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## Catholic Record London, Sat., April 29th, 1889.

CHRIST HAS RISEN,

The great mystery of faith which the Church commemorates on Easter Sunday has always been regarded as of the bighes importance in the great plan of Redemp. tion to compass which our Lord Jesu Christ came on earth. "For us and for our salvation He came down from heaven." These are the words by which the Fathers assembled at the great Council of Nice describes the purpose for which God the Son, the second person of the adorable Trinity, became man ; and among the mysteries of the life of our Lord, by which this purpose was accomplished, His glorious resurrection, by which He puts off mortality and assumes immortality, is properly held to be the most important. It paves the way for His triumphant ascension to heaven, where, as the Godman, He is to sit at the right hand of the Father, for all eternity, as our mediator and intercessor. This mystery is also the type of the Christian's resurrection, and is the necessary preamble to it, "for if the dead rise not sgain, neither is Christ risen again. And if Christ be not risen again, your faith is vain, for you are yet in your sins." (I Cor. xv; 16, 17)

But not only is the resurrection of

Christ the consummation of man's redemption. It is the basis upon which our faith is founded. The miracles of Christ are appealed to frequently by Himself as the evidence which brings us to the conviction of His divine mission of peace and salvation to markind. St. John x, 38: "If I do not the works of my Father, believe me not ; but if I do, though you will not believe Me, believe the works, that you may know and believe that the Father is in Me, and I in the Father." Hence we find throughout the gospels that be. cause of His miracles His followers be lieved in Him. as in St. John ii, 2: "This beginning of miracles did Jesus in Cana of G lilee, and manifested His glory, and His disciples believed in Him."

Even under the old law, the authority of Moses was substantiated by his mir acles. God empowered him to work them, to authenticate to the people of Israel and to Pharoah his divine mission that they may believe that the Lord God of their fathers hath appeared to thee. . . if they will not believe thee nor hear the voice of the former sign, they will believe the word of the latter sign.

Of the miracl se of Jesus, wrought over all the elements, and under most varied circumstances and with most varied rites, the resurrection of our divine Saviour, by His own power, stands pre-eminent. It is therefore fittingly the foundation of Christian faith: "And If Christ be not risen again, then is our preaching valu, and your faith also is vain." 1 Opr. Xv. 14.

Tae resurrection is on this account made the chief theme of St Peter's first sermon in Jerusalem, in response to which in one day "they that received his word were baptized, and there were added in that day about three thousand souls." Thus did the apostle of the Gentiles insist upon belief in Jesus Christ as the worker of miracles, to which both the apostles and their hearers were eve-witnesses.

"This is that which was spoken of by the prophet Joel. . . I will show won-ders in the heaven above, and signs on the ders in the heaven above, and signs on the earth beneath. . Jesus of Nazareth a man approved of God among you by miracles and wonders and signs which God did by Him in the midst of you, as you also know. . whom God hath raised up, have loosed the sorrows of hell. For David eatth. . Because thou wilt not leave my soul in hell, nor suffer thy holy one to see corruption. . This Jesus hath God raised again, whereof we are all witnesses." (Acts ii)

witnesses." (Acts il )
Whether we regard the impossibility of deception on the part both of the apostles and the people whom they address, or the s'ncerity of the witnesses who attest the fact of Christ's resurrection, there is no historical fact which rests upon more convincing evidence than the fact of the resurrection. We shall not here enter upon the details of the characteristics of this testimony, but will merely point out that besides intrinsic evidences that the witnesses thereto were thoroug'ly sincere, their readiness to die for the faith they preached makes their sincerity indubitable. The impossibility masses, are the very men who, in the of mistake is evinced on the part of the large cities, pocket their five thousand

during the forty days that Christ remained on earth after His resurrection, to assure themselves of its reality, by seeing Him constantly, hearing Him speak, conversing with Him, etc. On the part of the public, especially of the thousands who received the feith at its first promulgation, mistake was equally impossible, for they could seeme themselves that Christ had left His comb, inasmuch as it was then open to aspection. It was impossible that His body should have; been carried away fraudulently in defiance of the guard which had been placed at the tomb expresily for the purpose of preventing any such an attempt from succeeding The acceptance of the faith under anch dreumstances gives us, as witnesses to the resurrection, not only the apostles them. elves, but their thousands of converte also, They were appealed to as men who knew the reelity of Christ's life amil miracles, and as knowing all this they accepted the loctrine propounded to them. Among all the facts of history the knowledge of which has reached us, few indeed, if any, are attested so cumulatively. With Jesus, then, all faithful member

of His Church have risen from spiritual death. Jesus has risen to die no ore, so, through the knowledge of His resurrection, and the efficacy of the work of redemption, of which this mystery is the crowning act, we may rise with Him from the death of sin to enjoy Him and His infinite perfections for all eternity Thus, St. Paul addresses the Collosians, iii "If you be ricen with Christ, seek the things that are above, where Christ is eltting at the right hand of God." The glory of Christ's triumph over death and sin and sorrow, consummated for our regeneration, should encourage us with the thought that we may rise with our Savlour from earthly afflictions to the glorious and never ending bliss of His tingdom. "According to the multitude of my sorrows in my heart, thy comforts have given joy to my soul." (Ps. xcli) The words of the royal psalmist are well applied by the Catholic Church to this day above all days of the year : "This is the day which the Lord hath made. Lat us be glad and rejoice therein." cx vill.)

DR. WILD AND DR. COOK.

These two great lecturers and agitators have come and gone, and no bones have been broken. It was feared by some that Dr. Wild, of "bludgeon and shooting" notoriety, would stir up a riot in our midet; and that a crowd of boodlum might be found here in London of the ame combus'ible material as appears to wait only the blowing of Wild or some other fanatic to burst into a confligration on every possible occasion in the Queen City. But it is evident our citizens although a few cranks do unfortunately exist amongst them, are neither so easily imposed on or altogether so gullible as the cowardly and uncivilized roughs who set law and order at defiin Toronto. It must admitted, too, that the addresses of those two rev. firebrands were of the milk and water character\_as devoid of eloquence and erudition as they were of that genius and fire that stir men's mirds. Neither Dr. Wild nor Ray, Joseph Cook mentioned one fact of history that their hearers had not read or heard of many times before. that Dr. Wild's harangue "proved to be more or less tame after all." In fact the two thousand people who thronged the Grand Opera in the expectation of enjoy log a rich intellectual and literary treat went home dissatisfied and disgusted, wishing they had kept their thirty cents in their pocket and complaining that they had paid quite too much for their

The lecturer said the Catholics "kept ending off their money to Rome and paying it to the pricets here until salvation for them became a pretty expensive thing." The ignorant man should have ascertained from some Catholic priest or layman the amount of money, if any, sent yearly to Rome, or if it required that any should be ever sent there, except as an occasional voluntary offering. Nor dld Rev. Wild tell his Orange hearers what amount he received for amusing 'his congregation every Sunday evening and holding circus in the house of God, in the midst of loud cheers and roars of laughter, when spicy anecdotes are told of the Vicar of Christ, and bloodthirsty anathemas are hurled against the unoffending order of the Society of

Parish priests, as a rule, do not receive a stipulated salary. Protestant preachers, as a rule, do get a fixed salary with manse and library supplied. Rev. charlatans, of the Hunter and Wild class, who can entertain their audiences with sensational preaching and original buffoonery that fetch down the house with cheers and laughter-these are the men who get the b'g salaries. The ministers who bring themselves down to the low level of political mountebanks, and who degrade their office and calling by pandering to the prejudices and passions of the ignorant

Apostles by the opportunities they had per annum, enjoy palatial residences and the action of the Ostario Government in never miss their summer trip on the upper lakes, or across the Atlantic Ocean. sees are the men who are forever prai of the monies sent to Rome and of the While Rev. Dr. Wild, Rev. D. J. Mc-Donald and other prominent and wellpaid ministers are away on the laker enjoying themselves with their wives, their darlings and their select party the Catholic priests are attending to their work of visiting the sick and presching God's word to their devoted ficks. But what of the Jesuite? Do they enjoy much of this world's fleeting pleasures What have you gone into the wilderness o see? Men clothed in soft garmente But what have you gone out to see, reeds shaken by the wind? Behold they that are clothed in soft garments are in the houses of kings." Well might our blessed Lord, did He revisit the earth, put these questions to the unthinking multitude who allow themselves to be imposed on by the bloated fanatical parsons of our day. While the sleek, purse-proud ministers are off on their holiday tour the Jesuit Fathers are closatered in their studies, or preaching missions to repentant sinners. Bishop Sullivan is coasting the Islands in his episcopal steam yacht the poor Jesuita are trudging through swarms of sand files, or, as Sir John A. Macdonald explained, are "starving with distressed fishermen on the coasts of Labraday It is easy enough to imagine our Riessed Lord reproaching modern self-sufficiency as He reproached the Jews for being incapable of discorning the virtues and the greatness of St. John the Baptist while they allowed themselves to be made the dupes and the tools of the Pharisees in beheading the precursor and stoning the prophets Rev. Dr. Wild invoked the shades of Louis Papineau, of Lyon McKenzle and of George Brown to look down from an nknows world on the disreputable actions of the men who succeeded them. We have no doubt the unseen world, whose brightness and whose glory have been mate known to us by Him who is eternal Truth, is still quite unknown to Dr. Wild and men of his stamp who have no faith in the Unseen. St. Paul tells us that faith is the "substance of things to be hoped for, the evidence of thinge that are not seen," because though it be impossible for s to see with our eyes, or comprehend with our reason the great truths of eternity, so that by Revelation alone can we know bem, yet the evidence we have of their existence by divine faith is so great that we have an almost absolute certainty of them, and to call the supernatural order of things unknown, as Dr. Wild does, gues a want of faith that should deban im from the use of any Christian pulpit,

Louis Papineau, Lyon McKenzle and Scorge Brown would have voted as Alexander McKenzie, Hon. David Mills and Wilfrid Laurier have voted. They were all zeslous of Provincial rights and would have risked life and limb in defence of the principle that each Province is sovereign in its own Legislature, and that righteous laws passed in Quebec or Outario should be independent of Dominion control. What would the people of this Province do if the priests in Quebec Province were to get up an agitation against the Mowat Government for having granted lands worth \$150,000 to the Knox Buffalo: College in Toronto? But Principal Caven, President of that college, may excuse the Ontario Government on the plea that so large a donation was made in favor of education to the Presbyterian body. Premier Mercler of Quebec puts forward the same plea. The Jesuit Fathers are engaged in no other occupation in Quebec than in the work of education. Their college in Montreal is far superior in the education imparted, and in the number of its pupils, to the Kuox Presbyterian College in Toronto. And yet Principal Caven is found on the platform with Dr. Wild and all the other fanatice denouncing Mercler's action of benevolence to the Jesuit Fathers, while he keeps his mouth and his pockets closed on the gifts made to his ollege by Mr. Mowat's government. The Jasnit Fathers were robbed of lands worth two or three millions, and they get only \$160 000, while the Presby terians, who never owned lands or estate. and were never robbed-because they had nothing to be robbed of-get their enug little donation of lands worth \$150. 000, which, in the course of time, shall be worth millions. And have the Catholics got any thing as an off set? Not one cent : although St. Michael's college in Toronto is just as much entitled to government grants as Knox College or any other educational establishment in the land. Yet we are not agitating the country over t, nor do we grudge Professor Caven all he may get, but we find it the culmination of inconsistency and hypocrisy on his part to keep denouncing the Jesuits' Estate Act and asking for its disallowance. Were clerical agitators in Quebec guilty of the intolerable interference indulged in by Ministerial Associations—were the priests of Lower Canada found denounce ing Mr. Mowat in their pulpits and lecturing through the country, exciting the passions of the people to white heat over

donating Presbyterian or other Protestant colleges—their conduct would not be one whit more foolish, or more reprehensible than the issues precedure and unwarrant ab'e crusade now carried on by the Wilds, the Hunters, the Campbells, the Cooks, et

CATHOLIC EDUCATIONAL

The Mail with its usual unfairness ereated another "Romish aggression" out of a bill which is before the New York Legislature to contribute from public funds towards the education—the education in secular branches, be it remembered -of more than 2,000 children who are cared for in the Catholic Protectory of New York. The Mail has become so extremely Evengelical, that nothing is right with it which is not endorsed by the Evangelical Alliance, whether in Canada or the United States, and in this instance tit is barking in unison with the New York Alliance, but it is to be hoped that this ultra Protestant Alliance will have the same success before the Legislature of New York as its namesake before the

Dominion Parliament the other day. Will it be denied that the State should assist education? Whether or not this be the duty of the State, the claim of the Catholic Protectorate is a just one. It is doing more solid work in the way of say. ing outcast children in New York than all ther institutions together, and besides saving to the State the cost of maintenance of the children therein supported, it s making them good citizens. Whether be the duty or not of the State to assist in so noble a work, as a matter of fact it does assist other institutions of the same kind which are less deserving. Among these are a Protestant Institution called the "Juventle Asylum," and even a Hebrew institution of similar character. We maintain that if public money is to be voted at all for educational purposes, such money should be distributed equitably in proportion to the work done; at least in proportion to the secular education imparted, and it is an injustice to deprive any institution of a participation in such grant, because it imparts a religious and moral training besides giving secular instruction. But in the case point the acts of the State show that Protestant and Jewish establishments are not excluded on such plea from receiving State aid. There can be no excuse, then, for excluding the Gatholic Protectory from participation, except that the Evangelical Alliance desires to make the profession of the Catholic religion a cause for civil disabilities. They hypocritically profess to desire "civil and religious equality." If they were sincere in their professions they would be supporters of the bill now before the Legislature of New Y.rk. What they want is to suppress the Catholic Church. This is evident from the distribes of the president of the Association, who is, we believe, one Dr. King, of New York. This person, speaking in his church the other day, on behalf of the Evangelical Association, gave utterance to these views ; but they are not the views which an honest and honorable

Protestant would entertain. The President of the Catholic Protectory gave an explanation a few months ago

"The course of instruction in the New "The course of instruction in the New York Catholic Protectory, from its foundation until the present day, has been based upon the three fundamental and inseparable requisites of a well directed education, viz, a proper inculcation of religious doctrine, a thorough grounding in the elementary parts of a common-school education, and a practical course of training in some mechanical or industrial pursuit; so that those having come under the institution's charge leave it filled with the conviction of their responsibilities, both for this life and the next. Being thus fitted to become patriotic and self supportfitted to become patriotic and self support-ing men and women, they will thence-forth discharge their duty to their God, to their country and to their fellowmen."

Such an institution is certainly deserving of the same State aid which is given to other like establishments, and the aggression is on the part of those who would wish to ostracize it. That the Evangelical Association is not honestly in favor of equal justice in desiring to deprive the Protectory of its rights, is evident even from the action of the Protestant clergy of New York, who may be considered as one body with the Evangelical Association, which is made up of the ministers of the various denominations. It is only a few months since the Presby terian Synod of New York made a formal demand for religious teaching in the public schools, and this demand has been made many times during the last two or three years. Why, then, do they desire to exclude the Catholic Protectory from receiving a share in the public funds which are being so lavishly bestowed upon Protestant in stitutions, and which themselves desire to be so bestowed? It is evidently because they are insincere in their boasted desire to have religious equality established.

We may add that similar incincerity is apparent in the conduct of our Canadian Ministerial Association. They too are loud in their denunciations against any grant for "ecctarian education" when they have Catholics in view. They desire in case of Peterboro.

and State;" yet the Ministerial Associa-tion of Toronto has recorded on its books the resolution passed at one of their meetings not long since in favor of "eystematic religious instruction to form an integral part of the public school pro gramme in addition to the devotions

exercises already prescribed."

We have in Ontario one safeguard tha our rights shall not be interfered with, They cannot be taken from us without involving the Protestant minority of might be inflicted upon ourselves. We do not suppose that the Catholic mej rity of Quebec would use their powers of retaliation, but the Protestants of Ontario may well pause before attempting such legislation as would confer such powers upon a Catholic majority of whose aggressiveness they are in such mortal terror.

We read the following in the Adver tiser's report of Da. Wild's lecture : "He cited Father Fiannery, of St. Thomas, as one of the champions of the Jesuite, and said Father Flannery turned into peotry the speech he (Dr. Wild) made in the park at Toronto against Wm. O'Brien. It was very good poetry, but had one draw. back. He was not in the park and did not make the speech. (Laughter)." Although poets will sometimes blunder, as we are told by Horace, bonus alignanso dornitat Homerus," yet, by referring back to the number in which Father Flannery's epigram appeared, we find that he was correct that time. He did not represent Dr. Wild as storming on the platform in the park. It was Rev. Canon Da Monlin who did that -- but Dr. Wild did worse. He desecrated the house of God by storming in the pulpit. We reproduce the lines so that our readers may see where the laugh comes in:

Wild, oh How Wild.
Wild by nature and wild by name,
Without sting of remorse or blush of shame,
Smiting peace with the scorpion's rod
Of firebrand tongue in the house of God.
With impious appeal to the Master mild,
Whose name and whose temple are thus
defiled
To sanction bloodshed and rioting wild;
Such stood in the pulpit the Rev. Wild.

The first \*Du Moulin in Pagan France Led the weak King Louis to death's grim

dance On the guilotine his wild appeal rging frantic mobs crying "a la Bastile," o burst in the gates and let cut-throats out,

With savage rush and demoniac short.
But he was a milksop, a suckling child,
Compared with Du Moulin, the friend of
Wild,
For, with hands uplifted and lips defiled,
Were they both so horribly wild, oh, so
wild,

Du Moulin, erect in in the Queen's broad park, Charged audacious lies and plottings dark Against one whose record is bright,"

Whose v at," ds or whose deeds never shunned

Whose words or whose deeds never shunned the light.

But Wild, in the house of God, besought With passionate zeal nigh to frenzy wrought

By shout and gesture and unctuous whine, His frantic hearers to bludgeon O'Brien, That mobbing and stoning are treatment mild

For the poor man's friend, sad Erin's child, Wild, Infuriate, savage, intemperate Wild.

so the lesson was heeded, the wind was sown, And the fierce mob's wrath to white heat

gave an explanation a few months ago
of the aims of the Protectory. He said in
Buffalo:

Not the Master's voice, but Satan's yell;
Not peace from Heaven, but rage from hell, When in horror the pale moon hid her light, From the crime of thousands rushing 'gainst one

From the crime of the control of gainst one gainst one.

Toc weak of frame, unarmed, alone Who, whatever his sin, would not harm a child,
But is now the victim of zealots like Wild,
The blatant, mendacious forever-lost Wild.
W. F. St. Thomas, May 28th, 1887.

This refers to Camille Du Moulin, who ushered in the great French revolution by haranguing a mob and shouting "on to the Bastile," when the armed multitudes laid siege to the Fing's palace and burst open the prison doors, thus letting loose upon society all the orime and depravity of France, at that time rendered pagan by the teachings of Voltaire and Diderot's infidel schools.

When the above lines were written the press of the Dominion was united in condemnation of the course pursued by Rev. Dr. Wild. The Detroit Free Press had the following remarks:

"Dr. Wild is a Toronto preacher. He urged his parishioners to mob 'Billy O'Brien,' as the polite Doctor called the Irish editor. His words were: 'On the night when Billy O'Brien comes, see that he keeps his place and if he exceeds here, then mob him, I say, and I will be there to help you.' His place, according to the Chief of Police at Toronto, was in the hotel, and as he did not keep it, but went out on the street as he would in a civilized city, they mobbed him, accordingly, and doubless Dr. Wild was as good as his word and was among the gang. It is not likely that the police will do snything with the riotous Doctor, but as Toronto has a first rate lunatic asylum at the west end, it is rather a pity the Doctor should be allowed to go around loose inciting his terrible congregation to riot and bloodshed. We read in ecripture about the wild ass of the desert, but had no idea he was located in Toronto.—Detroit Free Press, May 25th, 1887. "Dr. Wild is a Toronto preacher.

THE Rev. Father McEvay, P. P. of Pete boro, will accompany the Right Rev. Bishop Dowling to Hamilton at the beginning of May. Rev. Father Rudkins

A GOOD APPOINTMENT

Mr. Patrick Egan bas been appointed as Minister Plenipotentiary to Chili. President Harrison, by this nomination, has shown his determination to acknowledge the Irish element at its just value in the great Republic. The London Times may eneer at the leading politicians in America catering for the Irish vote, but if the Irich vote were not the powerful element it is, no American politician would eater for it. The very encer of English journals and statesmen is a tribute to the mmerse importance and the vast preponderating influence of Irishmen in the councils and the politics of this western world. The position to which Mr. Egan has been raised by the President of the United States is equal in dignity to that held in Washington lately by Lord Sackville West.

Patrick Egan was born in Ballymahon.

County Longford, Ireland, in August, 1841. At the age of twenty years he was employed as book keeper of a milling firm in Dublin. Later on he became managing director. Up to the time he went to business he had been a pupil of the Christian Brothers and has always retained a deep affection and the kindliest regard for his devoted teachers. Mr. Egan-an ardent lover of his native country-enthusiastic and full of expedient, besides active and zealous for the promotion of every scheme which he deemed calculated to insure respect for Irish influence in the House of Commons-threw himself, when quite young, into the movement of Mr. Isaac Butt for Home Rule for Ireland. Afterwards he became the intimate friend and chief adviser of Michael Davitt. When the Land League was started in 1879 Patrick Egan was unanimously chosen one of its three trustees and its acting treasurer. In December of the same year, leaving his large business entirely in the hands of his partners, he devoted his whole time, night and day, to the work of relieving evicted tenants, of travelling from one county to another, encouraging the timid, helping the unfortunate victims of landlord tyranny and banding the tenant farmers of Ireland into one grand confederation of passive defence.

When Parnell, Dillon, and all the others

were imprisoned in Kilmainham, Mr. Egan fled to Paris, with the treasury of the League, and there received the remittances sent from all parts of America, which afterwards he accounted for to the lest cent. He was about to be arrested and tried for complicity in the assassina-tion of Cavendth and Burke when, by timely warning, he was notified of the threatened danger. He had just time to effect his escape from arrest, and no doubt an unjust trial, a packed jury and probably death by hanging. He came to America and settled in Lincoln, Nebrasks, seven years ego. There he settled down to American life, while he never for a moment let sight of Irish interests. and, by computing dates and searching among his manuscripts, he discovered a clue to the infamous forgeries of Pigott. Mr. Egan's services to the National Langue and to all Ireland have been most incalcalable. He is the most prominent representative of Ireland just now in the United States, and as such he has been chosen by the highest authority in the land to proceed to the government of Chili, in South America, and there act as Minister Plenipotentiary, and accredited ambassador of the United States. We have only to congratulate Mr. Egan on his promotion to so exalted an office and to offer our hearty felicitations to Presideat Harrison for having secured so able, so conscientious and so worthy a representative in a fore'gn state.

A CALUMNIATOR AT BAY.

Bishop Macarthy of Cloyne will not permit himself to be maligned with im-punity, any more than the Montreal Jesuits. The London edition of the New York Herald, with the object of damaging the National cause and of connecting the bishop with outrages, represented him as advising the people to advance the cause of their country by efficacious rather than by lawful or moral means. The Herald stated that this would justify every crime, including even the Pheonix Park murders, but the statement that the bishop had given such advice was entirely false. The Herald, on receiving a letter from the bishop pointing out the falsehood, merely stated that "the Bishop of Cloyne explains that the extracts from his pastoral, upon which recent comments in the Herald were based, were in no sense a true expression of his views." This caused the bishop to write a second letter to the Herald in which he states that his demand for a retraction and apology is not met by such a statement, and that he requires the Herald to insert the extract from the pastoral which has been misquoted and an apology for the misquotation, and for the false and calumnious charges which were based upon it, otherwise, the bishop says : "I shall be obliged to seek from a court will succeed Father McEvay as rector of of justice the reparation which you rethe Cathedral and Chancellor of the dio- fused." With this demand the bishep sent the Herald a true copy of the mis-

the Toronto Mail, i very unreasonable ineist that newspa him without being apologise. The bi

the Herald, and w be quoted by that forts we make to our country, the escy than to their l Then the Herald to read over the what Interpretation been placed upon headstrong people was addressed." "Surely that so like the doctrine bishop. It would thing that has ap-

the last twenty ye made to excuse t ders." The actual wo bishop were an ex lawful or immoral of the precepts of

hely Catholic relig "This state of another danger in advance the cause that is, that in the that purpose we a gard to the efficac than to their la That this has b instances in the pr last eight years well wisher of the must admit. Me cause that are har precepts of the Go our holy religion.

The conduct o perfectly on a par ners of the Jeanite Mail and Bisho Nav. it is a wor calumniators have Bishop of Clayne divines who hold the means, howev be a procedure pe what they have d

"THE JEST

The Mail of the correspondent wi paper" as saying "The friends of not slow to expre-have found it need law for a vindi They say that require vindicating Dominion Govern and the waves of a religious corpor before the eyes o have never been their place is not own quarters. Mail would keep twelve months to to keep alive the and discension religious differen

ANTONIO— This Hebrew will kind. BASSANIO-I like

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remarkably anxi

the Jesuita, and that he has given mess of course, manner in which the Mail. "An c with having put in the interest of interest of the J produced by th But it is the "frie sentiments are friends think a "thrust its affair world." Perhaj fess that we published expre friends of the Je to believe that Jesuits to drop the Mall for libe

Perhaps if th paper" which ha the friends of th matter, were me able to recognize the Jesuits, but a co-laborer with proper thing for public what ev shown itself so and good reput Canada. We n able to say with "Content, in fait And say there is

As for the Me is actuated solel the cause of t generally in pul opinions of "frie would tend to persevering in t