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THE CATHOLIC RECORD

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REV. WILLIAM FLANNERY.

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## Catholic Record. Lordon, Sat, March 23rd, 1889.

THE DAY WE CELEBRATE.

From all parts of Caneda and the United States we have advices that the celebration of St. Patrick's day was of a character to bring joy and consulation to the Catholic Irish heart. In this city solema High Mass was offered up at 10:30. Rev. Jas. Walsh being celebrant, and Rev. Fathers Noonan and Mugan deacon and sub-deacon. Rev. Father Tiernan preached a very instructive sermon on the Gospel

of the day.

of the day.

It having been announced that His Lordship Bishop Walsh would preach in the evening at Vespers, and that his discourse would refer to the life ard labors of the apostle of Ireland, a very large congregation was present. We have not, indeed, seen a larger concourse in the wast cathedral since the day of dedication. Hardesdee of neonless were forced to go Hurdreds of people were forced to go away because of the want of accommoda-tion. The Bishop's sermon was one of the very best be has ever delivered in London, and was interesting, instructive and edifying throughout. His words and ideas were those of a Catholic prelate full of tenderness and of Christian charity to all men. The effect of his utterances was to create in the minds of his hearers desire to cultivate sentiments of charity of benevolence, of goodness and of plety and we feel sure his admirable sermon will in these regards bear abundant fruit. We will publish a full report of it in our

mext issue.

The music both morning and evening was of a very high order. The solos by the Misses Strong and Messrs. Dalton and Watt were highly and most deservedly

THE JESUITS AND THEIR DEFAMERS.

The Mail, in order to keep up the spirit of fanaticism which it has been endeavoring to raise, does not hesitate almost daily to bring sgainst the Jesuits new accusations of the most horrible crimes. In an editorial article of the 15th instant we are told that they were expelled from France "after the attempt of John Chastel to assassinate Henry IV... and that "De Thon expressly states that they had been the chief agents in kindling the fire of rebellion and civil war." The Mail does not assert rositively that Chastel was incited by the Jesuits to commit the murder, but it attempts to connect them with it by saying that he was a pupil of the Jesuite, "imbued with their sentimente," and that the attempt was made in pursuance of "the regicidal doctrine of his masters." The Mail adds: "He avowed on his trial that it was in oursn ance of that doctrine that he had acted:" and "there appears to be no doubt that he was, as the Parliament and the public took him at the time to be, in the fullest and

most significant sense a Jesuit assassin." The inference which the Mail draws from all this is that the Jesuits having orce taught such a doctrine, they must teach it still ; for "Jesuitism is the same through all the centuries:" and again : "a Jesuit will be what he is and has always been, till, to the relief of humanity, he ceases to be."

Let us ask, therefore, what is a Jesuit to-day? All who know the Order will answer that a Jesuit is a Catholic priest dathful in the discharge of his priestly duties, unassun ing and amiable in character, zealous, indeed, for religion and for the interests of the Catholic Church, but eminently charitable towards all, Pro that he is usually a ripe scholar and a perfect gentleman in his demeanor, and you will have the Jesut as he is known to be by all who have met him in Canada, or the United States, or Great Britair May we not, therefore, reason on the Mail's principles that the Jesuit has always been just what we have described him to be to-day, and that the evil ac-cusations which have been brought against him are but calumnies? We are told that the Jesuits teach that Protestant kings may be lawfully murdered. There is no such teaching to be found in any Jesuit book of any kind, though there are plenty of works on theology in existence which have been written by Jesuits. These works simp'y set forth the ordinary and well-known doctrines of the Catholic Church—nothing more, nothing less; for Jesuits have no special doctrines of their order. Their doctrines are simply those which the Catholic Church has always taught. One of these Jesuit theologians, which the Catholic Church has always taught. One of these Jesuit theologians, whose work is in common use as a textbook in Catholic seminaries, thus teaches in reference even to tyrannical kings and usurpers. He is dealing with the question whether it is lawful to kill a tyrannical kings, and he takes up the subject under every aspect. He says:

"It is not lawful to kill an unjust"

other Jesuits that the reconciliation was the feffected in 1595, the very time when, according to the Mail, the whole Order were engrged in a plot to have the king assassinated.

Father Georges was the rector of the college in which the plot is pretended to have heen hatched. The King himself became, econ after, one of the warmest friends of the Jesuit Order, and he is now seriously sick from no other fermion of the warmest friends of the Jesuit Order, and he is now seriously sick from no other fermion was responsible to Parliament and to the public for all this.

Father Kennedy, who is in jail merely for attending a National Lergue meeting, has also been subjected to treatment which has brought into death's door, and he is now seriously sick from no other Jesuit Order, according to the Mail, the whole Order were engreed in a plot to have the king and usurpers. He is a war and to the public for all this.

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Father Georges was the rector of the college in which has proved the plot is proved the public for all this.

usurper who has already obtained possession of the kingdom" Further on we are told: "It is not lawful to kill a are told: "It is not lawful to kill a tyrent or an unjust usurper who has not yet gained possession of the kingdom, ex-cept by the authority of the lawful prince, or as an set of just defence, or in actual warfare of the State against him, for it is never lawful to kill a man by private authority." (Gury on the 5th command-ment).

ment).
With this Jesuit teaching before our eyes, how can it be asserted that the Jeautte teach that it is lawful to kill Protestant

how can it be asserted that the Jeaults teach that it is lawful to kill Protestant kirgs? No such teaching is to be found in any Jesuit book.

It is true the Mail gave us, a few days ago, a version of the oath which it stated "every Jesuit takes," and by this oath the order are supposed to swear that they will kill and exterminate Protestants wherever they have an opportunity, but we imagine that the most ultra "anti Jesuit" who furnishes blood curdling matter for the delectation of the Mail's readers is by this time convinced that this so called "Jesuit oath" is but an impudent forgery, which no Jesuit ever dreamed of taking. In fact the Mail itself acknowledges that it cannot prove the authenticity of this oath, which it merely copied from another journal. It is now reduced to stating that it is "not prepared to deny" that the principles of the Jesuits are quite in accordance with the oath in question. It must be reknowledged that this is a considerable backing down. One would thick that the Mail would be only too glad to have an opportunity to show up before a court of justice the wickedn'ss of the Jesuits by proving the authenticity of that oath; but now that the opportunity is sifferded to that journal by the prosecution for libel which the Jesuits of Montreal have entered sgainst it, it can only say that three hut dred years ago some Jesuits approved of the murder of Henry III. and Henry IV. of France, and that the Jesuits of to day must be just as guilty!

But is it true that the Jesuits were the just as guilty !

But is it true that the Jesuits were the inciters of Jean Chastil to assassinate Henry IV.? There is not a particle of evidence to connect a single Jesuit with the deed, and even the Mail can only make out a constructive case against them. The only proof he attempts to advance is that a certain "abominable pamphlet," which the Jesuits repudiated, was printed, in which the writer main tained that the attempt was an act of heroism.

The Mail says that Jean Chastel avowed on his trial that it was in pursuance of Jesuit doctrine that he acted. De Thon, whom the Mail quotes to prove that the Jesuits were the chief sgents "in kindling the fire of rebelion and civil war," is a titter foe to the Jesuit order, nevertheless he and other historians, equally enemies of the Jesuits, acknowledged that Crastel, the Jesuits, acknowledged that Crastel, when under tortune and in presence of death, solemnly declared that the Jesuits death, solemnly declared that the Jesuits were perfectly innocent of any knowledge of the crime. He did say, under pressure of torture, that he had heard some in the Jesuit college say that till the hing was recognized by the Pope obtdience was not due to him. He did not say, however, that such was the Jesuits' traphing. It is not to the say in the s teaching. It is very possible that in the discussions which always take place among the students, some one maintained this as an opinion, for we are all aware that the most ultra opinions are sometimes main tained by such disputants. But surely the Jesuits as a body are not to be held responsible for all the conversations which may be held within the walls of one of its

When Chaetel was confronted with

the Mail states. But there were no papers found of this character, though there was one document of which Father Goignard to have made him the victim of Balfour's was accused of being the writer, which was directed sgainet the king, and was said to be sedition, but Father Guignard protested that the writing was not his. It was merely one of the documents written by the Leaguers, and which was preserved in the library for historical purposes, Father Guignard was the librarian of the college, and it was the intrarian of the college, and it was therefore in his custody; though probably he was not even aware of its character. There was no other proof to connect him with Chastel's crime. proof to connect him with Chastel's crime.

Lestolle, an enemy to the Jesuits, states that before his execution Father Guignard declared that he always prayed for the king at Mass, and that now, in his last hour, he prayed God to bless his majesty. He also acked the people to pray for the Jesuits, who are not "assassins of kings," as their enemies pretend. His last words were like those of Christ on the cross, a prayer for those who had injured him. The Jesuits could not have had any motive for wishing the death any motive for wishing the death or dethror ement of the king, even if they were guilty of teaching what their enemies pretend, in regard to Protestant kings, for Henry the Fourth had become a Catholic before his accession to the throne. Henry did not himself join in the persecution to and not himself join in the persecution to which the Jesuits were subjected, but his power was not yet so consolidated that he could oppose the most powerful body in his deminions. He may, even, have retained some of the Calvinistic prijudices of his early education against that learned and realous Catholic orders for retained by and zealous Catholic order of priests. But, at all events, it is certain that Jesuite were the most ardent friends of Henry in bringing about the consolidation of his au-thority by effecting his reconciliation with the Pope. Certainly they would not have done this if the Order were plotting for his death, and it was mainly through the intercession of Father Aquaviva, Cardinal Toletus, Father Alexancer Georges and other Jesuits that the reconciliation was effected in 1505

and in 1603 they were recalled honorably to the kingdom from which they had been expeiled eight years before. Kirg Henry chose a Jesuit, Father Coton, for his confessor and private advicer, which he certainly would not have done if he believed the vile charges which were brought against the whole Order.

When the decree for the restoration of the Jesuits was promulated the Gomes.

ment officials presented to the king a long list of charges against the Jesuits, but the king himself refuted these accusations in detail. Among these charges it was stated that they were a band of rebels, tools of King Philip of Spain, and that it was lawful to kill kings whom they call tyrants, as was proved at the trial of Chastel. The king said in reply, amongst other things: "I admire them no less for being atrict observers of their rules; it is this that insures their existence; and far from desiring to change them, I wish to maintain them. As for the priests who attack them, at all times ignorance has attacked science; and I noticed when I was about to restore them, two classes of persons opposed the measure—the Protestants and the bad priests, and their opposition made me esterm them the more. I am aware that they have great respect for the Pope, and so have I. Those who attack their opinions might as well attack the cpinions of the whole Catholic Church."

In reference to the accusation of regulded the king was rever the restrict the prosticing the program and the professional the professional and the professional calls and the

In reference to the accusation of regicide the king was very positive. He said that "in the affairs of Barriere and Chastel the Jesuits were perfectly innecent, and that out of the hundred thousand scholars of every rank and con-dition, educated in their colleges, not one could be found who ever heard them them." He acknowledged also that a Spanish Jesuit, viz. Cardinal Toletus, had been the chief promoter of his reconciliation with the Holy See. Henry was ever after a staunch friend of the much maligned Jesuits: maligned just because they were carnest and successful defenders of the Pope and the Catholic Church. Here it is but proper to remark that the doctrine of regicide was really maintained by a Protestant body in England. Read Lord Macaulay's description of the Puritans and it will be seen that regicide, instead of being a Jesuit doctrine, is

Instead of being a Justit doctrine, is peculiarly Protestant, and in the case of King Charles I. it was put into practical peration, too.

BALFOUR'S BRUTALITY.

It is now acknowledged even by the British Tory Press that the brutality of the prison policy of the Chief-Secretary for Ireland, Mr. Arthur Balfour, is ruining the Government by exciting the indignation of the British public who like to see fair Iliy. The Daily Telegraph said openly the other day that Mr. Balfour is "giving handle to his enemies and helping the return of a Gladstonian majority. It is aid, too, that with the exception of Lord Salisbury, who backs up his nephew, the whole Cabinet strongly condemn Mr. Balfour's tyranny. The instances in which this savagery has been exercised are so numerous that it has become bsolutely monotonous to recount them. Mr. Blunt revealed Balfour's intention to counteract the force of the Nationalist movement by imprisoning such Irish leaders as would be unable to bear six When Chastel was confronted with Father Gueret and asked whether he had ever heard a word in his class or from the Jesuits suggesting such a crime, Chastel burst into tears and expressed his sorrow that Father Gueret should suffer for a crime of which he was entirely innocent. As a matter of fact, Father Gueret was acquitted, as no evidence could be got against him. He was, however, exited by the general sentence which excelled the Jesuits from France. The College of Clermont was searched for papers which would compromise the Jesuit Fathere, as the Mail states. But there were no papers the Mail states are confirmed to the land by the attempt of the Nationalist leaders have certainly been seriously injured in constitution by the attempted carrying cut of Mr. Balfour's plan.

The treatment to which Mr. William

murderous designs, only that the latter was compelled by the force of public opinion to modify his conduct. In fact, Wm O'Brien, stripped naked by Balfour's orders and confined in a cold cell, was able to gain a victory over the ruler of Ireland, who has at his back all the forces of the who has at his ords at the forces of the Empire, for it was undoubtedly a victory that he is allowed even now to retain his ordinary clothing. But this victory was gained not from the humanity of Mr. Balfour, for this quality he does not possess, but from his cowardice. It was not until Father Thomas Ryan defied the prison officials who ordered him to put off is clothing, that Balfour discovered that he could dispense prisoners from the indignity of wearing prison dress; and in this case the excuses he put forward were as frivolous as they were mendacious. He at first presented that Canon law, for which he entertained great respect, required this concession in favor of imprisoned priests, and when it was shown that Canon law required nothing of the kind, his excuse was that his respect for the priesthood restrated him from treating them as ordinary criminals. The truth is that he feared the outburst of incignation which would break out from the whole nation, and, indeed, from dispense prisoners from the from the whole nation, and, indeed, from the whole world, if the priesthood were legraded by such treatment as he was quite willing to inflict upon them if he

But Mr. O'Brien has been visibly weakened in health by the indignities and harshness to which he has been subjected while serving out his present term of im prisonment. It is stated that the cruelty of removing him in his weakened condi-tion from Tralee jail to Galway, he being on the way subjected to the harshest treatment, has contributed greatly towards breaking down his constitution. The Government will, undoubtedly, be held responsible to Parliament and to the pub-lls for all this

alist prisoners, who have been really guilty of no crime, is contrasted with the treatment eccorded by the Government to actual criminals. A company of wealthy swindlers in Belfast had by a regular system of fraudulent insurance company out of £20,000. One of the garg who was the most guilty was released on his own recognizances, though the pleaded guilty to a number of forgeries. He had been the chief organizer of the demonstration in Belfast in favor of the Government and this was his reward. The rest of the swindlers were condemned to imprisonment for six months, but all Aldermen Bell who visited them found that they were placed in cells which were excellently furnlahed and more than ordinarily comfortable. They themselves said that there was nothing but their liberty that they could desire, and the prison officials were both courteous and attentive.

That the nolley of hypotality is still to

attentive.

That the policy of brutality is still to That the policy of brutality is still to be observed towards the Nationalists is evident from the treatment of Mr Carew, M. P. This gentleman is one of the most popular members in the House of Commons owing to bis amiable and unassuming manner, and he is as much beloved on the Conservative as on the Liberal tide where he is researchly hower. Yet he the Conservative as on the Liberal side where he is personally known. Yet he, too, has been suljected to treatment quite similar to that which has impaired Mr. O'Brien's health. He was thrown down and stripped of his clothing, his ankle and shoulder were sprained in the struggle, and, like Mr. Harnington, he too, was thorn and shaved, his hair being cut and his moustache shaved off, as if he had been a common criminal. Naturally the love of the Irish people for English rule will not be increased by these barbarities. It is just such treatment of Irish patriots in the past which made England and every thing English edious to Irishmen. It is this which has so leavened the people of this which has so leavened the people of the United States that there too the legis lators who are most loud in their denun-cistions of England, are the most popular with their people, and it is by pursuing their present course that the rulers of England not only shut themselves out from their best recruiting ground, but also render themselves an object of detestation to the nations whose good will they are

most anxious to secure.

It must be to the Chief Secretary's vic-It must be to the Chief Secretary's vic-tims a great consolation to know that at least they have the hearwelt sympathy of those of their countrymen whose good-will is worth having. That this sympathy is felt has been especially manifested towards Mr. O'Brien, who has specially earned it by the extraordinary sacrifices he has made for his country's take. There is not held a Nationalist meeting in Ire-land which does not express heattfelt land which does not express heatfelt sympathy with him in his sufferings, but the strong protest of the four Catholic Archbishops and twenty-two Bishops of Ireland must have been peculiarly agree able to him. The Bishops declare that In the interest alike of humanity and order we deem it our duty to declare that Her Majesty's Government should not discontinuance of maltreatment, which is shocking to adherents of all political parties and opposed to the usages of civili-

Dr. Kidd, one of the most eminent physicians of Dublin thus gives expression to the public indignation which is felt on account of Mr. O Brien's treatment:

"I very much regret I was unable to attend the meeting held in Prænix Park attend the meeting held in Procis Park yesterday to protest against the petty tor ments and cruel and outrageous treatment to which Mr. W. litam O'Brien has been subjected in Clonmel jail. Every man to whom I have spoken on the subject, be he Unionist or Nationalist, condemns them as unworthy of a civilized nation. It is to me imposible to believe that the framers of the prison rules ever meant them to apply to such a case as that of Mr. O'Brien. If the Government feel bound O'Brien. If the Government less sound to carry out these rules, irrespective of persons, why this new-born energy—why have they only now enforced the cutting of the hair and beard, and the depriving of a near sighted man of his spectacles? Either they have been negligent of their duty hitherto, or there is some ulterior object in view."

Mr. Balfour's object is evidently to goad the Irish into acts of open rebellion, in order that the tide of English opinion may be so turned sgainst them that the day may be deferred when Home Rule will be obtained; for present indications are to the effect that the overwhelming vote of the English people equally with those of Scotland and Wales will be for Home Rule as soon as they have an opportunity to give expression to their desires at a general election. The only thing which can now put off this result is that the I sish may not hear patiently the that the Irish may not bear patiently the sufferings they are now enduring until the verdict of the people be given at the polls.

ORANGE LOYALTY

The lip loyalty of the Orangemen o the North is well illustrated by the following passage of Colonel Saunderson's speech

Portadown on Feb. 18th.

"As to a Home Rule Parliament, noth-"As to a Home Rule Parliament, nothing under heaven would make them recognize it or obey its laws. The moment there was a chance of Home Rule being passed they would arm and drill, and in a fortnight they could have 50,000 men under arms. He had the authority of the leeding men in the army that Britten soldiers should never be used against Irish loyalists." (Prolonged cheering.)

The men who can utter and applaud such language are called the Loyalists of

The men who can utter and applaud such language are called the Loyalists of Ireland, and are commended by Lord Hartington, Mr. Belfour, and Mr. Cham berlain as the bulwarks of law and order in Ireland. We are quite aware that such talk is merely buncombe, for the Orange bravery of these braggadocios is limited to the firing of revolvers and the clubbing of unarmed men and defenceless women and children. But they would carry out their threats if they dared While this species of talk is quite pardonable in an Orange M. P., and is quite in order, Nationalists are sent to is quite in order, Nationalists are sent to prison and tortured to death, merely for advocating the restoration of an Irish Patliament, and the Government move heaven and earth to find false witnesses to testify that Nationalists had used language one-tenth as violent. Yet Irishmen are expected to be superabundantly loyal to the Crown which treats them so

ST. PATRICK'S DAY CELE-BRATION.

arms of the Irish volunteers, schieved Parliamentary independence for Ireland. Unwonted prosperity, universal content,

Ireland was robbed of her legislative Independence on the let January, 1801.
The result has been eighty-eight years of national misery and decolation, several famines, periodical rebellions, eighty nine Coercion Acts, millions of people starved to death, and yet many more millions driven into forced exile beyond the seas. driven into forced exile beyond the seas. It is utterly impossible for any mind to grasp or any tongue to tell the woeful tale of Ireland's wretchedness, humiliations and sufferings during that long period of eighty-eight years, during which O'Connell's heart was broken, and every offort to stop her bleeding wounds by peaceable mears, or by a recourse to arms, was utterly crushed and brifled.

The bright day of Ireland's rescue from utter despair has dawned at last—the gilded dreams of her most imaginative poets are being realized. For the giant has bitten the dust; the Gollath, who struck terror into the army of Grd, has fallen with a crash; the Tory Thunderer

fallen with a crash; the Tory Thunderer
has been silenced, and his power for evil is
utterly smashed into atoms, his perverse
ability to destroy character and ruin
hopes, and blindfold his fellow country men, is at an end and forever-Ireland' chosen leader bas triumphed; her mar tyred chempions who had been clipped and degraded in prison cells shall now come forth from their dungeons to receive the plaudits and ovations of a grateful country, and maught can further arrest the onward march of Parnell and his tried and devoted followers to the grand consummation— the re inauguration of Ireland's national senate in College Green.

Nor are these asseverations of our more idle tall or fundful phaneeding the

were, showered upon him, and from hands hitherto hostile. All the bye-elections in England are in favor of Rule for Ireland, The prayers of thousands of pure souls prayers of thousands of pure society is founded. They have taught of a merciful God. We know for a certainty that for several years have most earnest supplications been wafted from hearts that know no gulle, to the fountain of all love, in behalf of sufficient labeled of addors it is to the foundation of the foundation of the locations of Canada alone, which no gulle, to the fountain of all love, in behalf of suffering Ireland. And now it is evident the prayer of the just and the righteous availeth much. The hearts of the English people have been reached, their souls are tirred with pity and commiseration for the much mailgned, outraged and ill treated children of the

Emerald Isle.

About three years sgo it was averre and Mr. Gladstone publicly boasted of it-that all Scotland, all Wales and one half of England, were favorably disposed towards Ireland. But now it may be claimed that the other half of England has been captured. Truly, this is a St. Patrick's day on which Irishmen can afford to rejoice and be grateful. Never since the fatal hour that whered in New Year's day in 1801, has Ireland had such just cause for self congratulation. At all the banquet halls, at all the scelal gather-ings of the Friendly Sons of Erin, the 17 h of March this year has been celebrated with unusual transports of jubilation and joy almost unbounded. At New York the chairman of the Friendly Sons, at York the chairman of the Friendly Sons, at a magnificent banquet, when introducing to the meeting the toast of the United States, said that: "All Irishmen have reasen to rejoice that perjury and treason would no more keep Ireland in political slavery than dynamite and assassination would ast her free. No cause could be won by such means. The English Government might rob the gift of its grace and freedom by waiting until forced to comply with the claims of an outraged people, but the hundwriting was on the wall, and willing or un willing, that Government must satisfy the demands of all Christendom."

INFAMOUS CALUMNIATORS.

The advice was given by Voltaire to It is now a little over one hundred his colleagues in the work of extermina years since Henry Grattan, backed by the ting Christianity to lie persistently against everything religious, as some of the lies would be sure to stick, and enemies of the Jesuits are operating on the same line. It is bard to believe Unwonted prosperity, universal content, and general happiness were the glorious results that ensued. But, in the opinion of the great merchants and commercial firms of England, prosperity for Ireland foreboded rival industries, a declension of prices for English goods, scarcity of cheap manual labor, and probable collapses and bankruptey among the merchant millionaires of England. Therefore should every effort be strained to cripple Irish manufactures. To attain this desirable end it would be necessary to destroy the work of Henry Grattan. To bring ruin upon the industries of Ireland it would be necessary to rob her of her parliament and force the moneyed men of Ireland, her land owners, rich lords and M. P.'s, to reside most of their time in London. Therefore should titles and gold be distributed with a lavish hand in bribing the weaklings of the Irish House of Commons sitting in College Green. It is true no Catholics, at that time, were allowed a voice in the councils of State—no Catholics, at that time, were allowed a voice in the councils of State—no Catholics, at that time, were allowed a voice in the councils of State—no Catholics, at that time, were allowed a voice in the councils of State—no Catholics, at that time, were allowed a voice in the councils of State—no Catholics, at that time, were allowed a voice in the councils of State—no Catholics, at that time, were allowed a voice in the councils of State—no Catholics, at that time, were allowed a voice in the councils of State—no Catholics, at that time, were allowed a voice in the councils of State—no Catholics, at that time, were allowed a voice in the councils of State—no Catholics, at that time, were allowed a voice in the came line. It is bard to believe that is our enlightened Dominion, nay, which beasts its superiority over all the other Provinces of Canada, and especially vere benighted Quebec, which is said to be groping in ignorance and superstition, there is any class so provioundly ignorant as to give credence to the Montreal Witness, the Jesuits in Canada are not very numerous, yet they are not so scarce but that their character as a body can be easily accertained, and in every case where they are established they have the respect of the whole community, Protestant as well as Catholic. In Ontario, Jesuits are established in the important parish of Guelph and in the Indian missions of Algoma. The high esteem in which they are held in Guelph is attested by the spontaneity with which Protestants as well as Catholics testified their respect for the members of the Order on a recent occasion, when the most prominent citicossion, when the most prominent citi-zens assisted them in the completion of their magnificent new church, encouraged them by kindly words and attended a them by kindly words and attended a friendly barquet to celebrate the occasion. If the vices of the Jeenit Faihers were one hundredth part of what their enemies represent them to be, would the Protestants of that city, where they have been so lorg established, and where they must be thoroughly known, entertain for them so much respect? In Algoma they are equally reverenced, not only for their qualities as earnest and faithful priests, such as they prove to be in more cultiqualities as earnest and faithful priests, such as they prove to be in more cultivated parishes, but also for their spirit of self sacrifice which makes them ready on command of their superior to devote themselves to the thankless and difficult task of attending to the spiritual needs of the red men of the forest.

But the Isgos of Ontario habitually misrepresent and bespatter with dirt these exemplary priests. It is not long since

misrepresent and bespatter with dirt these exemplary priests. It is not long since one of the most prominent Presbyterian clergymen in Canada, in a synod of the Presbyterian Church, declared that the Jesuits of Ontario and Quebec comprise 300 plotters sgainst the press of the course. the re inauguration of Ireland's national senate in College Green.

Nor are these asseverations of ours mere idle talk or fanofful rhapsedies to be laughed at or pooh poohed by the Tory unbellever. Every political fact that has occurred, every public speech that has been delivered, in or out of the House of Commons, since the bursting of the great fabrication of iniquity by the disclosures and death of Richard Pigott, all unite in showing the general tendency of the English mind and the conviction of universal Christendom. Parnell it receiving ovations in all parts of England and among all classes. Letters of congratulation are being, as it were, showered upon him, and from hands hitherto hostile. All the bye-elections in England are the transition of outside the comprise 300 plotters sgainst the peace of the country, whereas the number of Jesuits are the all Canada is only about seventy. With lay brother's there would be a total of about 100 Jesuits. The exagger of much eccount only for the exiguration are continually made respecting the principles and doctrines of the order. An article appeared the other day in the Presbyterian clergyman, Rev. R. Wallace, of Toronto, in which is repeated a lie of the Mon-real Witness, that the Jesuits are the aworn enemies of liberty, civil and sworn enemies of liberty, civil and religious, and the subverters of all moral principles on which the well being of society is founded. They have taught that "it is right to lie and deceive if it "pure Christianity." Their work among the Indians of Canada alone, which they are still accomplishing, sufficiently refutes the latter statement, while their pure lives and their doctrinal books, which are quite within reach of every one, refutes the former. These falsehoods are quite on a par with the statement that the Jesuits teach that the qui justifies the means?" refuted in "the end justifies the means," refuted in

another column. The maligners of the Jesuits are worthy of the punishment invoked by Iago's wife on the liars described by Shakespeare:

"Most villainous knave
Some base notorious knave, some scurvy
fellow—

fellow—
O Heaven that such companions thou'dst unfold,
And put in every honest hand a whip,
To lash the rascals naked through the world,
Even from the East to the West."

We must, in justice to our Protestant We must, in justice to our Protestant fellow-citizens generally, say that only a fraction of the Protestants of Ontario give encouragement to these maligners, but for that fraction no terms of con-

On Sunday night, in Bond street church, On Sunday night, in Bond street church, Toront, Dr. Wild held the fort sgainst Rome, Romanism and Jesuitism. Going back to early Irish history the Dr. said the first Christian Church ever planted there was the Church of England. He also claimed that it was there before the Roman Catholic Church had any existence. Getting bolder and more reckless in his sesertions, he still further assured the worshippers of Bond street that the Church of England was the oldest Church in Christendom and had never been Roman Catholic. The Dr. is nothing if not original. We must always be prepared Government must satisfy the demards of all Christendom."

The Rand-Avery Publishing Co. which was originally a highly respectable firm and which at first refused to publish Justin D. Fulton's book on account of its obscenity, but published it afterwards because the advertising it gained from their refusal made it a good speculation, shortly afterwards were forced to close their establishment and to sell out. By a strange fatality the type which was used in printing Fulton's obscenity has become the property of Father James J. Doughert,'s industrial school for boys.

Lord Spencer w Treland in 1881. immediately after of Lord Cavendish Burke, with inst stone's Governmen ness with a hear terror existed at The Invincibles,

former, who entice perpetration of spread terror thro breadth of Great mysterious assass trated, and the mo sions by dynamit individual felt sec and awful catastro that, under the ci ernment, though anxious for a pes difficulties, should keep down lawle No wonder that I obedience to instr Minister, show n was proved, or ev The English peo trusted statesmer of the realm and out crime in eve ever found to Hypes was tr the murder of had been shot des in the County Cla he was not the mi abot, or, if he w malice aforethoughtated attempt at a sent to the vicero jury who sat on t whole week to allowed out for or perial Hotel, they These were community the Dublin Freem expressed as to the to sit on a jury, hung in the balan presided at the co of the Freeman's him for contempt tor was the late then acting as I His high position condign punishm to six months' fine of £500.

representat Dublin and in Dublin and No man could t turn should come or M. P., was sur or moment. Yedisheartened. O High Sheriff's are barquet was held the official resid Mayor; the latte the health of the were made in wh of Judge Lawson venerable O'Gor with the accum winters, hurled dared him "to se violent hands on Spencer was nex Lord Mayor and request for the Gray. It was a Lord Lieutenart Ireland but to About six n

Spencer left Ire tre curses of Kingston. He changed man. oughly convince With Buckshot generous heart whole nefariou Gladstone, and, a milder policy of necessity for the Empire, and t Lord Aberdeen tenant of Ireland After Gladsto

England to-da left Ireland and malediction governed; were row there would second only to await the Grand Last Saturday to Lord Spence Lordon, at which V. Harcourt, M instead of confi eral member, stinted praise Charles Steward congratulated P. co-partner of th the patience of continued, so and he and his Parnell should hat full and er be made him fo trials and hum eione of sympa and the heart o

great man, ex Mr. Parnell, amid entbust Spencer was the policy of reconspencer's opin the judgment