PRIL 6, 1889.

# inexpressible degree the man has for the "Emerald

and of the stranger that tion to the "Isle of Saints," tion to the "Isle of Saints," rgot not the faith of their first enemies who came ationality and faith were e beginning of the ninth 300 years the Irish nobly sitars and their homes and d and expelled the fiarce new come to a second a and expelled the fierce now come to a second l'saufferings. It is a period the Irish had to sacrifice y poseesed, and though ity way they would not mutal and haptismal faith, having destroyed Irish satisfied their thirst for-struction of thousands of struction of thousands of struction of thousands of at sons, now sought to of those who survived to this a dark page of the his-and we will pass over it has the Catholics, on account , suffered much from the uset to the Emancipation yet will it suffice for the a few of the acts and the English Government the English Government Ireland the Roman Cath. Ing the last two or three ese acts, the most unpar-and unjustifiable which were in Hagrant violation f Limerick. These laws the Penal Statutes or deter us but a but d give us but a slight olicy which Protestant d towards Catholic Ireland They forbade the training f all Roman Catholic chilhe Roman Catholic chil-he Roman Catholic popu-rmed. No Roman Catho-a lawyer or serve on a fo Roman Catholic could ctions without taking the those without taking the n Act passed in the first IL's reign every Roman olutely disfranchised bath y and municipal elections, an Act to expel all Roman stics from Ireland and to y of any fresh one into it is from trenand and to ry of any fresh ones into if the eldest son of a became a Protestant he hole of the father's estate, the son was authorized to headed father from the if he refused to turn his old age. The priests meions should they turn though it was deemed by vidence of guilt to be a find the more persecuted eir holy religion the more rmer they became. The the faithful Irish the same as of ancient Rome offer s deny the faith and you s. deny the faith and you ty. Then did the Irish r of God's grace, the sanc-f the Catholic Church even th century. Out of the nd the Roman Catholic forth, its lustre shining in the dark, and the State ing to be as formerly, a

more evidently show the he Irish for the faith than manner in which their age covered the face of the churches dedicated to the th. Often the contribu-liberal measure from Irishar.off countries who were ar-off countries who were again to see their native r were the holy, learned e missionaries whom Ire-ad that she received the the "Island of Saints," was St Columkill, who course till the green hills invisible in the distance, tland in 565 A. D. and at e whole country Catholic s whole country Catholic. tury St. Aldan carried the Ireland's faith and piety St. Columban, like Abra-his native Ireland during ury and traversed Switz-preaching and converting of these countries. To onaries of the middle ages the generous self devotion venturers thus traversing f the infidel and stranger

### APRIL 6, 1889.

one will deny; rather would he tread on its Patrick, and in thanksgiving for the faith he gave you, in memory of all your fathers suffered for that faith, to ever one will deby ; raif er wold de tread on its verdant alopes and green mountains with his life threatened by starvation than become an inhabitant of another land, and rarely does he do so till forced to. Well may the saying of the Irish poet, Goldsmith, be applied to all Irishmen : be.

"The patriot's boast we find where'er we His first, best country ever is at home."

Though scattered all over the surface of

Though scattered all over the surface of the inhabitable globe, ever and always does the Irishman speak with words of praise, and in terms of endearment of his native land, and never does he tire to sing songs in her praise and extol the beauty of her unrivalled scenery. It may be saked why did the hish, if they loved Ire-land so much, ever leave it. In reply I would say it was caused by centuries of extreme privations, by famine and evic-tions arising from the unholy conficeation of their righteous inheritance. Their love of liberty being oft times disappointed at home they rought for that "sweet liberty" across the seas, where there existed no Isndlordism, no state Church, with all its oppression. In a word, they had either to perish or leave the soil which holds the dust of their forefathers. Generally it is being of their forefathers. Generally it is poverty that compells him to quit his native country, and poverty has many dis advantages. The mejority of the Irish forced to

leave Ireland settled in different parts of the United States, especially in its popu-ious cities, and became and are still a strong factor in American politics. They never forgot to use their influence in behalf of Ireland and to keep the attention of England drawn to Ireland's many needs. Even descendants of Irishmen had a love for Ireland that if it was romantic yet was sincere. They ever and always sympa-thized with her in her continual struggle for her usurped rights and restoration of liberty and never more so than at present, or was their material and moral support ever more necessary. Always did the American Irisb, in their obsity, give generously for the support of their rela-tives in the fatherland and at present they universally and voluntarily contribute to a fund for the defence of the brave Isish leaders whom an alien court has proved free from the criminal and malignant charges preferred sgainst them.

The destinies of nations are in the hands of God, and when a nation is to regain its first liberty, the free exercise of its faith and religion, God ever provides a leader for His people, and such a leader in by-gone days was Daniel O'Connell, idolized in Ireland as the "Liberator" and in Erg land as the "Irish Agitator."

"Great champion of his country's rights was he, To Erin's fees defiant; A lamb when stroked, but in the conflict

A strong unyielding giant."

He was a man of generous spirit, of a most tender heart, enriched with the stores of varied learning. Yet all seemed lest to bim because he was born an Irish-man and a Catholic. He devoted him-self, his time his talents, his power, to the glery of God, to the liberation of God's Church, and to the emancipation of His people. He procured for millions of his countrymen Catholic emancipa-tion, thus gaining for them the first installment of liberty they had for cen-turies. To Irishmen there is no name more familiar, more venerated, that represents more acknowledged greatness; and what name do all Irishmen with more fond memory recall than that of Daniel O'Connell? He was a man of generous spirit, of a Daniel O'Connell?

I wish also to mention a contemporary of the great statesman Daniel O'Connell, of the great statesman Daniel O conneil, I refer to Father Mathew, the Apostle of Temperance. A man he was who tried to uplift and raise to a higher standard the morality of his people, but the curse of dink biflied and defeated him at of diffic time and becaute init at every turn. The good Father resorted to temperance, and countless members embraced the cause, and by joining Father Mathew many were the charges from misery and want to comfort and happiness. It bettered the condition of

cherish the name of St. Patrick in joy-ful remembrance, and guard the taith he has given you as a sacred inheritance, and let us be all that Irishmen ought to IN PICTON.

IN PICTON. One of the largest crowds that ever filled St. Gregory's church assembled there on Sunday, 17th March. Special services were held in honor of Ireland's patron saint. People from all parts of the mis-sion came to join in celebrating the feast of St. Patrick, and as Father McDonagh announced the previous Sunday he wished as many as could post bly approach Holy Communion to do so, as there was no way more wonthily to celebrate the great festi-val. In accordance with his request more worthily to celebrate the great fasti-vsl. In accordance with his request fully three-fourths of the large con-gregation received Holy Communion. No doubt many a communion was offered up with the intention and the hope that the dawn of liberty might smile o'er the land that grows green before another anniverary of the 17th rolls around. A more edifying sight could not have been witnessed than such a large crowd approaching the altar rails, with sham rocks in their coats and dresses. It served to show that the faith implanted by St. Patrick some fourteen hundred years

Patrick some fourteen hundred year Patrick some fourteen hundred years ago was not dying out, and that St. Pat-rick's prayer was heard that her faith might never fail. It was also a proof of widening and deepening and roll-ing onward like a mighty river in the history of that nation, which he won over from a debasing heathenism to the singular destiny not only of witnessing singular destiny, not only of witnessing with unflinching fidelity to the truth, but to be the standard bearer of the faith in the nineteenth century among all nations.

Peter's Grand Mass was sung by the full choir, and rendered in a manner worthy of the occasion. After Mass Father McDonagh delivered a very powerful, instructive sermon. Grand Vespers and Benediction were sung in the evening. The concert on Monday evening was a

most unqualified success. The hall was crowded to the doors and starding room was hardly to be obtained. The splen-didly rendered programme was well worthy of the large audience. Every workly of the large autorites. Livery performer was a star and every number a gem. The Citizens' Band played beautiful Irish selections. Prof Ketcham sang "Old Turnkey" in fine voice and was encored. Miss Gillette's recitations were a pro-

minent feature of the evening, and proved her an artiste of superior ability. To say that the audience were delighted and enthusiastic in their appreciation of

and enthusiastic in their appreciation of her efforts is to put it in a very muld way; they were simply wild, and the well menited recalls seemed to burst unani-mously and spontaneously and vocifer-ously from every one in the house. Miss Carrie Baniff made a pleasing impres-sion. Her sweet rich voice found many adminer and sho was encoured every sion. Her sweet fich voice found many admirers and she was encored every time. Her last selection, a lovely Scotch dity, was probably the favorite and was exquisitely rendered. Mr. J. Redmond, jr., a favorite veteran of the foot lights, was as neual welcomed with satisfaction and did binnedic full instinct in saveral was as usual welcomed with satisfaction and did himself full justice in several selections with encores. Miss Porte, as usual, captured the hearts of her audience at once. Her recitations were well sc-lected and charmed both the ear and the

lectid and charmed both the ear and the eye. The humor of her first selection fairly convulsed the audience and, al-though requiring a wide range of histri onic action, was faultlessly delivered. The encore was no less satifactory. Mrs. Ketcham and Mrs. Edmund Roblin gave a beautifully rendered duet and Mrs. Ketcham shon encered in a solo which Ketcham also sppcared in a solo which was encored. Mr. James Burke's solo was warmly encored and he sang in ex-cellent voice. Miss Vankoughnet sang a beautifully rendered solo and encore. Mr, Tom Horrigan made a most success-ful debut as an elocutionist. His soul-stirring selection "The Life boat" was happiness. It bettered the condition of every one, rich and poor alike, and beniabed troubles from thousands of homes. And, my drar friends, what temperance was espable of doing then it is capable of doing now. There are thousands of men living in Ireland to day who took the pledge from Father Mathew and hold by it still, and I have no doubt but that there may be some are thousands of men living in Vieler to day who took the pledge from Father Mathew and hold by it still, and I have no dcubt but that there may be some followed by rapturous applause. Mr. Mackie's comic songs were well received among this congregation, and these men are living testimonies to the good tem-perance has done and can do for Ireland and much applauded. and for Ireland's cause. Scarcely can we comprehend how one man could do Father Hogan, of Napanee, was pres-ent with our pastor and Father McDonagh. The committee in charge of the concert was composed of Messis. J. Redmond, J. Burke, and FitzHourigan. so much good for his fellow countrymen; but truthfully can it be said to his honor that Father Mathew did more to up-raise the moral and social condition of Redmond, J. Burke, and FitzHourigan. It is very gratifying to the Catholics of Picton to know that while the anti-senit crueade is raging throughout Ontario, not a word has been heard from a layman or minister of our fair county, crying down the great, noble and self sectificing men of the Society of Jesus. They are the great educators of our country, and have done more for civilization than all the other sects combined. They are men whose names are a shining light to our Church. If bigots would read the early bistory of France, or indeed, or almost every other country, they would find nearly all the great scientific dis-coverers were men who received their his fellow countrymen than any one man has ever done. I feel my lecture would be incomplete if I failed to mention the hero of our own times, Charles Stewart Parnell. He has faith fully, under showers of calumny and abuse, carried forward to certain victory the Irish cause. In Ireland's darkes the Irish cause. In Ireland's derkest hour he never wavered, and, with the valor of the patriot and the wisdom of the statesman, he has safely guided Ire-land's destinies through the last dark hour of her history. Long before this century closes the hopes and aspirations, that have been so long deferred, will be crowned with success when the banner of Home Rule shall proudly wave from above the Legislative Halls of emanci-neted lreland. Then shall that "Grand coverers were men who received their training at the hands of the Jesuits. In the face of all this fanatics will assert the face of all this fanatics will assert that they are a menace to the pros-perity of a country. Thacks to our late respected pastor, Father Brennan, the good work of cementing a bond of friendship between Catholics and Pro-testants was accomplished during his pastorate. When he came he found bigotry rampant on all sides, but he soon broke down the barriers, and made the Catholic religion respected by all. To-day no county in Canada is less free from religious strife, as all bear in mind the words of Christ, "Love your neighbor as yourself." Father McDouagh old Man," Hon. W. E. Gladstone, see achieved the object of the noble efforts achieved the object of the noble choras he has put forth in the cause of human freedom, when C. S. Parnell shall pre-side over an Irish Parliament, and the gratitude of millions of Irish hearts shall ise as a sweet incerse to bless his name Let us all hope that the day is not far distant when Tara's Halls may be rebuilt and an Irish Parliament return to College Green and when such domestic neighbor as yourself." Father McDonagh is also pursuing the same laudable course. legislature is procured then and not till then will there be a true and genial feelthen will there be a true and geman lea-ing of union between the two countries, Ireland and Ergland, and then will dawn a brighter and a better future for both. It is said that curs is a race that has "Respect your Church and yourself and people will respect you," is the motto he places before his people. It is said that curs is a race that has almost "hoped against hope," yet never was the horizon brighter than at present, and never in centuries has there been a St. Patrick's day for which we should be more thankful. In conclusion I beg leave to thank you for the kind attention you have given me and I would sek you all, as a mark of ycur love for old heland, in honor of St. It is said that curs is a race that has Ulcerated Stomach. Ulcerated Stomach. Ulcerated Stomach. Ulcerated Stomach. Medi cal aid having failed, I was told to try Burdock Blood Bitters, of which 7 bottle and I would sek you all, as a mark of ycur love for old heland, in honor of St. It is said that curs is a race that has to be having failed, I was told to try B. B. for being alive and well to day." Mrs. Rose Ann McCloskey, Marmora, Ont. It is said that curs is a race that has to be having failed, I was told to try author's hypothesis." Next came the "Some thankful. B. B. for being alive and well to day." Mrs. Rose Ann McCloskey, Marmora, Ont. It is said that curs is a race that has to be having failed, I was told to try author's hypothesis." Next came the "Some thankful. B. B. B. for being alive and well to day." Mrs. Rose Ann McCloskey, Marmora, Ont. It is said that the set of God and support idolatry; The same to curs the state that is the support idolatry; The same to curs the state that is the support idolatry; The same to curs the state the support idolatry is the sufformation of the same to curs the sufformation of the same to curs the same to curs the sufformation of the same to curs the sufformation of the same to curs the same

## THE CATHOLIC RECORD.

THE JESUITS.

SIX LETTERS IN THEIR DEFENCE. LETTER III.

Since the publication of my last letter I have met with the following Protestant testimony in favour of the Jesuits, which I deem too important to be withheld from the public, and which I will accord. ingly introduce previously to entering upon an examination of the charge of Regicide, as promised in my last.

In a letter addressed in the year 1825 by M Kern, Professor in the University of Gottingen, to Doctor Tzschirner, in answer to certain strictures published by the latter against the Jesuits, the writer

the latter sgainst the Jesuits, the writer thus speaks: "But who are at this day the enemies of the Jesuits? they are of two classes; those who do not know them, and Athe. ists and Revolutionary Philosophers. But every right minded man should admire that which is the object of the hatred of such characters; for we may be assured that then, either religin, or be assured that then, either religion, or justice, or subordination, is at stake justice, or subordination, is at stake. The re-establishment of this celebrated order, so far from causing any dis quietude, should, on the contrary, be regarded as a happy omen in our times. In its organization and its tendency is to be found the most powerful safeguard sgainst the assaults of the doctrines of impiety and insubordination; and this is constantly allowed, even by Protesantis themealter. themselves. John de Muller goes so far ss to say that "it constitutes a common bulwark of defence for all lawful author ity." The Jesuits attack evil in its very root by educating youth in the fear of God, and in obedience. It is true they will not teach Protestantism, but, bave we a right to require that Catholics should teach other doctrines than those t their own Church ? Have we seen, in times past, doctrines issuing from the colleges of the Jesuits similar to those of our modern schools? Have they preached up the sovereignty of the peo-pie and all its mournful consequences, ss is done in the present day in our Pro-testant universities ? Hostility to kingly suthority has been imputed to them, but of this charge they have been wholly acquitted by Henry IV, King of France, and at a later period under Louis XV., by an sssembly of Bishops convened by suthority of that Monarch. Experience proves to us what rapid progress revolu-tionary doctrines have made since the suppression of the Jesuits; the English writer, Dallas, declares that everywhere on the Continent the colleges of the Jesuits are replaced by Philosophical Universities, in which faith and reason have ceased to be united in education. Reason, with all its errors, is preferred as being that which is most noble in man. Faith has been abandoned, and man. Faith has been shandoned, and impiously derided as superstitious. In 1773 Clement XIV, suppressed the order of St. Ignstius. In 1793 a King of France was beheaded, and temples were opened to defined Reason. During two centuries the *elite* of the French Noblesse were educated by the Jesuits, in their college of Clemont, at Paris, in a love of religion, of science, and of a love of religion, of science, and of country. In a brief space, after the dis missal of these skilful masters, the same college cast upon society a Robespierre, a Camille Deemculins, a Tallien, a Noel, a Camille Deemoulins, a Tallien, a Noel, a Freron, a Chenier, with a host of others similarly corrupt. Can it, then, atter all this, be a matter of astonish-ment that the Pope and Catholic Princes should recall men whose services are so much required, and whose high worth has been acknowledged by the great Leibnits—by Frederick II.—and of whom Bacon has said : "To discover the best mode of education, the surest way is to consult the schools of the Jeauits." The learned and impartial Grotius. in The learned and impartial Grotius, in his work "Annales de reb, Belg." page 194, renders the following high tribute to the

Jesuits: "Mores inculpati, boræ artes, møgna

Kings that trample on their subjects privileges, may be deposed by the states of their kingdom, who, indeed, are bound in duty to do so." He also speaks hon-owably of ancient tyrannicides, and remarks that, "as Kings derive their pre-eminence from the will of the people, they may be considered as feudal vassals of their subject, so that they may forfeit their Crown by felony against them." Hottomsn and Languet were both PRO Hottoman and Languet were both PRO TESTANTS, and it was not long ere their bold theory was adspted and *enlarged* by many of their brethren of that Faith. The treatise produced in Scotland by George Buchanan, a scholar, a Protes tant, and the subject of a very limited Monarchy, entitled "De Jure Regni apud Scates", program weat, conclusively, the Scotos," proves most conclusively the Scotos," proves most conclusively the Regicidal tone which almost immediately spread over the Protestant mind or Europe. This work is in the form of a dialogue, elegantly written, and de-signed "first to show the origin of

Royal Government from popular elec-tion ; then the right of putting tyranni tion ; then the right of putting tyranni-cal Kings to death, according to scrip-ture, and the conditional allegiance due to the Crown of Scotland, as proved by the Coronation oath, which implies that it is received in trust from the people." The following is a specimen of Buchanan's reasoning, which goes very materially further then Hottoman or Languet had presumed to do. Languet had presumed to do.

"Is there then," says one of the interlocutors, "a mutual compact between the King and the people? Thus it seems. Does not he who first violates the com-Does not he who first violates the com-pact, and does anything sgainst his own stipulations, break his agreement? He does. If, then, the bond which attached the King to the people is broken, all rights to be derived from the people are forfelted. And he who was mutually bound becomes as free as before the agree-ment? He has the same rights and the ment? He has the same rights and the same freedom as before. But if a King should do things tending to the dissolution of human society, for the preservation of which he has been made, what name shall we give him? We should call him a tyrwe give bim? We should call him a tyr-ant. But a tyrant not only possesses no just authority over his people, but is their enemy? He is surely their enemy. Is there not just cause of war scainst an enemy who has inflicted heavy and intol-erable injuries upon us? There is. What is the nature of a war against the enemy of all mankind, that is, a tyrant? None can be more just. Is it not iswfal in a war justly commenced, not only for the whole people but for any single person to kill an enemy? It must be confessed. What, then, shall we say of a tyrant, a public enemy, with whom all good men are in eternal warfare? May not say one of all mankind inflict on him every penalty of mankind inflict on him every penalty of war? I observe that all nations have been of that opinion; for Theba is extelled for baving killed her husband, and Timoleon for his brother's, and Cassius for his son's death.

Another work appeared at this time. written by Poynet, Bisbop of Wincester, under Edward VI., professing to be an answer to seven questions respecting kingly authority, the sixth of what ques-tions is: 'Is it lawful to depose an evil governor and kill a tyrent?' Hallam tells us that this question with all the others there detuned uncertained to others "are determined upon principles adverse to kingly power, and that the author contends in the sixth chapter, that the manifold and continued examples the manifold and continued examples that have been, from time to time, of the deposing of kings, and killing of tyrants, do most certainly confirm it to be most true, just and consonant to God's judg-ment." This work first appeared in 1558, ment." This work first appeared in 1558, and was reprinted in 1642 "to serve," says Stryle, "the turn of those times." The doc-trine of Regicide thus broached and ex. tended by Protestants, was, of course, warmly opposed by the equally unreason-able advocates of the preposterous doc-trine of the "Right Divine," and it wasdur, ing this fierce contest that the book from which you have so triumphantly quoted, "De Rege et Regis Institutione," by the Jesuit M visca, appeared, in which the views of the Reformers were certaily esponsed : but, generally in so guarded, and indeed, metaphysical a manner, that Philip III., the then absolute monarch of Spain, actu-ally permitted the work to be dedicated

provinciaux qui auront eu la connoissar ce d'aucune des susdites choses, et n'auront corrige les delinquans, n'auront pourvu a corrige les delinquans, n'auront pourvu a tels inconveniens, et procure l'exacte ob servation de ce decret, non-seulement encourent les susdites peines, ains meme zoient prives de leurs charges et officrs ; a ce que chacun esche quel est le jugement de la Compagnie en tel cas; et que la faute d'un particulier ne redonde a tous les autres, et les rende suspects ; juci que devant tout homme de bon jugement, il est notoire que la faute d'un membre ne doit pas etre attribuee a tout le corps. ne doit pas etre attribuee a tout le corps En outre, nous voulons que tous ces pro-vinciaux nous rendent compte de la re vinciaix hous rendent compts de la re ception du present decret et qu'ils le fasecat savoir et annoncer par toutes leurs provinces, puis inserer es archives de chaque maison et college, sin que la memoire et observation en demeure in-violable a perpetuite. CLAUDE AQUAVIVA." A Rome le 6 diultet 1610

A Rome, le 6 juillet 1610.

A Rome, le 6 juillet 1610, Notwithstanding this disclaimer—clear and uncompromising as language could render it—there were still to be found Protestants who would impugn the in-tegrity of the Jesuits in globo; but, these accurers were of a class, at all times too numerons in the world—who, like the fiendish Richard of Shakespeare, could not "entertain fair, well spoken days," and were therefore, ever ready with their and were therefore, over ready with their "inductions dangerous,"---"their drunken prophecies, libels, and dreams," to set parties "in deadly hate, the one against the other;" of such I repeat were they, and whose doubts it has been to consult the Protestant authorities of their day the Protestant authorities of that day, Hessius, Greeter, and Keller, each of whom declared himself scandalized by such brezen injustice. After this true historical exposition of

the extent in which the Jesuits were concerned in the doctrine of Regicide, I will cerned in the doctrine of Registde, I will not enter upon the question of the acts acribed to their sgency, which I might easily indeed controvert from the abund-ant material within my reach. Every one whose reading has extended beyond apocryphal bistory knows well the share which the Jesuits had in the murder of Henry IV, in the St. Bartholomew Massacre, and the Eaglish Ganpowder Plot, which was in reality about as much as that of a certain person in the Moon. I cannot, however, dismits the subject I cannot, however, dismiss the subject without particular reference to two events without particular reference to two events touched upon in your notable chapter, and the allusion to which, appears to me to barray a degree of blind zeal in your crusade against the Jesuits. I mean the Interior of the Sicilian Veepers, and the Irish insurrection of '98. The editor of a contemporary paper, the Messenger, has shown that the former occurred just 200 years before the establishment of the order of Jesuits; and until I read your paper of the 9.h instant, I could not have believed you ignorant of the facts, that the Irich insurrection was originated by the Presbyterians of the North of Ireland, was fomented by PITT, and was, in its practical parts, chiefly conducted by Pro testants of various denominations. In order, however, that you might be eatla-fied upon the latter point, I would respectfully recommend to your perusal tae "Historic Memoirs of Ireland" by that highly respected author, Sir Jonah Bar rington; a work to be found in the Mercantile Library of the city. In my next the question of "Thirst of Worldly Gain" will be examined.

> Montreal, February 19, 1843. TO BE CONTINUED.

PARALLEL LINES.

Every student knows that in close rea soning parallel lines of thought are laid down and deductions educed. We have drawn the above visible lines simply to bring them prominently before your eye and to ask what they represent

A doctor realized to the third start property of you. A railroad man to whom we showed them said, "To me those four lines re-present a double track railway." A doctor replied to the same interroga

Nerviline. What is it ?

7

Nerviline is a combination of the most owerful pain relieving substances known. Nerviline is not a nostrum, but a prepara-tion which has received from members of the medical profession, clergymen, the press, and others most enthusiastic endorpress, and others most entrustastic endor-sation. If suffering from pain of any kind, external or local, give Nerviline a trial. Nerviline cures toothache, cramps, neural-gis, and almost instantly. Trial bottles 10 cents, large bottles 25 cents, at druggists and dealers everywhere.

#### HOSPITAL REMEDIES.

HORMEDS EVERYWHERE, HOSPITAL REMEDIES, To meet a demand for a line of reliable fremedies of unquestionable merit, the Hos-pital Remedy Company obtained the pre-scriptions of the celebrated hospitals are by the most billing to medical minds in the world, and to obtain the prescriptions, elab-orate and place on the market are remedies in use and endorsed by such eminent medi-cal surborities, was a bold and brilliant pleeo featerprise, and worly of the suc-ers which has sticaded it. Shoals of quark remedies crowd the market, each absurdly elaining to care every ill from one bottle, the public will turn with relief from such platonize, not a remedy, but a list of reme-dies, each of which is a specific for a size of having been originated (not by the old woman or the beastly India, as the quark advertisements read), but by educated whose patrons have to pay from \$25 to \$500 to command their services. This is the protect departing the list of reme-dies, each as standing in Europe, and whose patrons have to be modern medi-cient and simmeless the network of \$500 to command their services. This is the protect departing know to modern medi-cient and simmeless the depart of the start of a strong have to pay from \$25 to \$500 to command their services. This is the protect depart here know a to modern medi-cient and simmeless the network of the out whose patrons have to pay from \$25 to \$500 to command their services. This is the protect depart here know a to modern medi-cient and pevelopment of Form and Figure. No, 4. Dyspecial, Indigestion, Liver and Kidney, No, 5. Fever and Ague, Durby Ague, Neuralgla, No, 6. Female Weakness, Leurorthos, Tregularities, No, 7. System Toole and bevelopment of Form and Figure. No, 8. goldan remedy for Nove to bebility. We send a circuiar describing the above dis-pated to start describing the above dis-tense due and bevelopment of Form and Figure. No, 8. goldan remedy to the weakness, Leurorthos, Tregularities, No, 7. System Toole and bevelopment of Form and Figure. No, 8. gold

In his VEGETABLE PILLS, Dr. Parmelee has given to the world the fruits of long scientific research in the whole realm of medical science, combined with new and valuable discoveries never before known to man. For Delicate and Debilitsted Conman. For Delicate and Debilitated Con-stitutions Parmelee's Pills act like a charm. Taken in small doses, the effect is both a tonic and a stimulant, mildly exciting the secretions of the body, giving tone and vigor.

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And on its purity largely depends the general health. No one is free from dan-ger, and nine-tenths of humanity actually do suffer from one form or other of impure blood. No one remedy has such a wide range of curative power as has Burdock Blood Bitters—that best of all blood puri-fiers and tonics.

nts the Lungs in a healthy state.] THE REMEDY FOR CURING CONSUMPTION, COUGHS, COLDS, ASTHMA, CROUP. ALL DISEASES OF THE THROAT, LUNGS AND PULMONARY ORGANS. BY ITS FAITHFUL USE CONSUMPTION HAS BEEN CURED When other Remedies and Physicians hav failed to effect a cure.

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n the feeling of gratitude ages have clung to their forms one of the most ons which bistory affords. sal, love and loyalty of the In the early days of Chrisam proud to say, still con-continue till the end of

continue till the end of ged and unchangeable as is at as much so are the Irish as Irish race of to day is ace two or three hundred have their faith, we have we have their faith, we have we have their love. is the Catholic faith that wn of Eogland ? Where clorious faith that once in Frussia and Norther are to-day is the Catholic ces so dearly loved and so ticed in Sweeden and among the traditions of where to-day is the faith where to-day is the faith where to-day is the faith ired years ago St. Patrick und? It is in the minds its of the Irish peeple are the world over. It are the world over. It pure as it was when the om the lips of Ireland's three hundred years of and has tried in vain to or Catholic faith by every ed, persecution and con-e English could not dis-iful Irish of that which grace of God to possess, among races, one nation that received, fifteen hun-hat high grace from God ather to day, as they often give up property, liberty ling in the world rather to deny that faith. That is the Irish, and for cen-emained to Ireland but

er falth. ke up the loyalty of the therland. Next to God t love his native land. ness with which he stands sacred altar should be his gh patriotism to keep his from the ruthless in vader. loves his native land no

"Of irreproachable manner-cultivat-icg useful arts; they exercise a great suthority over the people, because of the sanctity of their lives. They rule with wisdom, they obey with fidelity. Their order, although the youngest, al-ready surpasses the most ancient in celebrity, and it is even for this they are odious to others " odious to others "

The charge against the Jesuits of holding as a "doctrine," that the murder of kings in certain cases is lawful, put forth by you as the copyist of other and earlier accusers, is one well calculated to excite particular attention. It is, above all other crimes, imputed to that order, one, which, if established against t, would render it not only obnoxious to proscription by all monarchical governments, but deserving of absolute exclu sion from all trust and confidence in civilized life.

Happily, however, for the Jesuits, as well as for mankind at large, we are liv-ing in an age in which the mere ad-vancement of a charge is not sufficient to ensure it public credence. ENQUIRY, Sir, is the order of the day; and to the just rigour of that ordeal must be subjected even statements stamped with your authority, all "Sir Oracle" though you are. Upon enquiring, then, into the history of the hateful doctrine of Regicide, we find that about the middle of the sixteenth century, certain writers, prompted, as we are told, by "the con-stant progress towards absolute mon-archy which was then observable in the principal binadoms of Eurone" antered principal kingdoms of Europe," entered into very free discussion on the nature of governments, and on the abuse of kingly power. First in order of publica-tion on these questions was the "Franco Gallia" of Francis Hottoman, one of the most eminent lawyers of the age. The most eminent lawyers of the sige, The composite, soit en particular, the particular of the provest of the people in Governments, and especially their right of electing the Kings of the first two a quique ce soit, et sous queleonque pre-races." A competent reviewer has said of

in his chapter on "Political Philosophy," say: "The whole work, even in its reprehensible exaggerations, breathes a spirit of liberty and regard to the common good." "Nor does Mariana," continues this discreet reviewer, "though a Jesuit, lay any stress on the papal power to de-pose princes, which I believe he has never once intimated through the whole volume. It is absolutely on noitical principles

once intimated through the whole volume. It is absolutely on political principles that he reasons, unless we except that he considers impiety as one of the vices which constitute a tyrant." Hallam, however, conceives it proper to quote some etrong passages from Mariana, but with that justice which so pre eminently distinguishes his work, he immediately addautions. adds: "This language, whatever indigna tion it might excite against Mariana and his order, is merely what we have seen in Buchauan." Comparatively unexcep-tionable, however, as were the views of

Mariana for the age in which they were published, still did the brethren of his order condemn them as anti Christian. Alceady had the Holy Catholic Caurch by the gen eral Council of Constance, unequivocally and in toto condemned such yiews, and it was not for the Jesuits, who were her divinely chosen champions, to tolerate them: nor ddt they. Promptly was cen-sure called for, and as promptly was that censure pronounced by the General of the Order, Aquaviva, whose solemn decree I will here give in full length, as I find it in

win here give in fuit length, as i had to in the original French. "Nous enjoignons," dit il, "par ce pres-ent decret, en virtu de la sainte obeiss-ance, sous peine d'excommunication et inhabilite a tous offices, et de suspension a divinis, et autres peines arbitraires a nous reservees, qu'aucun religieux de notre compsgnie, soit en public, soit en particu-lier, listant ou donnant avis, et besucoup

tory. The lines are to me arteries and veins lying along side each other in the human body."

As every intelligent man or woman knows the blood of every living person flows with almost railroad speed through the statement of the stateme the arteries, forced by that wonderful eugine, the beart. From the arteries it is side tracked through the capillaries and wornout tissues, and elettrians and set of blood goes through the kidneys for purification no less than 2500 times every twenty four hours. If the kidneys be diveased the impurities of the blood containing the wornout tissues, and deleterious acid are out down out or exceted as nature in wornout Disais, and deletenous acid are not drawn out or exerted as nature in-tended, but continually pass and repass through every fiber of the system, carry-ing death and decay with every pulsation. Unless remedied the heart becomes weak ened, the lungs trying to do double work break down, the liver becomes congested, the stomach refuses to digest food and the result is a general break down. Why ?

Because the kidneys, the sewers of the system, are foul and stopped up, and the entire blood becomes nothing more nor

less than sewage. Now is it not criminal, nay, suicidal, to allow such a state of things to continue when a simple remedy is within your reach, known for a certainty to do as reach, known for a certainty to do as represented, which will open the closed pipes of the kidneys, allow the effecte mat ter to escape, relieve the over-worked heart, lungs and liver, cause a healthy appetite, put the bloom of health in your check, the dove of hope in your breast and the light of life in your eye? Do not allow prejudice to blind you to hear interest but to dow precuse

your best interests, but to day procure Warner's safe cure and be put on the straight road to rude health and correct

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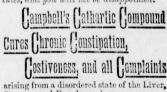
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