, when she became actually spread throughout all nations, was necessary for her welfare. The seizure of Rome was a robbery, so much the more outrageous as it was at the same time a sacrilege. It was not even accomplished by the wish of the Roman people. The revolutionists who sympathized with the robber king were but a small fraction of the population. The Holy Father, then, properly insists upon the restoration of his rights, which are founded upon every principle of justice; and indeed the prosperity of Italy itself requires that the independent position of the Pope should be re-established and recognized.

Socialists are so busy propagating their doctrines among the workmen of Rome that the Government are seriously alarmed. This is but the result which might be expected from the persecution to which the Church is subjected. The State has not the authority to teach doctrine, and it cannot expect to have that influence which will recommend its doctrine to the people. To leave the Church her full liberty in her own sphere would be the proper way to ensure the promulgation of the correct doctrine concerning the rights of property, and the duties of citizens in regard to the State and toward each other.

CHINQUI IN ORILLIA.

We learn from a letter sent us by an esteemed correspondent that poor old Chiniqui lectured last Thursday in Orillia. The town's dead walls were for weeks previous placarded with posters announcing two lectures by "his antiquated apostate." Our esteemed correspondent says: "In the evening about 400 Orangemen, Sons of England and disciples of Calvin, listened to his thread-bare tale of how he and some other cranks left the true Church. Of the door money he pocketed \$60, and by early train next morning cleared out: postponing his second lecture sine die. Altogether he met with a cold reception, the more sensible people regretting that he had been invited, since his lecturing could produce no other possible result than to sow the seeds of hatred and bitterness in our midst. Being over seventy years of age and nearing his end, before he has another opportunity of visiting us he may be called away to a region where there is no snow." This latter remark is very uncharitable on the part of our correspondent. We should never despair even of the worst cases of sin or of moral or mental obliquity. God's mercy is wonderfully far-reaching and may vouchsafe the grace of conversion and repentance to the most hardened wretches. The great difficulty apprehended, no doubt, by our correspondent lies in the fact of Chiniqui's apostasy. St. Paul declares, Heb. vi. 6, that of such rebels against truth and divine grace as Gavazzel, Chiniqui and the rest, "it is impossible for them to be renewed again to penance." While there is life there is hope, however, and God's mercy is infinite. The true motto for every Christian should be *nil desperandum*.

On the occasion of the lecture above mentioned a very timely letter was sent to the Orillia Times, and we transfer it to our columns, as forming an interesting chapter in the history of the disturbance and scandals created some thirty years ago by the apostasy of the far-famed Chiniqui. The letter when in holy orders championed the cause of temperance, but, unfortunately, like most other ardent promoters of that cardinal virtue, he went too far in his denunciations of those who did not agree with him. And, like other temperance fanatics, he made all virtue consist in abstaining from the use of alcoholic stimulants. Had he practised other social virtues, no less necessary and even yet more honorable, he would not have fallen under the censure of his ecclesiastical superiors and become a rebel and a renegade from the Church that educated and nurtured him. The letter in the Orillia Times refers to his zeal for Catholic truth while in the ministry; and shows how logically he could argue in favor of the claims of Mother Church, from which he afterwards apostatized, and upon which, for the last twenty years, he has been heaping the vilest and most blasphemous outrages in pulpit and on platform.

A NEW CRUSADE.

One of the most insensate bigots of this fair Province of Ontario is the Inspector of the public schools of Toronto, Mr. J. L. Hughes. He allows no opportunity to pass to throw out insult and contumely upon Catholics, and for this purpose makes use of the vilest means, and associates with the most degraded characters who put in an appearance in Toronto from time to time for the purpose of bespattering Catholics and Catholicity with the filth of calumny. He it was who took the obscene Fulton under his special patronage, and who, by letters to the press, as well as by his presiding at Fulton's lectures, endeavored to induce the Protestant people of Toronto to bring their wives and daughters to the hall wherein Fulton retailed his indecent lies, borrowed, for the most part, from the scandalous writings of Maria Monk and Edith O'Gorman.

We have too much regard for the respectable Protestants of Ontario to resort upon even Mr. Hughes, by recalling to mind the special cases of delinquencies which have occurred among the Protestant clergy, even within the last few months, and which would completely offset the delectable stories which were related on a Toronto platform last April while Mr. Hughes occupied the chair, even if these stories were true. The immoralities of the Catholic priesthood and the Catholic nuns were the theme of Fulton's discourse at that occasion. They were, however, immoralities of days long past. We might say to the lecturer and the chairman who introduced him to the Protestant public, something like what Mark Twain told the Italian guide who, wishing to show him all the curiosities possible, pointed out the tomb of "Christopher Colombo, the great discoverer of America." Mark demanded to know, "Is he dead?" And on hearing that he had been dead for nearly four hundred years he told the guide he had no wish to have the corpses of ancient days brought up before him: "but if you have any nice fresh corpses, trot them out." He was quite willing to take a look at them and to pay his conductor in proportion to their freshness. We would recommend

Mr. Hughes to get in a supply of fresh corpses for exhibition before again appealing before the public as a panderer to the depraved appetite which some people have for carnion.

We suppose, however, that Mr. Hughes imagines that he has found a real grievance against the Catholics of Ontario and Quebec now, for in the Mail of the 7th inst. there appears a letter under the title, "Canada's Greatest Enemy: Aggressions of the Roman Catholic Hierarchy," which for falsehood and malignity is not surpassed by any of the utterances of Fulton the obscene, though we must acknowledge that on the present occasion Mr. Hughes does not make use of the obscenity of which he is a quondam patron. The same letter appeared in the Globe of the same date, though under less sensational headings.

Mr. Hughes begins by informing the public that the crusade which he is now engaged in preaching through the Dominion of Canada was begun by him over a year ago, so we may judge that his appearance in company with Justin D. Fulton was simply one of the sallies of the campaign. A year ago Mr. Hughes, in company with Rev. Dr. McVicar, President of the Presbyterian College of Montreal, called on Sir William Dawson, and these three worthies discussed together "the unjust aggressiveness of the Roman Catholic hierarchy in regard to educational affairs both in Quebec and Ontario." Mr. Hughes tells the result of these deliberations: "We agreed as to the urgent need of union among Protestants for the protection of their liberties and the preservation of their rights."

The proposition made by Mr. Hughes was that a meeting of leading Protestant ministers and laymen should be called for the purpose of forming an organization to effect the desired union, and to meet the aggressions of Romanism; but on Mr. Dawson's suggestion it was decided that the "Evangelical Alliance" already existing is exactly the organization wanted. Sir William Dawson said: "Your object is perfectly right, but I would suggest a different method of calling the meeting. Why multiply organizations when an organization already exists for this purpose? The Evangelical Alliance is the proper body to move in this matter, and I strongly advise you to await their action." Sir William explained that it was the intention of the Montreal Alliance to extend their operations throughout the Dominion, and to establish a Dominion Alliance. Mr. Hughes says the object of the Alliance is "the very object I had in view. I was delighted. I heartily agreed with the proposal plan, and so did those who had been my co-workers in Toronto."

From all this we learn what the object is which the Evangelical Alliance have in view: to combat the "aggressions of Romanism." This is certainly a pretty euphemism for the objects which the Evangelical Alliance has never pretended to conceal, as the purpose of its existence. There are no aggressions of Romanism, either in Ontario or Quebec, and the only object for which the Alliance exists, and for which Principal McVicar, Sir William Dawson, and J. L. Hughes are working is to destroy Catholic education.

We are not alarmists. We have no fears that these doughty heroes will accomplish their purpose. The Catholics of Canada are not in this Dominion by virtue of any tolerance extended to them by the trio who acknowledge that they assembled in Montreal to decide upon the fate of the Catholic Church in this Dominion. These bigots may as well know at once that we do not beg their favor, nor will we endure their tolerance. The Catholics of Canada are an integral part of the Dominion, and on our rights we stand as citizens, equal in every respect to our Protestant fellow-citizens. The trio of whom we have already spoken threaten us with war—no less—unless we accept their dictatorship. The Rev. James Fleck, quoted with approbation by Mr. Hughes, said at a meeting of the Evangelical Alliance, the other day: "An attempt is being made to roll back the tide of history—to reverse the verdict of the Plains of Abraham—and it behooves them as those whose forefathers had won this splendid inheritance. . . as Britons to rally round the old flag, and stand shoulder to shoulder for their rights."

Catholics need only regard with contempt this belligerent talk. We have had occasion in the past to contend with equally determined and far more influential foes than those who are engaged in inaugurating the new crusade. Orangemen was, in its day, a powerful political and religious, or rather irreligious, factor in the politics of Canada. Its war cry was Protestant Ascendancy, but it has ceased to exercise any important influence in the country. The very fact that Sir William Dawson and Mr. Hughes, with the fiery Professor McVicar, deem it necessary to use the Evangelical Alliance as their instrument for the suppression of Romanism, is evidence enough that Orangemen is virtually defunct. The Evangelical Alliance has no better prospect, before it than its more vigorous prototype, should it adopt the same ascendancy policy.

But it appears that Mr. Hughes has been already snubbed by the Alliance. Hence in his letter he bitterly complains of the neglect of vigorous measures on

the part of this society. Hon. Senator John Macdonald appointed Dominion President at Montreal meeting, and Mr. Hughes as "delighted" at the prospect that out as he was—by his conversation with Sir William Dawson. It was the mind that the whole country was organized to check—what? The "There are a few Jesuits in Canada, perhaps seventy all told, and the Evangelical Alliance are to be toward their suppression! It was the old story of the mountain. But this was only the Montreal programme. Toronto, the centre of Protestantism, was yet to come, and in Toronto a meeting of the Alliance was held on 28th of Mr. Hughes informs us that at this "every speaker made Romanism chief theme." The Rev. John Rev. Mr. Milligan, Rev. A. C. Rev. Jas. Fleck, and others, clearly enough that "our first Christians is to check the pro-Jesuitism in Canada by securing Protestants." One speaker said "Romanism is placing its heavy schools of the country." All that had been given to the feelings of these gentlemen, Mr. says that "no attempt was made a membership or organize on a new basis." On the contrary a large committee of management was appointed, none of whom, except the chairman, were even a member of the Alliance, and the chairman himself declared the speakers at the meeting had gone outside the objects of the Alliance by their manifestation of a "to introduce the anti-Papal spirit to the meeting."

Altogether, Mr. Hughes thinks the Evangelical Alliance does not promise to be a very energetic with himself for the suppression of Romanism. He wishes now new vigor into the association. We congratulate the members of the Alliance on their having the plans, and under the dictation of James L. Hughes. The world common country is at present view by all classes of citizens, to be attained only by mutual Catholics have no design to education of Protestants either in Quebec, and it is false to have made any aggressive move in this direction. But we do not either, to allow a proselytizing indoctrinate our children with tantism in Protestantized schools. The Evangelical Alliance has, as individual members are made manifest their intention to reduce Protestant teachings as a public school programme, the same time to starve the schools out of existence must be made to understand not going to let the control of pass to them, and that even schools are not to be Protestant as one penny of Catholic to their maintenance.

The Toronto public schools are Protestant, as the Toronto Catholics own Catholic schools. It is most unseemly that their servant, Mr. Hughes, should make such wanton attacks upon as he is in the habit of doing either in Toronto or elsewhere. Dominion have never made a movement as this against a tant fellow-citizen. The aggression is, therefore, more for bigots of the J. L. Hughes which they endeavor to hide their insane hatred of Catholic Protestants of Toronto may correct to employ a public school to waste the time for which he is going to around the cord in 1886, on a tour, partly and partly political, but they by such means convince of their schools are quite unnecessary, that, therefore, there is no policy to have schools of their will be free from the influence of men as Mr. Hughes.

MORE INTOLERANCE.

From the facts which we almost every week it would wave of Protestant intolerance and is working its hateful entire Dominion. Some "Thanksgiving Day, it was later, in Toronto, who acribe of Ireland to the influence. He was merciful enough to other half to the account. Then the No-Popery cry election to the civic chair of city. A few days later on from the chaplain of the Grand gratulating a few "wild Ireland wild tattooed Indians, on Ireland from Pope and Pope and wooden shoes." This reminded of our physical ferocity by an application Brockville authorities, to for a Chief of Police, and plain terms that the applica-



supply of... fore again... paneder... some peo... Hughes... giev... tero and... of the... under the... Aggres... terarchy... nity is no... erances of... we must... at occasion... se of the... quodam... red in the... under les... ming the... he is now... he Domin... m over a... that his... Justin D... of the... Hughes, in... Hughes, Pres... of Mon... of Mon... and togeth... the Roman... ducational... rior." Mr... delibera... gent need... the pro... preserva... Hughes... Protestant... called for... ization to... meet the... on Mr... ded that... xist... wanted... ur object... ggest a dif... meeting... when an... this pur... is the... and I... raction."... is the in... ce to ex... about the... Dominion... object of... I had in... I agreed... did those... Toronto."... the object... ve in... sessions of... a pretty... which the... pretended... existence... Romanism... ed the only... exists, and... r William... working is... we no fears... accomplish... of Canada... ue of any... of the trio... embled in... sions of the... n. These... ce that we... endure... of Canada... nion, and... ens, equal... at follow... we have... h war—no... torship... ted with... at a meet... other day... ll back the... verdict of... had won... had won... Britons... and stand... ghts."... with con... have had... erd with... more in... engaged... Orange... political... factor... ar cry was... has ceased... nce in the... r William... the fiery... cessary to... their in... manism, ... angelism... ical All... e it then... ould it... y... has been... Hence... plains of... urses on

the part of this society. The Hon. Senator John Macdonald was appointed Dominion President at the Montreal meeting, and Mr. Hughes was as "delighted" at the prospect there held out as he was by his conversation with Sir William Dawson. It was there determined that the whole country should be organized to check—what? The "Jesuits." There are a few Jesuits in Canada—perhaps seventy all told, and the efforts of the Evangelical Alliance are to be directed toward their suppression! It was, surely, the old story of the mountain in labor. But this was only the Montreal programme. Toronto, the centre of Dominion Protestantism, was yet to be heard from, and in Toronto a meeting of the Alliance was held on 28th of January. Mr. Hughes informs us that at this meeting "every speaker made Romanism his chief theme." The Rev. John Burton, Rev. Mr. Milligan, Rev. A. Campbell, Rev. Jas. Fleck, and others, showed clearly enough that "our first duty as Christians is to check the progress of Jesuitism in Canada by securing a union of Protestants." One speaker said that "Romanism is placing its heavy grip upon the schools of the country." But when all vent had been given to the pent up feelings of these gentlemen, Mr. Hughes says that "no attempt was made to secure a membership or organize on any business basis." On the contrary, though a large committee of management was appointed, none of the committee, except the chairman, was even a member of the association; and the chairman himself declared that the speakers at the meeting had altogether gone outside the objects of the association by their manifestation of a "disposition to introduce the anti-Papal question at the meeting."

Altogether, Mr. Hughes thinks that the Evangelical Alliance does not give fair promise to be a very energetic conspirator with himself for the suppression of Romanism. He wishes now to infuse new vigor into the association.

We congratulate the members of the Alliance on their not having fallen into the plans, and under the dictatorship of Mr. James L. Hughes. The welfare of our common country is at present kept in view by all classes of citizens, and this is to be attained only by mutual toleration. Catholics have no design to control the education of Protestants either in Ontario or Quebec, and it is false to say that we have made any aggressive movement in this direction. But we do not intend, either, to allow a proselytizing crew to indoctrinate our children with Protestantism in Protestantized schools. The Evangelical Alliance has, as far as at least as individual members are concerned, made manifest their intention to introduce Protestant teachings as part of the public school programme, and at the same time to starve the Catholic schools out of existence. They must be made to understand that we are not going to let the control of our schools pass to them, and that even the public schools are not to be Protestantized as long as one penny of Catholic taxes goes to their maintenance.

The Toronto public schools are, of course, Protestant, as the Toronto Catholics have their own Catholic schools. But it still is most unseemly that their employes and servants, Mr. Hughes, should be paid to make such wanton attacks upon Catholics as he is in the habit of doing. Catholics, either in Toronto or elsewhere in the Dominion have never made so aggressive a movement as this against their Protestant fellow-citizens. The cry of Romish aggression is, therefore, merely a blind for bigots of the J. L. Hughes stamp, by which they endeavor to hide from view their insane hatred of Catholicity. The Protestants of Toronto may think it quite correct to employ a public school inspector to waste the time for which they are paying him to go around the country, as he did in 1886, on a tour, partly anti-Catholic, and partly political, but they will scarcely by such means convince Catholics that their schools are quite unsectarian, and that, therefore, there is no need for Catholic to have schools of their own which will be free from the influence of such men as Mr. Hughes.

**MORE INTOLERANCE.**

From the facts which we have to record almost every week it would appear that a wave of Protestant intolerance has set in and is working its hateful way across the entire Dominion. Some time ago, on Thanksgiving Day, it was Rev. Dr. Hunter, in Toronto, who ascribed half the ills of Ireland to the influence of Romanism. He was merciful enough to jot down the other half to the account of landlordism. Then the No-Popery cry was raised at an election to the civic chair in our own fair city. A few days later on we had a lecture from the chaplain of the Grand Lodge, congratulating a few "wild Irishmen and a few wild tattooed Indians, on having rescued Ireland from Pope and Popery, brass money and wooden shoes." This week we are reminded of our physical and mental inferiority by an application from the Brockville authorities, to Ottawa, asking for a Chief of Police, and stating in very plain terms that the applicant for such a

position in Brockville "must be a Protestant." It very often happens that in conversation with Protestant gentlemen this question of bigotry crops up, and we are invariably informed that the Protestant community is becoming more and more enlightened every day and that all the old-time bigotry of former years has long since disappeared. We are only too willing to admit that, certainly in this regard, there is a change for the better, a vast improvement on the ignorance and intolerable bigotry of twenty-five or thirty years ago. But, from the instances above quoted, it must strike intelligent people, who read and observe the signs of the times, that more changes for the better and still further improvement are much to be desired, and shall be heartily welcome when they come.

It is scarcely possible to conceive of an old town like Brockville, that ought to have more sense and less bigotry, setting up the "No Irish-need apply" notice, as though it were a new place just started, with a few puritanical settlers who had never heard the song with that name and title. In order to show how meaningless is the cry of "protecting the minority in Ireland," Hon. Charles Dawson, M. P. and ex-Lord Mayor of Dublin, delivered, last year, a lecture in Dublin and other cities, in which he proved from blue books and schedules, that in the Catholic cities of Cork, Limerick and Dublin there are more clerks and salaried officials of Protestant than of Catholic belief. He showed, too, and proved to a demonstration that in those cities, with overwhelming Catholic majorities, religion was never taken into account when appointments to office were made. It is strange, indeed, that in enlightened Canada, in the nineteenth century, with an open bible in every man's shanty, the same decency and liberality cannot be understood and practiced.

Our reason for stirring in the matter this week is an item which appeared in the Ottawa Free Press of last Wednesday, and which we copy for the information of our readers. It reads as follows:

"WANTING A CHIEF.—Ex-Mayor Frank McDougal last week received a letter from the authorities at Brockville, stating that they wanted a police officer to succeed Chief Mitchell, who has recently resigned the control of the force and would prefer one from the Ottawa force. This letter he handed to Chief McVittie, and yesterday four applications were forwarded. The applicant must be a Protestant."

In Great Britain and Ireland the above item would scarcely be understood. Bigotry, no doubt, exists to a large extent in the remote corners of England and Scotland where railroads have not penetrated, and in some other places, too, where dense ignorance of Catholic teachings exists. But nowhere is bigotry so intense or so devilish as to exclude good men from the ranks of the constabulary. The finest body of men in Great Britain compose the Dublin police force, which is almost exclusively Catholic. The majority of the police force in London the Great Irish and Catholic. There is no more stalwart, more noble or more dashing body of men in Europe than the green coated legion of 12,000 constables, who, to day, because of the oath they took, are at Balfour's wicked will in Ireland. But it must be presumed that the people of Brockville in Canada know more about it and have more experience in the selection of peace preservers than the people of England or any other country on God's earth.

**WHITHER ARE WE DRIFTING?**

**EMINENT TORONTONIANS AT LOGGERSHEADS OUT WEST.**

Victoria Correspondence Vancouver Courier.

Towards the close of last week Victoria—or at least that portion of Victoria that goes to church—has enjoyed the delightful sensation of a full fledged church scandal, smothered, or very nearly so, by the local papers, "out of consideration," etc. On Tuesday evening the energetic ladies of the Pandora street Methodist church filled the school room to overflowing by announcing a debate, with three well-known ladies of the church on either side, upon the question, "Was St. Paul a married man?" The subject was unique and the audience expected the argument to be ditto and were in no way disappointed. Cold Biblical facts, pro and con, were interspersed with humorous anecdotes and witticisms, useful in the debate, but considered by some to be decidedly irreverent and casting a slur upon the sanctity surrounding the character of the greatest apostle of the Christian era. The debate was reported in extenso by the city papers, and proved abundant food for conversation for the remainder of the week. Sunday following the discussion of St. Paul's domestic relations was the occasion of the anniversary of the Sunday school, and Rev. P. McF. Macleod, pastor of St. Andrew's Presbyterian church, had promised to occupy the pulpit. The debate, however, had met with his strongest disapproval, and two days before he was to have preached he despatched the Rev. Mr. Starr, the shepherd of the Methodist flock, "an awful letter," censuring pastor and people for allowing the discussion and making, he averred, the church the scene of a debate, some of the arguments adduced in which would have disgraced a brothel. The letter was a lengthy one and was couched in language—to borrow a chestnutty expression—that "gave forth no uncertain sound." It must have caused the ears of the reverend recipient to tingle a little, no matter how secure he felt in the New Jersey side of New York harbour four months, but was not used against British ships. Witness said John O'Connor, an agent employed for carrying arms

to Ireland, attended the convention as a representative of the Supreme Council of the Irish Republican Brotherhood.

Sir Charles Russell maintained that such evidence should not be received as any statement by Mr. O'Connor had no bearing on Mr. Parnell's case. Justice Hannen decided that a prima facie case was made out by O'Connor as a medium of communication between the organizations in America and Ireland, and that testimony bearing on this point was admissible.

Witness said that on March 30, 1888, he read a circular of instructions intended for the exclusive use of the senior guardians. In this circular every branch of the organization was commanded to endeavour to perfect itself in some particular branch of warfare. The open convention of the League met in Philadelphia April 26 1888. Egan, Mooney, and Bolan summoned the convention. Witness attended as the Clan na Gael delegate of the Braidwood (Ill) Camp. He also represented the League. Egan did not attend the secret meetings, but he requested the witnesses to inform him of the details of the discussions, and declared the programme was satisfactory to all Nationalists.

Mr. Davitt asked if anyone he knew was present.

Witness—Yes; every gentleman you know in Chicago was present at one time or another.

Witness stated that "programme" meant the united programme of the future.

The witness said he saw Egan constantly during the convention. After the convention the Land League became the National League.

Prominent Irishmen and Irish Americans in New York indignantly scout Besch's (alias Lecaron's) story. They speak of his alleged evidence as a tissue of fabrications, and denounce the man as a spy and informer on his own confession. Dr. William B. Wallace, ex-President of the New York City National League, and one of the most trusted men in the organization, said yesterday:—"I don't believe the sensible portion of the English people will condemn Parnell on the evidence of a self-confessed scoundrel like Lecaron. I don't care what the judges do for the people of England will come out all right in time."

The following contradiction to Besch's story is also telegraphed from Milwaukee.—Milwaukee, Feb. 8.—A despatch from London yesterday contained a statement by Besch, the witness against Parnell, that on March 8, 1888, he had seen Egan and Sullivan in Milwaukee and conversed with them about the revolutionary plans of the Irish National League. Joseph G. Donnelly, the registrar of probate in the city on the day mentioned, was a member of the committee which had charge of the meeting at the Academy addressed by Sullivan and Egan, and which met them at the depot and entertained them during the evening. He says the statement is absolutely false. Mr. Donnelly said, "Sullivan and Egan arrived here at eight o'clock and were conducted to the depot directly to the Academy. The committee was composed of well known citizens. I sat on the platform all the evening conversing with both guests, but there was no Besch among us. From the academy we all proceeded to the Plankinton house, where we remained until 3:30 o'clock in the morning. We accompanied Egan and Sullivan to the depot and saw them depart for Chicago. No man named Besch was made to anything of a revolutionary character. Many respected Irish citizens will testify to the same. Besch's story is a lie."

There can be no doubt that Besch's story is entirely false. Mr. Sexton, Lord Mayor of Dublin telegraphs:—"I have no memory of ever meeting Lecaron. His story connecting me with Brennan's departure, is an absolute falsehood."

**IRELAND'S STRUGGLE.**

**LATEST NEWS FROM THE GREEN ISLE.**

Mr. Labouchere suggests a way by which the United States might intervene on behalf of Ireland. He says the United States should follow our example and decline to confirm the appointment of any Minister to the country so long as the Irish representatives are treated as felons. The Americans may rest satisfied that every Liberal in this country would approve their action. Lord Salisbury and the classes have always shown themselves to be bitter enemies of America.

The following is an extract from Mr. John Morley's able speech at Sheffield on the political situation. Mr. Morley has complete confidence in the early success of Mr. Gladstone's policy of Home Rule for Ireland.

"In November last the Chancellor of the Exchequer went into Scotland. He swept through it with waving plumes, with brandished sword and loud martial shouts, like Napoleon Bonaparte crossing the Alps at Sanger's Circus. In December the Prime Minister himself went to Scotland and tried a little version of the Midlothian campaign. He told them with jubilation that Scotland had at last accepted the Primrose League. There were luncheons, there were profuse decorations, the tables grouted under caskets and addresses, and the Prime Minister himself, with all the authority of his character and his position, said this:—"It is to you, Scotchmen, above all others, that we appeal. If Scotland would once come to a sense of the issue of this struggle, if Scotland would only give a decisive and distinct vote against the Home Rule party, would you consent to the Home Rule party would you consent? (Laughter.) Gentlemen, the Govan election is the answer to that pathetic appeal. Govan following Bridge-ton—(cheers)—said once for all to the Prime Minister that Scotland rejects his programme, and does not care for it; that she rejects his pathetic appeal; that she will not give a distinct and decisive vote against Home Rule—(Loud Cheers)—that Scotland, sold at the next election, is the Liberal party—(hear, hear)—and to prove herself true to the Liberal chief." (Loud cheers)

United Ireland expresses the heartfelt thanks of the National party for the strong sympathy shown by prominent Canadians for the Irish Home Rule move-

ment. It says: "We can reckon among our friends such statesmen as Hon. Mr. Mercer, Premier of Quebec, Hon. Edward Blake, Hon. Wilfrid Laurier, Hon. Jas. McShane, Judges Doherty and Barry, and scores of men eminent in professional and mercantile circles in Canada." During the past year Canada sent over \$5,000 to aid Ireland in her struggle.

The National League Branch at Mitchelltown is peculiarly a roll of honor. Among its members there are one English nobleman, viz. Lord Wolverton, 6 English members of Parliament, 113 English Liberals, the Mayors and High Sheriffs of Colmel, Waterford, and Wexford, and a host of prominent gentlemen of England and Ireland. The martyr, John Maudewill, was also a member of this branch, and it is named after him.

The testimonial to John Maroney, who was so shamefully treated in prison for his loyalty to Ireland, is proving to be a grand success. The Honorary Treasurers are Thos. Sexton, M. P., Lord Mayor of Dublin, Wm. O'Brien, M. P., and Alfred Webb. The headquarters of the fund are at the Mansion House, Dublin. Five hundred pounds were subscribed at one meeting in Limerick towards the fund.

Shortly after Mr. Balfour called the Irish National League "a thing of the past." Mr. Goschen called it, in Parliament, "the omnipotent and omnipotent league." The London Times is now endeavoring to convince the public that it has ceased to exist, practically; nevertheless it continues to hold branch meetings all over the country, and everywhere mass meetings are being held under its auspices at which the public assemble in thousands and tens of thousands. Not a bad showing for a suppressed association.

Mr. Finucane, M. P., has been placed in the infirmary of Limerick jail, as he is suffering from bronchitis.

At a recent meeting of the Liberals at Ayer Lord Ribon reminded the meeting that it seemed to be forgotten that Lord Beaconsfield, in 1877, had, at the suggestion of Mr. Parnell, incorporated into an Act of Parliament clauses providing that there should be a distinction between political offenders and ordinary criminals. That law was still in existence and should be acted upon. Dealing with Lord Salisbury's recent remarks at Edinburgh, Lord Ribon said he should be inclined to believe from Lord Salisbury's utterances that the Prime Minister intended to grant Home Rule himself.

The result of the struggle on the Canadian side for the past three years has; Forty families evicted, 135 men sent to prison, one man dead in prison, one dead after eviction, and ninety families under threat of eviction.

Mr. Balfour has given orders that Mr. O'Brien be placed in a comfortable cell and that his clothing be given back to him. The special despatch of the Mail per the New York Herald Bureau gives the following interesting details concerning the Government's backdown in its treatment of Mr. O'Brien:

London, Feb. 10

We have passed through a week of some strange and unlooked-for events. To begin with, Mr. Balfour undoubtedly capitulated to Mr. O'Brien. Put what gloss one may upon the occurrence, there is no misunderstanding its real character. Surrender was made at a time when a great outcry was raised throughout a large section of the country respecting Mr. O'Brien's treatment, so that it must inevitably appear that the Government gave way in alarm; that they dreaded public opinion, which they felt was condemning their proceedings. These inferences must be drawn without injuring the Ministry. Mr. Balfour is credited with infinite courage, because he will not back down, but here he is backing down in a most signal manner; for to vow before all the world that the man shall wear prison clothes, and strip him nearly naked and knock him senseless on the floor, and then put him on his feet again, restore his own clothes, and conduct him into a nicely warmed chamber, without even a doctor's certificate to give a plausible excuse for the change of treatment, is backing down. All this tells its own tale. Deprive Mr. Balfour of his reputation for heroism and firmness and I really do not know what would be left of him. It is quite obvious, however, that if he had not given way in this case, and if Mr. O'Brien had fallen seriously ill, the existence of the Ministry itself would have been imperilled; for although Mr. O'Brien and his clothes are only regarded as subjects for derision in London, the people of England generally take a much more serious view of the matter, and do not approve of a man being treated like a murderer for making an indiscreet speech. That is one of the worst of all under the ordinary law of the land—when these Conservatives we shall no doubt hear in the course of time. As for the Liberal-Unionists, they are much more Tory than the Tories themselves, and therefore they will doubtless go in for clothes stripping, halving, and police regulations, pure and simple.

Cardinal Gibbons is not in favor of Coercion as a means of preventing the spread of infidelity. At the dedication of St. Paul's new Catholic Church in Baltimore he said in his sermon: "We were informed recently by the daily papers that a certain anti-Christian Sunday school was organized in this city for the purpose of advocating an infidel doctrine. Several ministers appealed to the municipal authorities to suppress the school. For my part I would be sorry to see the arm of the civil law raised toward the suppression of this school. Coercion is not conversion. Our Divine Father never has recourse to the arm of law, or to the sword in teaching His doctrine. The only weapons we ought to use are the weapons of argument and persuasion in dealing with this school. The only sword I would use against the enemy of Christ is the sword of the spirit."

AS OTHERS SEE US.

Complimentary letters reach us by every mail from the most prominent amongst the clergy and laity of the Dominion. We will not, we think, be claiming too much when we assert that the CATHOLIC RECORD is the most reliable exponent of Catholic thought in Canada. We assure our many friends that it will ever be true to its name, nor will any influence whatever be permitted to render it feign else but an honest and fearless defender of the faith. The following are a few of the letters we have recently received:

Thornhill, Jan. 7th, 1889

My Dear Mr. Coffey,—Enclosed please find \$2 my subscription for 1889. I am happy to find that the RECORD is holding its own. As a Catholic newspaper, it has a good standing, and has a fast hold on the community. I hear it well spoken of everywhere.

REV. J. J. EGAN, P. P.

Battleford, Jan. 9th, 1889

SIR,—I herewith enclose my subscription to the CATHOLIC RECORD for 1889. I take this opportunity to wish you a happy new year and success in the publication of your good and interesting paper, the CATHOLIC RECORD.

FATHER DIGNESSE O. M. I.

West Pubnico, Jan. 21st, 1889

Enclosed please find \$4 in payment of your excellent paper, and please to continue to send it.

Yours truly,

Wm. McLROY, P. P.

Cantley, P. Q. Feb. 7th, 1889.

DEAR SIR,—Please find enclosed my subscription to CATHOLIC RECORD for the year 1889, and with it accept my very best wishes for the success of such a good Catholic journal.

Yours very sincerely,

W. J. HOLLAND, P. P.

Guelph, Feb. 8th, 1889.

DEAR SIR,—Enclosed is two dollars subscription for your excellent paper to Jan. 15th, 1889. To me the RECORD is a welcome visitor. May the talents that grace its columns long be spared to vindicate the cause of faith and fatherland, and to imbue the rising generation with the spirit of our holy religion and with love for the old land.

DENIS NUNAN, M. D.

Plymouth, Dec. 26th, 1888.

DEAR SIR,—Enclosed please find \$2 for my year's subscription for the year 1888, with thanks. Please continue the paper, for I cannot do without it.

JOHN MADGIAN.

Bridgeport, Jan. 22d, 1889.

DEAR SIR,—Please find cheque for \$2 subscription for CATHOLIC RECORD. I am well pleased with it. There is no Catholic family should be without it. I would not give it up if it cost me \$5 a year. I am, yours most respectfully,

PATRICK NEVILLE.

Monckland, Jan. 9th, 1889.

Please find my subscription for the current year. I am highly pleased with your paper and consider it one of the best journals that ever entered my household.

Ingersoll, Jan. 1st, 1889.

Herewith please find \$2, my subscription to the CATHOLIC RECORD. I earnestly trust that the RECORD, which is made up of selections from the best and ablest Catholic journals and periodicals on the continent, together with its able and scholarly editorials on all questions which concern both the spiritual and political world, may, before the dawn of another new year, have reached every Catholic home in the Dominion. This is my New Years greeting for the RECORD.

JAS. ENRIGHT, Station Agent.

Aricat, C. B. Dec. 27, 1888.

DEAR SIR,—Enclosed please find P. O. order for \$2.00 which I owe you for CATHOLIC RECORD. Keep on sending me the RECORD, as I find it an excellent paper and one that should be in every Catholic home.

D. J. BARRETT.

Woodlee, Jan. 10th, 1889.

DEAR SIR,—Enclosed please find \$2.00 my subscription for CATHOLIC RECORD. To you your valuable paper is always a welcome visitor, as it should be to every Catholic household. Every copy is replete with information interesting as valuable and instructive for old and young. Continue, then, to send forth that welcome messenger, clothed in its usual garb of justice and truth, towering high above political trickery, although always ready to recognize true merit in a politician of any stripe; and always ready to lend a hand in rendering aid to the cause which claims God's creases of any creed or nationality in a manner incompatible with that heavenly freedom which an all-wise Providence decreed to be the common lot of all.

M. McHUGH.

Brantford, Jan. 3rd, 1889.

DEAR SIR,—Enclosed please find \$2.00, my last year's subscription to the CATHOLIC RECORD. I must say that it is the best paper I ever read, and I think such a good Catholic paper should be in every Catholic family.

J. DALY.

Elmvale, Dec. 24th, 1888.

DEAR SIR,—Enclosed find annual subscription to the CATHOLIC RECORD. Many times I have been asked for a copy of the RECORD by my Protestant friends, who seem delighted in perusing the able-written editorials in defence of the Catholic religion. Your paper should be in the house of every Catholic, as they will not only find news from their own country but news from the land we all hold so dear, "Old Ireland." I wish the RECORD every success, and ere another Christmas rolls around, may your subscribers outnumber those of the French-loving journal, the Toronto Mail.

E. J. SKELLY.

Smith's Falls, Ont., Feb. 5th, 1889.

DEAR SIR,—I enclose my subscription for 1888. I am greatly pleased with the general tone of your excellent paper and trust that it may long continue to be published.

JOHN J. ROWEN.

St. George, Feb. 8th, 1889.

DEAR SIR,—Enclosed please find two dollars for which send the CATHOLIC RECORD another year. I like your paper very much and do not think I could do without it.

Yours truly,

A. M. MCKINNON.







Violens.

The sun of the morning Unclouded add bright, The landscape adorning With lustre and light, To glory and gladness, New bliss may impart— But oh give to sad eyes And smiles of heart.

About 1,000 persons, with horses, ploughs, and farming implements, assembled, and before the shades of evening closed the necessary spring tillage was perfected. Mr. Sheehan, who is a brother to Mr. J. D. Sheehan, M. P., is still in prison.

assembly at Cloontrak, and which was postponed, he said Mr. L. P. Hayden, M. P., were dogged by Constable (Giddeons) Madden, who, by the way, has received his two 'V's for his faithful duty towards the 'Bantam Law' in Castleroa.

A MARTYR TO DUTY.

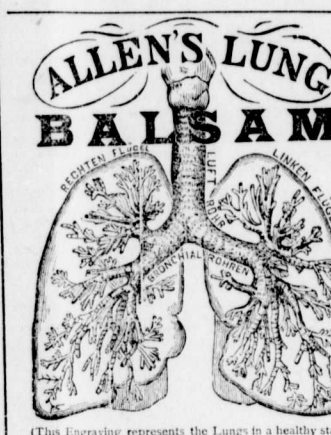
A priest has just passed away who, says the London Weekly Register 12th inst., deserves more than the curt notice, 'Died, January 6, 1889, at Princeton, Rev. George Green, aged 74.' For upwards of a quarter of a century, unknown and unnoticed by the world, on the most desolate spot in England, under trying and discouraging circumstances, Father Green has labored indefatigably for the salvation of the most degraded and abandoned of our co-religionists. These are the unhappy criminals condemned to long years of life of penal servitude in the great convict goal of Dartmoor. Far removed from any town and society, on the summit of a wild and barren mountain, surrounded by bog and rock, exposed to its peculiar weather (said by some to be worse than that of the Arctic regions)—hard and long frosts, deep snow, piercing winds, impetuous fogs, or continued heavy rains during the greater part of the year, Dartmoor is not a desirable residence, nor convicts a very general congregation. Yet Father Green rejoiced in his isolation (referred only by the receipt of his Weekly Register on Saturday), loved his work and his home, and generously spent himself for his imprisoned flock. In all seasons he was in the prison chapel at six a.m., to pray with them and usually thereafter enforced toils and sufferings. Later in the day he went his round in the hospital, and visited every cell inmate of which he had asked for him. His home could be induced to quit his post for a day; seldom would he take his well earned holidays. His advanced age and length of service entitled him to a Government pension, but he did not desire rest; he dreaded to be put 'on the shelf.' His Bishop recently thought to offer him a small pleasant mission near the sea, but he clung with affection to the wild moor and the poor convicts. Writing, only a week before his death, he said to a friend that he felt well, and hoped to pass another ten years at his work. But the icy colds and piercing damp winds of Dartmoor suddenly struck down this brave, hale, old man, while on duty. Within a week succumbed to inflammation, death. His striking character, his charity and humility. Ever ready to do an act of kindness, he never uttered angry words. He was contented with, and even sought, the lowest place. He lived a retired and mortified life, and died a martyr to duty. Like St. Peter Claver with the lepers, Father Green lived and died with the convicts.

What a Time

People formerly had, trying to swallow the old-fashioned pill with its film of irritation, accompanied by violent queezing, allowing it no chance to heal, and as a natural consequence of such treatment no permanent cure has ever been effected. It is an absolute fact that these diseases cannot be cured by any application made after that once in two weeks, for the membrane must get a chance to heal before an application is repeated. It is now seven years since Mr. Dixon discovered the parasite in catarrh and formulated his new treatment, and since then his remedy has become a household word in every country where the English language is spoken. Cures effected by him seven years ago are still, there having been no return of the disease. So highly are these remedies valued, and so great the demand for them, that ignorant imitators have started up everywhere, pretending to destroy a parasite of which they know nothing, and by the use of the application of which they are equally ignorant. Mr. Dixon's remedy is applied only once in two weeks, with a rest of three applications effect a permanent cure in the most aggravated cases. These remedies are a sure cure for catarrh, peculiar to females.

Mr. Dixon sends a pamphlet describing his new treatment of the disease, for ten cents in stamps. The address is A. H. Dixon & Son, 308 King street west, Toronto, Ontario—Scientific American.

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CATARRH.

A NEW HOME TREATMENT FOR THE CURE OF CATARRH, CATARRHICAL DEAFNESS AND HAY FEVER. The microscope has proved that these diseases are contagious, and that they are due to the presence of living parasites in the internal living membrane of the upper air passages and eustachian tubes. The eminent oculist, Dr. F. Huxley and Huxley, endorse this, and these authorities cannot be disputed. The regular method of treating these diseases is to apply an irritant remedy weekly, and even daily, thus keeping the delicate membrane in a constant state of irritation accompanied by violent queezing, allowing it no chance to heal, and as a natural consequence of such treatment no permanent cure has ever been effected. It is an absolute fact that these diseases cannot be cured by any application made after that once in two weeks, for the membrane must get a chance to heal before an application is repeated. It is now seven years since Mr. Dixon discovered the parasite in catarrh and formulated his new treatment, and since then his remedy has become a household word in every country where the English language is spoken. Cures effected by him seven years ago are still, there having been no return of the disease. So highly are these remedies valued, and so great the demand for them, that ignorant imitators have started up everywhere, pretending to destroy a parasite of which they know nothing, and by the use of the application of which they are equally ignorant. Mr. Dixon's remedy is applied only once in two weeks, with a rest of three applications effect a permanent cure in the most aggravated cases. These remedies are a sure cure for catarrh, peculiar to females.

NEW BOOKS.

GOD KNOWABLE AND KNOWN BY Rev. Maurice Romayne, S. J., author of 'Theology for the People' and 'Theology for the People' 12mo, cloth, net, \$1.25. THE WAY OF INTERIOR PEACE. By Rev. Father von Lehen, S. J. From the German by a Religious. With a Preface by the Rev. Cardinal Gibbons. 12mo, cloth, net, \$1.25. THE LIFE OF ST. IGNATIUS OF LOYOLA. By Father Genelli, S. J. From the Italian by M. Adams. With a Preface by the Rev. Thomas Moryck, S. J. Reprinted by permission of the Rev. Fr. Superior. 12mo, cloth, net, \$1.50. CATHOLIC WORSHIP. The Sacraments, Sacramentals, and the Church, explained in Questions and Answers. Translated from the German of Rev. O. Gieser by Rev. Richard F. Clarke, S. J. Illustrated. 12mo, cloth, net, \$1.00. A valuable treatise for home or school, containing in small compass the main points of Catholic Worship. It is approved by many Bishops of the country.

EUCHARISTIC GEMS. A Thought about the Most Blessed Sacrament for Every Day by Rev. Father von Lehen, S. J. With a Preface by the Rev. Fr. Superior. 12mo, cloth, net, \$1.25. THE PRACTICE OF HUMILITY. By His Holiness Pope Leo XIII. Translated from the Italian by Rev. J. J. O'Connor, S. J. With a portrait of His Holiness Pope Leo XIII. Printed with a red line. 32mo, white enameled paper, net, 25c. LOUBRES: Its Inhabitants, Its Pilgrims, Its Miracles. By Rev. Richard F. Clarke, S. J. Illustrated. 12mo, cloth, net, 75c.

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The regular meetings of London Branch No. 4 of the Catholic Mutual Benefit Association will be held on the first and third Thursday of every month, at the hour of 7 o'clock in our room, 111-1/2 Albion Block, Richmond St. Members are requested to attend punctually. MASTERS O'MEARA, Wm. CORCORAN, Sec.

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NEWS FROM IRELAND.

Kildare. On the 14th of January, Dr. O'Neill, Coroner for South Kildare, held an inquest on the body of Mr. David Brown, of Russelstown House, Athy, who was accidentally drowned on the previous Saturday.

Wexford. On the 16th of January, in Dublin, took place the funeral of Mr. Leonard Morrigh, J. P., one of the best known of Irish sportsmen, who had been for many years the Master of the Ward Union Hunt.

Kilkenny. With feelings of sincere regret we announce the death, after a brief illness, of John Brennan, Esq., which occurred at his residence, Scar, county Kilkenny, on Thursday, 3rd of January. The deceased gentleman was highly esteemed, and his charity won for him the respect and admiration of all who knew him.

Waterford. The Mayor of Waterford visited the jail on Friday evening, January 15th, and found the Coercion prisoners, after suffering their three days' bread and water, in just as good fighting form as they were on the previous Monday, when they were committed.

Queen's County. On January 15th, Mr. John Dillon presided at Maryborough, at a convention of delegates of National League Branches in the Queen's County, and said he was about to undertake a mission to Australia and America to enlist support for the tenants of Ireland from the Irish race in these distant lands.

Louth. On January 17th, two tenants on the Messerene estate—Mr. Kelly, of Cleghan, and Patrick Lewis, of Stralagh—were evicted from their holdings in the presence of a force of police. The houses were barricaded, but when the bailiffs forced an entrance possession was given up.

Cork. At Donoughmore, county Cork, recently, Mrs. Murphy, with her two daughters, went to sleep in a room containing a large pot of fire. Next morning Mrs. Murphy and one daughter were found dead from suffocation; the other recovered.

Down. On the 12th of January an inquest was held at Gornahwood, on the body of a gangster on the Great Northern, named James Hweley. The deceased was found on the railway track terribly mangled, one leg and one arm being almost severed from the body, and the head a mass of pulp.

Galway. On January 16th, a number of evictions were carried out on the estate of Mrs. Hannah Lewis, at Ballinagar, a remote parish in the Woodford district. At one house a desperate resistance was offered, in the course of which a policeman was injured. A number of men were arrested and taken to Galway jail.

Roscommon. While Mr. T. M. Healy, M. P., was in Castleroa, where he came to defend the eleven men summoned for unlawful

Tipperary.

On the 16th of January, Mr. John O'Connor, M. P., was lodged in Clonmel Jail. In an interview he detailed how he was illegally dragged along the road for three miles; how he was deprived of rest for two nights, and again the previous night in the police barracks was given no kind of sleeping accommodation, and had to lie on the floor with only an overcoat. He felt so unwell that a doctor had to be brought to him.

Trifflary.

The office of the Care Independent, a Nationalist paper published in Ennis, was broken into on Saturday night, Jan. 12th. Some of the plant was injured and an attempt made to set fire to the premises, but little damage was done. The reason for the outrage is unknown.

Waterford.

On January 13th, the police authorities were made the victims of a great hoax at Killard. Large forces of police arrived at Doonbeg, in charge of Inspector Otter and Capt. Welch. B. M. They were led to believe that a monster meeting was to be held in the neighborhood, to be addressed by Mr. Cox, M. P., or some other member of the Irish Party. The police were marched constantly from place to place all day, to the amusement of the people.

Trifflary.

The recent letter of His Holiness Pope Leo XIII, regarding the Irish question, was read at St. Peter's Church, Belfast, on Sunday, January 6th, by Rev. Patrick Convery, President of the Belfast National League. Father Convery said the letter was a direct contradiction of the statements that had been circulated throughout a section of the press and other sources, as to the Pope being antagonistic to the desires and aspirations of the Irish people. Lying misrepresentations and calumny had been indulged in by men in prominent positions as to the intentions of His Holiness with regard to Ireland, but these had now been effectually exposed; and they could see from the circular which had just been read that the Pope was in full sympathy with the down-trodden people of Ireland in their efforts to free themselves from the crushing yoke of tyranny that had so long existed in the land.

Armagh.

There was fierce resistance to an eviction near Lurgan, on Saturday, January 12th, a sign of the times that bodes ill for tyrannical landlords. The landlord is Baron Lurgan, a son of the peer, now deceased, who was once owner of the famous greyhound, 'Master McGrath'; and the place is in the very home of Orangeism and 'Loyalists.' In fact, Armagh is the most Orange county in Ireland, if Belfast be excluded from the counties of Antrim and Down. A very few years ago the conduct of the tenant in this case, whose name is John Healy, would, on the sacred preserves of Lurgan, and the man who would have defended his home against an evicting brigade would have been looked upon as either a desperate criminal or a madman. But times are changed; and now, even in Armagh, tenants are not afraid to fight for their own.

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