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VOLUME 11.

LONDON, ONTARIO, SATURDAY MARCH 16, 1889.

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Under the patronage of the Rev.
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Established in 1884, under the Act of Quebec,
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CLASS D.
The 21st Monthly Drawing will take place ON WEDNESDAY, MAR. 20, '89

The Amherstburg Vintage Coy. BURK & SULLIVAN,

PURE NATIVE WINES Altar Wine a Specialty. On hand now, a quantity of very superior Concord Mass Wise. Clarets of various vintages An undoubted guarantee furnished to purchasers of Mass Wine, attesting to its purity. etc. Reference: The Parist Prices and samples on application.

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From St. Peter to Leo XIII.

What a valuable collection is that of the Pictures of the Popes from the first, St. Peter idown to the Saintiy Leo XIII.
They are cooled from the Original Paintings in the Vatican by a prominent European Artist and excensity executed. The size of the collection is 22 x 28 inches; the centre piece represents the Vatican; the whole is finished with a handsome border with the Papal coat of arms. Each picture has underneath it the name of the Pope and the year of his reign.
This picture is highly recommended by the Montreal clergy No Catholic home should be without this beautiful memento of the Holy Fathers.
The price is within reach of all—prepaid \$1.50 a copy, to be obtained from Ernest Wischer, \$2 Victoria etreet, Montreal. From St. Peter to Leo XIII.

ALUMINUM," THE COMING METAL

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Licenses granted to responsible parties upon application for the production of ALUMINUM Bronze, Soft Steel and Malleable Iron Castings, without annealing in water jacketed furnaces, by our new Ferro-Aluminum process.

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EDITORIAL NOTES.

THE Salvation Army has been prohibited by the authorities from carrying on its work in Berlin. It appears that some Protestant Governments are still as intol-erant as ever against any form of Protest ism except that which is inculcated by the State Church.

ONE OF the Italian deputies recently expressed deep regret that in Italy "workingmen have lost their hope in a future life which was once their great support amid the difficulties of life." This is the natural result of the antipathy to religion which the Italian Government is striving to nurture in the bosoms of the Italian

AT the trial of the Bishop of Lincoln the trial of the Bishop of Lincoln the English Primate sat in a chair which belonged to the Abbot of Reculver, who was consecrated Archbishop of Canterbury in 689—1200 years ago. It was not then supposed that it would serve as an official chair for the Primate of a religion which would only begin to exist nearly 900 years later.

MORMON missionaries are making stren. uous efforts to obtain converts in South Carolina and Georgia. They claim to have 1000 in the former and 3000 in the latter Stats. Within the next few

A CABLE despatch states that the Vatican is fully esticited with President Harrison's Cabinet, and it is further stated that the Propaganda has been informed that under the new administration the relations between the United States and the Holy See will be most cordial. While we are fully of opinion that this cordiality will exist, we are confident that the despatch is the mere product of the imagination of the Press Association's reporter. It is not the custom of the Holy See to pass judgment in this style upon the changes which take place in the personnel of the governments of the different nations, much less to give such information to the rewepaper reporters. Such an expression of likes or distikes might come from the Vatican if the Government were habitually opposed to the freedem of the Church, but that is not the case with the United States.

Great success in converting these Abor igines to the faith has been achieved, about 1000 having been baptized within atout 1000 having been haptized within the last two months. They have not yet been visited by any bishop, but Con firmation is to be administered by the bishop of the diocese to Mexicans and Indians of the Father's mission during Lent. The mission is in Lower California.

of San Francisco, visited the Liverpool Catholic Times' office, on his return from Rome. In the course of conversation he

question—how is it looked upon by Americans?"
"Well," said the Archbishop, "self-

"Well," said the Archbishop, "selfgovernment is such a feature of our constitution that there is scarcely an Individual
in America who would say the Irish oughtnot be allowed to manage their own
affairs, and the great majority of the
people are undoubtedly in favor of Mr.
Giadstone's policy. But there are, of
course, some—persons of English birth or
descent—who sympathize more or less
with Mr. Gladstone's opponents."
"Does this feeling arise from entagonism

"Does this feeling arise from antagonism to the Irish in America?" to the Irish in America?"

"It springs from prejudices which have been brought across from England. Amongst the masses of the American people, however, there is no doubt what ever as to the issue of the Home Rule movement. It is felt that the end of the struggle is not far off, and that the rights so long unjustly withheld from Irishmen will be fully conceded. The present system of administration in Ireland is condemned by every American, and is re-

VARIOUS REMEDIES.

"KNOXONIANS" ON REMEDIES FOR

bullet is always dangerous. Besides being hard on the men who go to the front, it is very unpleasant for those who remain at home. A man who is likely to be any good in stopping bullets will be greatly missed by his wife and children. There are a few men in every community that could well be spared for target purposes, but these are just the fellows that would not go to the front. They would do for targets as well as better men, but they would most decidedly object to being used as targets. They start and storm and talk loudly about 'driving the Jesuits out of the country," but if there was any driving to be done they would a great deal rather drive a provision wagon far in the rear than drive with bayonets at the front. Some of them would prefer DRIVING THE WHISKEY CART to any other kind of work in the campaign. The number of men who realily wish to fight is perhaps somewhat smaller than the number who talk about fighting. No doubt many of the alleged fighters are perfectly willing, like Mr. Ward, to ascribice their wives' able-bodied relations, but they don't hanker after hot work themselves to any great extent. Of course any one of them could surround a handred Jesuits and run them over Cape Diamond at a moment's notice, but they prefer allowing some one else to have the honor.

at a moment's notice, but they prefer allowing some one else to have the honor. About the safest place in the world to fight in is the pulpit. On the platform come from the Vatican if the Government were habitually opposed to the freedom of the Church, but that is not the case with the United States.

The Presbyterian, Episcotalian, and other Protestant bodies in New York have at last been roused to consider the evil effects of Godless education in the city. Many serious defects have been discovered in the school system, but none worse than the complete secularization of the teaching since Mr. Jasper became superintendent of schools in the city. Mr. Jasper boasts that there is no religious instruction whatever, and that the Bible has been entirely expelled from the schools. It is actually proposed by Protestant bodies to create a system of denominational schools smorg which a division of school monies would take been elected. If the people of Oatarlo would rather go out of the Confederation than between the case of the Confederation than between the chord of the Confederation than between the case of the Confederation than between the case of the Confederation than between the chord of the Confederation than between the case of the Confederation than between the chord of the Confederation than the ch

of schools in the city. Mr. Jasper boasts that there is no religious instruction what that there is no religious instruction what ever, and that the Bible has been entirely expelled from the schools. It is actually proposed by Protestant bodies to create a system of denominational schools smorg which will soon be adopted, as it is the only course by which religion can be taught effectively, yet with justice to all the principles are learned in one hour, in what may be most pleasant, easy and legable. All the most pleasant, easy and legable. Coopsa, Papacos, Utes, Plutes, Mones, Coopsa, Papacos, Utes, Plutes, Mones, Coopsa, Papacos, Utes, Plutes, Mones, and come being the most pleasant, easy and legable. All the principles are learned in one hour, in valanguage, and you begin to write a most pleasant, easy and legable. All the principles are learned in one hour, in valanguage, and you begin to write the most pleasant, easy and legable. All the work in which he is engaged. The survey learned by mail. Low-street most pleasant, easy and legable. All the most pleasant, easy and legable. All the work in which she is engaged. The street most pleasant, easy and legable. All the work in which different to near the confessions of the indians in better humor now, but a short time ago the course of the province was Mr. Van Horne. Mr. Van Horne la Yankee, Manitoban are in their different tongues and dialects. The convention of the case of the same proposal bility for this murder the most province was Mr. Van Horne. Mr. Van Horne. Mr. Van Horne. Mr. Van Horne. Mr. Van Horne la Van Horne la Yankee, Manitoban such in their different tongues and dialects. The province was Mr. Van Horne. Mr. Van Horne la Van could not prevent us from going out if we wished to go. But what would the Dominion say? There is no Dominion apart from the Provinces that compose

ONCE OUT OF THE CONFEDERATION

THE Most Rev. Dr. Riordan, Archbishop of San Francisco, visited the Liverpool Catholic Times' office, on his return from Rome. In the course of conversation he was asked:

"And with regard to the Home Rule question—how is it looked upon by a short one third of our revenue comes." about one third of our revenue comes in the shape of a Dominion subsidy. As a separate Colory we might need twice or thrice three millions, and we again ask, Where is the money to come from ? Sup-Where is the money to come from? Supposing we set up as a separate Republic, the same question would arise, Where is the money to come from? We need three-quarters of a million for education, over half a million for asylums, and large sums for other purposes. Our people are now heavily taxed, and sensible men will sek where our revenue is to come from if we break the Confederation compact and go out. Scores of other questions will arise in the mind of any patriotic man who has

out. Scores of other questions will stree in the mind of any patriotic man who has anything to lose when this question of going out of Confederation is raised.

THERE IS ONE SHORT AND EASY SOLUTION suggested. Let Ontario become a State of the Union. If the people of Ontario are ready for that remedy for present ills there is nothing to hinder them from applying it. The Home Government wouldn't and the other Provinces of the Dominion couldn't. But all the people are not ready for that remedy. The man condemned by every American, and is regarded as cruel and barbarous."

PARISH OF SIMCOE.

Next Sunday evening, the 17th inst., the Rev. Father Corcoran, pastor of La Sallette, will deliver a lecture in St. Mary's church, Simcoe. Subject, "The Life and Labors of St. Patrick." The choir of the church has prepared a number of special selections for the Vesper and Benediction service.

Dominion couldn't. But all the people are not ready for that remedy. The roan who tells you that the Jesuits rule Canada, trangle out Protestant neck, that they will never stop until they acquire Protestant rights famous speech in the House of Commons on the 1st inst. in the evening. He has always been a strunch upholder of the Church has prepared a number of special selections for the Vesper and Benediction service.

Dominion couldn't. But all the people of the are not ready for that remedy. The roan who tells you that the Jesuits rule Canada, the Jesuits Rev. Mother Argela, directrees of the Causada Alberta Canada, the Jesuits rule Canada, the Jesuits

the Government that refused to disallow the Jesuit Bill. Another remedy sug-

gested is LET US GO TO THE FOOT OF THE THRONE "KNOXONIANS" ON REMEDIES FOR THE JESUIT WRONG.

"Knoxonian," in the Canada Presbyterian for this week, writes:—There is a legal fiction to the effect that the law finds a remedy for every wrong. It is a pleasant fiction, no doubt, but a fiction all the same. If a man owes you \$100, and it costs you \$150 to collect the debt, it is pretty hard to see where the remedy pretty hard to see where the remedy comes in. The Jesuit difficulty is in a far better position than a man with a law-suit. Why? Because the man with the suit may have only one doubtful and costly remedy, while at least half a d-zen remedies are suggested for the Jesuit trouble. The most heroic remedy is LET US FIGHT.

Fighting, except in the newspapers, in the courts, in Parliament and in the pulpit, is a rather dangerous business. It is hard on the constitution. Stopping a bullet is always dangerous. Besides being hard on the men who go to the front, it is very unpleasant for those who remain

we do over here." (Sensitive to the last, Old John.)

Our dearly beloved Brother Parsons said the other day in an interview with the Globe that there must be provisions in our constitution by which we can defend the wear of the last o Bills you make a cross opposite the name of the man who passes such bills or refuses to disallow them. If you are against Jesuit Bills you make a cross opposite the name of the man who refuses to pass such bills or is in favor of disallowing them. That is the remedy the constitution provides, and it is quite afficient if applied. sufficient if applied.

IRELAND'S STRUGGLE.

United Ireland has a cartoon represent ing the British Ministry blown up by their own bombsbell. The shell, labelled "For-geries," explodes and a fragment striking Mr. Walter of the Times, and each mem-ber of the Ministry, sending all into the

air in indescribable attitudes.

Mr. George Bowier, Solicitor, has entered a suit on behalf of Mr. Matthew

for violation of the Crimes' Act, was sen-tenced at Tipperary on March 7th to three months' imprisonment, without hard labor. He has appealed.

The Rev. Roarers Kane and Hanna have been trying to make political capital

Horne is a Yankee. Manitoba would not try to keep us in, and couldn't even if it did. Quebec would perhaps be rather glad to see us go. The other Provinces could not prevent us from going out if this arraignment. It appears that the readlness to do justice to Ireland is enough, in their estimation, to make a statesman responsible for all the acts of people who

responsible for all the acts of people who are ranged under the same political banner.

The hypocrisy of these Roarers is the more glaring when it is recollected that in March, 1886, the Orangemen of Derry maltreated the same Police Inspector Martin. It is usual for the Derry Orangemen to make a St. Patrick's day demonstration by turning out in force to filing brickbats and fire revolvers at such of their fellow citizens as are not Orangemen, and fellow citizens as are not Orangemen, and on the date mentioned they were engaged in this very innocent amusement. One Alexander McNeillege struck District. Inspector Martin a very violent blow with a stone, and was caught in the act by a Magistrate, Major Gige. Notwithstanding the testimony of the Major and three other witnesses, the true blue Derry jury acquitted McNeillage, though there was no counter testimony whatever. The recorder, while setting McNeillage free, told him he was fortunate that he (the Recorder) was not one of the jury.

Is there not more propriety in holding such firebrands as Hanna and Kane resoonstble for the doings of these Derry ruffians whom they incite to unlawful fellow citizens as are not Orangemen, and

ruffians whom they incite to unlawful acts, than to hold Mr. Gladstone responsible for acts which are really the conse-quence of Balfour's tyranny?

We have in Canada more than one howler of the same cast as these Belfast reverends.

parties unite in the appointment of a commission that will command the confidence of Parliament to settle the Home Rule question with due regard to the

Intent, and that Ulster has as much to gain from Home Rule as any other Province. But if any guarantees are needed that the interests of Ulster shall not be sacrificed, we have heard the Nationalist 1-aders state over and over again that they are willing to concede them. If it is on account of religious differences that Ulster requires special quarantees, does is on account of religious differences that Ulster requires special guarantees, does not the fact that Mr. Parnell, the Irish leader, is a Protestant, afford sufficient assurance that the safety of Protestantism will be secured under any Home Rule plan in concecting which he will have a share? Mr. Aird may well make his mind easy on this score, if he desires to throw in his lot with the Home Rulers.

Mr. Parnell's speech to which Mr. Aird here refers, though short, is pronounced to have been purgent and forcibic, yet singularly moderate, and when he sat down Unionists remarked to each other that it was "a most daugerous speech,"

that it was "a most daugerous speech," and Mr. Aird's proposal coming so soon after it proves that it was dangerous indeed for the anti-Home Rulers. Mr. Parnell rose a f.w minutes after eleven Parnell rose a f.w minutes after eleven o clock. He evidently had a general election, whenever it may come, well before his mind. Hence his declaration that a scheme may be devised to give Ireland the management of her own affairs, while leaving England to adopt such safeguards as she might deem necessary for her own protection and security. There need not be the slightest shadow of danger or risk to the interests of the Empire. All this is well calculated to produce a great effect on the popular mind, especially at this moment, when Mr. Parnell stands vit dicated from an abominable charge concocted

Press thus describes his powerful style and manner: It is wonderful that the man, Harris, against the Irish Times, that journal having represented Mr. Harris as a member of the Invincible Society.

Damages are laid at \$5,000

Dr. Tanner, M. P. for Cork, arrested composing extemporaneously over so long. endure the physical fatigue of delivering so elaborate a speech, not taking into account at all his marvellous faculty of composing extemporaneously over so long a time, for he used very few notes. In the grand Parliamentary manner of old days there is no one to approach Mr. Gladstone. His face is as full of expression as his words. As a rule, too, there is a dignity in his bearing and manner which assuredly the new school can never hope to rival. Differ widely from him as some of us may, we must all feel that when he is gone we shall never see his like again.

Rivers, P. Q.
Sounds of mirth and gladness were House. indisposition would terminate fatally. She had been only three days ill, and the She had been only three days ill, and the attending physicians apprehended no danger until the morning of the 28th. Rev. Father Joseph, O. S. F., administered the last sacraments of our holy Church, which this dear Child of Mary received with profound sentiments of pious resignation and fervor.

She generously offered the sacrifice of her bright young life to God; also the her bright young life to Gcd; also the the ardent hope of seeing once more on earth her fondly loved father, who could not possibly arrive before the following day. She requested as a last message to tell her father that she loved him dearly and would always pray for him.

Miss Hetu being a member of the Sodality of the Blessed Virgin, the Sodalists assembled in the infirmary and fervently resided the regary and prayers for the

recited the rosary and prayers for the dying, to which their dear departing com-

panion as fervently reep inded.

The Religious and her sister sodafists remained in earnest prayer with her durremained in earnest payer with the difference to six fifteen, p. m. Though her tgony was long, yet she did not suffer much and retained her gentle gaisty almost to the end, thanking courteously almost to the end, thanking courteously the Rev. Father Joseph, who recited the prayers for the sgobizing. The following morning the Sodality had Mass offered for the repose of the dear departed soul, the Raligious and her sister Sodalists receiving Holy Communion for the same intention. Vespers for the dead were recited each day and the bier was constantly surrounded by her loving companions and the fond Keligions.

On Saturday, at 10 a. m., the Sodality

On Saturday, at 10 a. m., the Sodality recited around the bier in presence of the dar one's afflicted but truly Christian

At 1:30 p. m. the sad cortege left the convent and proceeded to the Eric and Huron station, Rev. Father Michael, O. S. F., and a number of the Sodalists accom-panying Dr. Hetu to the depot.

No. 543

Rule question with due regard to the claims of Ulster?

Surely the Home Rulers have shown over and over again that they have no desire to ride rough-shod over the people of Ulster in the event of their attain ment of the object on which they are intent, and that Ulster has as much to gain from Home Rulers any other Province. But if any guarantees are needed that the interests of Ulster shall not be sacrificed, we have heard the Nationaist leaders state over and over again that they are willing to concede them. If it is a sequent of relatives and friends. The pall-bearers were Meedemoiselles Alexandra Saucier, Hebee Gallpeault, Maria. Caron and Cecilia Saucier. The carket was borne by Messis, Arthur Saucier, Ovide Lafreniere, Alphones Saucier and Endored by M. Jos. Ed. Hetu. M. D., accompanied by his little son Wilfrid, only brother of the deceased, and M.M. J. E. Belauger, Dr. Laurendeau and L. Rin-

brother of the deceased, and MM. J. E. Belauger, Dr. Laurendeau and L. Rinquette, uncles of the deceased.

Rev. Father J. F. Lafleche, of the Seminary of Three Rivers, officiated, assisted by Rev. J. E. Jannell, of Maskinonge, as deacon, and Rev. H. Lacerte, Vicar of Louisville, as sub-deacon.

The choir rendered the Requiem Massunder the direction of M. C. Notaire.

under the direction of M. C. Notaire Chapdelaine of St. Justin. The concourse was immense, over a thousand persons being present and over two hundred

being present and over two hundred carriages in the luneral procession.

As each assistant carried a lighted taper the church presented the appearance of a vast illuminated chapel. Amongst the assistants were the most prominent citizens of Three Rivers and the county of Maskinonge.

The mortal remains of the dear deceased were placed by the side of her mother, in the cemetery of Maskinonge, to await the resurrection.

Miss Hetu's early education was

Miss Hetu's early education was intrusted to the good Ursuline Religious of Three Rivers, whose pious teachings by word and example bore fruit a hun-dred fold in this young heart, as her

edifying death testified. Eternal rest give unto her, O Lord, and let perpetual light shine upon her.

Mrs. Ryan, London. moment, when Mr. Parnell stands vitdicated from an abominable charge concocted by a professional blackmailer and forger.

Mr. Gladstone's speech on the same occasion is described as being the speech of the evening. It lasted two hours and a quarter, and was full of animation bristling with sharp points, sgalust his adversaries, and rendered more incisive by his dramatic action "which the most finished actors might have envied." The despatcher of cable news for the Associated Press thus describes his powerful style and tionate and faithful companion in her declining years. Mrs. Byan's husband departed this life about twenty five years 2go. She was born in 1808, in Ballyraggat, County Kilkenny, Ireland. The funeral took place on Wednesday morning, from her late residence, Rich-mond street, to St. Peter's Cathedral, where Requiem High Mass was offered for the repose of her soul. May she rest in

ST. PATRICK'S DAY.

Rev. M. J. Tierpan has for some time been making preparations whereby the birthday of Ireland's patron salet will be most becomingly observed in London. Apart from the usual impressive services OBITUARY.

Miss Fdonardina Hetu, Ahree Rivers.
On Thursday the 28th ult. the Ursuline Academy, Chatham, Ont., was visited by the angel of death, who called from earth away, one of its brightest and best beloved pupils, Miss Edonardina Hetu, "Child of Mary," only daughter of the Hon. J. E. Hetu, M. D., mayor of Three Rivers, P. Q.

Apart from the usual impressive services in the cathedral a grand concert will be held in the Opera House on Monday evening. These entertainments have heretofore been in every respect of a first class character. This year, however, our people have in atore for them even greater attractions, and we hope to see a crowded house. The funds accruing from the concert will be applied to mark the liquidation of the cathedral a grand concert will be held in the Opera House on Monday evening. These entertainments have been in every respect of a first class character. This year, however, our people have in atore for them even greater attractions, and we hope to see a crowded house. The funds accruing from the cathedral a grand concert will be held in the Opera House on Monday evening. These entertainments have been in every respect of a first class character. This year, however, our people have in atore for them even greater attractions, and we hope to see a crowded house. The funds accruing from the cathedral a grand concert will be held in the Opera House on Monday evening. large number of people to the Opera

'ADDRESS AND PRESENTA-

TO FATHER COMMINS ON THE EVE OF HIS DEPARTURE FROM RALEIGH.

A number of the members of St. Patrick's Church, Raleigh, hearing of the intended removal of Rev. Father Cum-mins, their pastor, to Bothwell, decided to show their appreciation of him in a tangible shape, and about twenty five of them invaded his residence and presented him with the following address accompanied by a handsome purse containing \$50:

accompanied by a handsome purse containing \$50:

B! Patrick's Church, Raleigh:

To the Rev. Father Cummins, pastor of St.

Patrick Church, Raleigh.

Rev. And Dear Bin,—Your many friends, feeling sincere sorrow at your intended departure from their parish, regret that the short period of time which elapsed from the time your latended departure was made known till your actual leaving will take place, rendered it limpossible for them to personally meet you and make known to you the earnest and sincere respect in which you are held by them, and convey to you their reelings of sorrow and regret that you have been called to another field of duty. Your maniy and Caristian conduct, won for your-maniy and the sale of th

(Signed)

After the reading of the address Rev. Father Cummins replied by saying that he thanked them very kindly for their generosity and their willing co-operation with him in all his undertakings and

hoped that they would continue to assist their present pastor, Rev. Father Quigley. The ladies of the Altar Society also presented Father Cummins with an address and a purse of \$25.

est te
leids a solace in sorrow and strife;
sends the life current with vigor as great
it flowed in the morning of life;
ow often in spirit I look to the past—
its pleasures so free from alloy;
es sunshine of life, not a shadow was cast,
I roained o'er the fields when 2 boy.

Each note rang with melody's charm. The flowers that bowed to the breez

Were culled for a fond mother's joy, And dear to the heart was the bobolink' tune As I roamed o'er the fields when a boy. By the bank of the streamlet I wandered

symbol of time was the brook's steady flow, ad though clouds might its mirror employ, ill Heaven's reflection would presently In its depths where I gazed when a boy.

I mocked the gay warblers of woodland and giade,
Chase; the hare and the fox to its den,
And drafted my future beneath the cool
shade
Of the butternut tree in the glen;
How manhood would yield all the trappings
of years
For one innocent hour with a toy,
Unknown were the cares of this valley of

As I roamed through the woods when a boy.

Each sesson had beauties enchanting to win All the fervid emotion of mind; In summer's sweet calm, or in autumn's loud din
Youth's arder saw all was refined.
Though daily I meet with the learned and

great,
Yet old memory seeks not to destroy
The scenes of my youth, and my frollesome As I roamed o'er the fields when a boy. From those happy links away back in the

One constant vibration rings clear, And the impress of Heaven will ever re-

main
To comfort, to guide, and to cheer;
It was sealed as I knelt by a loved mother's
knee;
'Tis a solace when troubles annoy
'Tis the only thing left ever faithful to me
Since I roamed o'er the fields when a boy.

CARROLL O'DONOGHUE.

CHAPTER XII.

CHAPTER XII.

IMPRISORED.

Once more imprisoned! Young O'Don oghue looked round on the bare stone walls, familiar from his former imprisonment previous to his transportation, and it seemed but a day since had stood in that identical spot, and felt for the first time all the horrors of incarceration. The numerous events of the past few months rushed to his mind—his trial, the verdict the sensation caused in the crowded dict, the sensation caused in the crowded court-room by the agonizing scream of his sister when that verdict was delivered, his sentence, his desolate voyage to Australia, his hard prison life there, to Australia, his hard prison life there, his escape, due to the faithful Tighe a Vohr; his ardent hope of being able to achieve something for Ireland's independence; his brief, bliesful meeting with Nora; his sudden, painful re arrest; and now, at the close of it all, death—too surely he felt that such would be the end. He threw himself on the wretched bed and covered his face with his hands bed and covered his face with his hands, giving himself up to the most gloomy thoughts. He was so young to die; and to die, too, without having given one blow for the land he loved so well; to have all his enthusiam crushed in an ignominous death, before it should find vent in one act which could aid the struggling cause; to be torn from the aide of the bright creature whose look of anguish as he was hurried from her continually haunted him, were her continually haunted him, were reflections which cut into his soul. He groaned in spirit, and clasped his hands reflections which cut into his soul. He groaned in spirit, and clasped his hands tighter about his eyes, as if to shut out the vision of her face; but after a little calmer, and even somewhat hopeful thoughts returned. His early boynood appeared before him—the happy years spent in the old home, when his father lived, and Nora, and Clare, and Father O'Connor and he were all as united and affectionate as though they were bound by the natural ties of kindred. He remembered their first sorrow when Father O'Connor was sent to college; their next membered their first sorrow when Fatuer O'Connor was sent to college; their next grief, two years after, when Carroll him self, who was three years younger, followed Father O'Connor to a college in France. His recall because of his first college of the college in the recall because of his first college of the college in the recall because of his first college of the college in the recall because of his first college. lowed Father O'Connor to a college in France. His recall because of his father's death; pecuniary troubles, owing to his father's boundless charity; and, finally, the loss of their ancient and beautiful home. His mind was vividly picturing all, but in every scene stood Nora McCartby; her gravity of character remarkable agent in each process. remarkable even in early youth, her gentleness to the veriest menial, her charity, seeking outlets which she in-tended should be known alone to God, but which accident, and the garrulous tongues of those she benefited. times revealed; her sympathy with the cause of her country; her noble admonitions to Carroll himself; and above all her simple and ardent plety which dicwhich strangely cheered and stimulated him. He rose to a sitting posture and took from his bosom a little silver cruci-fix, Nora's gift to him on their betrothal. He pressed it to his lips again and again, and finally dropped to his knees to say the prayers she loved, and of which he

The guard continued to pace with the cell, and indistinct sounds from the busy world above him floated to his ears, A patch of the blue sky was visible from his grated window, and through the bare a sunbeam suddenly struggled, falling athwart the floor and bathing him in its light as he knelt. It seemed like an omen of good cheer, and he rose strangely comforted and strengthened. He knew that he was more attended. the cell, and indistinct sounds from the He knew that he was more strongly guarded than on the occasion of his former imprisonment, and he doubted not but that his privileges would be more restricted, perhaps even to the cruel extremity of forbidding all visits. restricted, perhaps even to the restricted, perhaps even to the extremity of forbidding all visits from

his friends.

Tighe a Vohr had won his way to him before, under difficulties well nigh as great, and Carroll felt that the fathfall fellow would spare no effort to gain access to him now.

The step of the guard paused at the cell door, the bolt was shot back, the

heavily studded door swung open, and Corter entered. The unaffected smile which broke over Carroll's face, his exclamation of joy, and forward movement to welcome his visitor, all told the latter that his true reputation as yet had not been revealed to the prisoner.

"My dear boy!"

He was embracing young O'Donoghue with well simulated, frantic affection, pretending even to be moved to tears at meeting him under such painful circum stances.

"I never heard of your arrest till yes "I never heard of your arrest till yesterday morning, when Father G'Connor told me; it gave me a shock; I could not rest till I had seen you, and it is only by bribes and influence that I am at last admitted to you. Keep up your heart, my dear boy; you shall not be here long. I think I can secure means of escape, only we must be cautious."

He looked carefully about the cell, and walking to the door, which had been closed and bolted on the outside, listened for a moment; the only sound that reached him was the step of the guard? Satisfied, he returned to Carroll.

"Carroll O'Donoghue, do you trust The question was put so suddenly and so earnestly that the young man was

startled.
"Certainly, Morty; why do you ask?"
"Because,"—Carter folded his arms,
dropped his head till his chin almost
rested on his breast, and spoke with such rested on his breast, and spoke with such an assumption of sadness that the impulsive, tender hearted young fellow we deeply touched—"because," repeated Carter, "my character has been vilified and blackened, till the whole country is against me. What has a men but his character? and mine they have taken. Don't touch me, Carroll O'Donoghue, don't speak to me, but bid me to begone from your presence, for I stand before you accused of treachery and robbery."

"What do you mean?" broke in Carroll, painfully excited.

"I mean this,"—lifting his head and straightening himself as if with the proud consciousness of his innocence—"that I have enemies about who have been defaming every action and word of

been defaming every action and word of mine. I became familiar with the Eng-lish soldiers, I won the favor of the Eng-lish officers, I was permitted free access to the barracks; but what did I do it for?—to help the cause I would die to serve; and I did help the cause, and help it well. My information warned the boys many a time, and saved them. But what do they say of me now?—that But what do they say of me now?—that I have betrayed them, and worse than that, they say it is I who have betrayed you, Carroll O'Donoghue; you whose life I saved when you were a child, you whom I carried in my arms when you were a little boy and tired from the sports of the day, you, the son of that man that trusted me as if I was his brother, you that I love as I would my own son—"

own son—"

He stopped suddenly as if his voice had broken from emotion.

"These are ridiculous charges," said O'Donoghue, his lip curling with scorn.

"Nevertheless," resumed Carter, "they are the charges that are brought against me, and my enemies have done even worse; they have made your sister and Miss McCarthy deem me their bitter foe,—neither one of the young ladies will give me a civil look—and they have gone to live with Father Meagher in order to be protected sgainst me—me their guardian, and, Heaven knows, their best friend."

Again his head fell, and his voice as-

Again his head fell, and his voice as again his near 'en, and his voice and sumed the sadness which he knew would not fail to touch his youthful listener.

"This is dreadful!" exclaimed the young man. Carter looked up.

"Never!" answered Carroll impetu ously; "the world may turn against you, Morty, but I shall retain my trust in, and my affection for you, and I shall make Nora, and my sister, and Father O'Connor, know how wronged and calumniated you have how wronged and calumniated you have

"That is just what you must not do," answered Carter.
"What!" burst from Carroll, "not per-

mit me to defend you?" "No! I will have no defence made for me until I can myself prove the falsity of the charges which have been brought against me, and that I shall be able to do when you, Carroll O'Donoghue, have, through my means, escaped. They say that I have betrayed you; let your freedom, gained through me, give the lie to that; Miss McCarthy now believes me to be her foe; let her marriage with you, which shall be speedy through my efforts, show her her error. Your sister efforts, show her her error. Your sister thinks I would gloat over her poverty; let the little property which I possess, and which I shall deed to her, prove that she has wronged me. I ask only to live to accomplish these things, and then, poor, old, lonely, desolate Morty Carter will retire where his shadow will never again cross the path of friend or toe."

Carroll, in the ardor of his sympathy, sprung forward and caught Carter's hands, wringing them hard.

"I do," was the response, sadly spoken, "believe that you trust me now, and that you will continue to trust me until you have heard their story, and—" Carroll interrupted: "They told me nothing when I saw them on the night of my arrest: nothing of you are to the neght of

you an open avowal of your guilt, belore I could believe aught against you, Morty."

"Will you swear to me then, my dear boy, that no matter what they tell you, I how fiercely they may denounce me, how firmly they may believe the evil that is spoken of me, you will not believe I it—that you will not suffer your trust in me to be diminished in the least?"

"Willingly, Morty; I swear to all that mithout heaitation."

"And will you further swear to say nothing about me,—not to mention even that I have been here to see you—that you will aimply listen to all they say, without putting in one word about me, good or bad?"

"Well, since it gratifies you, yes; but it certainly will be very hard for me to listen calmly while you are being vilified."

"Only for a time, my dear boy: only for a time, and then you shall rejoice with me in the full proof of my inno cence. And now, there is the guard coming to let me out,"—as some one paused at the cell door. "My plan for your escape will be matured in a day or two; till then keep up your courage and remember your promise to me."

The iron bolt was shot back with an

We have much pleasure in giving space to the following mission report received by Rt. Rev. Dr. Clut, O. M. I.:

St. Joseph's Mission, Dec , 1888 My Lord and Reverend Father—In MY LORD AND REVEREND FATHER—In the course of the summer I sent you a detailed account of my mission; I have but little to add. Here, without being very robust, we all enjoy fairly good health, and our existence passes gaily along. Although we have our trials and difficulties as regards poverty and consequent privations of all kinds the North being a unique country, in which, as Your Lordship is well aware, one may not live without suffering. Hence we have ours, but with God's holy assistance we bear them all with an easy heart, which renders them light and oftimes sweet. The difficulty the missionary meets with to procure the necessaries of meets with to procure the necessaries of life is constantly increasing. Famine is ever at our door ready to enter, and we vainly labor to send it off. There is but one way of being satisfied, and that to act cheerfully as the Master has com-manded, ask and you shall receive your manded, ask and you shall receive your bread of each day. Nothing more pleasant than to live by the gifts which God thus sends. However, if we must trust to Providence, 'tis well also to be provident. Our poor Indians, who will insist upon living as the birds of the air, oblivious of the morrow, and reckless in deare of abundance suffer graphy of insist upon living as the birds of the air, oblivious of the morrow, and reckless in days of abundance, suffer cruelly of hunger. Because of their negligence they oftimes pass three or four days without food, and that in the coldest of weather. They are, however, undismayed, our good redskins being accustomed to be cheerful in adversity. During the days of want they live in hope, and without always avowing it, all think as the good old fellow, who, last winter, not having always the ration that his stomach claimed, would say to me: "I have suffered many months during this Winter. It was God's will, very well! But if I chance to shoot a good fat deer, so much the worse for Lent, for I will eat him even on a fast day." Our Montagnais of St. Joseph's continue quite submissive; they work more than ever, with an all absorbing, activity at their land, particularly since the price of furs has, by reason of the greater opposition, considerable goue up. Like all children of Adam, the sons of the forest have engraved in their hearts that sentiment which leads them to seek comfort and happings, but their comfort and happings, but their comfort and approves. which leads them to seek comfort and happiness, but their comfort and happiness is all centred in their stomach, and, as the master, who knows them to l slightly rapacious, condemns them at times to a rigorous diet, thus imagine themselves the most unfortunate memthemselves the most unfortunate members of the human race. However, notwithstanding their little faults, I am satisfied with them. They are good Christians, observe pretty fairly the commandments of God and of His Church, are faithful to their prayers, morning and evening, and when far from the priest, they assemble on Suudays and holy days to sing hymns and recite the beads. No matter on what business they come to the Fort, they never fail to they come to the Fort, they never fail to call at the mission. Their first thought is to go and greet the Most High, that is make a little visit to the Blessed Sacrament. And they never return to the forest without having confessed their sins. For Indians I find them very agreeable; 'tis true they are all my family, and apart from their faults every ramity, and apart from their faults every-thing about them pleases me. The free traders have just left, after emptying their pockets, because the Indians, rebellious lambs, far from giving their wool amused themselves plucking others. Although I have only to thank the trader for their counters. plucking others. Although I have only to thank the traders for their courtsey I am far from regretting their departure because they turned the heads of my poor Indians. The Protestant minister, finding that he might increase his board by doing nothing, remains on. This worthy with his better half does some work. He reads the Bible to the deaf, that is all his ministry, for he is neither more nor less than a shephard without a flock. I think we may sometime this winter dispense with the formality of a supper, for in sooth, as regards provisions we have only potatoes. The autumn fishery has been null or nearly so. We caught with great difficulty a few white fish which spread broadcast their un-

all soon enough, and then you too will turn against me."

"Never! I swear to you that I never a shall; it would require proof before my you an open avowal of your guilt, before I could believe sught against you, Morty."

"Will you swear to me then, my dear boy, that no matter what they tell you, how fiercely they may believe the evil that is spoken of me, you will not believe it—that you will not suffer your trust in me to be diminished in the least?"

"Willingly, Morty; I swear to all that without heaitation."

"And will you further swear to say nothing about me,—not to mention even that I have been here to see you—that you will simply listen to all they say, without putting in one word about me, good or bad?"

"Well, since it gratifies you, yee; but it certainly will be very hard for me to listen calmly while you are being vilified."

"Oaly for a time, and then you shall rejoice with me in the full proof of my inno cence. And now, there is the guard coming to let me out."—as some one paused at the ceil door. "My plan for your escape will be matured in a day or two; till then keep up your courage and remember your promise to me."

The iron bolt was shot back with an ominous click, the heavy door swung open, and Carter, wringing hard the hand of his ward, passed without; another instant, and Carroll O'Donoghue was again a solitary prisoner.

TO BE CINTINUED.

Special to the CATHOLIC RECORD.

OBLATE MISSIONS.

We have much pleasure in giving

me I am colly a miser, wishing evidently to impress upon me that I must not expect my reward from man. I help him none the less cheerfully and regret at least as much as he does my poverty which prevents me from giving more generously. We could purchase no dried mean the feash is yet on the backs of the deer that wander over our parisies and the less cheerfully and regret at least as much as he does my poverty which prevents the tar was the set on dried mean of the fresh is yet on the backs of the deer that wander over our prairies and the lindians have not yet made their a

O. M. I.

N. B.—Next summer I intend to visit my children of Tratchere, and, hence, I will endeavor to reach the Esquimaux, who are a little further on. I will sub mit my plan to Mgr. Faraud, and, should His Lordship approve of it, I will be ready to execute it.

L. D.

Saint Raphael, 23rd of August, 1888.

My Lord And Rev. Father,—Both the letters which Your Lordship wrote me have been received, and I thank you from the bottom of my heart and hasten

fatherly love, you manifest towards the poor missionaries who are almost lost on the hill-tops of the Rockies so difficult poor missionaries woo are almost lost on the hill-tops of the Rockies so difficult of access. I hope, Rev. Father Lecompte, will write Your Lordship explaining in detail all his labors of last winter and the rigors of a protracted fast which he was forced to undergo. Notwithstanding the lack of provisions, he found sufficient devotion, courage and energy to prepare all the shingling necessary to roof-over our chapel. It was an urgent repair. While Father Lecompte was occupied at St. Paul I was in complete solitude at Saint Raphael, where, during three months, I had for sole companion Jacob's child, who, being cured in about six weeks, went to the "fishing lake" to be with his aunt. The Divine Master, admirable in His wisdom, wished to occupy me until the return of Brother Mark from the lake. I was visited anew by sickness from which I suffered two by sickness from which I suffered two years ago. This relapse was much less serious and much shorter than the first serious and much shorter than the first time. However I was obliged to remain in bed during fifteen days and perfectly alone. God knew my position and I was resigned, well aware that all this, in the views of Providence, must contribute powerfully to my sanctification. I am yet alive. To my great regret I was obliged to leave Brother Mark quite alone during a fortnight so as to profit by the steam boat which was going to Fort Wrigley. I left here on the first of June in a canoe with two young Indians and arrived on the 5th at the Sacred Heart, where Mr. Camsell received me with his ordinary courtesy. I found there only the Indian and white employees, who profited one and all by my presence, to approach the Sacraments. presence, to approach the Sacraments. Ten days later I went down to our Lady of the Sacred Heart where Bompas, minister Garton and school-master Allen were making a great display of flour, sugar, tea and other things, to paralyse my ministry. But without being troubled by their wealth and loquaciousness I tranquilly continued the work of God, baptized three marthe work of God, bsptized three married adults and four or five children. Every evening Johnny's house (Johnny is an orphan cared for by Father de Kerangue) was filled with people; during the day I instructed privately those who came to see me. One day, as those persons were leaving the house, Lucienne (Johnny's wife) heard them make the following reflection "Here we understand what God and His religion are, but over there (with Allen and the ministers) we understand nothing." They would come to me then and converse would come to me then and converse very freely in the following strain how-ever, "we like you, your prayer (religion) is the best but you are a miser, you e neither sugar, nor flour, you should share neither sugar, nor flour, you should share with us all you possess." I can assure you my short and solid answers were understood, although not having the advantage of satisfying every one. Another of their objections is "you do not stop with us, you only make a short call while the minister has built himself a fine big house, where he remains all the year around at our disposal." It was very difficult for me to make them understand the impossibility of my remaining thus all the year with them. Thinking Your Lordship improved I was expecting you this summer. I gave

Thinking Your Lordship improved I was expecting you this summer. I gave them the hope that they would see you this summer. But deception!

Johnny and Lucienne have done immence good among those Indians. After God it is to them I owe the fact of possessing yet a few of them after the assaults they had to endure on the part of the ministers. May God render them a reward hundredfold. Last autumn a young married Catechumen fell danger. a reward hundredfold. Last an young married Catechumen fell dangeryoung married Catechumen fell danger-ously ill. Allen called upon him fre-quently, bringing medecines, sugar, tea, etc. The disease always increased, Johnny, inspired by God, went to his house, upbraided him for listening to Allen, pressed him to pray the blessed Virgin, offered to take him into his own Virgin, offered to take him into his own home, where he would be more comfortable. The patient accepted. Johnny, his wife and Mary, a little orphan, began a novena to obtain his recovery. Lu-

cienne cared for him night and day, generously sacrificing in his favor the few remedies she still had. Three days later the man was better; at the end of the novena he was cured and learned with joy the prayers that Johnny taught him. This spring he did not miss one of the exercises of the mission. May God great him persaverage!

with joy the prayers that Johnny taught him. This spring he did not miss one of the exercises of the mission. May God grant him perseverance!

When I left these good Indians I promised to return as soon as possible. Alas! it will not be before the spring of 1889. And yet the wolf in the fold. An! when will we have a resident missionary at N. D. du Sacre Cœur? There would soon be but one flock under one pastor. We pray here in that end. May God bless your prayers and words that you may soon return accompanied by many laborers. The harvest is ripe but unfortunately for want of laborers the grain perishes by the road side.

Having returned to Fort Simpson I continued the mission. I received two abjurations, baptized conditionally a widower and his two children, administered first communion to a woman whom I had to place on trial for three years. My laborers and devoted to our missions. Without doubt your solicitude embraces allow me to emohasize the contract of the proper side of the proper side of the place on trial for three years. My laborers and devoted to our missions. Without doubt your solicitude embraces allow me to emohasize the proper side of the proper side of the place of the proper side of the place of the plac

our wants, yet allow me to emphasize some of our most pressing needs.

At Notre Dame Sacre Cour complete destitution; everything as yet to be done and as soon as possible. An entire chapel is needed comprising missal, ciborium, censer, candlesticks and cross, cope, holy water founts, chalice and chant books. We need nothing new provided these thing be decent. I would need the tools necessary to make this mission worthy in everything of our faith, With those efforts, on our part, aided by the grace of God, a missionary might next summer come here to reside and accomplish the work of God.

For the mission at Fort Simpson we

plish the work of God.

For the mission at Fort Simpson we would need a fifty pound bell, a white cope, a missal with the new offices and the stations of the cross. For myself a breviary with the recent and votive

offices.

May Your Lordship pardon my unpolished style, and bless me and the souls confided to my care.

Your devoted and submissive son.

DE KERARGUE, Priest, O. M. I.

To the Editor of the Catholic Record, London

Ont: DEAR SIR,—Might I again request DEAR SIR,—Might I again request space in the columns of your valuable paper for a few letters from the missions of the North-West. Simple as they are they will not fail to be of some interest to many of your readers. Written in one of the Indian dialects, they have been translated into French by His Lordship Bishop C'ut. Wishing to present them in all their frankness and simplicity His Lordship has rendered his version as literal as possible. This has also been my own endeavor in translating them into Eoglish to allow the poor children of the forest to allow the poor children of the forest to vent their feelings in their own style and manner of speaking. Tnanking you in advance for your kindness, I remain, Mr. Editor, Respectfully yours, P. F. O'Donnell, Priest.

St. Mary's Church Montreal,

Feb. 28th, 1889.

Vicariate Apostolic of Athabasca, McKenzie
LETTER OF A MONTAGNAIS CHIEF, ANTOINE LAVIOLETTE, TO HIS LORDSHIP BISHOP CLUT, O. M. I. This letter is written in syllabic char-

acters, and has been translated into French by His Lordship himself. Here

s the translation : This letter is written at Brochet Lake, December 24th, 1888. This letter is for the great man of prayer, Isidore Clut.
MY AGED FATHER,—It is the eve of the MY AGED FATHER,—It is the eve of the great feast when we pray in the night, (Coristmas) that I write you this letter. Father, I wish to write you a little. Since I saw you until last winter, I had been very lucky; but, behold misfortunes seem to have fallen upon me!!!

No doubt you have already learned the sad news I am going to speak to you shout

on the same day two of my younger brothers died of hunger, with all their children. And they were not the only ones!!! Hence my heart weeps. Father, I feel very bitterly these cruel

losses. But I suppose God has willed it so. I submit, We have not even found the bodies of

We have not even found the bodies of my two brothers! Both of them perished at the chase. Alas! it was far away from my home! It took me too long to reach the unlucky spot. As the foot-prints of my brother appeared no longer on the snow, I had no means of finding their bodies, and besides I was exhausted from fatigue and hunger!! I am so sad, that in writing this I do not pretend to move you to pity on my lot, and thereby strive to have you ease my heart; no, my only object is to speak to you about my misfortunes.

my mother and my children are still in good health. My young brother, Peter, also still

lives.

Behold then, in our country, famine has spread its ravages! And if the fish happen to fail, or if we run short of nets or hooks, that will be the height of misfortune!!! Although you live far away from us, I love to think that in thought

you live among us.

If you have still a spark of life and you wish to try to return to us do as you wish, but if you return you will gladden

our hearts.

In our country, there are people who are mistaken in their manner of living; I mean to speak of those that abandon the good road (that of Heaven.) There are now among us all kinds of people. Those that are called the Big Knives (the Americans), and those who take care of themselves, the Free Traders. As for myself, I am attached to these last named.

Father, if God wills that we should again see each other with our eyes, I know it is nothing difficult.

Big Antoine, such are his own words.

Big Antoine, such are his own words. Well, Father, I am going to kiss your ring and press your hand.

BIG ANTOINE (LAVIOLETTE)
Vicariate Apostolic of Athabaska, McKenzie
LETTER OF A MONTAGNAIS TO HIS LORD SHIP BISHOP CLUT, O. M. I. Fort Smith, 1888.

To our Great Father (Great Father in

Until this day we still live. It is Batis

Until this day we still live. It is Batis Maville (Baptiste Mandeville) who says that to the great man of prayer (the bishop) Isidore Clut.

Since you went away from me until this day, I still pray for you. And I wish to do so as long as I live. I know that you pray for me also.

The goodness of God always forms my happiness.

Behold you are very sick; since we have been told that I pray a great deal for you. Oh, how I would like to see you again in this world!

I have the happiness of constantly seeing Father Toussard; his conduct edifies us very much.

ing Father Toussard; his conduct edifies us very much.

I have still some news: that on which we are nourished, fish. I have some. I have also what the earth produces (potatoes), I have now five cows or beef (five horned cattle).

Our Great Father keep for me something that comes from God (some object of piety) I mean to say chaplet.

Here many people are dead; many others are very sick. They also are certainly going to die.

My Great Father, I still see him whom I love, who causes my happiness and gives

I love, who causes my happiness and gives me courage. This is for him. (This

In presence of God, with all my heart,
I press your hand. It is Bates Maville
who says that.
ANOTHER LETTER FROM A MONTAGNAIS TO

Little Peter, these are his words. They are for the great man of prayer, (The Bishop) Isidore Ciut.

MY FATHER,—Since I have seen you, from time to time I think of you.

My father and I, my wife and my children are until this day still in good health.

To the time when we pray in the

night (Christmas) ten days wanting (that is to say the 15 December) it is then I

write you.

Father still living. May God grant that we may see each other again.
Father until this day I remember God

(I serve Him.)
Sitting down to write to you I seem to see you again, Father.

A little this side of the fort of the A little this side of the fort of the Willow Plains (Athabaska), where there were two little houses, it is there where my house is. Tunique, my brother inlaw's son, Elito Kule, you remember him do you not? He is dead.

Father, behold, through the means of this letter, I press your hand.

My Great Father (in dignity), if I saw your image (your photograph). I would

your image (your photograph) I would say thanks. The means of living (provisions) are not what they formerly were. These is no meat; and winter and summer we

no meat; and winter and summer we live only on fish. As there are no more cariloo, meat has failed.

Now, Father, I wish to make a few requests. I wish you to sent me a pipe of sea foam, (a meershaum pipe) as well as an image of your face (your photograph) These are the two things I humbly ask of you. Send them to me, if that be pleasing to you.

Father, I have no other news to give you. I write you because your souvenir is

you. I write you because your souvenir is always present to my mind,

However, I am going to tell you something else. Father, you know that the priests who spread religion by their words caused my happiness, and that I loved them. I still conserve the same entiments towards them.

And you, my aged Father, if I ever see you again, it will be with a contented heart I will see you.

Father, pray for me; I pray for you.

Through these mutual prayers may God have nity on us.

have pity on us.

I press your hand and kiss your ring;
my wife also; "I press your hand," she
says, that to you; your child Michael
Mandeville who loves you. You remember him, do you not? Suca are his
words.

Vicariate Apostolic of Athabaska, McKenzie. Letter written in syllabic characters, and in the Montagnais language, translated by His Lordship Bishop Clut. The letter is from a Montagnais half breed, brought up in the woods, but who has become an interpreter at Fort Resolution (Great Slave Lake).

Bishop) Isidore Clut. Fort of Elk Island, December 10, 1888.

Dear Father:—I am going to write

you a letter.
Since you left us in a boat, although you have not written me, nevertheless, I know from Father Dupire himself how you are. Alas! your health is not good, and in spite of that you do not remain quiet and routed and limited the spite. quiet, and you do not live idle. Hence I have no bad feelings against you for not having written me.

Now I am going to speak to you about ourselves who live here, and tell you how we are, and our manner of living. Our number is, still complete; all, all alive. It is thanks to God who wills it thus, that we have lived to this day.

Ayer's Hair Vigor stimulates the hair to a vigorous growth. It contains all that can be supplied to make the hair beautiful and abundant, removes dandruff, and renders the hair flexible and glossy.

and renders the hair flexible and glossy.

DYSPEPSIA AND INDIGESTION.—C. W.
Snow & Co., Syracuse, N. Y., writes:
"Please send us ten gross of Pills. We are selling more of Parmelee's Pills than any other Pill we keep. They have a great reputation for the cure of Dyspepsia and Liver Complaint." Mr Chas. A. Smith, Lindsay, writes: "Parmelee's Pills are an excellent medicine. My sister has been troubled with severe headache, but these pills have cured her."

A Feeble Failure.

A Feeble Failure.

Many persons become feeble and fail in health from disease of the blood, liver, kidneys and stomach when prompt use of Burdock Blood Bitters, the grand purifying and regulating tonic, would quickly regulate every bodily function and restore to perfect health.

Nearly all infants are more or less subject to diarrhoa and such complaints while teething, and as this period of their lives is the most critical, mothers should not be without a bottle of Dr. J. D. Kellogg's Dysentery Cordial. This medicine is a specific for such complaints and is highly spoken of by those who have used it. The proprietors claim it will cure any case of cholera or summer complaint.

There are a number of varieties of corns.
Holloway's Corn Cure will remove any of
them. Call on your druggist and get a
bottle at once.

To I

MARCE

Dark, sombre cl Roll through the And seem as each Blow winding in

How oft we've gold
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And silver twill
When parting Yet never thoug

CATHOLI

BY THE REV. A

GEORGE HAY,

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I still see him whom happiness and gives is for him. (This

d, with all my heart, It is Bates Maville M A MONTAGNAIS TO HOP CLUT, O. M I. see are his words, reat man of prayer,

think of you.

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ing to tell you somet, you know that the dreligion by their appliess, and that I ll conserve the same them.

I Father, if I ever see be with a contented

me; I pray for you. ual prayers may God d and kiss your ring;

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ake). t. Fort of Elk Island,

I am going to write s in a boat, although Dupire himself how

ar health is not good, at you do not remain not live idle. Hence lings against you for to speak to you about here, and tell you how

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or stimulates the hair wth. It contains all ed to make the hair ant, removes dandruff, flexible and glossy. INDIGESTION.—C. W. cuse, N. Y., writes: gross of Pills. We are remelee's Pills than any property. They have a great cure of Dyspepsia and Mr Chas. A. Smith, 'Asrmelee's Pills are 2.

Parmelee's Pills are an My sister has been re headache, but these

come feeble and fail in se of the blood, liver, h when prompt use of bers, the grand purify-tonic, would quickly ly function and restore

are more or less sub such complaints while s pericd of their lives is mothers should not be of Dr. J. D. Kellogg's This medicine is a mplaints and is highly who have used it. The

wild cure any case of complaint. per of varieties of corns-are will remove any of our druggist and get a

(The writer of the following ode is the brother of Madam Glesson, Sacred Heart Convent:) To Dead December. BY W. GLEESON, S. J. That dim gold mist across the cloud Is dead December's winding shroud. Which on its bier, the burning West, Is borne to eternal rest. Dark, sombre clouds, in say array, Roll through the old year's closing day, And seem as each were mourning wain; Slow winding in its funeral train.

A myriad starry torches shore, Which lit with silver light the gloom Which hung around December's tomb. REFLECTION. How oft we've seen the winter's evening wane slowly down to silver twilight cold, And silver twilight fade to leaden skies. When parting day had fled the watching eyes. Yet never thought that, life being like the The golden bloom of manhood fades away, And slivered age, like twilight evening gave, Is lost in leaden darkness of the grave.

When all was dark and day was gone

MARCH 16, 1889.

Written for CATHOLIC RECORD. CATHOLICS OF SCOTLAND.

BY THE REV. MNEAS M'DONELL DAWSON. LL. D., F. R. S. PART II.

GEORGE HAY, JOHN GEDDES, ALEXANDER MACDONALD, AND THEIR TIME. During the absence of Bishop Geddes, Bishop Hay filled his place at Edinburgh; and it was, at the time, no sinecure. The death of the much-regretted Mr. Robert Menzies, who had rendered such signal service to the Highland congregation, and the sickly state of the other priest, laid on the bishop the whole of the parochial duty. It behooved him, also, to attend to the Procuratorship as well as his more special episcopal functions. The portions of country set apart to Bishop Geddes included Glasgow; and, now, Geddes included Glasgow; and, now, Bishop Hay, in place of his coadjutor, made a pastoral visit to that city. He remained there a week, and found the rising mission in a satisfactory condition. There had, indeed, been great progress. The change for the better that had taken place, within a few years, was truly remarkable. It remained, as yet, to appoint a permanent Incumbent. The Bishop was particularly pleased to find that there was much zeal on the part of the Catholica in contributing towards the support of a priest among them. He, accordingly, held a meeting of the more leading people and laid before them a plan for raising subscriptions. A committee of six was appointed for the management, and he provided them with a proper form of subscription papers.

Before the Bishop's return to Edin.

Before the Catholic faith. I know what this place was at that time with regard to morals; and I am persuaded by all accounts I can get that it is, beyond any comparison, worse at present especially in the medical line; insomuch so, that it is my decided opinion that it is next to a miracle if a young man, left in any degree to his own manage ment in this vicious Sodom, and applying to the study of medicine, can ever be able to escape the conta gion." This was long ago. The high seem to indicate improvement.

In less than a month after the meeting at Gibston, Bishop McDonald departed this lite. His health had been failing for some time, but it would appear that death came at last rather suddenly. He was much regretted by his friends.

Before the Bishop's return to Edin-Before the Bishop's return to Edinburgh, Mr. Menzies had passed away. His death was, like his life, most edifying. "His loss," the Bishop wrote to Mr. Gordon at Aberdeen, "will be severely felt in this place, as I have not one whom I can put in his place, and who has the language of his numerous congregation, without leaving an equal blank elsewhere, which, in our present circum stances, I cannot think of doing." In the same letter it is shown how liberal Edinburgh had become. "We have just such a plan for the Poor's House as you mention to be in agitation with you

His death was, ble has life, most celly garden with the lifedow setted to the silection trape of coults, which the silection trape of coults are specified to the silection trape of the silection trape of coults are specified to the silection trape of coults are specified to the silection trape of coults are specified to the silection trape of I had not another to put in his place, and was obliged to take that charge upon myself; otherwise I must have shut up its doors. And to this day I have not been able to get one, so that on my coming to this place I was forced to leave it to the care of servants, with the eldest of the boys to teach the younger ones their lessons. In this city we have two chapels both having pretty numerous congregations and only one clergyman to each. Bishop Geddes was obliged to assist the more important of the two, and, last Winter, from the illness of both clergymen, had for a consider able time both congregations, and for a still longer time, had one of them entirely on his hands. Although this city be his principal residence yet he is obliged to be out of it for weeks and offen for months together several times in the year. He has to visit, from time to time, our missions in Galloway, Perth shire and Angus-shire, which I had allotted to him, having kept those in the North for my own inspection. He had the management of all the temporal affairs of the mission, and endless correspondence, both at Rome and abroad,

relating to those affairs. He had, in the frequently to go to Glasgow to visit a numerous congregation there, who had no other help than from him, and, some times, from another who lives at a much greater distance from them. Such, sir, is, at present, and has been for some times, store the store of the two chapels almost entirely upon geddene left this, one of the two church men, here, is dead, which throws one of the two chapels almost entirely upon me."

For the above reasons he was averes to Bishop Geddes left bis, one of the two church men, here, is dead, which throws one of the two chapels almost entirely upon me."

For the above reasons he was averes to Bishop Geddes burdening himself with the charge of the Portuguese students, and acribes his doing so to bis go to be start of the the smiable St. Francis of Sales, whom he considers as his great model, and from the wonderful success he has had in many difficult cases by the gentle and engaging manner he treated those engaged in them. And it must be owned that this, his turn of mind, has gained him the love, esteem and regard of every one wherever he has been, and of people of all ranks and stations who have been acquainted with nim." It is to be regretted that the excellent prelate could not give a more favorable account of the moral condition of his native town than what we find in the concluding lines of what we find in the concluding lines of his letter to Principal Fryer: "I was born and educated in this city; and had applied to the study of medicine in my younger days, before I had any knowl-edge of the Catholic faith. I know what

death came at last rather suddenly. He was much regretted by his friends and Highland flock. Their veneration for their ancient patriarchal chiefs, no doubt, added to the affection they bore to the deceased bishop, who was a scion of the well known family of clan Ranald. The choice which he made of a coadjutor had been unarimustly approved of by

ne desired to be very kindly remusbered. In concluding the letter he
begged of his coadjuor to thask the
Prior of the Carthusians, in his own name
and that of Bishop Chisholm, for his
steady adherence to the cause of religion
and of the mission, in the late negotiations at Paris. Anarchy in unfortunate
France advancing every day and every
it thing that he could have hoped to gain
by his mission having been secured,
Bishop Geddes left Paris for Douai on
the 20th of April. From thence he sent
to the Cardinal's reply expressed approval
of every step and compilmented him on
his success. After spending some time
at Douai, he proceeded on his journey
by Bruges and St. Omers. At the latter
place they wished him to ordain students
of the English sembary, as the neighboring
bishops were all absent. He had an Inin pression, however, that titular bishop,
tike binnelf, in parthus infedienc, were
prohibited from exercising their pontified
attunctions beyond their own limits, even
with the consent of the Ordinary. This
impression Mr. Thomon subsequently
confirmed by quoting the proposed that, on his
way home through England, he should
recommend to their friends there,
of the opportunity which his fetend's
journey afforded, proposed that, on his
way home through England, he should
recommend to their friends there,
as scheme for a new church at Edinburgh
It was also still strongly urged, as
formerly, by some members of the congregation. "Who knows," said the bishop,
"where a blessing may alight?" The
proposed new building was intended to
replace St. Margaret's only, St. Andrews,
on the east side of Blackfriar's Wynd,
being still retained for the Highiand congregation, with services, as usual, in the
Gloid larguage. At the time of Bishop
Geddes return to Sostand, six leading
the transperse of Glagow with the proposed that, on his
way home through England, he should
recommend to their friends there,
on the east side of Glackfriar's Wynd,
being still retained for the Highiand congregation, with earlies and the propose

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MANKATO, MINN., Sept. 30th. '87.

To whom it may concern:—I hereby certify that I have tred many great physicians ("by reputation") in our large cities in the week, and for six years I sought for one skillful enough to cure my daughter of a nervous disease, but without success I was then induced to try the REV. E. KOENIG, of Fort Wayne, Ind., who was reported as being very successful in treating diseases of this character, and I am pleased to say that by his skillful treatment my daughter was in a short time completely cured, and he refused to accept any compensation for his services. I cheerfully recommend him to any parties needing his services. My daughter and myself will ever hold the reverend gentleman in grateful rememberance.

JOHN SCHWEITZER.

Subscribed and sworn to before me this 30th day of September, A. D. 1887. W. B. DAVIS, Clerk of Municipal Court, Mankato, Minn. Our Panaphlet for sufferers of nervous diseases will be sent free to any address, and poor patients can also obtain this medicing free of charge from the pastor Koenie of feat where the pastor Koenie of f

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We also: make the best Native Claret the market.
Send for prices and circular.
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Heferences: Rev. Father Bayard, Sarni.
Lennon, Frankiril, Twoby, Engston; and Rev

great, We make no money on this watch, it simply helps us for sel end an gold-filled watchs from our manumed calculations.

Lennon, Frankiril, Twoby, Lingston; and Rev

great, Parkirill, Twoby, Lingston; and Rev

great, The Rev. Sarni.

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this watch to every negative control of this watch is control.

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AND HAINES.

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pressive measures

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course, foreigners, received as British

What does all th a proposition to p

Catholic Record.

Loudon, Sat, March 16th, 1889. FRENCH IN THE SCHOOLS.

A spirited debate took place in the Ontario Legislature on the evening of the 8th inst. It was occasioned by a motion of Mr. Thos. D. Craig, member for East Durham, for a return showing the number and location of public schools in Ontario and location of public schools in Ontario in which any language other than Eog-lish is used in teaching atther wholly or in part, the number of scholars using text-books in any other language than English, and the number of teachers who cannot

to further the teaching of English in all schools where foreign languages are now taught, but the speech with which Mr. Craig's motion was introduced made it sufficiently clear that his object was to follow in the Mail's wake by an attack upon the schools in the French localities, and of course upon the Catholic religious teaching which is given in such places to Catholic children. Mr. Craig's constituency contained in 1881 a population of 18,710, of whom only 739 were Catholics. No doubt he thinks that in such a constituency he will improve his position to further the teaching of English in all No doubt be thinks that in such a constituency he will improve his position with the free and independent electorate, by his unmanly attack, which is all the more cowardly as it is aimed against those who are numerically weak. The Minister of Education, however, so thoroughly exposed Mr. Craig's misrepresentations and "Anglo Saxon" bluster that the latter gentleman was left without a word to say in his own defence. The Hon. G. W. Ross was loudly and deservedly applauded while making his reply, which was truly the best and most effective speech of the session, answering thoroughly every point on which Mr. Craig attempted to make capital.

We regret that truth compels us to say that Mr. Meredith came to Mr. Oraig's rescue with a speech which was but a lame apology for the member from East Durham. Mr. Meredith said: "The English language should be the prevailing

Durham. Mr. Meredith said: "The English language should be the prevailing language; that was the essence of the inquiry sought by Mr. Oratg, nothing more, nothing less. He (the member for London) was prepared to take his stand on that principle even if it would drive him from public life."

on that principle even if it would drive him from public life."

Anyone might know Mr. Craig's purpose, even if he had not revesled it so clearly in his speech, but with that purpose so openly avowed, it could not be said truly that the object was merely to make "the English language the prevailing language" of the schools.

Like all no Popery orators, Mr. Craig declared that he had no wish to stir up strife: "He was acting only for the general good." But he objected that in certain countier "the study of French is encouraged rather than discouraged in those schools which are attended principally by French Canadians, and that the catechism of the Roman Catholic Church is also taught."

also taught"

He produced "a small French book,"
we presume the catechism, used in the
public school of L'Orignal in Prescott
county. This book "teaches Roman
Catholic tenets, including Confession and

Catholic tenets, including Confession and Pargatory."

Mr. Oraig does not seem to be aware that neither Confession nor Purgatory is exclusively a Roman Catholic doctrine. Confessions are regularly heard in the Church of Eugland in Toronto, at least among the High Church party, and the Book of Common Prayer prescribes to ministers, with ut distinction of party, confession as part of the duty to be fulfilled when the sick are visited. Any one may find this for himself in the order for the Visitation of the Sick. This confession is to be accompanied with absolution given by the "priest." Luther placed penance among the sacraments, though at presence among the sacraments, though at other times he rejected it. Philip Melancthon also placed it among the sacraments, and the Apology of the Augsburgh Confession declares that it is of Divine institution. As to purgatory, it is now a common thing with the Protestant clarge. to deny the existence of an everlasting hell, and to affirm that the only hell is a place of punishment where the wicked auffer punishment for a time only. This is precisely what is meant by purgatory and Canon Farrar has written a bool expressly to prove that such a place of punishment is the only one in the future life.

However, apart from this view, we do not deny that Catholic doctrine is taught in the schools where Catholics form nearly the whole population, but only to Catho-lic children, and this Mr. Ress explained to be perfectly in accordance with the school law of Ontario. Religious teaching is allowed in the schools at certain hours, provided no child be obliged to participate in any religious exercise to which parents object. This clause is applicable to Catholic and Protestant teaching alike and it is the schools. teaching alike, and it is the only feature of the public school law which saves the public school system from being entirely

Mr. Craig blundered through the "small French book," which he said was in "very simple French," translating it in such a way that Mr. Evantural told him that his way that Mr. Evantural told him that his translation was "open to exception." It was evident, at all events, that Mr. Graig would have been no worse a scholar if French teaching had been "encouraged rather than discouraged" in the schools in which he had been educated. His excuse was that "it was a long time since he had had occasion to study it."

The reader was unable event the school of t

The reader was unable even to give the title of the book from which he pre-

the title of the book from which he pre-tended to translate.

The honorable Minister of Education explained to the House that English is now taught in every public school in the Province, though up to January, 1887, Province, though up to January, 1887, there were a lew schools, twenty-seven in number, in which English was not taught. He said: "The French, with the pertinacity of all nationalities, love their own tongue. Perfection would come in time; but he was able now to announce unhesitatingly that English is taught in every public school. Mr. Craig insisted that the English language only should be taught. He, the honorable Minister, "does not take that ground"

himself." He then showed that England is not overwhelmed in ruin because she gives a government grent as freely to the schools in the Scottish Highlands, where Golle is taught, and on the mountains of Carnarvon where Welsh is taught, as to the schools in the midland counties of England. He could not understand that Ontario should be afraid "to let French be taught to a few thousand French people at one end of the Province."

French is taught, he explained, in Prince Edward Island, New Brunswick, Munitoba, the North West Territories, and Nova Scotia, and in some of the old Acadian schools of the last named Province French is taught schusively. In the North-West Territories, wherever it is necessary, French is taught side by side with English, and no harm resulta, and Indian is taught with profit to Indian children. In Ohio, Indiana, Louisiana and Colorado, German, French, and Spanish are taught, and in other State, other larguages, on the application of a very limited number of ratepayers. It would be a blot upon the escutcheon of Ontario if this Province were to do as Mr. Orsig desired.

Mr. Ross said he could not understand

Ontario if this Province were to do as Mr. Craig desired.

Mr. Ross said he could not understand why there should be any such crusade against the French language as that which is apparently on foot; and in an eloquent appeal reminded the House that French courage and bravery had colonized this country, and had coursed our rivers and lakes, and had established schools in Canada 250 years ago, generations before the haughty and imperious Anglo-Saxon had seen the shadow of this land of ours. He expatiated on the loyalty manifested He expatiated on the loyalty manifested by the French-Canadians to the British by the French-Canadians to the British flig only seventeen years after Wolfe's conquest of Quebse, at the time of the American Revolution, and: "When Colonel Lord Wolsely wanted men to take his soldiers on the Nile, it was to the French Canadian voyageurs he appealed. Why then should they be subjected to abuse and misrepresentation?"

It is an undeniable fact that no Province is more necessary to the presents.

It is an undeniable fact that no Province is more necessary to the prosperity of this Dominion than the Province of Quebec. But the course of the maligners of the people of that Province must tend to alienate them from the Dominion; and now, only that the French Canadians believe that their enemies are but a small fraction of the population, alienated they would soon become. The only result which can fi w from the agitation against them must be the breaking up of the Dominion. Domition.

In regard to Mr. Craig's attacks upon

In regard to Mr. Craig's attacks upon the religious teaching of Catholic children, we may here assure him that in Catholic localities religious teaching will not be given up. If Catholic localities take advantage of the law, while Protestant localities do not, to the same extent, it is because Catholic are able to agree on the kind of religious education they will have. Do the Protestants of Ontario wish to forbid all religious teaching for the mere sake of spiting the Catholics? Well, as long as the law be left as it stands now, Catholics will use it; but if to spite them, the Protestants insist upon abolishing the right of giving religious instruction to Catholic children, the Catholics of those localities will establish Catholic separate schools, and as Protestants in all those places are so few in number that they cannot support Protestant schools, they will be left without means of education, except by favor of the Catholic separate school trustees.

Mr. Oratg and his brother fanatics are

school trustees.

Mr. Ora'g and his brother fanatics are serving their Protestant fellow citizens in those localities in the worst possible manner by the sgitation in which they are the prime movers.

IMAGINARY FACTS.

The ease with which some people can suppress the dictates of conscience is exemplified in the matter-of-course way in which they try to pass off on an unwary public the fabrications of their own brains as facts. An instance of this is to be found in the Mail of the 28th ult. The Mail's Montreal correspondent furnishes and P. H. Bartlett. The amendment was the readers of that journal with "facts" to as follows : suit the palates of anti-Catholic readers; "That, while regretting that t and when such facts do not exist, he furnishes them all the same. Here is what he has to say concerning the manner in which the Pope's decision would be received regarding the distribution of the \$400,000 voted by the Quebec Legislature as restitution to the Jesuits :

"Great interest is manifested in political circles regarding the probable outcome of the Jesuit estates question, and the publication of the Pope's ultimatum is anxiously awaited. The geneal impression seems to be that an actual division has been decided upon by his Holiness, and that if the official notification has not yet been received by the provincial authorities it is on its way here. There is also a very widespread belief that the division will be made on the basis already mentioned by your correspondent, and that Laval and the blehops of the province will receive a very large site of the \$400,000. This will not be at all pleasing to the Society of Jesus, but its members will have to quietly submit."

It is almost needless to say that all this "Great interest is manifested in politi-

It is almost needless to say that all this is purely imaginary. The submission of the Jesuits to the equitable decisions of the Holy See has always been such that there is no room for conjectures like those of the Mail's correspondent; and even when the decree of the suppression of the order was signed we do not hear of any murmuring, much less of any attempt to dispute the validity of the decree, though it is acknowledged that in promulgating it Pope Clement omitted, probably by design, the usual formalities observed in such executive acts. There is no reason to suppose that there is any hostility to Lvral or to Archbishop Fabre existing among the Jesuits. It is, on the contrary, well known that there is the greatest cordiality between them. This shows also how unfounded are the following remarks of the correspondent: It is almost needless to say that all this

ing remarks of the correspondent:

was not Archbishop Ryan's. It was the language attributed to him by Dr. Dorhester in his book entitled "Christienity n the United States," and for which Dr. Porchester honestly made ample spology to the Archbishop and to the public, as soon he found that he had been deceived into he found that he had been deceived into repeating the iles of others. In the pretended extract from Archbishop Ryan's sermen it is said "the Church tolerates hereties where she is obliged to do so, but she hates them with a deadly hatred, and mass all her powers to annihilate them. If ever the Catholics should become a considerable majority, which in time will surely be the case, then will religious freedom in the Republic of the United States come to an end."

On this and more of the same kind the Mail remarks: Mail remarks:

"There you have it with refreshing frankness from a Catholic prelate himself. Will the people awake, and take warn-

We already reproduced in our columns Dr. Dorchester's apology for attributing this language to His Grace. The Doctor promises that the passage will be eliminated from the next edition of his book. The Archbishop really did some years ago employ some such language, stating that Catholics are accused of holding such sentiments: "So say our enemies."

When the attention of the Mail was called by Mr. D. W. Cahill to the apology of Dr. Dorchester, it published, indeed, Mr. Cahill's letter, but gave a very relunctant apology for its editorial comments. The only apology for its appeal to the bigotry of its readers, which implied "we told you so, over and over again," was this: We already reproduced in our columns

was this

"We clipped the extract from one of our American exchanges, and supposed it

THE YOUNG CONSERVATIVES AND THE JESUITS.

The Young Conservatives of Toronto held a meeting in Shaftesbury Hell on the evening of the 4th inst. for the purpose of debating the Quebec Jesuit Estates Bill. Some lengthy resolutions denouncing the bill were placed before the Association. to which a more moderate amendment was proposed by Mesers. J. C. Hopkins

stances connected with the cession quebec to Great Britain, have given the people of that Province certain privileges, which have of late been much abused by the present Government, and, while further regretting that it was found necessary at Confederation to establish sectarian schools in this Province, we at the same time refuse our assent to the resolution before the association as being violent in its character, and of a nature to produc discord rather than harmony amongst our citizens. We would also record our belief that the only way to overcome present difficulties of the nature referred to is to difficulties of the nature referred to is to cultivate a spirit of friendliness and mutual forbearance amongst all classes and creeds, and to remove as far as possible all causes of religious strife."

A large number abstained from voting A large number abstained from voting both on the amendment and on the resolutions, and when they were successively put to the meeting, the amendment was negatived by a majority of one, and the resolutions by a majority of four.

It is all very well for Protestants in Ontario to believe that the Quebec Legisland would set more wisels by semilar.

It is all very well for Protestants in Ontario to believe that the Quebec Legislature would act more wisely by employing the Jesuits' money for public works, but neither reason nor law gives them authority to decide such matters for the Quebec people, and they would be much better employed in managing their own concerns than in settling what Quebec is to do with the funds of the Province, even if it were conceded that the Jesuits' Estates were lawfully the property of the Province, which they are not. If the Ontario Legislature were to apportion, for educational purposes, a similar amount to that which Quebec has apportioned, would it not be regarded as an impudent piece of meddlesomeness if the Catholic clergy of Quebec were to excite such a counteragitation as has been raised by the Protestant Evangelical Association in Ontario, or if the Catholic Benevolent Societies of the sister Province were to pass such resolutions as the Ontario Orangemen have been busy passing ever since it was announced that the Quebec bill is to be allowed by the Dominion Government to become law? We can well imagine the indignation which would

improved if the Jesuits do not get all they want in connection with the award. The official announcement of the Pope's decision is expected at an early date."

The number of Jesuits in Montreal is about a dozen, and of course the number occupying official positions in the order is much emailer than this, certailay not more than three or four. The "almost entire absence of Jesuits" spoken of by the Mail's correspondest implies certainly that there were at least two or three present at the reception in question, which would not be at all a small number out of the few who are in official position.

Indeed the slight tinge of doubt given by the Government would be expected to be colorless as regards religions. It is clear, therefore, that the course dublous than he wishes the public to believe. "The belief is widespread:" the outcome is "probable:" the absence of the Jesuits "is very generally commented on:" the facts "indicate" want of cordiality, and the feeling is "likely" not to be improved. The truth is the correspondent's imaginings are very "likely" to be sadly astray.

THE MAIL ON ARCHBISHOP RYAN.

The Toronto Mail, with its usual fairness, publ'shed the other day some "remarkable language from a recent address by Bishop Ryan:" Archbishop Ryan of Philadelphia being meant. And remarkable the language certainly was, though it was not Archbishop Ryan's. It was the language attributed to him by Dr. Dr. Dr. doubt the language attributed to him by Dr. Dr. Dr. doubt the language attributed to him by Dr. Dr. Dr. doubt the language attributed to him by Dr. Dr. Dr. doubt and the feeling is a cannot have as much to say the present agitation as a Protestant, or what is estill worse, an Orange agrestant are the present agitation as a Protestant, or what is estill worse, and orange agrestant are on charge in the present agitation as a Protestant, or what is estill worse, in fact the present agitation as a Protestant, or what is estill worse, in fact the present agitation as a Protestant, or what is estill worse, in fact,

could be brought about, and in that case, in proportion to their numbers, the people of Quebec would have as much to say about the affairs of Ontario, as the Ontarionians would about those of Quebec. How would the meddlers like this? We had such Legislative Union before now, and they were as ill satisfied as they are with Confideration. The only other alternative we see is the complete sever ance of all ties between Ontario and Quebec, and as far as we can see Quebec would suffer no more from such a dissolution than would Ontario. At all events, in his case, the meddlers would have less excuse even than they have now to interfere in the concerns of the slater Province. Province.
No one supposes that these threats will

ever be carried out, but they will suffice to excite ill feeling between races and creeds and Provinces where harmony and to excite ill feeling between races and creeds and Provinces where harmony and a spirit of mutual forbearance might otherwise exist. We presume this is just what the intermeddiers desire. The result of the young men's vote, though not, perhaps, of very great weight in itself, may be regarded somewhat as an index to the amount of bigotry which the fanatics of the Province are able to excite among our population, and we regret to see that there is so much latent ill-will toward Catholics, that the vote in each of the resolutions should so nearly approach a tie. We say this of the original resolutions especially. The amendment, while it shows that its supporters dissent as they have a right to do, under our form of Government, from the people of Quebec in their opinions, nevertheless acknowledges that for the sake of cultivating a spirit of friendship and mutual forbearance, it is not expedient to interfere with the autonomy of Quebec. We should like to see more cordiality than even this resolution expresses; nevertheless we are pleased to find that, at all events, the fanatical hue and cry did not secure a majority in that association, composed though it is chiefly of Protestants. We take this as an indication that the efforts of the fanatics to excite dicord will not prevail even among Protestants, though they may succeed in securing a larger support than promises well for the future peace and prosperity of United Canada.

We notice that the matter is not finally set iled by the vote above referred to. The debate is to be continued at the next meeting of the Association, when the following resolution will be the subject of discussion:

"That in view of the fact that the Legis-

"That in view of the fact that the Legislature of Quebec has passed an Act in corporating the Jesuits and delegating to the Pope of Rome, a foreign potentate, the power of distributing a grant of \$400, 000, and that the Dominion Government have signified their intention of not dis-allowing the said Act, that the Young Men's Liberal Conservative Association of Toronto do hereby express their regret that the said Act may become law, and that a foreign potentate be given control over public money; and that they con-demn in the most emphatic manner the action of the Quebec Government in passing the said Act, and that they further, by this resolution, pray the disallowance by the Dominion Government of the said

Of course, it will not seriously affect the result whatever may be the reception given by the Association to this resolution, for as surely as the Confederation Act is for as surely as the Confederation Act is to continue to be the Constitution of the country, so surely will the people of Quebac insist upon managing their own affairs without brooking interference from Ontario. Still it will be interesting to know to what extent fanaticism has a hold upon the people of Ontario.

As regards the buncombe about the interference of a foreign potentate in the

As regards the buncombe about the interference of a foreign potentate in the effairs of Canada, the Pope is not even, now, a temporal Sovereign. But no resolutions of either the Conservative Association, the Evangelical Alliance, or the Orangemen, will prevent Catholics from recognizing him as the Supreme Head of the Church, and it is in this capacity that his arbitrament was called for in the distribution of funds which really belong to the Church, but which were restored to its lawful owner only after a long and tedious delay.

THE Jesuits in New York city are about to build another church which, outside of the cathedral, will be second only to St. Francis Xavier's (Jesuits') church on Sixteenth street. It will have a frontage ing remarks of the correspondent:

"A fact very generally commented upon here is that at the reception given to Archbishop Fabre yesterday there was an almost entire absence of Jesuits. This is taken as indicating that the relations between the two sections of the church are not very cordial just at present, and the feeling is not likely to be

Ontario, or if the Catholic Benevolent Societies of the sister Province were to pass such resolutions as the Ontario Crangemen have been busy passing ever since it was announced that the Quebec bill insight of the catholic Benevolent Societies of the sister Province were to pass such resolutions as the Ontario Crangemen have been busy passing ever scale of the sister Province were to pass such resolutions as the Ontario Crangemen have been busy passing ever scale will be \$300,000, There will be in connection with the church a bayys' academy on Eighty-third street. It is the success of the Jesuits in teaching and in making religion popular that excites the jealousy of Canon Innes and others against in the feeling is not likely to be

resolutions in Parliament, in favor of Home Rule for Ireland and the interference of Ontario with Quebec legislation on the Jesuits estates. It professes to think those who support Mr. Cook's resolutions orght not to say that Ontario should cease intermeddling with matters which concern Quebec only. If the two cases are similar, why does this persistent enemy of Quebec object to the passage of Home Rule resolutions by the Parliament of Canada? The truth is the Mail is alike the enemy of Ireland and Quebec.

There is, however, a difference between the two cases. Mr. H. H. Cook's Home Rule resolutions recommend Great Britian to grant relief to a suffering people, and it is universally recognized among civilized nations that under such circumstances advice may very properly be given to a tyrannical Government to adopt a new policy. But in the matter of the Quebec Act, the Mail and the other Ontario meddlers wish to override Quebec legislation in its own domain. If they confined themselves to advising, the advice might be listened to respectfully, even though it were not acted upon. But the Mail will probably have the satisfaction of seeing Mr. Cook's resolutions pass by a unanimous, or almost unanimous, vote.

Mr. Cook deserves great credit for

mous, vote.

Mr. Cook deserves great credit for brirging up his resolutions before the Deminton Parliament.

MARES NESTS DISCOVERED BY REV. MR. BURTON.

The Rev. Mr. Button, a multiloquous Anti-Jesuit lecturer, addressed an audience Anti-Jesuit lecturer, addressed an audience in one of the Toronto Congregational Churches on the 28 h ult. on the subject "Jesuitiem and Protestantiem in Quebec." A short report of his lecture is given in the Mail of the 1st inst., from which it appears that he maintains, as was to be expected, that the restitution for educational purposes of one fifth of the property of which the Jesuits were disposessed tional purposes of one fifth of the prop-erty of which the Jesuits were disposessed unjustly is "one of the indications of the aggressive spirit of the Roman Catholic Church as a political institution."

Mr. Burton does not explain how he

makes out the connection between Col-legiste education and political aggression; nor does he tell how the accepance of property which undoubtedly belongs to the Jesuits can be interpreted as aggression

But Mr. Burton virtually acknowledges that the Quebec Legislature acted within its powers. He tells us that he will not assert that the passage of the act is ultra wires. Since this is the case, why should the whole of Ontarlo be roused to frenzy the whole of Ontario be roused to frenzy by strong appeals to their worst passions to demand that the act, a mere act of just restitution, be disallowed? This is what the Evangelical Alliance and the Orangemen are doing—Mr. Burton joining in the chorus.

Is it because the people of Quebec are mostly Catholic that their acts are to be interfered with by meddlers, who would be loud in denunciation if a similar attempt were made to subvert

similar attempt were made to subvertheir acts of local legislation? Yes. This similar attempt were made to subvert their acts of local legislation? Yes. This is precisely the reason why, and though in one breath the meddlers proclaim that they wish Catholics and Protestants to enjoy equal rights in the Dominion, in the next they let it out that they desire Protestant sacendancy in its worst form. There is nothing more pertinaclously asserted by the doughty warriors who are writing for the Mail than that the Dominion is a Protestant British Province, and that the dominance of Protestant British principles must be asserted and maintained, by force of arms if need be.

This is the old war cry of Orangeism resuscitated in its most offensive form. But it is fortunate for Canada that such principles do not prevail, and are not likely to prevail. We are a mixed community as to creed and nationality, and it is only by mutual tolerance and forbearance that the prosperity of the country can be assured. The fire-eaters are quite mistaken if they think that Catholics live in Canada merely on their tolerance and favor, and Catholics, whether in Ontario or Quebec, are fully resolved to maintain their nosition of equality before the law.

or Quebec, are fully resolved to maintain their position of equality before the law, in spite of the intolerance of Orange lodges and Evangelical Associations. The fact that the Ministerial Association and fact that the Ministerial Association and the Grangemen have resolved to petition the Queen to disallow the Quebec Jesuits' Estates Act is an abject confession of their inability to rule Canada on the principles of bigotry, and we are confident that the people of the Dominion, of all creeds, will resent the attempt to barter away the liberties of the Dominion by asking the interference of Downing Street to override home legislation—legislation which is just and which concerns Canada only. If such a petition were to prevail, Canada might as well give up at once all her powers of self Government. But there is not the least fear that her Majesty will assent to the absurd demand which is to be made upon her. upon her.
But the Rev. Mr. Burton has dis-

But the Rev. Mr. Burton has discovered yet another mare's nest. He told his audience that he has found out a proof positive of the iniquity of the Jesuit system of morals. And what is his proof? He states that Dr. Dollinger has published a number of letters of Jesuits, and that one of these strongly argues against inculcating moral teachings. According to Mr. Burton, therefore, if one Jesuit during the last 300 years was opposed to the teaching of morality, and argued in favor of his theory, though he had been overruled by the whole society, all Jesuits are to be held responsible for his vagaries. Let us apply Mr. Burton's reasoning to his own denomination. Only lately Congregationalized. apply Mr. Burton's reaconing to his own denomination. Only lately Congregationalism in the United States was stirred to its very basis by the teachings of a large party within its fold who denied the plenary inspiration of Holy Scripture, the divinity of Christ, and other doctrines which are recognized as being the fundamental dogmas of Christianity, and it was only after a severe contest and a stormy discussion that a small majority decided to suspend from

THE HOME RULE RESOLUTIONS.

The Toronto Mail can see no difference between the passage of Mr. H. H. Cook's resolutions in Parliament in favor of Home Rule for Ireland and the interference of Ontario with Quebec legislation on the Jesuits estates. It professes to think those who support Mr. Cook's resolutions oright not to say that Ontario should cease intermeddling with matters which concern Quebec only. If the two cases are similar, why does this persistent enemy of Quebec object to the passage of Home Rule resolutions by the Parliament of Canada? The truth is the Mail is alike the enemy of Ireland and Quebec.

There is, however, a difference between the two cases. Mr. H. H. Cook's Home Rule resolutions recommend Great Britian to grant relief to a suffering people, and it is universally recognized among civilized nations that under such circumstances advice may very property be given to the matter of the Quebec Act, the Mail and the other Ontario meddlers wish to override Quebec legislation in its own domain. If they

MARCH 16, 1889,

him. But if the Jesuit were named, and his words published, we venture to say it would be discovered that Mr. Burton has misrepresented him. The rev. gentleman should make public the letter on which he founds his sweeping accusation; though, after all, it would only be an expression of individual optuion, which is not endorsed either by the Jesuit Order or by the Catholic Church.

THE WESTMINSTER CONFES

At the Presbytery meeting in St. Andrew's Church, Toronto, on Tuesday, March 5th, Rev. D. J. Macdonnell gave notice of an everture to the General Assembly as follows :

byterian Church in Canada have the effect of excluding from its university men who are acknowledged to be true ministers of the Gospel in other branches of the Church. It is humbly overtured to the venerable the General Assembly to take such action as it may deem best in the premises in the way of altering the relation of the ministers to the Confession of Faith, or of substituting for said confession some briefer statement of the truths which are considered viral.

statement of the truths which are considered vital.

In giving his notice Mr. Macdonnell desired not to be understood as attacking the Confession of Faith, but only trying to make more simple the machinery of the Church, and thus promoting or at lessering the difficulties in the way of the union of the various sections of Christ's Church."

To us who have been accustomed to To us who have been accustomed to read from time to time the declaration of the Westminster divines that the Confession is "most agreeable to the word of God... most orthodox, and grounded upon the word of God," it seems that this tinkering with the Confession, for the sake of meeting the views of other sects who may be induced into a union, is reversing the mandate of Christ to His apostles. Instead of "Teach all nations all things whatsoever I have revealed unto you," the mandate is turned into "Teach all nations those things which they desire to be taught to them."

UNION IS STRENGTH.

"Do our own politicians not see that the attempt to consolidate the vote of a nationality will be hurtful to us, whether that nationality be Irish, Scotch, English,

This is the conclusion of an article which appeared in the Mail of the 8th inst., and indeed it contains much truth. then such come the consolidating nationality is not necesearly to be blamed. The fact of such consolidation might possibly arise from a design to prey upon the rest of the community, but there is very little likelihood of any national combination for such a purpose. With the divergent interests which exist, and the diversity of occupations, creeds, espirations, and sentiments, there is no nationality in the country which is likely to combine for mere there is no nationality in the country which is likely to combine for mere aggrandizement, the more especially as it is well known that with all the diversity of nationalities which make up the population of Canada, such an attempt would certainly be a failure; and the same thing is to be said of any special creed considerable. No such consolidation for any such purpose is likely at present, as all the nationalities which are at all anumerous are very fairly divided between both political parties, and the same is to be said of the creeds. But it may occur that fer self-defence such a consolidation as the Mail deprecates may be forced upon a nationality or a creed. The Mail has been endeavoring for the last two years to excite the English speaking Protestants of Ontario and Quebec to declare a religious and race war against their fellowed citizens of French descent, on false pretences. It has stated over and over again that the French Canadians are subjecting their English speaking compatriots to every species of petty persecution, but though such firebrands as Bishop Usher, of the Reformed Episcopal Church, reiterate the accusations of the Mail, it has not been able to convince the parties most concerned that they are suffering.

With remarkable unanimity, the Protestants of Quebec refuse to take part in the Mail's crusade, simply because they know that it is founded on misrepresentation. This was to have been expected from them; for before now when a no-Popery cry agitated Ontario from one extreme to the other, to the credit of the Quebec Protestants be it said, they could not be induced by more potent influences than the Mail exerts to take part in it.

But the Mail's bluster does meet a certain and the parties of the same the Mail exerts to take part in it.

part in it,
But the Mail's bluster does meet a certain amount of support in Ontario. Day after day we are told in that journal that and they proved British fleg when revolted against it. four generations present race of Fr birth as much Brit intolerant of their and they are just a protection of Briti If the Mail's reco ed by any consider speaking Outarion French-Canadian pelled to consolided defence, and there will be fully able to Mail's policy with failure, as that dangerous to country. If the country. If the Canada, or of tw blame rest on the by their intolerar necessary. The partizans shall have evil; their's be th prove to be as injusted the country as the ST. PAT

Once more the

point of celebrat world the feast of

of Ireland. It wi observed as a reli of the parish chur and the United S will be chanted pronounced on memory is recalle religious celebrati persmount, for the religious one. get that the day purpose of bring virtues and labors who, in an increding leading a who of Christ, and so has stood to this nations of the wo and devotion to t will be almost ev a political celeb suffered so muci Government, an much persecuted the country the let the day pass a universal dema grievances, and liberty. In Nev of the day a prorexpression of Iris cal leadership of will be all the

from the vile at pertinaciously m Ireland is still had some hope t triumph of Libe the tyranny und now groaning is there can be no the better which long and so ea The indications are stronger th though we cann

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A SA We extend o ence to Rev. Fe Diocese, in the the death of Ohio. We are join in this Mrs. Lotz met of powder, in a place named. on a match she the powder, wisulted. Mrs.

are Catholics; else why should not other nationalities be subjected to similar re-pressive measures—the Germans for ex-

ample?
The pretence that the French Canadians are a foreign element is both miserable and calumnious. Their ancestors were, of

Canada, or of two nationalities, let the blame rest on the shoulders of those who

by their intolerance shall have made it

necessary. The Mail and its fanatical partizans shall have been the cause of the

evil; their's be the reproach if it should prove to be as injurious to the welfare of the country as the Mail prognosticates.

ST. PATRICK'S DAY.

Once more the Irish people are on the

point of celebrating in all parts of the

world the feast of St. Patrick the Apostle

of Ireland. It will be for the most part

observed as a religious feast, and in most of the parish churches throughout Canada and the United States solemn High Mass will be chanted and panegyrics will be pronounced on the great saint whose memory is recalled. It is proper that the religious celebration of the day should be

paramount, for the festival is essentially a religious one. Irishmen can never forget that the day was instituted for the purpose of bringing to their minds the virtues and labors of the illustrious Bishop, who, in an incredibly short time, succeeded

who, in an incredibly short time, succeeded in leading a whole nation to the service of Christ, and so thoroughly that Ireland has stood to this day first among the nations of the world in zeal for religion and devotion to the successor of St. Peter.

But with the religious celebration there

let the day pass without the ulterance of a universal demand for a redress of Irish grievances, and the restoration of Irish liberty. In New York in the celebration

liberty. In New York in the celebration of the day a prominent feature will be an expression of Irish confidence in the political leadership of Mr. Parnell, and this will be all the more appropriate just at this moment when Mr. Parnell's character has been so completely vindicated from the vile attacks which have been so

from the vile attacks which have been so pertinaciously made upon it.

Ireland is still misgoverned, though we had some hope that by this time her condition would have been bettered by the triumph of Liberal principles. Nations move slowly, yet in spite of the fact that the tyranny under which the country is now groaning is more vicient than ever, there can be no doubt that the change for the better which has been looked for so long and so expressly is near at hand.

the better which has been looked for so long and so earnestly is near at hand. The indications that this change will come are stronger than ever they were, and though we cannot precisely fix the day we can say with assurance that it is near. It is this hope which has kept the Irish so long within the bounds of extreme moderation in the agitation which is going on in the Green Isle. We cannot tell when

"Hope shall be crowned and affection re-

"St. Patrick's Day in the morning."

A SAD ACCIDENT.

We extend our most heartfelt condol-

In New York in the celebration

ose teachings were ion of Faith declared tallet Councils of This decision was the ministers and by misters and properties. We may an Norden, of St. ho, in a published his church in June declared that such ula of feith "is a gregationalism has inception, and that all a failure."

that all Congrega-principal dograms of Burton's reasoning Burton's reasoning tence is indisputative for the goose is sauce moral teachings of the iff it were true that a time, held loose gation of Christian to follow that the is in accord with is in accord with t were named, and we venture to say it hat Mr. Burton has The rev. gentleman he letter on which eping accusation; uld only be an exopinion, which is the Jesuit Order or

TER CONFES

meeting in St. ronto, on Tuesday, J. Macdonnell gave re to the General

of Christshould be from the ministry ord of the Church whereas the desired a branches of the arily involve the standard for admis-; and whereas the ription in the Pres-nada have the effect university men who be true ministers of nones of the Church. to take such action the premises in the elation of the min-of Faith, or of sub-

ce Mr. Macdonnell rstood as attacking h, but only trying the machinery of the moting or at least in the way of the ections of Christ's

es that the Confes-es to the word of orthodox, and word of God," it ng with the Confes-esting the views of be induced into a mandate of Christ tead of "Teach all atsoever I have re-mandate is turned those things which it to them."

TRENGTH.

clans not see that date the vote of a tful to us, whether th, Scotch, English, ion of an article

e Mail of the 8th

atains much truth. nality is not neces-The fact of such ssibly arise from a ne rest of the comry little likelihood ination for such a divergent interests versity of occupas, and sentiments, y in the country ombine for mere ore especially as it h all the diversity h all the popuan attempt w and the same thing special creed com-consolidation for likely at present, which are at all y divided between and the same is to But it may occur the a consolidation may be forced more than a consolidation. nay be forced upon the last two years to declare a relig-

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compatriots to persecution, but as Bishop Usher, pal Church, reiter-he Mail, it has not the parties most the parties most suffering. animity, the Pro-se to take part in ply because they on misrepresenta-

on misrepresenta-ve been expected agitated Onta agitated Ontario the other, to the testants be it said. sed by more potent

in Ontario. Day

the French race is expanding, that the British population in Quebec is rapidly of the Church. Father Lotz was sent for cossing to be predominent even in those counties which were at one time English and Protestant. It is not pretended that the English and Protestant. It is not pretended that the English and Protestant. It is not pretended that the English call obsequies were concluded. and Protestant. It is not pretended that the French Canadians drove this English population away either by firce, such as the Orangemen employed to prevent Catholics from settling in some parts of Ontario, or by petty annoyances. Even the Mail has frequently acknowledged that it was because they thought they could better their condition elsewhere that they removed. It is hard to see why the French Canadians should be blamed, under such circumstances, for purchasing

THE JESUITS VS. THE MAIL.

The statement of Dr. Wilde, made a couple of weeks ago, in the Bond street Congregational Church, Toronto, that under British rule the Jesuits are outlaws French Canadians should be blamed, under such circumstances, for purchasing the farms which the English population abandoned of their own free will; yet this is made the occasion for frantic appeals to the people of Ontario to reverse this state of affairs by force if necessary, and the Mail publishes with approbation the most atrocious appeals to the Protestants of the Dominion to impose a Protestant ascendancy on the Catholic people of Quebec so that the expansion of the French Canadians may be prevented. It is not very clear, however, that even this would check the supposed evil.

What does all this amount to if not to a proposition to persecute the French Canadians? And disguise it as they will, the reason for this proposed persecution is that the French Canadians are Catholics; else why should not other nationalities he subjected the similar and account of the proposed persecution is that the French Canadians are Catholics; else why should not other nationalities he subjected the similar and the protection is the proposed persecution is subjected to similar and the proposed persecution is subjected to similar and the proposed persecution is that the French Canadians are Catholics; else why should not other mationalities he subjected the similar and the proposed persecution is subjected to similar and the proposed persecution is subjected to the proposed persecution is subjected to the proposed persecution is the proposed persecution in the proposed persecution is the proposed persecution is the proposed persecution is the proposed persecution in the proposed persecut and no doubt it is, considering the bushels of abuse that have been heaped upon that learned and zealous order, and the amount

learned and zealous order, and the amount of hatred which has been excited against them in the breasts of those who habitually detest the very name of a Catholic.

The occasion which especially called for the entering of the libel suit was the publication of the forged oath which the Mail published as being "the" oath which all Jesuitstake—a villainous document which was invented for the purpose of exciting the hate of Protestants against the order. Next day after the libel suit was entered, the Mail assured the public that it makes no pretence that it can prove the authenticity pretence that it can prove the authenticity of the document. Truly the Mail is full of courses like that of Sir John Falstaff, course, foreigners, but even they were received as British subjects to the same rights as though they had been born so, and they proved their loyalty to the British flag when thirteen British colonies revolted against it. But since that time who threatened to cudge! Prince Henry "If he said my ring was copper;" but when the Prince braved him with: "I say 'tis copper: darest thou he as good as thy word now?" very meekly answered: "Why, Hal, thou knowest, as thou art but the said of th revolted sgainst it. But since that time four generations have passed, and the present race of French Canadians are by birth as much British subjects as the most intolerant of their would-be persecutors, and they are just as much entitled to the protection of British law.

If the Mail's recommendations be adopted by any considerable number of English. "Why, Hal, thou knowest, as thou art but man, I dare; but as thou art prince I fear thee, as I fear the roaring of the lion's whelp." So the Mail, while acknowledging that he cannot prove the genuineness of the pretended oath, tells us that it is not prepared to deny that the alleged oath is thoroughly in accord with the tenets taught by Jesuit doctors: as if that journal were asked to become sponsor for all Jesuit teachings. If the Mail's recommendations be adopted by any considerable number of English-speaking Ontarionians, it is clear the French-Canadian nationality will be compelled to consolidate themselves for self-defence, and there is but little doubt they will be fully able to hold their own. The Mail's policy will as certainly be a failure, as that it is unjust and dangerous to the peace of the country. If the result should be the consolidation of one nationality in Canada, or of two nationalities, let the

journal were asked to become sponsor for all Jesuit teachings.

The Mail stands in a position very like that of the London Times with regard to the forged letters attributed to Mesers. Parnell and Egan, and it now broadly hints that justice cannot be expected from a Montreal jury, owing to the bitter feeling amongst the mass of the people. It would, of course, prefer, for justice'sake, that the trial should be in Toronto, where there is never any bitter feeling. there is never any bitter feeling.

ST. PETER'S CATHEDRAL, LONDON. On Sunday at High Mass His Lordship Bishop Walsh preached a sermon based on the 4th chapter of the Gospel according to St. Matthew, which described the temptation of Christ in the desert. The preacher explained the reasons which induced our Blessed Lord to allow Himself to be tempted. He then gave a definition of temptation, and said that temptation was not sin, but simply an enticement or allurement to sin, and that it became sin only when the free will of came sin only when the free will of man took pleasure in sinful thoughts and desires, or resulted in sinful actions. The preacher then aketched the various sources of temptations, which were, chiefly, our corrupt and fallen nature, with its depraved affections; the world, with its bad examples, and anti-Christian maxims; and the devil, with his wicked suggestions and influences. After sketching the various characteristics of worldly people, their bad example, their false ideas and their un-Christian and evil maxims, he went on to say that the world false ideas and their un-Christian and evil maxims, he went on to say that the world called evil good, darkness light, and bitter sweet. He said the maxims of the world were the direct contradiction of the gospel. After giving various proofs of this contention, he stated that if a minister of the gospel wished to become a popular idol he had only to deny the existence of hell or the divinity of Christ, or the inspiration of Scripture. On the contrary, if men live up to the teachings of Christ, But with the religious celebration there will be almost everywhere more or less of a political celebration too. Ireland has suffered so much in the past from bad Government, and religion has been so much persecuted within the boundaries of the country that it would be difficult to if men live up to the teachings of Christ, if they follow Him on the narrow road of Christian virtue and self-denial, they will be sure to draw down upon themselves the condemnation of the world, because the condemnation of the world, because their lives are a reproach to it. Is not this the secret and the cause of the flood of lies that is now being poured abroad from pulpit, platform and the press against the Jesuits? These are amongst the noblest and best of priests and of apostolic men that ever adorned the Church of God. They cut their way right through the world as with a sword, having their eyes fixed on one object, their energies bent on one purpose—the glory of God and the salvation of souls. In doing so they encountered human passions, they hurtled against human prejudices and came in conflict with hostile powers. Hence the storm of hatred, of calumny and wicked misrepresentations that is now reging storm of hatred, of calumny and wicked misrepresentations that is now reging against them is the very best compilment that the world can pay them. Were the Jesuits and the Church, of which they are devoted and holy priests, a useless body, or an effete institution, they might provoke contempt, and call forth scorn and ridicule, but because they are a living and active rower they are faared. and ridicule, but because they are a living and active power, they are feared, hated and raved egainst. The mission of the Church, however, is not a mission of hate or of offensive aggressiveness. It is a mission of peace—a mission of good-will to all men—a mission of commiseration and charity for the sick, the suffering and the poor—a mission of salvation to mankind. But it is not surprising that the world should hate the Jesuits and the Church, for so it has been from the warded"
by the shining out of Erin's gay jubilee
of liberty, but there is a bright prospect
that it will be soon—perhaps before we
shall have to chronicle the advent of the world should hate the Jesuits and the Church, for so it has been from the beginning. "Many good works have I done amongst you," said our Saviour to the Jews; "for which of them do you stone me?" And speaking to His apostles He said, "If the world hate you, know that it hath hath hated Me before you. If you had been of the world, the world would love its own, but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John xv., 18.) His Lordship concluded a most instructive sermon by a fervid exhortation to vir-We extend our most heartfelt condolence to Rev. Father Lotz, of Parkhill, this Diocese, in the loss he has sustained by the death of his mother, in Sandusky, Ohio. We are sure all our readers will join in this expression of sympathy. Mrs. Lotz met her death by an explosion of powder, in a store owned by her in the place named. It seems that by stepping on a match she communicated a spark to the powder, when a terrible explosion resulted. Mrs. Lotz lived for a few days after the occurrence. She was an exemplary Catholic lady and had the gratifica-

FATHER FLANNERY AND DEAN INNES

The following letter from Rev. Father Flannery, associate editor of the CATHO. LIC RECORD, appeared in the daily papers on Monday last. It was written in reply to a letter from Dean Innes, pub-lished in the Free Press last week, in which the rev. gentleman attacked the statements contained in our leading article in the issue of the 2nd instant: under British rule the Jesuits are outlaws whom any one may kill with impunity, does not seem to be entirely believed in the Mail office. There seems to be a fear lurking there that even Jesuits may appeal to the laws in Canada, and may be protected too. We announced in our last issue that the Jesuits of Montreal have entered a suit against the Mail for libel, damages being laid at \$50,000. That journal says it is "a very modest sum:"

article in the issue of the 2nd instant:

TO THE EDITOR: On Friday last there appeared a letter from the pen of the Ven. Dean Innee of this city, in which the editors of this city, in which the editors of Billingsgate, want of courtery, etc., because their journal made some sharp comments, last week, on his published estimate of the Jesuits. As one of its editors I feel called upon to state that the largity or the right and duty of any other clergyman, to violdicate the doctrines of the Church of which he is an accredited, and no doubt it is, considering the bushels and in the pen of the Church of which he is an acredited. there appeared a letter from the pen of the Ven. Dean Innes of this city, in which are accused of Billingegate, want of courtery, etc., because their journal made some sharp comments, last week, on his published sharp comments, last week, on his published sharp comments, last week, on his published estimate of the Jesuits. As one of its editors I feel called upon to state that the gloom power could think of contesting his right, or the right and duty of any other clergyman, to viodicate the doctrines of the Church of which he is an accredited, and, no doubt, in every sense, an exemitable playr exponent. But that is no reason the vent. Dean has done, the principles and the teachings of accredited ministers of the Catholic Church, who epjoy the confidence, the respect, and, I may say, wherever known had not understood, the affectionate regards of all those with whom they are officially brought into contact. The Ven. Dean is willing to admit that the Jesuits (I quote his words) "are in general an earnest, expectally for the self sacrifices and zasl with which they devoted themselves to the education and civilization of the native tribes." With all this in their favor, how is it possible the Dean can bring himself to say almost in the next breath: "The Jesuits have been one of the greatest curses on earth. Their principles are wrong, and their whole system a false-hood."

If the Record were guilty of such and many of them were guilty of such unmaged and sweeping denunciations of the sections of the Record were guilty of such unmaged and sweeping denunciations of the deformant of the carrier of the Catholic of the carrier of the Catholic of the carrier of the carrier of the Catholic of the carrier of the carrier of the Catholic of the carrier

If the RECORD were gullty of such un-

If the RECORD were guilty of such unmeasured and sweeping denunciations of
any Protestant body of men, the Ven.
Dean would have reason to complain of
want of courtesy and Billingsgate.

The Dean bases his condemnation of
the Jesuits not on what he admits them
to be to day: "Earnest, zealous, selfsacrificing men," but on what they are
reported by history to have been over a
hundred years ago. Now, histories differ,
and the Ven. Dean may have read one
prejudicial to the Jesuits. It must have
been a very partial and jaundiced history,
indeed, that would make him call such
earnest and self sacrificing men of God
"the greatest curse that ever appeared on

mines of gold in Paraguay; that one of them was elected emperor in that colony under the name of Nocolas I.; that the Jesuits wanted to murder him and put his brother Pedro on the throne; that Pombal sent an army 'to drive the Para-gualans from the happy homes made for them by Christian civilization and teaching of the Jesuits, and that, because the Jesuit Fathers tried to protect the teaching of the Jesuits, and that, because the Jesuit Fathers tried to protect the poor Indians, they were all imprisoned in filthy dungeons to the number of 250, and several of them horribly tortured to death. Is the Ven. Dean ready to espouse the cause of this monster of a Prime Minister who, in a subsequent reign, was tried, condemned and sentenced to death for his absominable crimes, and who died

Minister who, in a subsequent reign, was tried, condemned and sentenced to death for his abominable crimes, and who died impenitent, blaspheming God?

Expulsion from France! Again we must appeal to history. We are told that the Jesuits, like St. John the Baptist, condemned the guilty amours of Louis XV., king of France. Madame Pompadour, a brazon-faced Jezubel, usurped the place of his virtuous and amiable consort, Marie Leckzinska, daughter of the king of Poland; Cholseul, a particular friend and disciple of Voltaire, was Prime Minister. Voltaire's motto was "corasez l'Infame" which, in common parlance, means extirguish the Church, or, "blot out Christianity." Besides those infidels and lewd women (for Pompadour had a seraglio in her train) came the Jansenists, fanatics condemned by the Church, who all plotted the suppression of the Jesuit order and obtained the object of their wishes from a weak, voluptuous King. The Jesuits were bunished, and all their colleges closed or occupied by Voltairiens, in the year 1762. Thirty years afterwards a new generation had been born and educated in the new schools. What was the result? The most terrible and bloody revolution that ever horrified humanity by its butcheries. In 1790 the successor of Louis XV. was beheaded on the public condemned by the Church, who all plotted the suppression of the Jesuit order and obtained the object of their wishes from a weak, voluptuous King. The Jesuits were bankhed, and all their colleges closed or occupied by Voltairiens, in the year 1762. Thirty years afterwards a new generation had been born and educated in the new schools. What was the result? The most terrible and bloody revolution that ever horrlifed humanity by its butcheries. In 1790 the successor of Louis XV. was beheaded on the public square of Ls Greve in Paris, to the deafening sound of 200 drums. The religio of terror was begun, and during fourteen years subsequently, the fair fields of France were deluged with the

Sizmondi, says, (Hist. of the French, xxix. 370) "the plots and counter-plots, slanderous accusations, forged letters, intended to be intercepted, and which were, in short determined the resolution of the

in short determined the resolution of the king."

The Jesuits were condemned without a hearing. In a single day all the Jesuits in Spain, to the number of 6,000, were arrested, all their papers and effects selzed. They themselves were thrown into the holds of ships unseaworthy and leaking, and cast upon the shores of foreign lands.

They were not given a fair trial or asked hundred years ago. Now, histories differ, and cast upon the shores of foreign lands. and the Ven. Dean may have read one prejudicial to the Jesuits. It must have been a very partial and jaundiced history, indeed, that would make him call such earnest and self sacrificing men of God "the greatest curse that ever appeared on earth."

But now for the facts. "Let the follow the shore let of applicant from Roman Catho."

"Inspired by the Divine Spirit, as we trust, urged by the duty of restoring concord to the Church, convinced that the Society of Jesus can convinced that the Society of Jesus can no longer effect those purposes for which it was founded, and moved by other motives of prudence and wise government which we keep locked in our own breast, we abolish and annul the Society of Jesus, its offices, houses and institution."

All may see how heattathout this Balan

Its offices, houses and institution."

Ali may see how hesitatingly this Brief is worded, and how reluctarily it must have been wrung from him by the fears of greater evils than the suppression of the Jesuits. "Never, perhaps, in modern times," says Schall, "has the Pontifical See found itself in a crisis so fearful. The anti-religious party ruled in every court, and it is certain that the various states meditated schism. Clement XIV. dispelled the danger." The Jesuits, thrown overboard, like Jonas, quelled the storm. But Jonas was restored—and so were the Jesuits.

were the Jesuits. Every other Pope sustained the Jesuits against their enemies, who were the Jamen-ists, the infidels, the Jezabels, the corrupt statesmen and the Kings of Europe beset with Infidel tendencies and tyrannical dis-

ositions.
To show how Pope Clement XIV. was driven by the force of circumstances to surpress the Jesuit order against his inclination, it is sufficient merely to mention the very first Bull of his pontificate "coles tium munerum," which is in their favor, and in which he says: "As we

blood of its best citizens and of Catholic priests, who refused to trample on the Crucifix and deny the existence of God. I sax again, is the Ven Dean prepared to take sides with Choiseul. Pompadour, the Jansentsta and the Infidels Veltsire and Diderot, against the Jesuit Fathers, to whom he acknowledges Canada is so deeply it debted? As well might he have taken sides with Herodias and her dancing daughter against the pure souled martyr of chastity, the intrepid St. John the Baptist. Similar intrigues are related in history of the corrupt Infidel, Prime Minister. D'Aranda, in Spain, against the Jesuits.

The royal authority was overthrown and King Charles III. obliged to retreat to the doors of their monastery shouting the pure of the stream of the state of the corrow of the several work accomplished by the Jesuits, who were very popular in Spain. Unfortunately they were cheered by the crowd which accompanied them to the doors of their monastery shouting and D'Aranda, the unbelleving Prime Minister, who hated the Jesuits on account of their popularity. The king received advices from Paris stating: "It can advices from Paris stating: "It can advices from Paris stating: "It can advice from Paris stating: "It can not difficult for the Jesuits to quelt the riot which they had themselves excited."

D'Aranda, whom the Protestant historian Schoell represents as transported ly with the praises which Lifidel Paris layed on him, and his collesque, the following traffic encouraged by said Governors. And now, we sak in all following to be incompliant to the following traffic encouraged by said Governors. And now, we sak in all following the provision of the restrict to the following traffic encouraged by said Governors. And now, we sak in all following the provision of the restrict to the following traffic encouraged by said Governors. And now, we sak in all course of the lives and sou and souls of the Indians imperilled by the infamous liquor triffic encouraged by said Governors. And now, we ask in all seriousness, is posterity going to condemn the Jesuit Fathers for protecting and saving their neophites, body and soul, at the dictation of Ven. Dean Innes? We trow not. But in this instance, as in all others where true history is allowed to speak, we find the much slandered, much-abused Jesuit Fathers on the side of temperance, on the side of pure morality, on the side Jesuit Fathers on the side of temperance, on the side of pure morality, on the side of the poor and the oppressed, against the cupidity, the lust and the tyranny of the people's oppressors. The Jesuits were the fathers of the poor and the pioneers of pure morality and civilization in every land. They did in their day, and did effectually, what advanced Protestant missionaries are now striving for in Ontario. effectually, what advanced Protestant missionaries are now striving for in Ontario.
They established the White Cross Leegues
on every point of vantage ground along
the lakes and great rivers of our country;
and they destroyed the liquor traffic, which
it would be well for the Ven. Dean to
designate, instead of the Jesuits, "as one
of the greatest curses that ever visited the
earth," but which by implication he sustains with the corrupt governors D'Arvan. tains with the corrupt governors D'Argen son and Frontenac.

> tion in 1542. Neither should be forge what occurred in England at the sam daughters, and has any one, parent, father or mother, ever yet complained? Or has

The Ven. Dean says that Protestants don't forget, if we do, that: Ignatius of Loyola and Caraffa renewed the inquisi

or mother, ever yet complained? Or has any one had any reason to complain? So far we never heard of any such, nor do we think it possible that any such will be heard in the future.

In conclusion, we beg to assure the public that this controversy has been forced upon us, that we are merely defending the very best, but most maligned champions of the Catholic cause from wholerale condemnation, and although we regret the possibility of any bitter feelings being engendered, we are glad of the opportunity to gendered, we are glad of the opportunity to represent the Jesuit question in its true light to a discerning body of readers who, we feel confident, are only anxious that truth may be known and that virtue may triumph.

Since the above letter was written I Since the above letter was written I have been searching through the pages of history, and can find no Instance in which St. Ignatius, or any other member of the order of Jesuits, had anything whatsoever to do with the Inquisition, except in so far as some of their members became its victims in Portugal, under the iniquitous machinations of Senor de Pombal.

I am, yours on the part of the RECORD, W. FLANNERY, P. P.

HONOR TO WHOM HONOR IS DUE.

beneficial to the members of this congregation.
Your unassuming and retiring disposition prevents our referring in detail to the many Christian virtues which you possess and which have won for you the love and esteem of all who enjoy the privilege of your acquaintance, but a sense of justice compels us to record your assiduous devotion to the sick and dying, your unostentatious charily to the poor and your wisdom and prudenee in admonishing fhose seeking your guidance or advice.

We sincerely hope and pray that you may be long spared to carry on your noble avocation; and, in conclusion, respectfully requesty on to accept this small gift as a slight token of our love-and esteem.
Signed in behalf of ee congregation:
Signed in behalf of ee congregation;
Th. McReber, M. Twomey, J. Mcloche, W. J. Mckee, D. Chenay, A. B. Marantette, D. Cronin, John C. Mooney, H. Reaume, W. A. Connay, V. Lassalim, V. Marentette.
To the above Fatter Scalan, who was taken by surprise made a short and appropriate reply. He thanked the Catholics of Windsor, amongst whom he had labored so many years, for their uniform kindness to him on all occasions. He had not expected that any body would trouble themselves about him, on the trouble themselves about him, on the occasion of his fiftheth birthday; but shues they had thought fit to honor him in the manner they did, he could not but feel pleased and grateful; and he would endeavor most earnestly, to be more than ever faithful in the performance of the duties he owed the n.

LETTER FROM DUNNVILLE.

Dur aville, March 7th, 1889.

To the Editor of the Catholic Record:

I strived in this town just one day later than last year. I have secured a few more subscribers. Dunnville gorsip has it that a charity lecture "on Orangeism" in aid of a Protestant Orphanage at St. Catherines was delivered in the Opera House here a few days ago by the Rev. C. E. Perry, Orange Grand Chaplain of Ontario West, assisted by the very acrimonious Methodist and Preebyterian ministers of Dunnville. It is said they made a great effort, but, like the huge, classic mountain, which, after great labor, brought forth a paltry mouse, they brought forth nothing new and imparted no information. Their utterances were made up of the backneyed lies, bee imputations of Catholic teachings and principles, the repeatedly-refuted calumnies and lying blasphemies hurled against "Pope and Popery" each "glorious twelfth" and at every Orange meeting for the past 300 years. Has Dur aville, March 7th, 1889. meeting for the past 300 years. Has Orangelsm, Methodism and Presbyterian-ism no faith or foundation to stand on Ism no faith or foundation to stand on a no moral law or code of precepts to inculcate, that they must have recourse on all occasions to such base and disreputable means of entertaining their devotees. It is inexplicable how men calling themselves Christian ministers, and who thump the open Bible as the sole means of support and salvation, could bear such false witness against their neighbors. They certainly cannot have opened it where it reads "Thou shalt not bear false witness against they neighbor." (Investity neighbor at thy

redship last of expaisions from Roman Catholic mounts, and by Roman Catholic mounts, and the policy of the polic "Christ and Him Crucified." The Jesuits are a learned body of priests in communion with the Catholic Church. When you find a full-pledged Jesuit you find a ripe scholar, which is a great deal more than can be said of the blatent, incensate bigots who are now misrepresenting them. Nor can it be denied that Hon. Mr. Mercier had all the justice and constitutional law with him in passing the begrudged Jesuit Estates Act, and Right Hon, Sir John A McDonald all the common sense and prudence as well as constimon sense and prudence as well as consti-tutional law in refusing to strain the veto power to disallow it without pretext or precedent. Impotent bigory may guash its teeth and foam, but after the froth of

its teeth and foam, but after the froth of intolerance is wiped away and the isms which begot it have s'unk back into their heretical insignificance, the Catholic Church shall snine forth brighter than ever as "the pillar and the ground of truth."

The musical part of the programme in the opera was of a high order. It was under the leadership of Mr. C. W. Harrison, Principal of Dunnville High School, whom the Rev. Perry christened "leader of the Orange choir." Congratulations, Mr. Harrison, on your new title. Procure as the Orange choir." Congratulations, Mr. Harrison, on your new title. Procure as soon as possible a white horse, cocked hat and blunderbuss and join James L. Hughes in his new crusade. The schools over which you are Principal and Bro. James L. Hughes, Inspector, can scarcely be said to be unsectarian.

Undertaker Schoefield was present and ready to law out the remains "of Catholics."

ready to lay out the remains "of Catholic-ism as soon as they would be slain by the trio on the stage." If man were as im-mortal and perpetual as the Catholic Church, Mr. Schoefield would have to

adopt another profession.

Every time I come I notice something new, something added to Father Crinion's beautiful new church. Although Mrs. Cleary died far away from Dunnville, in Milwaukee, she did not forget St. Michael's. A very handsome sanctuary lamp, having her name and date of death engraven thereon, now ornaments the sanctuary and throws a religious light of a ruby hue on a picture of the Crucifixion, which is really a work of art, placed, since my last visit, in the ope with circular top designed for it in the high altar.

Yours etc., L. K. Through toils and dangers pressing on As through a flery flood
Two slender feet beside my own
Mark every step with blood
The swolien veins so rent with nails
It breaks my heart to see
While the same sad voice cries out afresh:
"These feet were pierced for thee."
For me, dear Christ, for me?
"Yes, ever so, rebellious flesh,
These feet were pierced for thee."

Its on they journey to the close,
These wounded feet and mine,
Distincier still the vision grows
And more and more divine;
For in my Guide's wide open side
The Cloven Heart I see.
And the tender voice sobs like a psalm:
"This Heart was pierced for thee."
For me, great God. for me?
"Yes, enter in, My love, My lamb,
This Heart was pierced for thee."

ecial to the CATHOLIC RECORD DIOCESE OF KINGSTON.

TRENTON. Early in the present month Rev. E. J. Walsh, the zealous pastor of Trenton mission, had Messrs. S. R. Warren & Son, of Toronto, place in the Church of St. Peter in Chains, Trenton, a magnificent pipe organ. On Sunday last the Most Rev. James Vincent Cleary, S. T. D., Bishop of Kingston, with appropriate ceremony James Vincent Cleary, S. T. D., Bisnop of Kingston, with appropriate ceremony blessed the new instrument. The ceremony took place before High Mass. Immediately after Mass a committee of nine gentlemen, selected by the congregation, stepped within the sanctuary when the following address was presented to His Lordship.

aine general ton, stepped within the following address was presented.

Lordship:

To the Most Rev. James Vincent Cleary, S. T. D., Bishop of Kingston:

May IT PLEASE YOUR LORDSHIP,—On behalf of the congregation we extend to Your Lordship a most cordial welcome on this the occasion of your first official visit and Trenton mission since your return to Trenton mission since your return advice elequently given them by their holy bishop.

Trenton, Feb. 25, 1889. were honored then in representing the congregation in the right royal reception accorded to Your Lordship, as we are honored now in being selected to convey to you the assurance of the love borne you by our people, and of their happiness in having you in their midst. False, indeed, should we be to the true instincts of our oly faith, were we not filled with leasure in having our beloved bishop rith us. For how can our eyes e closed to the labor of love performed by Your Lordship throughout the diocese during the last seven years. Fifteen churches, most of which are architectural gems of great beauty, have been erected in accordance with your progressive ideas and artistic taste, several convents, schools, and artistic taste, several convents, achoois, and numerous other works, are monuments of Your Lordship's incessant toil. And now, to crown all, at a time when others would seek rest, you have commenced the great work of giving St. Mary's Cathedral an exterior finish in Mary's Cathedral and Exterior finish in Mary's Cathedra keeping with that noble structure. Thus it is that your every thought is for the benefit and edification of your children benefit and edification of your children and for the greater honor and glory of your Divine Master. How could we help loving such a bishop, one who is ever the faithful sentinel on the watchtower.

For several reasons we are delighted with Your Lordship's presence. In the first place you have solemnly blessed our magnificant organ thereby atting it added

magnificent organ, thereby setting it aside for the services of the Church in sending forth the praises of Our Heavenly Father, and then, to-day witnesses the consum-mation of the work entered upon by our beloved pastor six years ago. The occa-sion permits us, we fairly think, to point to our fine church tower, surmounted by to our convent presided over by gentle and cultured ladies, to our new school, now one of the finest and best equipped in the province, to our cemetery, and last but not least, to our beautiful organ. This work has meant money, but en-couraged by Your Lordship, and directed by our zealous pastor, all obstacles have

A costly organ has been purchased be-suse our motto has been "There is nothcause our motto has been "There is nothing too good or coatly for the greater honor and glory of God." This the Church always teaches, and therefore was Church always teaches, and therefore was obtained that most perfect of all musical instruments. And why should not that course have been adopted, when we all know what the Church has done throughout the ages for music. Truly we are proud to have in our gallery an instrument, the invention of a Benedictine ment, the invention of a Benedictine mank. May its awast but rowerful to and your talents to God. monk. May its sweet but powerful tones continue week after week to inspire us with true devotion, and to elevate our

In bringing this already too lengthy address to a close we reiterate our feelings of love and respect for Your Lordship's person, and pray that Almighty God may person, and pray that atmighty God may continue to pour down His graces on your fruitful ministry and give you many years as "a bishop after Rome's own heart," to wield the jawelled crozier recently sent to you as a token of love from our Holy Father Leo XIII.

On behalf of the congregation:

DR MURPHY
FJ MCGUIRE
TA O'ROURKE
T MCGABE PJO'ROURKE JN NULTY DRO'NEILL J A FREDETTE.

and was a public demonstration of con-fidence in and respect for a bishop who had never hesitated to do his duty to the operous trust reposed in him. Much good work had been done during

Much good work had been done during the last seven years throughout the diocese, and it had all given great consolation to his heart. Cheerfully, too, would be bear witness to the excellent work that had been done in Trenton during the same time. In fact, selds from the spiritual progress made, the material progress of the parish had been everything that could be desired. His Lordship was confident that the Holy Ghost had aided him in selecting Father Walsh for Trenton. The congregation now has a fine church of beautiful interior, with a fine tower surmounted by the sym abol of man's salvation, good schools and convent, and grounds that were a credit to any parish. In fact everything in Trenton satisfied him. He was delighted to be present for the purpose of blessing the beautiful organ that was henceforth to sound the praises of God, and to fill their souls with true inspiration. At the same sound the praises of God, and to fill their souls with true inspiration. At the same time His Lordship pointed out that material improvement in a parish was not religion. It was the sequel of it, but not of itself religions. If there was no vitality in the religious tree, there would be no fruit. He desired to see religion first. It was always a great pleasure to him to see his children fulfil their religious duties, to see them frequent the sacraments of the Church.

His Lordship brought his able and paternal address to a close by pointing out the duties of parents to their homes and to the little ones whom God had confided to them. The sanctity of the home was to be preserved at all hezards.

fided to them. The sanctity of the home was to be preserved at all hezards.

It would be impossible in a few lines to do justice to the address made by His Lordship on the occasion. Suffice it to say that it was, as are all of His Lordship's efforts, interesting, cloquent and profound, breathing in every sentence a good bishop's heartfelt desire to guide his children in the right path.

SILVER SERVICE AND THREE HUN DRED DOLLAR OIL PAINTING PRE SENCED TO REV. FATBER WALSH.

On Wednesday evening last a most enjoyable entertainment was held in the C. M. B. A. Hall, Trenton. The programme presented was well carried out by the ladies and gentlemen who took part. There was a large audience and all seemed pleased with the musical treat offered them. During the intermission between the parts a most pleasant event happened A committee advanced to the platform and the following addresses were pre-sented to Rev. E. J. Walsh, accompanied by a fine oil painting of himself and also a valuable silver set. The painting was done by Mr. J. C. Forbes, the eminent artist, and was much admired by all present.

Overture...

Gilmon's Band.

Chorus—"Hall Us Ye Free,".... Ernani Op.
By the Choir.

Solo—"I Haven't for a Long Time Now"...

L. W. Dion.

Solo—"Bid Mc Good Bye."... Tosti

Miss Parent.

Solo—"True Friendship."... Fox

Mr. Crawford.

Duet—"Hear Me, Norma,"... Bellini

Mrs. Pettetier and Mrs. T. A. O'Rourke.

PART II.

DEARLY BELOVED PASTOR,-On behalf

Accompanist-Mrs J. A. Fredette. ADDRESSES.

of your devoted congregation, we take advantage of the present intermission in this grand concert, so unanimously given in honor of the happy event, to tender by our zealous pastor, all obstacles have been overcome. And here let us affirm that not one cent of the many thousand dollars expended is begruiged—not one dollar is missed by any of the donors to the fund.

in honor of the happy event, to tenuer you our heartfelt congratulations on the twelfth anniversary of your ordination to the holy pricethood, and to wish you many, many happy returns of the feast of St. Matthias here below with us, before the fund. your departure to enjoy the heavenly reward in store for your indefarigable exertions, and your correspondingly fruit-ful labors in the vineyard of your Divine Master. Words cannot adequately describe the warmth and the depth, and the sinand forever consecrated yourself, your life and your talents to God. That sublime act gave us our true and faithful pastor, ever gentle, yet firm; exemplary in word and action; admired and respected by our citizens of all classes for his affability, for his genial ity, and for his condescension of manners; loved by us who have the means of appreciating his thousand and one sacrifices, his humility, his fortitude, his Christian charity, his patience, and his inflexibility charity, his patience, and his inflexibility of will in the sacred performance of his duty, while, on the other hand, highly esteemed by his brother priests through out the diocese; and, to our great delight, more than once honored by actions more elections then weeks account them.

elequent than words, expressive of the feeling entertained by our illustrious and and world famed bishop of Kingston towards our dear pastor.

Fired with a holy zeal, you have kindled the spark of fatth and fanned it into a living flame. As a glorious proof of the happy result of your labors, the monuments which have tended to beautify our His Lordship made an eloquent reply of about an hour's duration. After expressing his pleasure in being with the Trenton congregation, His Lordship thanked the committee for the kind words written of him in the address. It had given him great joy to find the members of the committee at Kirgston last June to welcome him on his return from the

us all appreciate your sterling worth in a manner more forcible than words can describe; while your success in inspiring us with the determination to make our whole lives accord with God's holy law, is made manifest by those same monuments, the fruit of the grand seed sown and nursed and cared for so diligently by you since your arrival in our midst. May you be long spared to labor for our spirit ual benefit, is the prayer of a happy and united congregation.

you be long spared to labor for our spirit
ual benefit, is the prayer of a happy and
united congregation.

Although we know your labors are not
for worldly praise or earthly reward, and
although we know right well you require
no need of any tangible proof of the
strong bond of union between yourself
and your affectionate congregation, still,
we should consider ourselves basely ungrateful if we did not give you, on this
occasion, a slight token of that immeasurable love that always exists between a
priest and his congregation, such as ours.
We, therefore, kindly ask you, dear pastion, the only present deemed worthy of
being offered to you—a present which will
perpetuate you in the future when we
shall all have gone to our reward—a present which will ever remind you of your
Trenton congregation—a present which
will be ever treasured as an helr loom
by your relatives hereafter—a present—
in short, a portrait of our own dear pastor,
immortalized on canvas by one of Canada's
most eminent artists.

Signed on behalf of the congregation:

most eminent artists.

Signed on behalf of the congregation
F. J. McGuire,
T. A. O'Rourre, D. R. MURPHY, J. D. MACAULAY, T. D. KINSELLA, T. McCabe, J. A. FREDETTE,

JOHN NULTY.

REV. AND DEAR FATHER: -We, the nembers of Branch 71, Catholic Mutual Benefit Association, gladly take advan-tage of this most joyous event, being the twelfth anniversary of your ordination to the priesthood, to express the warm love and uncommon joy with which we appreciate the deep interest you have taken, in assisting us but a short time sgo, to establish our noble association in Trea-ton, and thereby provide us with a mutual protection for those depending on us.

protection for those depending on us.

Irrespective of race or nationality, we are bound together by the sacred bond of are bound together by the sacred bond of our holy religion, to support and assist one another, and under your spiritual guid ance our most zealous pestor, you have honored us with your presence at our meetings, which has been extremely bene-ficial to further the spiritual and temporal interests of our association; and, further more, you have showed us the use of this commodious hall, which is one of the many gems of your energetic labors. On behalf of our society, the choir, and

the sister societies in our congregation, we respectfully request you, dear pastor, to accept this silver service as a slight token of our love and affection towards your

erson. In conclusion, Dear Rev. Father, we the members of Branch 71, Catholic Mutual Benefit Association, all with one heart now hope that God may long spare you to continue the good work, for the spiritual weifare of this Branch and the

spiritual welfare of the C. M. B. A. Seciety, the Choir and Slater Societies.

T. D. Kinsella,
Thos. Crawford,

L. Dion.
Father Walsh, rising to reply, received an ovation. Stepping towards the corner of the stage and standing immediately under the painting, he spoke fluently and eloquently, and was frequently greeted with applause by the enthusiastic audience. He said he could not tell them how much he valued the efforts made that

evening to honor the anniversary of his ordination to the priesthood. He could understand the vast amount of trouble it must have cost them to organize that de-monstration, and the great expense in-curred, not alone in obtaining the beautiful painting presented to bim, but also supplementing that princely offering with other valuable gifts. He appreciated the fact that, in their desire to give to posterity a proof of their love and esteem for him, they had, regardless of expense, sought the skill of the ablest artist in the land and procured from J. C. Forbes' immortal brush a fitting testimony This showed a magnanimity of soul that might well be wondered at by one less inti mately acquainted with them. He, during six years, has received so many substantia proofs of it that nothing they could now do would surprise him. They had noted in their addresses not alone that night to himself but also on Sunday last to His Lordship the great progress made during the past six years and seemed at a loss to know how so much could be done in so short a time. He thought the good feeling exteting between all denominations in Trenton had much to do with it, There was also perfect harmony existing between all sections of his congregation, and per fect confidence in him as their leader. He also noted the Bishop's assistance. He as sured them that he had never undertaken any work in Trenton without first being satisfied that the work when done would meet with His Lordship's approval. Prac tically, he said, they had the light of the Bishop's great mind shining in upon all their works, and the finger of his uncom mon wisdom directing them always Standing in such light and directed by such wisdom, it was not surprising that their mistakes were few and their success marked and rapid He brought his remarks to a close by thanking Gil-mour's band for kindly volunteering their services and also those outside the to honor the occasion,

An excess of animal food and a partial the winter monins, cause the system to become filled with impurities. These can be removed and the blood purified and invigorated by taking Ayer's Sarsaparilla.

Price \$1.

MALADIES MULTIPLY ONE ANOTHER. given him great joy to find the members of the committee at Kingston last June to welcome him on his return from the eternal city. That welcome had warmed his heart, given as it was by the whole diosese represented by delegates from each congregation belonging to the great diosese under him, away from the east to Trenton in the west. It was a grand expression of faith on the part of the people

ARCHDIOCESE OF TORONTO.

OPENING OF ST JAMES' CHURCH.

Beeton World, Feb. 28th.

The excessive cold of Sunday did not prevent a large attendance at the opening services of the new Catholic church at Colgan. Half an hour prior to the commencement of the services the cape. at Colgan. Hall an nour prior to the commencement of the services the capacious sheds attached to the cuurch were well filled. Standing on elevated ground, the rich front of the massive structure presents a most imposing appearance as one approaches the towaline from the east, and an idea of its magnitude can be formed from the

DESCRIPTION OF THE CHURCH.

The building, the total size of which is sixty by one hundred feet, is built of red brick, tuck pointed with stone belt courses and trimmings. It is built in a bold Romanesque style with two prominent towers on either side of the facade ent towers on either side of the facade, which give it an imposing appearance. These towers are of different designs and heights, the smaller one being fourteen feet square and seventy feet high, and the other sixteen feet square and one hundred and twelve feet high. one hundred and twelve feet high. These have slate roofs which are surmounted by gilded crosses and finials. Between the towers the front presents a bright and tasteful appearance. A wide flight of steps with a railing at each end leads to the entrances. These consist of three large pair of massive doors with heavily moulded panels, etc., the centre pair being larger than the others. Above the entrances is a group of four large windows and in the centre above these is a handsome rose window. The front is made complete by a large semi circular arch projecting four and a half inches and giving the whole an appearance of solidity and grace very pleasing to the eye. A large oak cross surmounts the parapet, which is corbelled out from the main wall with a series of small semi circular arches in brick. The windows, fanlights, etc, throughout are elegad with bendeare series of small semi circular arches in brick. The windows, fanlights, etc, throughout are glezed with handsome stained glass-leaded lights, which give a very pleasing effect in the interior. The two windows in the chancel are of beautiful stained glass, one representing St. Lames, the patron saint of the church, and the other St. Patrick—one on each side of the main alter. There are town side of the main altar. There are fountall windows on each side of the nave and two in the chancel. The chancel is twenty by twenty five feet and adjining it is a chapel vestry of convenient size with a side entrance. The walls of the with a side entrance. The walls of the nave are thirty two feet high, the stone work showing about five feet above ground line. The furnace rooms under the church contain two heavy furnaces the course we have the building. In the interior the nave presents a mag missent appearance, indeed the interior gives one a better idea of the size and manifests of the half-like three first and magnificence of the building than the exterior. The ceiling appears an intriornamental trusses, tie beams, etc. The centre of the highest arch is forty feet from the floor, it being semi circular and designed fer elaborate decoration in the

The walls are done in stucco neath The walls are done in stucco neatly blocked and tinted, and a wainscotting of hardwood five feet high runs all around the nave, loggia and towers. The loggia or vestibule is spacious and con venient, and from it you enter the towers which contain the stairs to gallery, through wide archways. The vestibule is entered from the outside by the doors before described, and there are also three pair of doors which swing both ways by which to enter the nave. The seats which are of neat design, are so arrange which are of neat design, are so arranged to give seating accommodation to about six hundred people and allow of three wide aisles. The gallery will seat about one hundred people, the centre part of it being given up to the organ and choir. The aiters, of which there are three, are from special designs and are finished in The alters, of which there are three, are from special designs and are finished in gloss white and neatly gilded. The confessionals are finished in the same manner. The building complete will cost about \$13,000 The architects are Messrs. Kennedy & Holland, of Toronto and Barrie. The contractor is Mr. James Jerritt, of Alliston. The mason work and plastering were sub let to Messrs, S. Kavanagh, of Tottenham and James Dades, of Dalton, respectively.

THE DEDICATORY SERVICES

On Sunday morning were very solemn and impressive. The priests present were R-v. Vicar General Rooney, Rev. Dean Harris, of St. Catharines, Rev. Father Teefy, of St. Michael's College, Rev. Father Chalandard, of St. Basil's, Teronto; Rev Father Jeffcott, Orange ville; Rev. Father Gallegher, of Char-leston, Rev. Father McGibney, Ven Archdeacon Cassidy and Rev Father Duffy. High Pentecost Mass was sung, Vicar General Rooney being the cele brant. The choir of St. Basil's church, Toronto, supplied the music under the direction of Rev. Father Chalandard, and too high praise cannot possibly be given them. Particularly rich was the line rendering of the offertory piece, "Jesu Dei Vivi," by Verdi, with a trio by Miss Bolster, Mr. F. Kirke and Father Chalandard.

Fa'her Chalandard.

The sermon at matins was by Rev.
Dean Harris, of St. Catharines, who fourteen years sgo was priest of this parish.
The reverend gentleman spoke for nearly
an hour and a half, but he is a speaker of
great dramatic power, and his hearers
would willingly have listened for double
the length of time.

At the evening service Rev. Father
Teefy delivered a sermon and St. Basil's

Teefy delivered a sermon and St. Basil's choir rendered the musical vespers of Giar-gai Mercedante's "Ave Maria Stella," with at tio by Miss Ornsby, Mrs C Smith and Mr. H. T. Kelly; Grand Magnificat, by Miss Bolster; O Salutarls, Miss Bolster, Mrs. Smith a d Mr. Kirke; Grand Tantam Ergo by Lambillotte,

The offertory and receipts for the day amounted to about \$700. THE OLD CHURCH.

The first priest who came to Adjala was the Rev. Father Gordon, and sixty years ago the first log church was erected on the spot where the altar of the pre-sent edifice stands. The presbytery stood close to where the pump now is in the driving shed. In 1851 the contract for the frame church was let, and when completed it was considered a magnifi-cent building, but since the day when Rev. Father Flynn preached the first sermon therein, the people and the township have made rapid advancement.

This parish now boasts of two fine brick churches, and the Achil congrega-tion are thinking that by next year they will be able to supersede their present frame building with one more substan-

A PROTESTANT ON THE JESUITS.

To the Editor of the Catholic Record: DEAR SIR,-Although I am not person-DEAR SIR,—Although I am not personally a subscriber to your paper, the gentleman in whose employ I am takes your paper and I often read it. Of late there has been an outery among certain fanatics against the Jesuit Fathers. Now I would like to ask these fault finders a few questions. I would like to know if they are personally acquainted with a single Jesuit. If they ever listened to the teachings of any Jesuit father? and, if so, to point out and specify the specific and individual acts, doctrines or teaching that they are so hor lifted at. The blessed Redeemer divided the world into two great classes—t ose for hor ified at. The blessed Reddemer divided the world into two great classes—t ose for Him and those against Him—those leading souls to Heaven and those leading souls to hell. The grand mission of all fathers, priests, clergy men and ministers is supposed to be that of leading souls to Heaven; to be all working for one glorious which the embiration of the world to object, the subjugation of the world to Christ. Now it appears to me that in this Christ. Now it appears to me that in this nineteenth century we ought all of us to be too enlightened to find fault with the peculiar mode sdopted by each to accomplish this great end. In my own experience I have invariably found that the traducers of any sect or religion were either malignant liars or else persons who did not know what they were talking about Let all those who claim the right to worship God according to the way that they themselves believe to be right freely allow every other man the same privilege and all this religious intolerance will cease. It was once my lot to listen to a lecture by a renegade priest. After paying particular attention to what he had to say, I could come to no other conclusion than that either he was an unmittigated lilar or else that

he was an unmitigated llar or else that he had for long years been an arrant black-gaard, scoundrel and hypocrite, in fact a living lie. Such men should never be listened to, upheld or countenanced. But to return to the outery against the Jesuits.
Well might we exclaim with Pilate of
old: What evi have they done—what have
they done? I will tell you. They have
gone forth to the uttermost parts of the gone forth to the uttermost parts of the earth carrying a crucifix in one hand and their lives in the other to convey the glad tidings of salvation to a dying world God forbid then that I or any other Protestant should decry them. Thus sayeth our Lord. "By their fruits ye shall know them."

Nova Scotia, Feb. 26th.

A PROTESTANT.

Important to Workingmen.

Artizans, mechanics and laboring men are liable to sudden accidents and injuries, as well as painful cords, stiff joints and lameness. To all thus troubled we would recommend Hagyard's Yellow Oil, the handy and reliable pain cure for outward or internal use.

Thomas Robinson, Farnham Centre, P. Q., writes: "I have been afflicted with rheumatism for the last ten years, and have tried many remedies without any-relief. I got a bottle of Dr. Thomas Elec-tric Oil, and found it gave instant relief and since then have had no attack. I would recommend it to all.'

A Life of Ease.

Miss Lizzie Ratcliffe, writing from Falkirk, Ont., says: "I had such a cough I could not sleep and was fast going into consumption; I tried everything I could hear of without relief, but when I got Hagyard's Pectoral Balsam I scongot ease. It is the best medicine I ever tried." Lizzie Ratcliffe, Falkirk, Ont.

Do not delay in getting relief for the little folks. Mother Graves Worm Exterminator is a pleasant and sure cure. If you love your child why do you let it suffer when a remedy is so near at hand?

Try To Benefit others.

"I had a very bad pain in my side, of which one bottle of Hsgyard's Yellow Oil made a complete cure. I hope that this may be of some benefit to those who read it." A. R. T. Walker, 44½ High St. City. Hagyard's Yellow Oil is a specific for all

EXPEL THE WORMS by using the safe and reliable authelmintic Freeman's Worm

The Letter That Came

From Mr J Hayden, 139 Chatham St., Montreal, says: "I was troubled for years with biliousness and liver complaint, and I never found any medicine to help me like Burdcek Blood Bitters, in fact one bottle made a complete cure." bottle made a complete cure."
Victoria Carbolic Salve is a great aid

to internal medicine in the tre

Eighty Per Cent

Of the human race, according to a high authority, suffer from one or other form of blood taint. Never allow this latent evil to develop into serious disease while the blood can be kept pure and the system clean by proper precautions, such as using Burdock Bloed Bitters, whenever any scrofulous symptoms appear. No medicine equals B B as a blood cleanser.

Natronal Pills are a mild purgative, acting on the Stomach, Liver and Bowels, removing all obstructions.

To Invigorate both the body and the brain, use the reliable tonic, Milburn's Aromatic Quinine Wine.



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"Did n't Know 't was

Loaded"

May do for a stupid boy's excuse; but what can be said for the parent who sees his child languishing daily and fails to recognize the want of a tonic and blood-purifier? Formerly, a course of bitters, or sulphur and molasses, was the rule in well-regulated families; but now all intelligent households keep Ayer's Sarsaparilla, which is at once pleasan to the taste, and the most searching and effective blood medicine ever discovered

Nathan S. Cleveland, 27 E. Canton st. Nathan S. Cleveland, 27 E. Canton st., Boston, writes: "My daughter, now 21 years old, was in perfect health until a year ago when she began to complain of fatigue, headache, debility, dizzlness, indigestion, and loss of appetite. Meon-cluded that all her complaints originated in impure blood, and induced her to take Ayer's Sarsaparilla. This medicine soon restored her blood-making organs to healthy action, and in due time reestablished her former health. I find Ayer's Sarsaparilla a most valuable remedy for the 'assitude and debility incident to spring time.'

spring time."

J. Castright, Brooklyn Power Co.,
Brooklyn, N. Y., says: "As a Spring
Medicine, I find a splendid substitute
for the old-time compounds in Ayer's
Sarsaparilla, with a few doses of Ayer's
Pills. After their use, I feel fresher and
stronger to go through the summer."

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I have added another improvement to the above stable, in the shape of a covered drive way, which now makes my stable the fines in London. Boarding horses as specialty. My saddle horses are quiet, but stylish. Horses and carriages sent to any part of the city. Telephone 678.—J. FULCHER, Prop.

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The Battle How long shall the fought half of the wrete slave,
And the altar of liber
Caught up from the
grave?
Is it vain that we pre night?
That the hand of the and stay,
Is it vain that we wa morn,
And wait with stron
tide of day? Ab, no! Every star i

That calls to our header love in love,
"The reapers are for high"
for hopes that were above.
Already has justices after squadrons are for in the van are the screen, to inspire the day!

JESUIT DOES THE EN ME

American Quarterly Compendium Theolo Petro Gury, S. J., vero ad Breviorer Ab ALOYSIO SABI Neo-Eboraci; Pust Compendium Theol. de Ligorio. Sive I HERMANNI BUSE: Ilgorio Adjectis Ligorio Adjectis sionibus Probata. Priori omnino Co Cæsaris Giani. 184 Theologia Moralis
Auctore Paulo
Theologo. Venetiis
1691. Two Vols. Encyclopædia Brita print). Philadelph 1881. Vol. xiii, an In our last nun

popularity of F. Sa Gury's "Moral The the demand for a first having been s merits are appreciated at the students. Every edition was sold w the date of publication been prepared by Yet, in looking editions, one thing has disturbed our

scrupulus etiam resto says, qui me male ho and looked in vain nized maxim of Littledale calls it : means." How cri to take away from that comfortable of which, from the d the present, his us to still any u conscience, and s we decently veil tion! What a pity has taken away Coxes, and other their rivals in chance of quoting in company of the manns, Wageman Jesuit theologians maxim"!
But, seriously sp
to be found in the

ists? And if so, when and where?

make the assertlo water is Bishop C though he canno scholarship or expleasing, versatile can pride himself shape and form of ele-Catholic, Pro The only thing in is his fierce, unscru the Catholic Church heard him give ver Washington, whe members of the la "Catholic" Bishop Apostles (to take as laymen, and so would suspect him dition as to discove failed to do, whe lies stowed away in folios written on r divines. No doub the fables of the school, read somet infamous distribes Paul Bert, circular England and Ame and their religion further, in the writer dale, with which familiar. But ne when the "Auglo-course of his petty the Catholic Chur fies the means," adding nothing to This was about

Jesuit writer. To maintain hi to make some s The atheistical wi but as witness h rise again as testing Paul Bert had de of the deadly in whither he had commerce and co regarded it. It grace; a blessing and (humanly spe it was unexpected

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I 16, 1889.

d boy's excuse; but for the parent who ishing daily and fails want of a tonic and ormerly, a course of and molasses, was the ed families; but now seholds keep Ayer's ch is at once ple e most searching and cine ever discovered

and, 27 E. Canton st., My daughter, now 21 erfect health until a began to complain of debility, dizziness, so of appetite. If companies or of the distribution of the

cooklyn Power Co., says: "As a Spring splendid substitute ompounds in Ayer's few doses of Ayer's se, I feel fresher and gh the summer."

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BROS. and Steam Fitters G STREET.

es. ed on application.

being in the part of the French states. Part of the French states and tests received with the abbitum offender against England and America by pions ministers and tests religious newspapers; and tests religious newspapers; and further, in the writings of Rev Dr. Little-daile, with which he's shown himself very fashiot. The writings of Rev Dr. Little-daile, with which he's shown himself were being the curred the part of the course of his past, the curred the part of the course of his perty, dishone, we are with the Catholic Oburch, thought fit to scone become of the perty dishone, we are with the Catholic Oburch, though fit to scone condemned to death to escape from jud charge was immediately dealed by the Estimators and the same of the course of the past of the course of the course of the past of the course of the course of the course of the course of the past of the course of the cou

The Battle of Procedum.

The Battle of Procedum and the State of the S

smort are spyromiented by professors and students. Every copy of the scale to the control and students. Every copy of the scale to the control and the students of the control and the control blindly follow? E'ghteen or twenty years ago he would not have written as he writes now. He was then standing almost on the threshold of the Catholic Church and devising plans (it was said) for opening the door of intercommunion between her and the Anglican clergy. These plans feiled, whether by the framer's bungling or by opposition from within or without, we are unable to say. But from that day Dr. L. was a changed man; and there are not wanting, even in his

and deliberately suppressing the context, because it would furnish their true meaning. He himself has confessed the truth of these charges by making alterations in the second and third editions of his "Plain Reasons." But who could alter the spirit of his book? The changes he has introduced are made in a grudging, half-hearted way, that shows them to have been extorted by shame and fear, not by candor and love of the truth. In a passage vituperative of Catholic theologians, he has painted himself and his controversial habits in such accurate colors, that we must transcribe it:

"Thirgs have come to this pass, that no estatement whatever, however precise and circumstantial, no reference to authorities, however seemingly frank and clear..can be taken on trust, without a rigorous search and verification. The thing may be true, in the proving so when tested. The degree of guilt varies, no doubt, from deliberate and concclous falsehood, with fradulent intent, down through reckless disregard as to whether the thing be true or false, to mere overpowering bias causing misre
To revenge their disappointment, the

werification. It is not the practice of our theologians to be loose or inaccurate in laying down principles in a text-book. It is not only the goodness, but also the wickedness of an action that flows from the end proposed; and none of our theologians has ever failed to state this distinctly, especially in the treatise "De Actibus Humsnis," where the sources and fundamental principles of morsity are laid down and vindicated. We gather at random a few examples.

Kenrick eays: "Ex fine actus bonitas vel malitia etiam derivatur." "From the end of an action flows its goodness, and likewise its wickedness." F. Sabetti: "Actus humanus veram moralitatem a fine desumit." "Man's deliberate action takes its real moral character from the end." These, two, are the identical words of Gury. F. Clement Macc says: "Fin's operantis tribuit veram moralitatem actuit humano." "It is the end proposed by the agent that gives it: true moral character to his deliberate action." And that very Laymann who is triumphantly quoted by the Littledales, Coxes and other pious controversialists of their stamp, as a chief exponent of wicked Jeeuit morality, says: "I maintain that this end (the end proposed by the agent that gives it: true moral character for wickedness." If Busenbaum had writted as a specific character of goodness or wickedness." If Busenbaum had writted as a specific character of goodness or wickedness." If Busenbaum had writted as a specific character of goodness or wickedness." If Busenbaum had writted the most aggravated cases. These remedies are a specific cor catarrhal troubles which have said the same thing, for it is the doctrine of the Catholic Church.

But does any Jesuit expressely lay down the doctrine that good ends will Not specific bad means? Yes; all of them.

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R. W RARKER

consisted in keeping the head cool, the feet warm, and the bowels open. Had this eminent physician lived in our day, as an aperient, he would certainly have recommended them, as so many of his

distinguished successors are doing.

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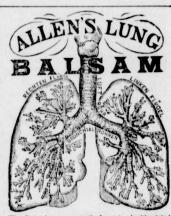
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London, February 22, 1889. 541-3w

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 Expuplis of the Archbishop's Academy in the Seminary Hall, M. atres!, 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 Montreal:

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. 11)
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 as the su

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 messure that has given entire satisfaction to all parties and creeds in the Province of Quebec. I all the limitations and modifications. illiterate form on suffering subscribers to certain journals of this city. I may go further and state that few of those 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 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 charmjon 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 soulcast of the preservation of the estates of the soulcast of the preservation of the estates of the soulcast of the preservation of the estates of the soulcast of the preservation of the estates of the soulcast of the preservation of the estates of the soulcast of the preservation of the estates of the soulcast of the preservation of the estates of the soulcast of the preservation of the estates of the soulcast of the preservation of the soulcast of the soulcast of the preservation of the preserv 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 saint the Lord's authentity and the saint the saint the Lord's authentity and the saint the saint the saint the Lord's authentity and the saint the Lord's authentity and the saint the Lord's authentity and the saint the saint the Lord's authentity and the saint the

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 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

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.

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-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 Pontiff, establishes that fact. The bishop had recourse to Cardinal Castelle and the document was never published

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 any-thing about the early history of our country will deny that in the loss of the "black robe" the poor Indian bade adieu

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

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 eactatic fearsy than 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.

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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 Andread doubbles, and market quiet 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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