

C. M. B. A.

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- 27 Hamilton..... P. O'Keefe
- 28 Hamilton..... P. O'Keefe
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- 49 Hamilton..... P. O'Keefe
- 50 Hamilton..... P. O'Keefe

PLEASED IT UPON A FIRM AND LASTING BASIS.

thereby earning our highest esteem and gratitude as members of it. We believe that your removal from amongst us may be only temporary and that that abundant blessing may accompany you and a family to your new home, and assure you of a hearty and sincere welcome should fate which now seems so unkind, ordain your return at any time; for we shall not be the less your friends and your city is proud to have you amongst us. We believe that your removal will only form a temporary obstacle to the work of the C. M. B. A., and as a slight relaxation of the esteem in which you are held by its members.

Signed on behalf of St. Michael's Branch of the C. M. B. A. THOMAS GASTNER, Chairman.

F. P. CARNEY, Secretary.

MR. SHANNON'S REPLY. It is with feelings of pride that I have listened to your flattering address and received your first presents. I cannot but think that in your generous way you have greatly exceeded my worth and hope that you will continue to do so. I came amongst you and from the very first moment of my arrival down to the present time I have not with a single exception the kindly support and friendship at your hands and also the assistance and aid of the members of the C. M. B. A., and consequently I can say truly that I regret leaving the fair city of my birth and the friends and company whom I serve and whose interests are mine. You refer to the interest I have taken in the C. M. B. A. and I am proud with pride on the growth of Belleville Branch of our noble association. I leave it in good hands and I shall be glad to look upon my successors until it will stand on a par with any Branch of the C. M. B. A. of the Dominion of Canada. I thank you gentlemen for the magnificent address and for the kind words which you have so kindly spoken to me. I have spent many happy days with you. I thank you on behalf of my family for the kind wishes you have so kindly spoken to me and I trust that at an early date we shall have the pleasure of meeting you all in our new home.

EXPRESSIONS OF SYMPATHY.

The members of Branch of Belleville, at their meeting on Tuesday evening last, passed appropriate resolutions of condolence, expressing sympathy for the late Rev. Spiritual Adviser, Very Rev. Dean Gastner, on the occasion of the recent death of his mother at Alexandria.

RESOLUTIONS OF CONDOLENCE.

At a regular meeting of Branch No. 20, C. M. B. A., held at Tilbury Centre, February 20, 1889, the following resolutions were unanimously adopted:

Whereas, it has pleased Almighty God in His infinite and wise Providence to afflict our much-loved Brother, Leo Suckerman, of Honey Point, by removing him from this world, and leaving behind him his young daughter, we, the members of Branch No. 20, C. M. B. A., whilst bowing to the divine will, do hereby extend our heartfelt sympathy to this dear and bereaved mother, and to her family.

Resolved, that a copy of this resolution be sent to Brother Suckerman and his wife, and that the same be published in the C. M. B. A. Monthly. Your Fraternity.

J. J. NEILL, Rec. Sec.

BRANCH 70, MIDLAND.

Dear Sir and Bro., an oyster supper under the auspices of Branch No. 70, C. M. B. A., 70 Midland Street, Toronto, was held at the Hotel here on Wednesday, 30th ult., at which seventy-one members and other Catholics took part. The Rev. Father, Very Rev. Dean Gastner, presided, and the Rev. Father, Very Rev. Dean Gastner, presided, and the Rev. Father, Very Rev. Dean Gastner, presided.

NEW BRANCH.

Deputy Kinella of Trenton, Ontario, Branch No. 8, St. Campbell, Ontario, on 28th ult. was elected to the office of Recording Secretary, and the Rev. Father, Very Rev. Dean Gastner, presided, and the Rev. Father, Very Rev. Dean Gastner, presided.

ELECTION OF OFFICERS.

Branch 74, Montreal. Rev. Director, Rev. Fr. McCarthy, P. P. President, Joseph O'Connell, P. P. First Vice-President, William Daly, Second Vice-President, James Deegan, Treasurer, Denis Faneisy, J. Recording Secretary, James Taylor, Financial Secretary, Maurice Murphy, Guard, John Kenny, Marshal, James Monahan, Trustees, J. J. O'Connell, D. Gleeson, Wm. Cullen, Jas. Noonan, John Kenny.

IRELAND'S STRUGGLE.

Mr. Joseph Chamberlain's son, Austin, and his banker have been defrauded by an American swindler by means of forged checks and a letter of introduction procured by the Rev. Fr. Ernest Wisman. It is asserted that it was by falling into a company with Americans of this class that Mr. Chamberlain learned that the better class of Americans are against Irish Home Rule. The swindle was perpetrated while Mr. J. Chamberlain was on his wedding tour.

Cardinal Moran has every confidence that the demands of Ireland for Home Rule cannot be refused much longer. Coercive legislation must give way for free self-determination of a nation. He said recently, in his Cathedral, in reply to an address on his return from Ireland: "In most parts of the country, the strong arm of the law is yet applied to enforce those relations between landlords and tenants which are the bitter fruits of the iniquitous legislation of former times, and which the ablest statesmen of the Empire proclaim to be unjust. As a result every day are witnessed scenes of cruelty, oppression, and tyranny for which we will seek in vain a parallel among civilized nations in every way of the world. The sufferings and grievances all classes throughout Ireland are unanimous in the demand for the legislative independence of the country, and I am convinced that no matter what political party may hold for the time the helm of the State, this just demand cannot much longer be rejected. It would be easy for British statesmen to turn aside the stars from their course as to alter the resolve of the Irish people to redress the iniquitous legislation of the past and to vindicate their right to make their own laws, the inalienable birthright of a free people."

PARNELL FUND.

D. O'Gorman, Esq., London..... \$200
 Mr. Keenan, London..... \$100

THE JESUITS.

ABLE LETTER OF A CATHOLIC GENTLEMAN OF OTTAWA.

To the Editor of the Catholic Record:

The reader will have observed, beyond doubt, in the columns of the daily papers, the unskilful abuse, slander and calumny that continues to be poured upon the Jesuits by so-called ministers of the gospel, by newspaper editors and their correspondents, from one end of the country to the other.

All this venom and extreme uncharitableness has been excited, as the reader already knows, by the action of the Quebec Government in appropriating the sum of \$400,000 as part restitution to the Order in Canada, for the property of which the members were unjustly and scoundrelly robbed.

It is not necessary to pay the least attention to the wild, loud-mouthed and silly utterances from certain Protestant pulpits and journals about the rights of Protestants being invaded, and about the aggressive spirit of "Romanism," apropos of Mr. Mercer's legislation in favor of indemnifying, to a small extent, the Jesuits for the estates which were theirs by every title, divine and human. This was the chief object of time and argument with men who heaved and foam about a matter with which they have no concern whatever. What business have the McVickers, Wilds, Hughes and the other bigots and firebrands who are trying to excite feud and strife between Catholics and Protestants, in the matter of the Quebec bill, or the rights of the Catholics? Is there a dollar of the amount to be paid by Ontario? The people of Quebec—the vast majority Catholic—are alone affected by Mr. Mercer's bill and its results. Neither the Protestants of that Province, by any public protest or otherwise, nor their representatives in the Legislature, have taken exception in question. This they had the right to do, in the part of outsiders, in what is purely provincial, and over which the Legislature had indisputable control, is obstructive, nay, impertinent in the extreme.

It may be contended that if the Jesuits never had or lost a shilling's worth of property, the Legislature of Quebec was justified in granting them the amount in question. This they had the right to do, in recognition of the vast and incalculable good rendered by the disciples of Loyola to the cause of religion, education and civilization in Lower Canada, from 1620 until they were cruelly and ruthlessly despoiled of those possessions, which they used for the promotion of the objects just mentioned.

Let us reverse the case. Suppose the ministers of the English or any other Protestant Church had labored and done as much for religion, education and civilization in the Province of Ontario as the Jesuits did in Quebec; that, like the Jesuits, they acquired property for the same ends, and that it was sequestered in the hands of a monarch and a despotic monarch; and suppose, at the present day, the Legislature of Ontario passed a measure to indemnify, in part, the lawful successors of those who had been thus robbed, what would be said of the Catholic priests and press of Ontario and Quebec if they followed the same course that is now pursued by the bigots and extremists, lay and clerical, in relation to the Quebec legislation? They would be justly and deservedly condemned for their illiberality and intolerance, not only by Protestants, but by Catholics themselves.

Why is all this outcry against the Jesuits? It is the outcome of the gross ignorance and misrepresentation. There has never been an organization so completely understood as this Society of Jesus. It is not necessary for pulpiter or newspaper scribbler to be acquainted with what they rave or write about, and would indeed be the ignorance of those infallible preachers and editors who treat of the Jesuits. They represent the society as being very wealthy, and as having a vast amount of property, and as being in possession of boundless power; as rulers of kings, princes, people, and even the Pope of Rome. There was the "White Pope," who was held to be a mere nonentity, and the "Black Pope," the general of the Jesuits, who is credited with being the real dominant power. They are depicted as intriguers and very cunning—the word Jesuitical being synonymous in dictionaries with all that is crafty, underhand and secret. They are supposed to have but one end in view, the aggrandizement of their order; that for this they will give up all their value, even life itself, a fact, which, if true, should be a matter of praise from their enemies, and not a subject of derision and calumny. All this is a delusion, an error, a mistake. It is a remarkable fact that whenever the Catholic Church has been attacked by any enemy in past time, Providence always raised up men of extraordinary ability and sanctity for her defense and the suppression of the heresy. This had been the case in the past, and the rebellion raised against her, the century ago by that arch-rebel, Martin Luther. To combat this rebellion—wrongly styled the "Reformation"—Ignatius Loyola rose. He did not deny that, at that time, the Church, in matters of discipline, did stand in need of reformation, in some countries. The Church is constituted with two natures; she is partly divine, partly human, Christ being her head and founder, and the Paraclete being constantly with her, the Church can never err in doctrine and teaching. Nothing she sanctions can be wrong, because her Divine Founder is always with her and the Holy Ghost ever in her midst; but the body of the Church is composed of men and women, finite creatures and belonging to a fallen race, inheriting the vitiated nature of our progenitors, Adam and Eve, for the ridiculous doctrine of Darwin's monkey system is not to be held for a moment, and since there is thus a certain amount of virus in the human system, there must be a thing requiring reformation. That is caused by men not living up to the purity of the Church's doctrine, abuses creep in in spite of her, and she must continue to find defects in her children, though, so far as she herself is concerned, she can require no reform. How can we reform that which cannot go astray, and which is not subject to error, so unless a person is to require the seventeenth century a revision of His Word at the hands of "bonnie King James Scotland"? The Catholic Church has

ADDRESS AND PRESENTATION.

On the evening of the 18th February the many friends of Miss Kate V. Reynolds, organist of St. Joseph's Church, gathered at her father's residence, and made her the recipient of a well-filled purse, and a supplementary address, which was presented to her by Mr. Thomas Hogan and the purse presented by Miss Kate V. Reynolds, the following is the address.

Toliet, Feb. 18th, 1889.

We, the congregation of St. Joseph's Church, beg leave to offer you a small token of gratitude for the manner in which you have conducted our choir for the past two years.

Not desiring to simply convey to you in words alone the appreciation of your many quantities we beg of you, in the name of your many friends here, to accept this small tangible token of the gratitude, esteem, and respect in which you are held.

Signed on behalf of the congregation, JOHN CARBERT, FIONA HOGAN, DOMING FLYNN, JAMES FIGGIE, DANIEL SHANNAN, and FLYNN, Miss Reynolds made an appropriate reply, stating that words could not express her gratitude for the gift, which she would be proud to wear. The gift was given, and the following remarks were made, which she returned to their respective homes.

LAST MARKET REPORTS.

London, Feb. 28.—GRAIN.—Red winter, 1.07 to 1.10; white, 1.07 to 1.10; spring, 1.07 to 1.10; corn, 80 to 85; rye, 1.00 to 1.05; wheat, 1.00 to 1.05; barley, 1.00 to 1.05; oats, 87 to 90; peas, 50 to 55; broad beans, 45 to 50; VEGGIES.—Potatoes, 25 to 35.

FAOUCHE.—Eggs, 18 to 19; butter, best No. 1, 10 to 11; No. 2, 9 to 10; No. 3, 8 to 9; No. 4, 7 to 8; No. 5, 6 to 7; No. 6, 5 to 6; No. 7, 4 to 5; No. 8, 3 to 4; No. 9, 2 to 3; No. 10, 1 to 2; No. 11, 10 to 12; straw, 1.00 to 1.10; hay, 1.00 to 1.10.

FRUIT.—Apples, 25 to 45; pears, 15 to 25; peaches, 1.00 to 1.10; plums, 1.00 to 1.10; cherries, 1.00 to 1.10; grapes, 1.00 to 1.10; strawberries, 1.00 to 1.10; raspberries, 1.00 to 1.10; blueberries, 1.00 to 1.10; currants, 1.00 to 1.10; gooseberries, 1.00 to 1.10; mulberries, 1.00 to 1.10; figs, 1.00 to 1.10; pineapples, 1.00 to 1.10; melons, 1.00 to 1.10; watermelons, 1.00 to 1.10; pumpkins, 1.00 to 1.10; squashes, 1.00 to 1.10; cucumbers, 1.00 to 1.10; eggplants, 1.00 to 1.10; okras, 1.00 to 1.10; mushrooms, 1.00 to 1.10; onions, 1.00 to 1.10; garlic, 1.00 to 1.10; shallots, 1.00 to 1.10; leeks, 1.00 to 1.10; cabbages, 1.00 to 1.10; cauliflowers, 1.00 to 1.10; brussels sprouts, 1.00 to 1.10; green beans, 1.00 to 1.10; kidney beans, 1.00 to 1.10; lima beans, 1.00 to 1.10; pinto beans, 1.00 to 1.10; black beans, 1.00 to 1.10; chickpeas, 1.00 to 1.10; lentils, 1.00 to 1.10; mung beans, 1.00 to 1.10; soybeans, 1.00 to 1.10; peanuts, 1.00 to 1.10; sesame seeds, 1.00 to 1.10; sunflower seeds, 1.00 to 1.10; flax seeds, 1.00 to 1.10; rapeseed, 1.00 to 1.10; cottonseed, 1.00 to 1.10; soybean meal, 1.00 to 1.10; cottonseed meal, 1.00 to 1.10; rapeseed meal, 1.00 to 1.10; cottonseed oil, 1.00 to 1.10; rapeseed oil, 1.00 to 1.10; cottonseed cake, 1.00 to 1.10; rapeseed cake, 1.00 to 1.10; cottonseed hulls, 1.00 to 1.10; rapeseed hulls, 1.00 to 1.10; cottonseed straw, 1.00 to 1.10; rapeseed straw, 1.00 to 1.10; cottonseed chaff, 1.00 to 1.10; rapeseed chaff, 1.00 to 1.10; cottonseed dust, 1.00 to 1.10; rapeseed dust, 1.00 to 1.10; cottonseed meal, 1.00 to 1.10; rapeseed meal, 1.00 to 1.10; cottonseed oil, 1.00 to 1.10; rapeseed oil, 1.00 to 1.10; cottonseed cake, 1.00 to 1.10; rapeseed cake, 1.00 to 1.10; cottonseed hulls, 1.00 to 1.10; rapeseed hulls, 1.00 to 1.10; cottonseed straw, 1.00 to 1.10; rapeseed straw, 1.00 to 1.10; cottonseed chaff, 1.00 to 1.10; rapeseed chaff, 1.00 to 1.10; cottonseed dust, 1.00 to 1.10; rapeseed dust, 1.00 to 1.10; cottonseed meal, 1.00 to 1.10; rapeseed meal, 1.00 to 1.10; 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cottonseed dust, 1.00 to 1.10; rapeseed dust, 1.00 to 1.10; cottonseed meal, 1.00 to 1.10; rapeseed meal, 1.00 to 1.10; cottonseed oil, 1.00 to 1.10; rapeseed oil, 1.00 to 1.10; cottonseed cake, 1.00 to 1.10; rapeseed cake, 1.00 to 1.10; cottonseed hulls, 1.00 to 1.10; rapeseed hulls, 1.00 to 1.10; cottonseed straw, 1.00 to 1.10; rapeseed straw, 1.00 to 1.10; cottonseed chaff, 1.00 to 1.10; rapeseed chaff, 1.00 to 1.10; cottonseed dust, 1.00 to 1.10; rapeseed dust, 1.00 to 1.10; cottonseed meal, 1.00 to 1.10; rapeseed meal, 1.00 to 1.10; cottonseed oil, 1.00 to 1.10; rapeseed oil, 1.00 to 1.10; cottonseed cake, 1.00 to 1.10; rapeseed cake, 1.00 to 1.10; cottonseed hulls, 1.00 to 1.10; rapeseed hulls, 1.00 to 1.10; cottonseed straw, 1.00 to 1.10; rapeseed straw, 1.00 to 1.10; cottonseed chaff, 1.00 to 1.10; rapeseed chaff, 1.00 to 1.10; cottonseed dust, 1.00 to 1.10; rapeseed dust, 1.00 to 1.10; cottonseed meal, 1.00 to 1.10; rapeseed meal, 1.00 to 1.10; cottonseed oil, 1.00 to 1.10; rapeseed oil, 1.00 to 1.10; 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