Branch No. 4. London, Meets on the Ind and 4th Thursday overy month, at 8 o'clock, at their half libhon Block, Blobmond street. Martin Meara President; Wm. Corcoran, Rec

C. M. B. A.

'Assessment No. 3 was issued from the Supreme Recorder's office March 3rd, 1889, and from the Grand Recorder's office March 7th, 1889. It calls for the payment of 17 bene-ciaries: 12 in New York state; 3 in Michi-spa; 14 in Pennevivania and 1 in Canada. We have row 99 Branches in Canada. Who will organize Branch No. 100.

President Jer. Coffey. of Branch 74. presided at the public reception tendered to His Grace Archbishop Fabre by the Expupils, of the Archbishop's Academy in the Seminary Hall, M. atresi, Feb 28th.

The District Peputies and the Presidents the different branches in Montreal waited. His Grace Arc bishop Fabre, at the e paisee on Smodey afternoon, March 3rd, d presented him with an address in ench, which was read by Mr. Jer. Coffey, the following is a translation of the

address:

70 Kis Grace Edward Charles Fabre, Arch
bishop of Montreal:

MY LOOD,—0 the cecasion of your return from the Eternal City we take the
opportunity to ffer you the homage of the
love and respect of the many branches of
the Cetholic Mutual Benefit Association in
Montreal.

in Cetholic Mutual Benefit Association in Montreal.

My Lord, you are welcome among us, French Canadians, Irish, Foglish and German members of the C.M. B. A. joined to gether in the one nationality of brothers in the Catholic leligion.

My Lord, we have now nine branches of the association in the Archdiocese, and this is, to a great extent, due to the approbation and blessing you have given us.

My Lord, your blessing has, even during your absence, produced many fruits for our association. Our Deputies have established two branches in your Archdiocese, and His Eminence Cardinal Taychereau was also pleased to give us his approbation, so that there are now two branches in the Archdiocese of Quebec.

there are now two branches in the Archdicese of Quebec.

My Lord, permit us to again assure you that we are plessed that you have returned to your people er joying good health, and we hope that the good God will preserve you that you may direct your flock for many vears to come with the same seal that you have always shown.

Lastly, my Lord, we ask your blessing for the C. M. B. A., its members, and their families, and will even remain your dutiful children.

Bigned on behalf of the C. M. B. A. in Montrael.

Montreal:

T. J. Finn and Jos. Duclos, Deputies for Montreal; J. J. Kane, Pres Branch 26; P. O'Keilly, Pres. Branch 41; F. A. McLabe, Pres. Branch 50; Thos. Butler, Pres. Branch 54; Jer. Coffey, Fres. Branch 74; J. A. Beaudry, Pres. Branch 83; J. P. Grace, Pres. Branch 87. His Grace, in replying to the andress, started that he was well pleased with the progress made by the association, and that he was always happy to forward the interests of any good society such as the C. M. S. A. Was. After a few minutes pleasant conversation the deputation with Jrew.

Religious Re-union of Branch 41.

Religious Re-union of Brauch 41.

On Sunday evening, March 3rd, 1889, a religious reunion was held in St. Ann's church, under the suspices of Branch 41.

C. M. B. A. The church was artistically decorated, the motio of the C. M. B. A., the Heart, Cross, and Anchor, being suspended in the sanctuary, completely covered with wax candles which had a very pleasing effect. The grand situr was also very elaborately decorated with candles, flowers, etc. The choir was under the direction of Prof. Fleck and had a full instrumental accompaniment of eight plees, which considerably enhanced the effect of a very efficient choir.

ably enhanced the effect of a very efficient choir.

Bisarch 41 attended in full force and was supplemented by large contingents from Branches 28 17, 50, 51, 74, 83, 84, and 87. The attendance of C. M. B. A. men could not have been less than 40.

The sermon was preached by the Rev. F. Strubbe, C. S. S. R., the text being "The things that man sows, them shall be reap."

(Gal. 71)

(Gal. vi)

The reverend gentleman commenced by saying that as a rule man always attains the possible of jet he earnestly aims at, but to desire an object is not sufficient. He must use the proper means if he carnestly desires to succeed.

nse the proper means if he carnestly desires to succeed.

This rule applies as much to ordinary business as it dees to the business of spiritual life or family life. Every man wishes to be happy and comfortable, not only himself but also his wife, family, and relations. The mere desire to be happy and comfortable's not sufficient. We must take the proper means to secure said happiness, and, from a Catholic standpoint, those means are to be found more especially in the C. M. S. A.—always independent of the rights of Divine Providence which sometimes, for special reasons. may thwart our designs. The rev. gentlemas having fully explained the foregoing prelude gave the following reasons for his endorsation of the C. M. B. A.

1. Because the C. M. B. A. is a Catholic association, as chool of respect and a school of religion.

2. Because the C. M. B. A. is a Catholic

mutuality is nothing but charity, that charity reigns a queen in the C. M. B. A., in its effects, in its members, and in its entire working. The rev. gentleman then explained all the workings of the C. M. B. A. and the advantages to be derived by all Catholies from membership in the association. He declared that as Christ had said that His Church could not fail it follows that any association founded on said Church as a besis could not fail, but would continue to exist until time would be no more.

He strongly advised all members to adhere to the principles of the C. M. B. A. as laid down in their constitution. He also endorsed the custom of having re-ignous re-unions and also social religious re-unions with innocent smusements, but deprecated anything which would detract from the Catholic principles of the association. He recommended all men in the parish, as well as outside of it, to immediately join the C. M. B. A., it being, without exception, the best and most secure as well as the best conducted Catholic society in the world.

He congratulated the C. M. B. A. on their attendance that evening and hoped that at the next re-union the St. Ann's church would not be sufficiently large to accommodate the C. M. B. A. alone.

There was a full attendance of the officers of Branca 41, with Leputies F. J. Finn, Duclos, and T. P. Tansey: Presidents, J. J. Kane of 26, J. Ceffy of 74, H. Batter 54, F. McCable of 54, J. A. W. Beandry of 83, W. Howison of 87 and J. P. Grace of 84.

Oustle, March 2nd, 1889.

To the Editor of CATHOLIC RECORD,—Sir,
—This evening we have the pleasure of a
visit, on official business, of E. J. O'Brien,
District Deputy of the C. M. B. A. of Guelph,
Words fail to convey in adequate terms the
energetic zeal sno marked solicitude of Mr.
O'Brien's advocacy of the pre-eminent
superiority of the C. M. B. A. when compared with that of the other Life insurance
companies of the province.

The great number of Branches which he
has been instrumental in organizing is a
most tane-the sid as filectent proof of the
above. Yours fraternestly

Yours fraternally, Nich LAS LYNETT, Rec. Sec.

NICHOLAS WILSON & CO.

This is the time of the year when all classes of the people-professional, business and mechanical—desire to replenish their wearing apareled to replenish their wearing apareled such a such a first or a say matter the such as the such

presched on the Jesuit question. He took as his text:

"Why have the Gentiles raged and the people devised vain things? The kings of the earth stood up and the princes met together against the Lord and against His Christ." (Psalm ii,

the hostility of the Gentiles and the malicious devices of the people against the Lord's authority and decrees. The rulers of the world combined to overthrow the dominion of the Saviour and amash to atoms the Divine machinery of His Church. The prophets spoke in the past tense. It was after reviewing the struggle of Christian principles and the malevolent attacks of proud and haughty empires upon the teaching of the New Testament that he made such pronouncement. He saw in prophetic pronouncement. He saw in prophetic secution, calumny, treachery and assassi-nation meted out to Christ and His followers. In the sadness of his royal followers. In the eadness of his royal heart he exclaimed in pathetic tones: "Why have the Gentiles raged and the people devised vain things." The truth of this vision has been only too terribly realized. From the cold gloom of Bethlehem's stable down to the present moment the world has pever ceased to misrepresent Himself, His doctrine and its teachers. There is a consolation, a sweetness that the a consolation, a sweetness that the calumniator has never tasted, in follow ing in the footsteps of the Saviour. The more terrible and revolting are the lies more terrible and revolting are the lies and the denunciations, the more blood-thirsty and infernal the onslaughts, the more tranquil the mind, the more calm the spirit, the more peaceful the heart of the devoted servant who plods along in the narrow way of the Lord. The servant is not above the master; he should not expect superior treatment to his model and exempler. There is more real joy, more genuine satisfaction in feeling that the prophecy of Christ is

real joy, more genuine satisfaction in feeling that the prophecy of Carist is fulfilled in his conduct than could be experienced in the caresses of the world and the flattery of kings. To feel that the Master meant to comprehend him in His discourse on the mount and that nothing has been wanting on his part in the accomplishment of its execution, is an honor and a joy unknown to the proud, arrogant and wicked ones of earth. "Blessed are ye when they shall revile you and speak all that is evil against you, untruly, for My sake; be glad and rejoice, for your re ward is very great in heaven. ward is very great in heaven.

THE JESUITS

It is not my purpose this evening to show that the members of the Company of Jesus are in cluded in this beatification. of Jesus are ir cluded in this beatification. Day after day we find columns of foul calumnies and filthy libels against the good and saintly fathers in the journals of this city. Wild and frenzied har angues have been burled from the pulpit like the burning embers from a forged furnace. Language, which must sound strangely in a place of worship, has flowed from lips that can only pollute the name of Jesus like the muddy freshets through the sewer channel. Men un name of Jesus like the muddy freshets through the sewer channel. Men un accustomed to control the animal appetities of the soul, unable to reason caimly, have ventured to offer to the public through the medium of press and pulpit their heated opinions on the local question of indemnifying the Jesuit order. It is one that concerns, if at all, very remotely, the people of Ontario. However, some busy bodies have been good enough to bestow their attention upon the management of Quebec affairs; they the management of Quebec affairs; they have brought the matter on the tapis, and are not slow in dealing out summary destruction to a measure that has given illiterate form on suffering subscribers to certain journals of this city. I may go further and state that few of those one of an historico-legal character in which right and justice sometimes are ignored. I shall not attempt to

APPEAL TO YOUR PASSIONS.

The parties who oppose the grant to the Jesuits do so upon one or both of these grounds: 1st. That they have no right to such indemnity; 2nd. Admitting that such a right existed, it has been forfelted by the nature and character of the society. The chempion who vociferate so wildly pay as little attention to the rules of logic as they do to the accurate statement of histor. APPEAL TO YOUR PASSIONS. they do to the accurate statement of historical fact. If they reason at all it is in this wise: The Jesuits should not receive any thing from the Government of a country but that to which they have a just right; but they have no right to remuneration for the loss of their ancient estates : there-

their mission, was the conversion of the Indian and salvation of his soul. With an enthusiasm beyond the power of description and above the excess of praise, they set about their arduous task. It was a slow and disagreeable job. There were many pathetic and deeply interest ing phases to the Indian character, which the learned and refined fathers which the learned and refined fathers of the preservation of the estates of the preservation of the estates of the which the learned and refined fathers made known to their countrymen through the Relations des Jesuites; the French heart was moved by the touching incidents narrated in the plain unvariabled annals. A new race was discovered. Prince and peasant were alike of their ecclesiastical countrymen mid the snows and forests, in the wigwam and on the chase with the dusky savages of New France. Those who were uncleased in their country were uncleased in the state of the property. In the capitulation of the city of Quebec, 18th September, 18th september, 25th sep

FATHER HAND'S SERMON.

WORDS DIRECTED TO THE MAIL—
PROF. GOLDWIN SMITH AND REV.
DR. WILD.
Toronto Emptre, March 4.

St. Michael's Cathedral was crowded last evening when Rev, Father Hand presched on the Jesuit question. He took as his text:

"Why have the Gentiles raged and the people devised vain things? The kings of the earth stood up and the princes met together against the Lord and against His Christ," (Psalm ii, verse 12)

He said: "Many years before the advent of the Messiah, David spoke of the hostility of the Gentiles and the malicious devices of the people against the Lord's authentity and the saint the Lord's authentity and

enjoy as their property in consideration of the services which they rendered to the French inhabitants as to the savages of the country, March 10, 1626.

3. The signory of St. Gabriel, by Madame and M. Giffard, 16th April, 1647

4. The signory of Sillery, October 13, 1699.

5 The signery of Cape Magdalen, May 20 1651 6. The signory of Batiscan, March 13.

7. Isle of St, Christophe, October 20, 1654 8 Signory of La Prairie, April 1, 1647.
9. Isles of Ruaux, March 20, 1638.
10. Fiet Pacherigny in the town of Three Rivers, March 20, 1658.
11 Lands near the town of Three

Rivers. February 16, 1634
12 Vachelie, near Quebec, March 10,

13 Lands at Point Levis, August 1,

1648. 14. Tadousac, July 1, 1656.
15 Twelve lots for a college in Quebec,

July 24, 1646. Other lands and properties and innu-Other lands and properties and innumerable donations were given by French
Counts and Countesees for the propagation of the Holy Faith among the savages
of New France by the devoted Jesuit
Fathers. The opponents of the Jesuits
seem inclined to deny every just claim
that may be put forth in their behalf. It
would be a serious setback to the arguments in appropriate of the contention of

would be a serious setback to the argu-ments in support of the contention of a right to remuneration if they should be met with the assertion that the Jesuits never possessed any land in Canada. Such a denial would not be more directly opposed to the truth of historical documents than many of the state ments published within the last month in the journals of Toronto. In every case of bequest the intention of the month in the journais of Toronto. In every case of bequest the intention of the donor is clearly expressed in the instru-ment of conveyance. Invariable it is directed that the proceeds of the land and interest of the capital shall go to the evan-gelizing of the Ludians and educating of the children of the French inhabitants.

CONFIRMED BY LETTERS PATENT.
This corporation of the Society of
Jesus was confirmed by letters patent on May 29, 1680, and again on June 15, 1717. Canada passed from France on the 18th September, 1759. By the right of nations that sacred and inviolable jus gentium to which tyrants and conquerors bow with meek submission the victor has no right to private properties of citizens or of authorized corporations of

the vanquished nation.
"The corqueror who takes a town or "The corqueror who takes a town or province from his enemy cannot justly acquire over it any other rights than such as belong to the sovereign against whom he has taken up arms. Wer authorizes him to possess himself of what belongs to his enemy; if he deprives him of the sovereignity of that town or province he acquires it such as it is with entire satisfaction to all parties and creeds in the Province of Quebec. I all the limitations and modifications. Renefit association, and country and socially.

and socially.

3. Because the C. M. B. A. is a Catholic med hardly say that dense ignorance of the question at issue has been exhibited mutually is nothing but charity, that constituting is nothing but charity, that constituting is nothing but charity, that constituting is nothing and socially.

The description of Quebec, I all the limitations and modifications, and modifications, and modifications, and modifications and modifications.

The conqueror seizes on the sovereign and not against unarmed citizens. The conqueror seizes on the possessions of the State, the public promulgate the decree of the Sovereign and not against unarmed citizens. The conqueror seizes on the possessions of the State, the public promulgate the decree of the Sovereign and not against unarmed citizens. The conqueror seizes on the possessions of the State, the public promulgate the decree of the Sovereign and not against unarmed by the expounders of pulpit instruction and by the correspondents who have perty, while private individuals are allowed to retain theirs. They suffer but indirectly from the war and the conquest only subjects them to a new me go lutther and siste that lew of those only subjects them to a new master. only subjects them to a new master. (Chitty on Law of Nations) I could cite understand the principles of justice authorities unanimously agree upon the which underlie the restitution made to the Jesuits. It is a rather dry subject; should be undisturbed in their rights

and possessions. THE QUESTION DEBATED. This question of conquest was warmly debated in the British House of Com leaving to the individuals the enjoyment of their property." Thurlow, the Attorney General, subsequently in his report says: "The Canadians seem to have been strictly entitled by the jusgentium to their property, as they possessed it upon capitulation and treaty of peace." Speaking upon the question in debate in Parliament the same gentleman affirms: "You acquired a new people affirms: "You acquired a new people. for the loss of their ancient estates; therefore this grant or part of a grant of \$400.

000 should not be given to them. I shall speak upon the question of the Jesuits' right to remuneration this evening. Two weeks ago, in terms more elegant and graceful than I can employ, you heard of the arrival and early struggles of the Jesuits in Canads.

Their only object in life, the end of their mission, was the conversion of the Indian and salvation of his soul. With

the capitulation of Montreal, and of the whole colony, 8th September, 1760:

"All the communities and all the priests shall preserve their moveables, the property and revenue of the signories and other estates which they possess in the colony, of whatever nature soever they be, and the same estates shall be preserved in their privileges, rights, honors and exemptions,—Granted." Thurlow, afterwards Lord Chancellor, made a subsequent report to his Mejesty the British monarch, 22nd January, 1773: "On the 8th September, 1760, the country capitulated on terms that gave to your Mejesty all that belonged to the French King, and preserved all the property, real and personal, in the fullest extent, not only to private individuals, but to the corporation of the West India Company and to the missionaries, priests, canous, convents, etc., with liberty to dispose of it by sale if they should want to leave the country." I think now I have shown that a change of monarchs did not change the legal status of the Jesuits, anent their estates and think now I have shown that a change of monarchs did not change the legal status of the Jesuits, anent their estates and incorporations. Their rights were recognized, but a means was devised to eventually wrest their property from them. When a man possessed of property dies intestates, leaving no legitimate heirs after him, his possessions revert to the Crown by what in legal phraseology is called escheat. What term should we apply to the Government which would prohibit the last male scion of an illustrious and wealthy line of ancestors from entering into the holy state of wedlock in order that at his death his rich lands and vast domains might revert to the in order that at his death his rich lands and vast domains might revert to the royal exchequer? It would certainly be AN INIQUITOUS AND WICKED PROCEEDING No evildoer should be enriched from his misdeeds, whether he be prince or pauper. The Jesuits were allowed to remain in undisturbed possession of their estates and houses, but they were torbidden to receive candidates. forbidden to receive candidates or novices to recruit the society in Canada, novices to recruit the society in Canada, so that in a few years at most the society would become extirct and its wealth fall to the Crown. The extinction of the Jesuits was a terrible and cruel blow, it was a deliberate social murder. The hearts of Lyola's sons were root attracted to land or property. Toil, hardships, persecution and death had no terror for them. Personally they cared little for the smile or the frown of Louis XV. or George III. But the har vest ready for the gleaning, the abundant crop of Indians that was prepared for the reception of faith, touched the tender fibres of their devoted souls. The laborers were few, the grain fell back to mother earth ungathered and ungraneried. The savages cried out for the bread of faith and there was not one to break it to them. Parvuli peterunt panem. bread of faith and there was not one to break it to them. Parvuli peterunt panem et non erat qui frangeret eis. The inhibition of the British monarch fell heavily on the Jesuits, but a thousand times more disastrous was it to the poor half tamed savages that roamed through the depths of the forests. No one that knows anything about the early history of our country will deny that in the loss of the "hisak robe" the poor Indian bade adieu

which his heart ever warmed with con fidence, love and affection. The effect of King George's inhibition was to throw thousands of Indians back to the DENSE DARKNESS OF BARBARISM DENSE DARKNESS OF BARBARISM and savage life, back to the horrible orgies of pagan worship. On the 16th September, 1791, the last coup was dealt the Jesuit order. A royal nastrument of that date declares: "It is our will and pleasure that the Society of Jesuits shall be dissolved and suppressed, and no longer continued as and no longer continued as a body corporate or politic, and all their possessions and property shall be vested in us for such purpose as we may here after think fit to direct or appoint.

Hence we infer that up to that time the Society of Jesus was a body corporate Society of Jesus was a body corporate, and politic. Hence the Jesuit Society in Canada was not suppressed by the bull, "Dominus ac redemptor noster" of Clement XiV. in 1774. The correspondence which passed between Monsigneur Briand, Bishop of Quebec, and Lord Dorchester, Governor of the colony, who becought the hishop not to pro-Pontiff, establishes that fact. The bishop had recourse to Cardinal Castelle

"black robe" the poor Indian bade adieu to the only class of white man towards

and the document was never published WHEN THE LAST DIED WHEN THE LAST DIED
Pere Casot died in 1800. It is commonly stated that the Crown, through escheat, took hold of the properties. It is an historical fact that after the conaguest no new members were received into the Society of Jesus. On the 15th November, 1772, Mgr. Briand, Bishop of Quebec, thus wrote to Cardinal Castelle: The English have not molested the Jesuits in Canada, and, together with the Recollects, they here serve the Courch with great edification. But neither the former nor the latter have neither the former nor the latter have leave to receive new subjects. I have asked that permission of the King of England in an address signed by the clergy and people. I fear much that I shall not obtain it, for two years have already gone by and I have received no answer." The final answer given to the petition was the sweeping document of 1791 According to Chitty, an authority on law, "it is beyond the mere prerogative of the Crown to diminish or destroy immunities once conferred on corporations." Might is not always right. In 1800 the Jesuit estates passed right. In 1800 the Jesuit estates passed to the Crown, not without a protest by the Catholic clergy of the colony. It was stoutly maintained by able English law yers that the action of the Imperial authorities in preventing accession of new members to the society was ultra vires, and in consequence they could not claim the Jesuits properties in right by eachest Neither could the British Crown obtain the properties by prescription, for the conditions are good faith in the beginning conditions are good tain in the organing and undisturbed possession for a certain number of years. The quality of faith of the Imperial authorities with regard to the Jesuis' estates must appear evident from the foregoing explanation, while the possessions were contested year after year by the bierarchy and people of Quebec.

HOW DISPOSED OF
I will now explain how the proceeds of the Jesuits estates have been disposed of. From 1812 to 1815 \$24 487 went for purposes unknown; 1827-31 \$3,288 went for pensions comprising certain allow-ances; 1829-30, \$3,932 to Rev. E Sewell,

minister of Trinity chans!, Quebec, \$28,-372 to the Protestant Episcopal Church, Quebec, and to the following Protestant churches: 1820, Aubigny \$400, Sorel \$1,200, Chambly \$800; in 1824, Three Rivers \$800. Montreal \$4000, Nicolet \$400, Huli \$2,000 up to 1827 making a total ot \$39 172; and to the Rayal Institution up to 1831, \$2,770, to the Royal grammar schools of Quebec, Montreal and Kingston up to 1831, \$49,481; 1831, \$4,878 ** as paid for services not specified and \$4,218 to Hon. J Sewell.

THE OXONIAN GRINDER. Before concluding it may be appro-priate to say something of the origin of this cry against the Jesuits in Ontario The Oxonian grinder of the Pulp Tower organ has succeeded in his pernicious efforts. In an inflammatory appeal he called on the leaders of the various sectarian denominations to deliver them-selves of their heart burnings on the Jesuit question. The chaff caught. He has been playing "Yankee Doodle" under the title of Commercial Union to an unsympatheti: audience for the last couple of years. Not even the society of his own born countrymen would place him at their head a month ago, but by manipulating the atrings of religious prejudices he has succeeded in fetoning ministerial associations to unwittingly play his annexation game. His applauders have gene into an eastatic francy that have gone into an ecstatic frenzy, they invoke the shades of George Washington to deliver them from Jesuitical thraldom and Catholic domination. 'Tis well to understand that in no country in the world are the Jesuits more numerous and powerful than in the United States. The last 22nd of February President Cleveland and his Cabinet assisted at the grand celebration of the centenary of the Jesuit university of George-town, D. C. President Cleveland spoke in the highest terms of the pro-fessors and pupils of the university. He bade them progress and prosper He bade them progress and prosper in the land of liberty under the flag of WHOM ANNEXATION WOULD DESTROY

WHOM ANNEXATION WOULD DESTROY.
Annexation will not destroy Jesuitism
or Catholicity, but there is one society
that has reason to fear the eagle's claw.
Wherever Orangeism has shown its head wherever Orangeism has shown its head in the Union it has been ruthlessly struck down. We have no quarrel with the Orange body, in fact, we should deplore the absence of its antice on the 12th of July, but the States will have none of it. They draw the line at its fantastic dress and unseemly exhibitions. It has been stated that the Jesuits were incorporated in the North-West under the name of Oblates. This is indignantly denied by the provincial Secretary of Manitoba. Archbishop Tache charac terizes it as a slanderous falsebood. The Superiors of the Jesuits and Oblates re-pudiate it as a malicious calumny. One of the Ministers at Ottawa asserts that such a thing never existed, save in the debased imagination of a bewildered maniac. A BIT AT DR. WILD.

A BIT AT DR WILD.

The author of this fabrication has a very low idea of the dignity and majesty of the British law when he asserted that a murderer of a Jesutt could walk forth with impunity. It required only a hint from Henry II, to have the blood and brains of Thomas a Becket scattered around the tanctuary and altar rails, a little urging induced the Paristan rabble to assassinate Archbishop Darvois. No doubt the recollection of those horrible deeds was in the mind of the man who gave utterance to the opinion that it gave utterance to the opinion that it would be lawful to murder a Jesuit. From the abundance of the heart the mouth speaketh. We have no Jesuits in Toronto. There is a very small distinction between them and the secular priests. It would be only a slight mis-ske to confound the venerable gentleman who presides over the cathedral with the Jesuit habit. The audience of that reverend gentleman were not as ignorant or debased as the eycopbants of Henry or the Parisian mob, or we would ere this bave blood on the lamp posts and brains on the altar.

In conclusion he appealed to Catholics

to continue to promote good feeling and charity towards their Protestant fellow citizens, and not allow themselves to be carried away by inflammatory appeals from the press or the pulpit.

MARRIED IN THE SANCTUARY.

On Tuesday morning, 5th inst., 8t. Philip's Cauca. Petrolia. became the inviting centre for people of all denominations. The chu ch was crowded even to the very gallery with spectator: anxious to witness a Catholic marriage ceremony. At 9:30 the organ pealed ferth a joyous wedding march, and soon were seen proceeding up the sisle the handsomely-attired Catherine Loretto, daughter of W. A. Joy. a prominent member of the C. M. B. A., and Ambrose H., son of W. T. Birmingham, both of this town. The young couple, amisbly supported by Miss hila White and Mr. James Connors, both of London, entered the sauctuary, and there before the altar the hands were joined in holy wedlock. Rev. Father Gaam, the pastor, performed the ceremony, firstly explaining the nature of matrimony, that in the Catholic Church it was not a mere contract it was a sacrament also. Were it but a contract this would not be solemnized in the house of God. Beirg elevated to the dignity of a sacrament, it should be performed in a holy piace and with holy dispositions. High Mass was then celebrated At the organ presided Mrs. Capt. Boderick of Sarnie, sensited by Miss Hughson of St. Thomas, and the local choir. The entire ceremony was received with the despest impression, as might well be evinced from the unbroken silence and undivided attention of the audience. After a half hour's showering congratulations at the door, the party drove to the residence of the bride's parents, where about Joty relatives and friends graced the elseotrately prepared tables. Many and megnificent pieces of glass and sliverware formed the complement of the precents Miss Joy has been a prominent figure in the work of all plous and church benefits, while Mr. Rirmingham may be siyled the essential factor of the coor, and we are justified in saying that the honor shown them on this occasion was well merited by both. To Mr. and Mrs. Birmingham was predict a glowing future, and no gas and noises in the bead of 0? were.

To the Draf —A person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it frage to any Person who applies to Nicholson, 177 McDougal Street, New York.

New York.

CARPET AND HOUSE FURNISHINGS.—R. S. Murray & Co. nas always on hand the largest and most modern stock of House Furnishings in the West, and is prepared to fit up Churches, public buildings and private houses with Velvet Carpets, Turkey Carpets, Brussels Carpets, Tapestry Carpets, Unon and Wool Carpets, Occos and Imperial Mattings, Nottingham Lace and Damask Curtains, Window Poles and Corriecs. Oil Cloths from 1 yard to 8 yards wide. Lincoleums cut to fit any size room, and any other article suitable for house furnishing. Please call and examine before purchasing. Please call and examine before purchasing.

MARRIED On March the 5th, by the Rav. M. J. Tiernan, in St. Peter's Cathedrai, Richard Stokes to Maggie McNamara, only daughter of Michael McNamara, of London South. LATEST MARKET REPORTS.

LATEST MARKET REPORTS.

Londov, March 14.-GRAIN.-Red winter, 1 of to 1.76; white, 1.67 to 1.76; spring, 1 of 7 to 1.76; to 7.6; white, 1.67 to 1.76; spring, 1 of 7 to 1.76; core, 80 to 85; rye.1 (0), to 1.65; barley, mait 1 00; barley, feed, 80 to 95; cats, 88 to 91; reas, 96 to 93; beans, bush, 1.00 to 1.82 to 91; reas, 96; 055; PRODUCE -Eggs, 16 to 18; butter, beat roil. 25 to 28; large roils, 21; crocks, 18; tub dairy, 20; store packed drkin, 18; dry wood, 425 to 450; preen wood, 4.50 to 4.75; soft wood, 250 to 3.50; lard, No. 1.12 to 13; lard, No. 2, 11 to 12; straw, load, 3.00 to 4.00; hav, ton 10.00 to 12 00.

FRUIT - Apples, bag, 22 to 45; bbl, 65 to 99.

MEATS.-Pork, 650 to 680; pork by qr, 7 to 8; mutton by carcass, 9 to 10; lamb by qr, 9 to 10; spring, qr, 150, veal by qr, 5; to 7; veal by carcass, 9 to 10; lamb by qr, 9 to 10; spring, qr, 150, veal by qr, 5; to 7; veal by carcass, 9 to 10; lamb by qr, 9 to 10; spring, qr, 150, veal by qr, 5; to 7; veal by carcass, 5 to 6; geese 1b, 6 to 9; turkeys, 1b, 11 to 12.

LIVE STOUK.-Mich cowa, 28 to 50; live hogs, cwt, 5 60 to 5 50; pigs, pr., 4 00 to 6.00; fat beeves, 25 to 45; bigs, pr., 4 00 to 6.00; fat beeves, 25 to 45; Bartey, No. 1, 28 to 1.9; rd winter, No. 2, 1.08 to 1.9; 10 13; No. 3, 1.22; Bartey, No. 1, 28 to 1.9; 10 13; No. 3, 1.22; Bartey, No. 1, 28 to 1.9; 10 13; No. 3, 1.22; Bartey, No. 1, 28 to 1.9; 10 10; prointer, 485 to 4.90; strong bakers, 50 to 50. O. 30, No. 1, 40; straight roiler, 485 to 4.90; strong bakers, 50 to 50. O. 30, No. 1, 40; straight roiler, 485 to 4.90; strong bakers, 50 to 50. And Andrea del del at unchanged

500 to 5 90

Montresl, March 14 -FLOUR -Receipts, 400 bbis., and market quiet at unchanged rates; sales, 200 bbis. medium bakers at 5.25; 200 bbis. superfine at 3.55. Grain and provisions unchanged. BUFFALO LIVE STOCK

BUFFALO LIVE STOCK.

East Buffalo, N. Y., March 14.—CATTLE.

Off-rings 10 cars; mostly shipping stock, for
which there was a fair demand at current
prices of the week. Buyers asking advance;
very light trading.

very light trading.

SHEEP AND LAMBS.—Offerings 12 cars; mostly of choice to extra stock in sheep, which sold at a range of 15 to 25 above yesterday, generally at 5 to 525. letter for prime stock; good to choice sheep, 4.75 to 5; lembs were rather dull but firm, and quotable ashade higher. One tot of extra brooght 6.60; general sales of best lamits at 6.2) to 6 50; good to choice lambs, 5 75 to 6.15. HOGS-Offering 6 cars; market active and continues to advance; mediums sold at 5; yorkers, 5,15 to 5 2% cutside for bulk of sales, which is it cabove yesterday. TORONTO LIVE STOCK

TORONTO LIVE STOCK.

Torento, March 14.—The lecal cattle market was dull and easier to-day. The supply was not very large, but more than sufficient for the Gemand. About 18 car loads offered, and they were generally of inferior quality. A few picked sieers, heavy, soid at 4c per lb. Mileb cows are quoted at 30 to 50 a head. The demand for butteners' cattle is limited; choice would bring 3/c but the best is to-day sold at 8/c to 3/c. Sheep in fair demand and steady, with offerings limited; the best sell at 5 to 6 per head; and inferior to medium at 4 to 450. Yearling lembs in fair demand and firm, choice bringing 5 to 5,50, and inferior to medium, 4 to 450. Calves dull and aleady. Choice beasts of 125 to 150 los, sell at 7 to 9 dressed weight; rough calves, 3 to 5a head. How are steady; choice light fat sold at 50 to 5/c; store hogs at 4/to 51, and stags at 3 to 5/c. fat sold at 5e to 5 stags at 3 to 8 c.



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