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00; hay, ton. 9 00 to 10 25,
13rd, NO. 2, 11 to 12;
00; hay, ton. 9 00 to 10 25,
14rd, NO. 21 to 15;
15 to 15;
15 to 15;
16 to 16 75;
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se proved that these diss, and that they are due living parasites in the living parasites in the obrare of the upper air nian tubes. The eminent Huxley and Beaie, enee authorities cannot be are method of treating pply an irritant remedy gally, thus keeping the in a constant state of ined by violent sneezing, once to heal, and as a cof such treatment not has ever been recorded. that these disease canapplication made oftener eaks, for the membrane beal before an application made oftener eaks, for the membrane of the parasite in the thing of the parasite in the parasite in the sporen. Cures effected sporen. Cures effected sporen cures till, there in of the disease. Se remedies valued, and not for them, that ignor-started up everywhere, roy a parasite of which by remedies, the results of which they are equally on's remedy is applied weeks, and from one to effect a permanest cure at a cases. These remeder on the vecentry of the contract of th

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Catholic Becord.

Lordon, Sat., April 20th, 1889.

EDITORIAL NOTES.

Owing to the recent persecution of the Salvation Army by the Berlin Gov. ernment, and the hostility of the people, the Salvation'sts bave left the city, with the exception of a Swedish officer named Francen, who is to "hold the fort."

THERE is a humorous side to recent occurrences which has set many a one laughing at the ranting parsons-the Wilds, Hunters, etc. While they were up to their eyes in the work of abusing Jesuite and Jesuitlam, the anti Scott Act people went resolutely to work and smached to pieces their pet scheme for making people good by act of parliament.

THE Protestant Episcopal bishop of Glasgow has forbidden Canon Wilberforce to lecture on temperance in the churches of that diocese because he co-operates with Presbyterian ministers in his work. The feeling in favor of Union between the two denominations does not seem to make very rapid progress among the Episcopslian body.

ONE of the most eminent scientific men in Australia is a Catholic priest, Rev. Father Tenison Woods, F. G. S, F. L. tion of Malacca which was based on his own researches. The infidels who endeawor to make it appear that all science comes from infidelity will probably lay claim to Father Words as one of them-

THE Toronto Irreconcilables having determined to present a gold medal to Col. O'Brien, and silver medals to his corporal's guard, Monday's Globe thus comments on the funny proposal:

"At present the agitation sgainst the Jesuit Bill is serious. Nothing is so well calculated to make it farcisal as to propose to give gold and silver medals to the thirteen gentlemen who voted for disallow-ance. Hath not an enemy suggested this thirg? Would not Sir John give a leather medal to see it carried out? Fancy Mr.
Deawiten McCarthy and Mr. Cockburn
clad in their medals dining with his Excelency at Rideau Hell!" Et tu Brute!

THE iniquity of the English Church Establishment was recently made evident by an occurrence which took place at Tottenham, Eagland: The Caurch of England Vicar of Tottenham levied distraint upon the property of Rev. Father Bayly for the sum of 61. 311. tithe. The balliffs seized the pricet's watch. The warrant was framed by the pricet and warrant was framed by the priest and hous bolus without credit, from the Cle the Black Scapular of the Passion, and Dally Prayers. From the Italian, by a Passionist Father.

Italian by a Passio violence. Being interviewed by a re instead of seeking a reputation for wit by the wicked tithe eystem, and I hope it will be another nail in the Establishment's ccffin."

> Ir has been stated that the United States proposes to purchase Cuba from Spain for \$300,000,000. A reporter from the New York Sun reports Mr. Blaine to have said to him in an interview : "At present the natural resources of the Pearl of the Antilles are shamefully neglected. Were the island to become part of the United States there would on the one hand he almost any amount of capital at its disposal to improve its material condition, and on the other there would be a market open to her within a couple of days' sail, the like of which there does not exit anywhere on the surface of the earth." But Spain seems not disposed to sell. The Home Secretary said in the Cortes a few days sgo: "We are very much obliged to the United States for their good intention, but let them leave off counting their untold gold, for there is no country in the world rich enough to hav Caba. Let those who want it come and tekeit."

Information concerning the numbers of Catholics in the United States a century sgo is given in a letter of Marbois to Vergennes in 1785. He says: The number of Catholics in the United States merits, in fact, the attention the Holy See gives it. There are in New England, about 600 ; in New York and New Jersey, Maryland freemen, 12,000, slaves 8,000= 20,000; in the States of the South, 2 500; at the Illinois, Kackackia and several other settlements, purely French, on the Mississippi, 12,000; total 44,500 The the discussion about appointing the first oppressive with regard to liberty of speech,

"Was it in the interests of the Protestant minority of Quebec? We think not We fall to see how the Protestants of this province have suffered more than their Roman Catholic fellow-citzens by this piece of legislative extravegence. If any appreciable injustice had been done us. We precedent registative extravegance. It any appreciable injustice had been done us, we believe that the whole English press, irrespective of party, would have raised its voice against it. Of course we have, or fancy we have, some few grounds of complaint, but, all things considered, Mr. Cubbe's masteries against a factories and the constants of the contract of the Collby's masterly speech presents a fair view of the situation of the Protestant minority in Quebec from the time of Con federation up to the present day. While there are some things that we do not like, there are some things that we do not like, as must always be the c se with a minority, we have been, in the main, fairly and liberally treated by the majority, and it is because we are conscious of this that the News sets its face steadfastly against those who wish to disturb l'entente cordiale, whether they agitate in the Mail and the Globe, or in L'Etendard, Verite and Justice."

THE Rev. G. M Milligan, of St. Andrew's fied to find the Globe returning to its old the Apostolic Benediction. course, though he is "a little shaky about it yet." In his sermon to his congregation on the 7th inst., he is reported by the Empire to have said : "The present was a S. He has been unanimously re- time for young men to bestir themselves. elected vice-president of the New It behoved them to take an active inter-South Wales Sinnean society. He est in what it concerned the welfare of contributed lately a paper on the Vegeta | Protestantism. The work was one for them all to ergage in, and," continued the reverend gentleman, "the Globe newspaper is now doing its part. Years ago it used to be true to the cause and it has returned to its duty. I hope it will continue in the right way. I am a little shaky about it, but perhaps it will keep all right." The Rev. Mr. Milligan will evidently not be satisfied till the old No-Popery cry be resuscitated in all its ancient vigor. But people of common sense know that the day for this sort of thing is past.

> IT WILL be remembered that our learned and very original thinker who controls the editorial columns of the Mail, some time since published a spurious quotation \$\frac{\pi_0}{650},000\$ of the law expenses, plus another from Archbishop Ryau of Philadelphis, \$\frac{\pi_0}{6}000\$ for libels. Mr Walter is a very by which the Archbishop wes made to say that when Catholics shall have attained sufficient strength in the United States, the Church will at once deprive the people of religious liberty, imposing upon them the Catholic religion by force. The editorial remark of the Mail thereon was "There you have it with refreshing faankness from a Catholic prelate himself Will the people awake and take warning?" This very original commentary of our Toronto contemporary was taken holus bolus without credit, from the Cleveland, Ohio, Evangelical Messenger, of 2nd October, 1888. It would be somewhat "refreshing" if the Mail would give, once in a while, its own views of current events,

Had Sir John Macdonald been able to foresee the amount of difficulty that would be brought upon his party and the country through the disallowance of Provincial statutes by the Federal Executive, perhaps he would not have departed from the policy of non-intervention in Provincial affairs—even to please such inflaential supporters as Mr. Dalton McCarthy and Mr. Peter McLaren. The whole agitation over the question of Provincial rights dates from the urjustifiable disallowance of the Ottawa Streams Bill in 1881. of the Ottawa Streams Bill in 1881.-Ottawa Free Press.

If the Rev. Milligans, and McVicars, Bishops Usher and Sullivan, the Mail, Guardian and Preshuterian Raview all take for their one the disallowance of the Ontario Streams Act, do they consider that two wrongs make one right? But there is a great difference between the Ontario Streams A:t and the Jesuita' Estates Act. The Streams Act was dis allowed because, whether rightly or wrongly, it was said to interfere unjustly with the proprietary rights of other parties which the Legislature had no right to Ignore. The Jesuits' Estates Act restored some rights of which the Crown had unjustly deprived the Church. The reason assigned for disallowing the Streams Bill is, therefore, a reason for allowing the Jesuite' Estates Act.

ARCHBISH P DUHAMEL was recently in terviewed in reference to his late visit to Rome. Taxes, he said, have increased at a fearful rate since the Italian occupation of the Eternal City until now they have be-1700; Penrsylvania and Delaware, 7700; come oppressive. When Victor Emmanuel took possession of Rome he was only provisionally recognized by the other powers as master of the destinies of that city. The murmurings of the people against oppressive taxation has made the statistics were given in connection with peop'e long for a change. Tae law is very

Catholic Bishop. The Catholic population is now estimated at from eight to ten million of souls.

The St. Johns' (Que) News, speaking of the signature of the s

HIS GRACE ARCHBISHOP DUHAMEL, on his return from Rome after an absence of six months, was enthusiastically welcomed home to Ottawa by the Catholics of the city. He reached home on Tuesday, 10th inst., and a procession a mile long accompanied him from the C. P. R. station to the Basilica, to which he was welcomed by the pealing of the bells and a display of electric light. An address in French was read to him by Alderman Durocher, and in English by Hon, R. W. Scott. His Grace made a pathetic and appropriate reply, in which he spoke of the kindness of the Holy Father in according to Ottawa University the privilege of canonical appointment to the privileges of a Catholic University. He also spoke feelingly of the present unhappy position of the Pope as a prisoner, and expressed his hope that he msy soon again be in his position as a Church (Presbyterian), Toronto, is grati temporal sovereign, after which he gave

IRELAND'S STRUGGLE.

The dissensions between the Tories and the Liberal Unionists have reached such a degree in Birmingham that a Liberal triumph is almost hoped for at the coming election. The Liberals do not expect this, vet they will labor earnestly to reduce the Unionist majority and win if possible. One of the Tory leaders says: "The rank and file have broken into revolt. They will not vota; they will not work. Disgust and resentment have taken possession of their souls, and unless some new basis of agreement is found, nothing but a miracle can avert a Gladstonian triumph." A cable despatch announces that there is some question whether the Times will be able to survive the consequences of the Parnell case. Not one of the Times' counsel has yet received a penny in fees; only the expenses of witnesses have been puid. The explanation is that the Times entered upon the Commission business.

rich man, and he may come to the rescue of his fellow proprietors, but the position of the Times is threatened,

The St. James' Gazette states that the Marquis of Lordonderry has intimated his desire to resign the Viceroyalty of Ireland. His desire to retire is because of Ireland. the pressure of private effairs and the ill health of his wife. Ireland will not regret his departure. Solicitor General Madden denied the statement in the House; but desied the statement in the House; but
Secretary Balfour admitted that the Government are uncertain whether the resig
nation may not be handed in, as Lord
Londonderry had only accepted a two
years' term of office.

Sir Charles Russell is to act as arbitrator between the Vandaleur and Clare

tor between the Vandaleur and Clare tenants and their landlords, and it is stated his decision is to be binding on both parties. U. der this arrangement the long sufficing tenantry on these estates may hope for that justice which an iniquitous Government has so pertinationally refused them.

clously refused them.

In the case of John Finucane, memb In the case of John Finucane, member of Parliament, who appealed from his sentence of four months' imprisonment for offences under the Crimes Act, the court on the 9th inst. confirmed the sentence. In the appeal of David Sheeby, member of Parliament, who was convicted and sentenced to ten months' implicationment, the courtreduced the sentence to five mapths.

| At noon the orator commenced a lating them and contrasting therewith the pitfol attempts made to substantiate them. At noon the orator commenced a lating them and contrasting therewith the pitfol attempts made to substantiate them. At noon the orator commenced a lating them and contrasting therewith the pitfol attempts made to substantiate them. At noon the orator commenced a lating them and contrasting therewith the pitfol attempts made to substantiate them. At noon the orator commenced a lating them and contrasting therewith the pitfol attempts made to substantiate them. At noon the orator commenced a lower portation which closed half an hour later in a scene of emotional enthuring instantiation in the court of the pitfol attempts made to substantiate them. At noon the orator commenced a lower per peroration which closed half an hour later in a scene of emotional enthuring instantiation in the pitfol attempts made to substantiate them. At noon the orator commenced a lower peroration which closed half an hour later in a scene of emotional enthuring instantiation in the pitfol attempts made to substantiate them. At noon the orator commenced a lower peroration which closed half an hour later in a scene of emotional enthuring made to substantiate them. At noon the orator commenced a lower peroration which closed half an hour later in a scene of emotional enthuring made to substantiate them. At noon the orator commenced as a lower peroration which closed half an hour later in a scene of emotional enthuring made to substantiate them. At noon the orator commenced as a lower peroration which closed half an hour later in a scene of emotional enthuring made to s

by the judge as gentleman, and he dined in the judge's chamber after the case was heard. The people who enthustastically applauded him also were not molested,

graveyard at Ballymacoda to the memory of Patrick Haulon, who was killed by the police at Youghal two years ago. The murder was as unprovoked as the Mitchelstown murders, and as it was feared that the police might interfere with the pro-ceedings care was taken not to notify them of what was taking place. An immense crowd assembled in the gravevard and patriotic speeches were made by Fathers Rice and Canon Keller. A con-siderable number of clergy and deputa-tions from surrounding parishes were in attendance. The inscription on the cross

le as follows:
 Erected by the Nationalists of Youghal

nuns beautiful gift the unstinted praise of an expert."

The mejority by which the Government psid. The explanation is that the Times entered upon the Commission business confident of an ultimate grant from the Government. But the collapse of the latters alters the situation and a grant is out of question. The Times, therefore, has to face an unexpected expenditure of \$250,000 of the law expenses, plus another \$250,000 for libels. Mr Waiter is a very lich map, and he may come to the rescue to a low ebb indeed, for a Government which the Government were sustained on the question of reduce ing the Attorney General's salary was eighty, but it would have been reduced to a very low figure if the twenty-five Liberal lawyers who sustained from voting through professional etiquette had stood to their colors. The Parnelities who are in prison would also have helped to reduce it to a low ebb indeed, for a Government were sustained on the question of reduce ing the Attorney General's salary was eighty, but it would have been reduced to a very low figure if the twenty-five Liberal lawyers who sustained from voting the Attorney General's salary was eighty, but it would have been reduced to a very low figure if the twenty-five Liberal lawyers who sustained on the question of reduce ing the Attorney General's salary was eighty, but it would have been reduced to a very low figure if the twenty-five Liberal lawyers who sustained from voting the attorney General's salary was eighty, but it would have been reduced to a very low figure if the twenty-five Liberal lawyers who sustained on the question of reduce the Attorney General's salary was eighty, but it would have been reduced to a very low figure if the twenty-five Liberal lawyers who sustained from voting the attorney General's salary was eighty, but it would have been reduced to a very low figure if the twenty-five Liberal lawyers who sustained from voting the attorney for the Attorney General's salary was eighty, but it would have been reduced to a very low figure if the twenty-five Liberal lawyers who sustained from voting the attorney for the attorney for the att to a low ebb indeed, for a Government which came to the House with a majority of 120. The Ministry will soon be required, not to reduce the Attorney General's salary, but to lay down their own portfolios—then will come justics to Ireland. Mr. John Morley severely but justly rebuked the lawyers who abstanced from voting The Concernative Lawyers were troubled. The Conservative lawyers were troubled with no such professional etiquette qualma, and the Attorney General voted for him-

> James Lawrence Carew, member of Par liament for North Kildare, who was en-tenced to four month, imprisonment for offences under the Crimes Act is ill in the hospital of the Belfast gaol.

SIR CHAS RUSSEL'S GREAT SPEECH. London, April 13.-Sir Charles Russell devoted an hour and a half yesterday to the condensation and collation of the Times' libels, quoting with crushing effect the Attorney-General's language in formumencing with these singularly apposite lines, "Call him the blackest names, spread calumnies? A'l art can think and spread calumnles? All art can think and 400,752 circulation, or an average of 0, or a conduct at the following conduct at of which he was guilty at the Cape. Dr. Tanner forced upon the Government, n. twithstanding its reductance, the consideration of his missolings, and his dismissal is result. This does not atone for the bloodshed at Mutchelstown, but there is something of retributive justice in the transaction

Mr. Wm. O'Brien's treatment when his appeal was being argued before Judge Curran was in marked contrast with that accorded to him and his counsel, Mr. Healy, when he was tried b. fore Magistrate Roche. He and Mr. Healy were treated by the judge as geatleman, and he dined beard. The people who enthustastically appliaded him also were not molested, whereas at the previous trial any word cheered for him or saluted him were imprisoned or beaten by the police, white himself and his counsel were most gross youtraged. Evidently it is now falt that the policy of outrage and insult is not a profitable one to the Government.

Mr. Crilly, Nationalist member for North Mayo, moved the second reading of the bill providing that the courts in fixing rents deduct from the letting value the cost of improvements effected by the tenant; that the courts also deal with arrears and decide the amount to be paid, and that the term of the judicular ran be seven years instead of fitteen. Toe bill was rejected by a vote of 229 to 168 Mr. Parnell had issued a special whip for the division.

Dublin, April 10.—Mr. O'Brien's apin motion. If there was a gleam of returning health across the face of Ireland God be thanked, but could that country be healthy which had twenty-five of its Parliamentary representatives in prison, not for offences regarded as crimes by men of moral sense, but for deels which caused them to be regarded with sympathy by a large section of the English, and as heroes and martyrs by the whole Irish race. It was because Parnell and the colleagues had planted in the Irish statuts were approved. The letter from

Luited Ireland's last cartoon represents the yourg man with the fee as the old man of the sea." Sinbad the sailer, represented by Lord Salisbury, is stagger ing towards "dissolution" with Sir Richard Webster on his houlders, the legs of the old man of the sea being tightly pressed around Sinbad's neck. He is loaded down with his brief bags and for gerles' fees, thus adding to the weight on Sinbad's shoulders. Salisbury is exping: "Can't you see you're choking me? If you don't let go I will fall." Sir Richard replies: "You jut me up yourself. Here I am, and here l'il stick to the end."

The Coercionists profess to be quite satisfied with the result of the Gorton election. It is so satisfactory that if the same Liberal gains occur in the other con attuencies, Mr. Gladstone will have a msjority of over 120 at next election.

A memorial cross was erected in the graveyard at Ballymacoda to the memory of Patrick Hanlon, who was hilled by the

in recent years which was formerly un-known. My lords, I have come to an end. in recent years which was formerly unknown. My lords, I have come to an end. I have spoken not merely as an advocate. I spoken of the land of my birth; but I feel, profoundly feel, that I have been speaking in the best interests of England, of the country where my years of labortous life have been passed, and where I have received kindness and consideration and regard, which I shall be glad to make an attempt to repay. My lords, my colleagues and myself have had a responsible duty. We have had to defend not merely the leaders of a nation, but a nation itself—to defend the leaders of a nation, whom it was sought to crush; to defend a nation whose hopes it was sought to dash to the ground. This inquiry, intended as a curse, has proved a blessing. Designed, prominently designed, to ruin one man, it has been his vindication. In opening this case I said we represented the accused. I now claim *Erccted by the Nationaliste of Youghal to the memory of Patrick Hanlon, murdered by Ba'four's police at Youghal on the 8th of March, 1887 R I. P."

The Ursaline nuns at Thurles sent to Mr. Gladatone a large cushion magnificently embroidered on stlls by their own hands. The letters W. E. G. and G. O. M. are worked in the design with several scenes in Ireland. The gift was a birth day present. Archbishop Croke wrote a letter to Mr. Gladstone accompanying the gift, and Mr. Gladstone in his letter of thanks says that "Mrs. Gladstone gave the nuns beautiful gift the unstinted praise that it will remove painful misconceptions." that it will remove painful misconceptions as to the character, motives and actions of the Irish people and of the leaders of the Irish people; that it will set earnest minds, and thank God there are many earnest and honest minds in this country, thinking for themselves on this question; that it will remove grievous misconceptions and hasten the day of true union and of real reconciliation between the people of Ireland and the people of Great B. italn, and that with the advent of true union and reconciliation, there will be dispelled, and dispelled forever, the cloud,

> glory of a mighty empire.
>
> Toward the close Russell's voice began to falter. More than once he had to brush tears from his eyes, and when at length he sank into his seat the nervous strain he sank into his seat the nervous strain of six days of almost continuous speaking and the pent up excitement and emotion of months found vert, and the strong man sobbed like a child. There were many others, men as well as women, who shed tears and were not ashamed of it. Even President Hannen lost his judicial balance President Hannen lost his judicial balance and, being too much moved to speak, tremblingly wrote on a silp of paper a warm expression of congratulation and admiration, and passed it down to Russell. Then the whole court crowded round the orator, who, half ashamed of the emotion he had shown, burried away with his wife and daughter, who had the felicity of witnessing his triumph.

the weighty cloud, that has rested on the history of a noble man and dimmed the

LATEST CATHOLIC NEWS.

Mr. Griffin of Philadelphia quotes the United States census of 1880 as showing United States census of 1880 as snowing the following facts regarding the circulation of religious newspapers in the United States: "Catholies report 70 papers and 450,752 circulation, or an average of 6,439 Methodists had 75, with 375,461 or

clonist, was skillfully quoted and emphas ized by an eloquent contrast between England, where the executive set the law in motion. If there was a gleam of returning health across the face of Ireland bled by this were much impressed with

APRIL S

relief, and closed his eyes; indeed, fatigue, more than pain, seemed to distress him, and Tighe drew the curtains, and motioning Corny to follow him, stole to a distant part of the room.

"I don't know one thing about him, Corny," explained Tighe in a whisper, "only I saw the horses dash him under their fate, an' I was frigatened intoirely; thin whin I lifted him, it wint to me heart the way he tould me that he had no home, an' the look wid which he axed me not to let thim take him to the hospital. That's the whole o' it, Corny; but oh, won't me mother be plazed whin it tell her o' yer noble goodness this day!"

day!"
"Pshaw!" said the little man, trying to of pleasure into which he was thrown by the last words.
"A few days' rest," continued Tighe,

"will make him all roight; an' now, Corny, I have a word to tell you about

Mr. O'Toole drew his chair closer, and very affectionately patted Shaun, who was sitting gravely between them. The allusion to Mrs. Carmody had made him well disposed to take an active interest everything pertaining to Tighe a

Tighe continued, still in a whisper;
"The young masther is so sthrictly
guarded that not one at all'll be let to see
him, an' Father Meagher an' the young
ladies had to go back to Dhrommacohol yisterday the same as they kem, widout one sight o' him. Well, Mr. Gar-field..."

'The quartermaster that I wrote the letter to in the Widow Moore's name?" interrupted Mr. O'Toole.

interrupted Mr. O'Toole.

"The very same, Corny; an' roight well yer letther was recaved; he doean't belave to this day that there's a bit o' a joke in the matther, an' what wid his own consistin' on bein' where the widdy is, an' followin' her loike a ghost, he's the spoort o' the town; an' she hate; the soight o' him as the divil hates howly wather. Oh, but I'm tould it's a soight to behould her freezin' looks at him, an' the cowld shouldher she gives him ivery way, an' he, poor omadhaun, thinks it's all roight bekaise we tould him so in the letther. You moind the contints o' the letther,

sat bolt upright in his chair, an' locked at me as if he thought I had lost my sinses: 'Shaun,' sez I, 'is a delicate dog, an' what wid the confinement o' the barracks, and the excitin' sight o' the soldiers, he's gettin' thin and worrisome. He was always used to the counthry, an' to plinty o' liberty, an' I'll have to go away wid him for a few days.'

'Thin the captain sez: 'Well, Tighe, if I give you lave of absence for a wake, would not that recruit your dog?'

"'No,' sez I, thinkin' o' the race; 'nothin' less than two wakes'd do—Shaun's strinth is run down, an' he requires particular threatment.'

"Well, take the two wakes,' sez he, So here I am, Corny, wid two wakes holider here.

So here I am, Corny, wid two wakes holiday before me, an' a good aisy place at me back."

There was a faint call from the curtained corner. Both Tighe and Corny were instantly at the bedside.

were instantly at the bedside.

"Where am I ?" The dark eyes were opened wide in wondering surprise, and the head half lifted from the pillow.

"Oh, I mind it all now,"—as Tighe's sympathetic face appeared in the opening of the curtains; "I was knocked down by the horses, and you picked me up and brought me here;" and the most ravishing smile that Tighe thought he had ever seen played on the perfect features.

"Don't be thrying to talk," said Tighe, softly, "for if you'll be quiet, you'll be well in no time. Lie down now,"—as the boy endeavored to rise to a sitting posture—"an' Corny here'll make you a cup o' tay—the rale weed that he kapes in his own private canisther. Won't you,

corny?"
To be sure I will," answered Corny, immediately beginning to bustle about the necessary preparations.

"Let me tell you," pleaded the boy, catching one of Tighe's hands in his greated grasp, "you look so kind that you bring my heart back to Cathleen. It won't hurt me,"—as Tighe doubtfully shook his head,—"I'll not say very much; and—oh!"—with a cry of terror, and a spring that brought him to an upright is itting posture—"what did I do with it—have I lost it?" He searched his bosom wildly. It came forth at last, a piece of folded paper, and with a sigh of intense relief, he caught it fast in his hand, and

softly read:

"RICK—I have decided to go to Dublin, and the sooner I go the better it'll be for my own interests. I promised Ned Malony a fortnight ago that I'd be down there in time to bring his horse 'Charmer,' up here for the race that's coming off next week; but I can't do that now. He'll have to briggt the down the many the sext to briggt the sext of the sext coming off next week; but I can't do that now. He'll have to bring the horse up himself. Show him this note, and tell him to have no fear. Joe Canty is booked to ride him, and it will be time enough to have the horse in Blenner's stable the day before the race. Tell him the stakes are all right, and that we have heavy backers. And do you, Rick, keep sober, and when I return, be to prepared to do what I told you.

Yours,

MORTIMER CARTER."

"I have seen him," auswered Tighe evasively, not knowing how prudent it might be for him to say more until he had heard the conclusion of the story.
"Well, I went out to see the gentleman, and he seemed pleased with my looks, for he gave me the note at once, and said to me what I told you before. And now I'll rest."

He was very tired; not even the tea which Corny had more neatly prepared, than would have been deemed possible from his slovenly surroundings, and of which the injured boy largely partook, seemed able to delay even for a moment the lethargy into which he sunk. Judging rightly that repose would benefit him most, Tighe partially closed the curtains again, and left the bedside. He motioned to Corny.

"They say all's fair in love an' and war," he whispered, "an' as I'm at war wid ould Carther there can't be any harrum in readin' this." He opened the paper and put it into Corny's hand. The latter seemed to take a similar view of the case, for without any hesitation he softly read:

"RICK—I have decided to go to Dublin, and the sooner I go the better it'll the proper was a series of the lin, and the sooner I go the better it'll the paper and put it into Corny's hand. The latter seemed to take a similar view of the case, for without any hesitation he softly read:

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"RICK—I have decided to go to Dublin, and the sooner I go the better it'll the paper and put it into Corny's hand. The latter seemed to take a similar view of the case, for without any hesitation he softly read:

"RICK—I have decided to go to Dublin, and the sooner I go the better it'll the paper and put it into Corny's hand. The latter seemed to take a si

grossest libels against the Catholic Church, which he entitled "Roman Traditions." In 1642 this same work appeared under the title of "The Moral Theology of the Jesuits," and was in 1656 again republished. It was about this period, it appears, that the Jesuits procured the formal condemnation, by Pope Innocent X., of the five famous Propositions of Jansenius; an event which so enraged the grand defender of these propositions, Pascal, that he immediately published his memorable Provincial Letters against the Jesuits in which it was boldly maintained that they had adopted "a new system of morality suited to all' tastes and to all passions." The Provincials were ingeniously written, and particle were ingeniously written, and particle of degree of light humour, which rendered them at once interesting to the dissolute of the literati, and captivating to the mob. But like everything vicious they bore within the seed of destruction: Father Daniel, in his celebrated book Entretiens de Cleandre et d'Eudoze, examined and refuted them in detail, proving that they were composed chiefly of the libels of Damoulin against the Church generally, and in their remainder of false and garbled quotations from Jesuit writers. They were also examined by four Bishops and nine Doctors of the Faculty of Paris, who reported them to the King to be "defama-

CARROLL ODNOGHUS.

CLATTE VILL.

THE CATHOLIC RECORD.

THE CATHOLI any branch of handieraft. The duties of the examinator closed by his explaining to him all the difficulties and trials he must undergo in his noviciate: he was then handed over to the Magister Novitionum. The office of this master was to watch that the novices had a full un derstanding of what they read, and to meet the doubts which might arise in their minds. The works, of which he was found to have a most intimate knowledge, and which were to be put into the hands of the novice, were about thirty in number, chiefly on scholastic divinity, and a few works of the Fathers of the Church. It having been decided that the candidate was to be admitted to probation during the space of twelve or twenty days, he was treated as a guest of the Society, in order that the different members might obtain a more thorough insight into his character, and a more accurate acquaintance with his habits and mode of thinking. After this, all communication with the eternal world was cut off, except so far as was absolutely necessary. Copies of the "Librum Examinis," and "Regulæ Comnuncation" of the Society, were put into his hands for study, and shortly after a copy of the Apostolic Letters of Pope Julius III. When the period of the regular probation arrived, care was taken that the novice exercised the six Experiments pointed out by the Constitutions of the Society; they formed the principal labour of the noviciate. The Spiritual Exercises were first to be studied; the second trial of the novices was to attend for a month at the hospital: he was next sent out for a month's pilgrimage without money, to beg in the name of Christ: in his fourth trial he was called upon to act the part of a menial, to teach him humility and self-denial; and towards the end of the year he was fried in preaching and confessions. Every morning at the sound of a bell he rose: an hour was spent in reading. and towards the end of the year he was tried in preaching and confessions. Every morning at the sound of a bell he rose; an hour was spent in reading, an other in prayer and meditation; the next in industrious occupations; then he conferred with three or four probationers, not to dispute and argue with keenness and asperity, but with all humility of manner and modesty of learning; for arrogance and conceit were crushed in the bud. Sometimes doubts and difficulties were advanced, to be dis-

and directions as he thought necessary and useful, in the shape of meditation, when the soul is seeking the removal of evil passion and desires, and striving after an intimate union with its God. He sought to cast the mind down from its proud imaginings, till, assisted by divine grace, it might arrive at a point where its wishes, teelings, and imaginings, would cease to be injuriously affected by the external world. That this mastery was achieved, or, materially promoted, by the imagination being mainly wrought upon, is not apparent; nor does it appear that any very remarkiable instances of exalted and ungovernable imaginations are to be found among the Jesuits; on the contrary, they seem to have carried, in a striking degree, sound sense, reason, and discretion along with them. The effect of these "Spiritual Exercises," which were rigid in the extreme, was rather to sharpen than to dull the intellect. They might be truly termed, by their admirers, the "Search after God;" but a search too intense and unremitting, for many a heart and intellect, which retired early, shattered from the field. Eight days in every region, at either pole, were set apart for the Exercite Spiritualia with as much eagerness as if they had been perfectly refreshing both to mind and body. They, undoubtedly, gave an intensenses to the thoughts and aspiritual energy to all the resolves and hopes, and mainly contributed to the end that Loyola intended; for the history of the world does not show us any society of men who have been so able to master their inclinations and subdue their passions and inclinations belonged, remained so unbroken and uninjured. It is not surprising that their enemies, while they hated them, feared them; and whilst they abused them, confessed their talents and influence."

To BE CONTINUED.

TO BE CONTINUED.

Our Vancouver Correspondent.

From Esquimault, B. C., Mrs. A. B. Cameron writes that being very much troubled with dyspepsia she tried two bottles of Burdock Blood Bitters, which gave great relief, and hopes that others may be induced to try it also and receive like benefits.

BY THE REV. A The principl preading at th

felt at Edinbur published cert just demands they, with the incident to ner ment, united is one man's have ence of anot revolutionary school. It wa the citizens of opinions. Tw weekly as the echoed at nigh ing them to di apprehension to romantic nam Lothian." Or liberty was pla of Dundee. A loyalty, who windows brok able that the forward by al as a grievous vand redress. ertainly dete infirmity.

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pastoral let together wi sultations t were looked A circum tioned whi British wer Lachlan, a wrote to Bi gustus, the about two I till the en could have the hall be rich tapest him in the ganda he As soon as flocked are viva il Re Viva l'ingh terra!" and vailed on gained by coming be resorted to Mr. Tho at Rome,

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was admitted to ; and, after this, afore he was per-al and irrevocable and irrevocable years, he might, the superior, quit aal vow tied him member. During ation, the novice every six months completely satiswhat effect the ght have passed s mind; whether mental powers imple labours of the safrom his resolve mon; and, finally, state of his conhis probation and of study; rarely, admitted before

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the studies and nits may not be as it will serve in astrate the minds missionaries. Yet ry corner of the he dungeon, and re of martyrdom, hurch's glory. In eat at Manresa he gether, and after-ch spiritual rules hought necessary upe of meditation, pe of meditation, ig the removal of irea, and striving ion with its God. mind down from till, assisted by arrive at a point ings, and imagino be injuriously mal world. That ved, or, materially magination being is not apparent; any very remarked and ungovernobe found among nirary, they seem striking degree, and discretion e effect of these which were rigid which were rigid ather to sharpen ect. They might heir admirers, the ut a search too in-

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B. C., Mrs. A. B. being very much it she tried two ood Bitters, which hopes that ethers it also and receive

Written for CATHOLIC RECORD CATHOLICS OF SCOTLAND.

APRIL 20, 1889.

BY THE REV. ENEAS M'DONELL DAWSON, LL. D., F. R. S.

The principles of French politics were spreading at this time in Scotland. In France what they called a constitutional government was exercising despotism over public opinion. Associations or clubs for the diffusion of revolutionary opinions began to make themselves be felt at Edinburgh, In November they published certain resolutions. To their just demands for Government reform they, with the want of tact and prudence ment, united in an absurd protest against one man's having the right to the obedience of another, together with other revolutionary tenets of the French school. It was said that two thirds of the citizens of the capital favored those opinions. Two papers were published weekly as their organs. The streets echocd at night with cries of "No king! No aristocrats!" Some of the more audacious partizans attempted to fraternize with the soldiers in the castle, treating them to drink, and promising every man among them 1s. 6d. a day, if he would join the clubs. Information of these reckless proceedings led to the apprehension and imprisonment of the offenders in the tolbooth or jail of Edinburgh, a prison which the great novelist has since immortalized under its romantic name of "The Heart of Mid Lothian." On the same day the tree of liberty was planted at the market cross of Dundee. A gentleman of flervescent incident to nearly every popular move offenders in the tolbooth or jail of Edin-burgh, a prison which the great novel-ist has since immortalized under its romantic name of "The Heart of Mid Lothian." On the same day the tree of liberty was planted at the market cross of Dundee. A gentleman of effervescent loyalty, who pulled it down, had his windows broken and his manufactory entirely demailabed. The majutates entirely demolished. The magistrates were driven from the town, and the assistance of the dragoons was necessary to restore order. It is not a little notice-able that the injustice suffered by the British Catholics was put prominently forward by all these revolutionary clubs as a grievous wrong, calling for sympathy and redress. As in man's constitution, so in that of a nation, a weak point is certainly detected in a crisis of general

infirmity.

To the great regret of the Catholic people the health of Bishop Geddes was now declining rapidly. His toilsome journey to Orkney had injured him, and the fatigue incident to his negotiations at Paris gave a second shock to his constitution. Rheumstism now seized on stitution. Rheumstism now seized on his limbs and he could neither walk nor travel on horseback The most eminent travel on horseback. The most eminent physicians of the time, Doctors Gregory and Spens, were consulted. They prescribed, among other things, rest; and he retired to Leith, which was not then the busy seaport it has since become. He could only write with difficulty and slowly. For the most part he employed an amanuensis; and the Rev. Paul McPherson before his appointment. Paul McPherson, before his appointment to the Roman agency, generally per formed this office. Neither rest nor medicine appeared to do any good; and a form of paralysis began to be felt. His illness caused great concern to Bishop Hay; and he often and feelingly ex pressed it.

ilinese caused great concern to Hasbop conceived the idea of the parts likely and the often and feelingly expressed hisbaps conceived the idea of publishing a pastoral letter on the subject of the seditions spirit that was abord to the seditions of the commander in chief, had requested not unadvisedly. Lord Adam Gordon, the commander in chief, had requested not unadvisedly. Lord Adam Gordon, the commander in chief, had requested not unadvisedly. Lord Adam Gordon, the commander in chief, had requested not the people in church. The proposal space of the pastoral wave wendoubt in the bishop's mind whether the pastoral should be published at all. The Lord Advocate and the season of the season of the pastoral with the pastoral wind the pastoral wind the pastoral was abordoned. It is publication of the pastoral was abordoned. The proposal and the pastoral was abondoned. The proposal is publication of the pastoral was abandoned. The proposal is not probable is and the pastoral was abandoned. The proposal is not probable is an object to carry with him to Scalan a collection of the pastoral was abandoned. The proposal is not probable is an object to carry with him to Scalan a collection of the pastoral was abandoned. The proposal is not probable in the pastoral was abandoned. The constitution of the pastoral was abandoned. The proposal is not probable in the pastoral was abandoned to which it led, failed not to increase the favor with which the bishops were looked upon by the men in power.

A circumstance may here be mentioned with a bordone with the proposal proposal to the proposal proposal to the proposal proposal to the proposal proposal to the proposal propos

gained by reason of the decent and becoming behaviour of the English who resorted to Rome in vast numbers.

Mr. Thomson, the agent of the mission at Rome, having died, it became necessary to appoint a successor. It was difficult to part with any of the priests, who were so few in number; and yet so much depended on the Roman Agency, that some one must be spared. The business of the mission must be attended to, and particularly that which regarded the Scotch college. Mr. Smelt, the agent of the English clergs, was requested to act particularly that which regarded the Sootch college. Mr. Smelt, the agent of the Eaglish clergy, was requested to act in the meantime. And now came a rumour that a representative of the Holy See was on his way to London in order to solicit the aid of England against the French. Bishop Hay, on hearing this news, expressed not his surprise, but rather that he was not surprised. "An ambassador of any kind from Hillton (the city of the seven hills) to London is, indeed, an extraordinary phenomenon! But how can we be surprised at any thing in this age of wonders?" Surprised or

not surprised, the bishop was resolved to avail himself of the circumstance for a good purpose. If the mission from Rome succeeded Mr. Henry Dundass, the friend of the bishops, would, perhaps, request of the Holy Father as a favor to his British allies the appointment of a national president to the Scotch college. Strong reasons might be urged in support of the minister's interference.

After some consultation with Bishop Chisholm the Rev. Paul Macpherson was appointed to the Roman agency. There was only one objection, his great usefulness as Procurator of the mission. He was himself much inclined to the appointment. He had for some time considered that it would be his greatest happiness to live at Rome. He now had his wish; and it came in a way that could not but be pleasing to him.

remembered in that country. They are Andrew Scott, afterwards bishop, William McDonald, William Wallace, James Paterson, William Smith, and Alexander Badenoch.

The time was now come when the increasing illness of Bishop Geddes required that he should have complete exemption from care and labor. This he could not enjoy at Edinburgh. Retiring to Leith was only like taking an activity and the could be a supported by the could be a supported by the could be a supported by the care if not all the tiring to Leith was only like taking an airing next door. His cares, if not all the fatigue of duty, followed him. It was finally resolved, after much deliberation, that he should reside at Scalan, Bishop Hay taking his place at Edinburgn. His presence at the seminary would be useful without requiring any exertion on his part, Mr. Andrew Carruthers being charged with the harder duties. He would not, however, be altogether idle, as he hoped, with the aid of an amanuensis, to do something towards forwarding his proposed work, the History of the Scotch Missions, which he had long had much at heart. The importance of such a history was becoming greater had much at heart. The importance of such a history was becoming greater every day and at no time was it more important than at that in which he lived. The perfect quiet of Scalan and its pure mountain air must have been highly tavorable to the invalid. But his illness was beyond remedy. So thought Bishop Hay, an excellent judge. The bishop knew to whom he was writing, when he said, in a letter to the patient: "With regard to my opinion about your health I always considered your case to be of the parallytical kind, at least since the full accounts you gave me of it, I think at our last Gibston meeting, and I honestly own to you, my most dear sir, with that

Rome. The first important act of Bishop Hay at Edinburgh on his return from Scalan and the last of his invalid coadjutor was to take and subscribe the oath of allegiance required by the recent Relief Bill. Both bishops appeared before the sheriff substitute of Mid Lothian, swore and subscribed as required.

letters, learned to respect his religion in respecting the man who professed it, and in whom they recognized their equal in intellectual power and acquirement, whilst they found him genial as he was gifted. The mind of Bishop Hay, though possibly more vigorous and profound, was not so versattle; and he was certainly not adapted, although possessed of many accomplishments, to shine in general society. People revered him, nevertheless; but they loved the coadjutor. Catholics, both clergy and laity, were irresistibly under the influence of like feelings. How sorrowful, then, must not have been the parting with such a bishop, and for such a cause!

TO BE CONTINUED.

"EDITOR'S BACK STAIRS."

THE INTERESTING VIEWS OF THE

THE INTERESTING VIEWS OF THE LATE DR. J. G. HOLLAND.

The columns of the newspapers appear to be flooded with proprietary medicine advertisements. As we cast our eye over them, it brings to mind an article that was published by the late Dr. Holland in Scribners Monthly. He says: "Nevertheless, it is a fact that many of the best proprietary medicines of the day were more successful than many physicians, and most of them, it should be remembered, were at first discovered or used in actual medical practice. When, however, any shrewd person, knowing their virtue, and foreseeing their popularity, secures and advertises them, then, in the opinion of the bigoted, all virtue went out of them."

Is not this absurd?

This great man appreciated the real merits of popular remedies, and the absurdity of those that derided them because public attention was called to the article and the

of those that derided them because public attention was called to the article and the evidence of their cures.

If an ulcer is found upon one's'arm, and is cured by some dear old grandmother, outside of the code, it will be pronounced by the medical profession an ulcer of little importance. But if treated under the code, causing sleepless nights for a month, with the scientific treatment, viz., plasters, washes, doeling with morphine, arsenic, and other vile substances, given to prevent washes, doeling with morphine, arsenic, and other vile substances, given to prevent blood poisoning or deaden pain, and yet the ulcer becomes malignant, and amputation is made necessary at last, to save life, yet all done according to the "isms" of the medical code, this is much more gratifying to the medical profession, and adds more dignity to that distinguished order than to be cared by the deep old grandwather's be cured by the dear old grandmother's

be cured by the dear old grandmother's remedy.

One of the most perplexing thirgs of the day is the popularity of certain remedies, especially Warner's Safe Cure, which we find for sale everywhere. The physician of the highest standing is ready to concede its merits and sustain the theories the proits merits and sustain the theories the pro-prietors have made—that is, that it bene-fits in most of the aliments of the human system because it assists in putting the kidneys in proper condition, thereby aid-ing in throwing off the impurities of the blood, while others with less honesty and experience deride, and are willing to see their patient die scientifically, and accord-ing to the code, rather than have him cured ing to the code, rather than have him cured by this great remedy.

The discoverer comes boldly before the

people with its merits, and proclaims them from door to door and is in our opinion from door to door and is in our opinion much more honorably than the physician who, perchance, may secure a patient from some catastrophe, and is permitted to set a bone of an arm or finger, which he does with great dignity, yet very ason after takes the liberty to climb the editor's back stairs at 2 o'clock in the morning to have it announced in the morning paper that "Dr. So and so was in attendance," thus tecuring for his benefit a beautiful and free advertisement.

Mrs. F. Sanderson, Bosworth, Ont.

J. H. Earl, West Shefford, P. Q., writes:
"I have been troubled with liver complaint
for several years, and have tried different
medicines with little or no benefit, until I
tried Dr. Thomas' Eclectric Oil, which
gave me immediate relief, and I would
say that I have used it since with the
best effect. No one should be without it. I have tried in on my horse
in cases of cuts, wounds, etc., and I think
it equally as good for horse as for man.

Said to be Salendid.



BEAUTY Skin & Scalp RESTORED CUTICURA Remedies.

NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDY in their marvellous properties of cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring, tohing, scaly and pinpily diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood d sease, from pinmies to scrotina.

Sold everywhere. Price CUTICURA, 75c; RE SOLVENT, 50c; SOAP, 35c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Mass. Send for "How to cure Skin Diseases."

Pinjes, biackheads, chapped and only skin prevented by CUTICURA SOAP.

Dull Aches, Pains, and Weakhesses in standy relieved by the Cuticura Anti-Pan Flaster, the only painkilling-plaster. 30c.



THE DOMINION Savings & Investment Society LONDON, ONT.

LONDON, ONT.

To Farmers, Mechanics and others wishin, to borrow money upon the Becurity Having a large amount of money on han we have decided, "for a short period," to make loans at a very low rate, according to the security offered, principal payable at the security offered, principal payable at the end of term, with privilege to borrowed to pay back a portion of the principal, with any instalment of interest, if he so desires Persons wishing to borrow money will consult their own interest; by applying personally or by letter to Typick — Opposite City Hall, Richmon-Street, London, Outario.

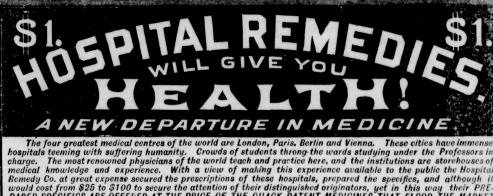
JAS. J. H. GREGORY, Marblehead, Mass.

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 un dounted guarantee furnish-ed to purchasers of Mass Wine, attesting to its purity, etc. Reference: The Parish Priest. Prices and samples on application.

OFFICES AND CELLARS-COR. CORE & STYMORE STS., AMHERS THURG, ONT



The four greatest medical centres of the world are London, Paris. Berlin and Vienna. These cities have immense hospitals teeming with suffering humanity. Crowds of students throng the wards studying under the Professors in charge. The most renowned physicians of the world teach and practice here, and the institutions are storehouses of medical knowledge and experience. With a view of making this experience available to the public the Hospital Remedy Co. at great expense secured the prescriptions of these hospitals, prepared the specifics, and although it would cost from \$25 to \$100 to secure the attention of their distinguished originators, yet in this way their PRE-PARED SPECIFICS ARE OFFERED AT THE PRICE OF THE QUACK PATENT MEDICINES THAT FLOOD THE MARKET AND ABSURDLY CLAIM TO CURE EVERY ILL FROM A SINGLE BOTILE. The want always felt for a reliable class of domestic remedies is now filled with perfect satisfaction. THE HOSPITAL REMEDIES MAKE NO UNREASONABLE CLAIMS. The specific for CATARRH cures that and nothing else; so with the specific for BRONCHITIS, CONSUMPTION and LUNG TROUBLES; RHEUMATISM is cured by No. 3, while troubles of DIGESTION, STOMACH, LIVER and KIDNEYS have their own cure. To these is added a specific for FEVER AND AGUE, one for FEMALE WEAKNESS—a GENERAL TONIC and BLOOD MAKER that makes blood and dives FORM AND FULNESS, and an incomparable remedy for MERVOUS DEBILITY. FEVER, ROSE COLD.—The only authentic ourse emanating from scientific sources now before the public. This is not a snuff or ointment—both are discarded as injurious. \$1.00.

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during the whole nights laid aware section, and lamouting.

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Fernous writing for a change of address thould invariably send us the name of their briner pos office. Catholic Record London, Sat., April 29th, 1889.

CHRIST HAS RISEN,

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

But not only is the resurrection of

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

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

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

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

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

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

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

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

DR. WILD AND DR. COOK.

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

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

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

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

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

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

CATHOLIC EDUCATIONAL

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

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

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

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

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

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

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

We have in Ontario one safeguard tha

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

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

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

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

dance On the guilotine his wild appeal rging frantic mobs crying "a la Bastile," o burst in the gates and let cut-throats out, With savage rush and demoniac short.
But he was a milksop, a suckling child,
Compared with Du Moulin, the friend of
Wild,
For, with hands uplifted and lips defiled,
Were they both so horribly wild, oh, so
wild,

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

Whose v at," ds or whose deeds never shunned

Whose words or whose deeds never shunned the light.

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

By shout and gesture and unctuous whine, His frantic hearers to bludgeon O'Brien, That mobbing and stoning are treatment mild For the poor man's friend, sad Erin's child,

Wild, Infuriate, savage, intemperate Wild.

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

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

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

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

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

St. Thomas, May 28th, 1887.

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

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

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

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

A GOOD APPOINTMENT

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

Patrick Egan was born in Ballymahon.

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

When Parnell, Dillon, and all the others

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

A CALUMNIATOR AT BAY.

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

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

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

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

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

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

"THE JEST

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

ANTONIO— This Hebrew will kind. BASSANIO-I like

The Mail's co

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

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

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

INTMENT.

s been appointed ntiary to Chill. this nomination. ation to acknowl. at its just value in he London Times lvg politicians in Link vote, but if the powerful ele. politician would encer of English a tribute to the nd the vast pref Irishmen in the of this western which Mr. Egan President of the n dignity to that

ely by Lord Sackn in Bellymahon, land, in August, enty years he was er of a milling r on he became p to the time he nd has always reand the kindliest d teachers. Mr. of his native counfull of expedient. us, for the promo. pect for Irish in-Commons-threw young, into the Afterwards he

te friend and Michael Davitt. ue was started in trustees and its large business en le partners, he denight and day, to county to another, helping the unlandlord tyranny at farmers of Ire

, and all the others Kilmainbam, Mr. h the tressury of received the reparts of America counted for to the ut to be arrested in the assassing. Burke when, by s notified of the e had just time to rest, and no doubt red jury and prong. He came to in Lincoln, Ne-. There he settled while he never for of Irish interests tes and searching s, he discovered s orgeries of Pigott. e National Lague e been most incalest prominent rejust now in the such he has been authority in the e government of s, and there act as y, and accredited nited States. We

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Cloyne will not maligned with iman the Montreal edition of the with the object of cause and of conth outrages, reprethe people to adtheir country by by lawful or moral ted that this would ncluding even the rs, but the statead given such ad. The Herald, on the bishop point. merely stated that explains that the toral, upon which the Herald were a true expression used the bishop to to the Herald in s demand for a renot met by such a he requires the extract from the en misquoted and quotation, and for ous charges which herwise, the blshop

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the Toronto Mail, in regard to the Jesuite, the Herald will be of opinion that it is a very unreasonable thing for a bishop to ineset that newspapers shall not malign him without being obliged afterwards to apologise. The blabop is none the less in

The words attributed to the bishop by the Herald, and which were pretended to be quoted by that journal were: "In the efforts we make to advance the cause of our country, the means we employ are apt to have more regard to their efficasy than to their lawfulness or morality."
Then the Herald appealed to its readers to read over that sentence and realize what interpretation "is likely to have been placed upon it by the excitable and headstrong people to whom the pastoral was addressed." That journal adds :

"Surely that sounds a good deal more like the doctrine of a brigand than of a bishop. It would justify almost every thing that has happened in Ireland during the last twenty years. It might even by made to excuse the Phonix Park murders."

The actual words employed by the bishop were an exhortation to avoid un. lawful or immoral means, as a violation of the precepts of the Gospel and of the hely Catholic religion. His words were:

hely Catholic religion. His words were:

"This state of feeling exposes us to another danger in the efforts we make to advance the cause of our country, and that is, that in the means we employ for that purpose we are too apt to have regard to the efficacy of the means rather than to their lawfulness or morality. That this has been the case in many instances in the protracted struggle of the last eight years even the most ardent well wisher of the success of that struggle must admit. Many things have been asid and done in the furtherance of this cause that are hard to reconcile with the precepts of the Gospel and the teaching of our holy religion."

The conduct of the Herald has been perfectly on a par with that of the mailg. ners of the Jesuits in this country, as the Mail and Bishop Sullivan of Algoma Nay, it is a wonder that our Canadian eslumniators have not already quoted the Bishop of Clayne se one of the Catholic divines who hold that "the end justifies the means, however unlawful." It would be a procedure perfectly in keeping with what they have done very recently.

"THE JESUIT MAIL LIBEL

The Mail of the 11th inst. publishes a communication from its regular Montreal correspondent who quotes an "evening

paper" as saying:

"The friends of the Jesuit Order are
not rlow to express regret that it should
have found it necessary to appeal to the
law for a vindication of its character.
They say that its character does not
require vindicating, and that now that the
Jesuits' Act has been allowed by the
mining Gyramment to go into effect. Jesuita' Act has been allowed by the Dominion Government to go into effect, and the waves of agitation in Ontario have begun to subside, it is a mistake for a religious corporation to thrust its affairs before the eyes of the world. The Jesuits have never been a litigious order, and their place is not in the courts but their own quarters. The action against the Mail would keep the country discussing the merits and demerits of the Jesuits for twelve months to come, the effect being to keep alive the feeling of intolerance and discension which the discussion of religious differences always arones."

ANTONIO—
His three gentle Jew.

ANTONIO— Hie thee, gentle Jew, This Hebrew will turn Christian: he grows Bassanio-I like not fair terms and a vil-

The Mail's correspondent has grown samarkably anxious for the fair fame of the Jesuite, and this is not the first time that he has given advice-in all friendlimess of course, to the Jesuits, as to the manner in which they should act towards the Mail. "An evening paper" is credited with having published the above advice, in the interest of the Jesuits, and in the interest of the Jesuits, of course, it is reproduced by the Mail's correspondent. But it is the "friends of the Jesuita" whose sentiments are thus recorded. These friends think a religious order should not "thrust its affairs before the eyes of the world." Perhaps not; but we must confess that we have not seen any published expressions from the known friends of the Jesuits which would lead us to believe that they would wish the Jesuits to drop the present suit against

the Mail for libel. Perhaps if the name of the "evening paper" which has stated so positively what the friends of the Jesuite think about the matter, were made known, we might be able to recognize an undoubted friend of the Jesuits, but perhaps, also, it might be a co-laborer with the Mail in the Christian work of befriending the Jesuite by reviling them. In either case it would be just the proper thing for the Mail to do to tell the public what evening paper it is that has shown itself so anx'ous for the welfare and good reputation of the Jesuits in Canada. We might then, perhaps, be able to say with the confiding Antonio : "Content, in faith: I'll seal to such a bond, And say there is much kindness in the Jew."

As for the Mail, who will doubt that it is actuated solely by disinterested zeal for Hughes and the Mail, and one Allan Pringle the cause of the Jesuits and Catholics generally in publishing from time to time opinions of "friends of the Jesuite" which would tend to dissuade that order from persevering in their intention of vindicat- | bulwark against the progress of Infidelity.

quoted pastoral. It is probable that, like ing their character before the courts

the Mail is bringing over Belgian and other statesmen to testify to Jesuit misdeeds. By all means let our contemporary have a chance to show up the workings of the Jesuit order in Belgium and elsewhere on the continent of Europe. That journal stated the other day that the attempted murder of Henri IV. of France by Jean Chastel was a Jesuit plot. By all means give it the opportunity to prove this, if Canadian jadges are of opinion that the character of the Order in Canada in the ninetenth century depends upon their doings in France two or even three hundred years ago. That period was the most troubled period of French history. The Protestants of France had been in arms against the legitimate Government of the country, yet the accusations against the Jesuits were sufficiently refuted. However, if the Mail can prove its statements, by all means let it have the opportunity of doing so, as far as the matter has any revelancy to the character of the Jesuits in Canada. We make this proviso, not that the Jesuits need fear investigation into their whole history, but because the question now is, what character do the Canadian Jesuits bear? If the judges were to allow irrelevant matter the trial would be another Forgeries Commission. But even then, as the Forgeries Commission resulted in the discomfiture of the London By all means give it the opportunity to then, as the Forgeries Commission resulted in the discomfiture of the London Times, it is very possible that another no Popery journal may meet swith discomfiture on the present occasion.

By the way, it is somewhat amusing to find the statement in the Mail that "the waves of agitation in Ontario have begun to subside," If this be so it may be expected that soon the subsidence will be very marked. Is this all that the efforts of the Mail and Globe, the parsons and the Orangemen can do with the Ontario

STRANGE THEOLOGY.

The last issue of the Christian Guardian publishes under the above heading a letter which speaks for itself. The

Guardian's commentary is appended:

"Dear Sir—A local paper, the name of which need not be given, publishes the following paragraph in an editorial:—
'As a matter of fact, if the aim of religion be simply to reach heaven, then any of the old heathen forms, Mohammedanism, Buddhism, etc., will land the sin-struck soul in the happy hunting grounds just as satisfactorily as will any form of Christianity or the modern paganism—Romanism. The only practical value belonging to either Christianity, or Romanism, or Mohammedanism, or Buddhism, is the benefit conferred on mankind in this world of sin and misery. One is as good as the other in the next for the plous be liever. I have been discussing it with a neighbor. He says it is harmless; I say it is infilielity, and that it is not proper to let it into our families. What do you think of the strange doctrine, or want of doctrine, about it?

"[It does not seem to us that this ques-Guardian's commentary is appended :

'[It does not seem to us that this ques-tion requires an answer. There can be scarcely two opinions among sane Chris-tian about such reckless and foolish stuff. -ED GUARDIAN. I'

The local paper in which the above precious infidel paragraph appeared is the Victoria Warder of Lindeay, edited by Sam. Hughes, the brother of Inspector J. L. Hughes of Toronto. These two brothers are two of the most blatant upholders of the no-Popery cause in Canada, and they are equally loud in their appeals to Protestants to band together to oppose Romish aggression, especially in reference to the Jesuits' Estate Act. The notorious Infidels have generally constituted themselves as the special upholders of Protestantism in this crisis. We have Sam of Selby among those who have exhibited more than ordinary zeal on this matter. This does not surprise us, for the Infidels know that the Catholic Church is the great

DIOCESE OF KINGSTON.
Well, there may be a few Basandos—but we will not try to estimate their number. In another column it may be seen how the London edition of the New York Heraid mirropresented and misquoted the words of the venerated Etherhop of Clopme and how the Bishop is determined to oblige the Herald either to applogras or to bigg the Herald either to applogras or to bigg the Herald either to applogras or to bigg the Herald either to applogras or to be appear as deferdent in a libel suit. We have no caster to dictate the beloved paster of a grief stricken of the words of the week sign the picture of health, to day we are not may give a reduct they been our lot to chronicle an event as presented was in the Jounts of whom the "evening paper" and the Mail's Montreal corresponding to the presence of "the very torrent, tempest and whitiwind of passion" against the Jesuits and religion. Even before such as these the interests of truth require that the Jesuits ahould appear in their proper aspert.

The Mail of the same date from which we have quoted the above extract tells us that it will not take "back water in the Jesuit question," but will fight to the bitter end;" and we are told further that the Mail is bringing over Belgian and third year at the time of his death. He received his primary education under his father and made his classical course at Regiopolis College, Kingston. Destined for the priesthood, he then proceeded to the seminary of St. Sulpice at Montreal, where he completed his theology. In February, 1877, he was ordained in his parish caurch at Railton, by the late Bishop O'Brien. After ordination, Father Walsh was for a time assistant priest at Prescott, and also officiated at Perth and Carleton Place and was parish priest of Kultev. In all

After Mass His Lordship Bishop Cleary addressed the vast congregation in a most feeling manner, eulogizing the departed priest, pointing out his good works, his virtues, and describing in a most touching way the last hours of Father Walsh.

The address, which lasted for about an hour, was a masterpiece, and during its

hour, was a masterpiece, and during its delivery His Lordship was visibly affect ed. The deceased priest was a special favorite of the Bishop, as indeed was be of all the priests of the diocese. After the address a procession formed, and the remains were taken to the grave where the last and ceremony was performed by remains were taken to the grave where the last sad ceremony was performed by the Bishop. The pall bearers were D. R Murphy, T McCabe, F J McGuire, J H Nulty, P J O'Rourke, T A O'Rourke, T D Kunsella, M J Kinsella, J A Fredette and Dr O'Neil. The following is a list of the clergy present:

of the clergy present:

DIGCESE OF KINGSTON.

Right Rev James Vincent Cleary, S T
D; Right Rev Mgr Farrelly, Belleville;
Rev Dean Gauthier, Brockville; Rev T
J McCarthy, Williamstown; Rev John
Masterson, Prescott; Rev M J Staunton,
Smith's Falls; Rev C B Murray, Cornwall;
Rev. Thos Davis, Madoc; Rev Wm MoDonald, Glen Nevis; Rev D C McCrae,
Glen Nevis; Rev T Fitzpatrick,
St Raphaels; Rev G Corbett, St Andrews; Rev M J Leehey, Moose Creek;
Rev M C O'Brien, Morrisburg; Rev

DEAR SIR—In reply to your esteemed communication of the 22nd ult. I shall endeavor to state as brilling opinion on the question proposed, viz:
the propriety, or iniquity rather, of class ing political prisoners with ordinary crim innit.

Many years ago Mr. W. E. Gladstone pald a visit to Naples, and while in that city obtained permission to interview the prisoners, who, for political offences, were held in durance vile by King Ferdinand, or, as he, was then styled, King Bomba.

Mr. Gladstone's realistic and vivid descrip-

DIOCESE OF PETERBORD.

Very Rev. Vicar General Browne,
Port Hope; Rav. D. J. Casey, Campbell
ford; R.v. E. H. Murray, Cobourg; Rev.
P. Rudkins, chancellor, Peterboro; Rev.
M. E. Conuolly, Downeyville; Rev. W.
J. McClockay, Wooler.

All the priests of the diocese were
present except about five who were
absent through illness. Those who could
not come sent telegrams of sympathy.
Indeed telegrams of sympathy came
from all parts of the province. Bishop
Walsh of London sent the following:

London, April 8th, 1889.

Walsh of London sent the following:

London, April 8th, 1889.

To the Right Rev. Bishop Cleary, Treaton:

Am exceedingly grieved at death of Father Walsh who gave such promise. Sincere condolence with his sister and his Bishop.

Thousands beside His Lordship of London are exceedingly grieved at the death of Father Walsh. He was a good and zealous priest, a wise counseller, a stunch friend and a loyal citizen. Thorough gentleman that he was, his manly form and cheery salutations will be much missed. Trenton will miss him. During his brief sejourn there he strained every nerve to build up his congregation, to beautify his parochial property. Success attended his efforts, and his works are ornaments to the town. Rightly too was he laid at rest within the precinct. cess attended his efforts, and his works are ornaments to the town. Rightly too was he laid at rest within the precincts of his labors. Never will be forgotten his words in reply to a question put to him by his bishop as to where he wanted to have his remains interred; Said the dying priest, "My Lord, I desire to be buried where I have worked with my people." As long as Trenton is Trenton, the memory of Father Walsh will be green in the minds of his people and the citizens generally.

We tender our heartfelt sympathy to the sister who so nobly struggled to pre

We tender our heartfelt sympany to the sister who so nobly struggled to pre vent death's claim to her brother, to all other weeping relatives, and to the con-gregation of St. Peter in Chains at the great less they sustain in the death of their zealous, warm hearted and beloved

pastor.
The Rev. Morgan C. O'Brien, pastor of Morrisburg, was formally inducted as pastor of frenton by the Bishop of Kings-ton on Friday, in presence of a full congregation.

POLITICAL PRISONERS.

a series of able and exhautive articles on the subject, prepared by George Sigarson, E.q., M. D., late member of the Royal Commission on prisons. It is felt that an expression of opinion from you will

an expression of opinion from you will help materially.

I would then most respectfully ask your kind and immediate attention to this very important matter; and I hope to be favored with your reply at an early date so that I may communicate it with out loss of time to Mr. Gray.

I take the liberty of enclosing a copy of Mr. Parnell's speech in the British House of Commons on the latinate, just after the collapse of the Times forged letters conspiracy.

I remain,

letters conspiracy. I remain,
Your most obedient servant,
MATHEW F. WALSH. REV. W. FLANNERY, CATHOLIC RECORD.

Mr M F Walsh. DEAR SIR-In reply to your esteemed

criminals the bravest hearts and the men who, though imprudent in speech and act, are true knights of honor suns reproche et sans peurs, she must be held to account as yet tainted with barbarism, and not far removed from the medieval ages of the rack and the gibbet.

In Oansda, thank God, we have no political prisoners. Enjoying the power to make laws suitable to the country we live in, and in accordance with the genuis, the mode of life and aspirations of our people, we are saved from even the possi

the mode of life and aspirations of our people, we are saved from even the possibility of internecine warfare. No doubt, as in all countries, our politicians are divided. There are supporters of the defacto Government, and able and patriotic men also who are of the loyal Opposition; but they can efford to disagree on the methods of disposing of the questions of the day and hour—and the majority rules.

rules.

It sounds very much like the echo of feudal times, and of the port-cu'lls and draw bridge and of London tower, and the

draw bridge and of London tower, and the stocks, when we hear and read of true, honest and otherwise irrepreachable patriots, being stripped of their clothes, clipped of their beard, and forced into the felon's garb by the rough hands of brutal jailots.

When Ireland enjoys what Canada has been prospering on the last fifty year—the luxury, of enacting her own laws, or Home Rule—there shall be no longer in that unhappy, because ill-gaverened, country any use or reason for the

St. Thomas Ont., Canada. Associate Eliter of the London CATHOLIC

ARCHBISHOP O'BRIEN'S OPINION. Amongst the letters received by Mr. M. F. Walsh in response to his circular inviting Canadian opinion on the "Treatment of Political Pioneers in Ireland, "is the following remarkable one from Arch bishop O'Brien of Hahifax, N. S. Dr. O'Brien, it may be added, is well known as au advocate of Imperial Federation, besides being the author of several pub ished works: Halifax, N. S.

and the establishment of the archconfraternity of the Holy Family
for young and old, but slightly conrey to one the good done by the belored
pastor. His every day life was an example for all. Genial and courteous, to
know the rev. gentleman was to love
him to a broad mind, he confined him
entire the control of the confined him
terest in the reliase of the covaled him
terest in the reliase of the low at a large
Every man in the town was his friend,
and on Monday last the tolling of the
church bell wont to the hearts of every
citizen in the town. No greater shoot,
was ever given to the community than
the said message announcing that the
soul of the good priest, the warm hearted
gentleman and estimable citizen, had
gentleman and estimable citizen, had
as no had to be the church and
placed within the sanctuary. From
that time until the cakets was lowered
to the grave, thousands went to the
church to have a last look at the face of
the good Father. Yesterday as ten
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James Salter, 8t Thomas.

We regret to learn of the almost sudden death of James Salter, of the American Hotel, 8t. Thomas. Although feeling somewhat indisposed of late, no one had any idea that his malady was of a serious character or that any danger lurked under the rheumatic pains he complained of. On Monday evening it was first noticed that he was drooping and despondent. The priest was called in on Taesday, who again visited him on Wednesday and administered the last rites of the Church. On Thursday evening. of the Church. On Thursday evening, April 11th, at 9-p. m., he breahed his last sigh, and expired in the presence of his disconsolate father and weeping sisters. May his soul rest in peace.

MONTH'S MIND FOR A PRIEST'S MOTHER.

Sandusky, O, April 10th.—The Month's Mind for the late Mrs. Bridget Lotz, was celebrated here yesterday, in Sts. Peter and Paul's church by her son, Rev. H. B. Lotz, of Parkbill, Ontario, Canacia, and at Holy Angels' church by Rev. Father Tracy, who spoke in a most feeling manner of the deceased; she with her husband, also lately deceased, being



Under the patronage of the Rev. Father Labelle. Established in 1884, under the Act of Quebec, 32 Vict., Chap. 36, for the benefit of the Diocesan Societies of Cologization of the Province of Quebec.

CLASS D.

The 23rd Monthly Drawing will take place WEDNESDAY, MAY 15, 1889 At 2 o'olock p. m.

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the market.
Bend for prices and circular.
The Messres Ernest Girardot & Oo., oo
Sandwich, being good practical Catholics,
we are satisfied their word may be relied on,
we are satisfied their word may be relied on,
the same of the same of the same of the clare
and the same of the same of the clare
of our diocese, we have a commend to for altar use to the clare
of our diocese.

JOHN WALSH, Bp. of London.

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LOOK! If you want a good situation, Nurserymen, Rochester, N Y, as they are in want of honest and upright Salesmen to sell their choice and hardy varieties of Nursery Stock, either on salary or commission. Many new and valuable varieties to offer. Write them at once for terms. Delays are dangerous.

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W. J. THOMPSON & SON. Opposite Revere House, London,
Has always in stock a large assortment of
every style of Carriages and Sleighs. This
is one of the largest establishments of the
kind in the Dominion. None but first-class
work turned out. Prices always moderate.

among the pioneers of the city of Sandusky.

Mrs. Lots is gone, but she is not forgotten. The hearty prayer of those who know her seems to be, "May she rest New York.

A CATHELLO MAN Of business disposition and steady habits. Must transcate the seems to be a seem t

ry individual we e Lord," etc. I ask you, are these

THE JESUITS.

A Reply to the Rev. J. J. Roy, B. A. Innipeg, by the Rev. Lewis Drummond, S. J.

DELIVERED AT ST. PATRICK'S CHURCH OTTAWA MONDAY, MARCH 25, 1889.

From a Verbatim Report by Mr. F. Mullin.

My Dear Friends—I am not going to preach a sermon; I am simply going to repel an attack made against the Jesuit Order and against myself in particular, and to reply to some of the principal points of the attack. It will be impossible for me to go through them all, as time will not allow it; but I shall deal with the most important of them.

A few days ago there appeared in many parts of this city hand bills advertising a lecture by the Rev. J. J. Roy. One of these sheets reads thus, "The

tising a lecture by the Rev. J. J. Roy. One of these sheets reads thus, "The Jeauit Order, or an infallible Pope, who being dead, speaketh' about the Jeauits.'" This very title is fabricated on what is called the top-knot come down principle of interpreting Scripture. In the early part of this century it was the fashion in England, not very dissimilar to a fashion that exists in our own day, for ladies to wear top knots on their foreheads. A certain Anglican clergyman could not bear the sight of those top knots; he determined to find a text which should destroy them, and sure enough he one day rose in the those top knots; he determined to find a text which should destroy them, and sure enough he one day rose in the pulpit and gave out as his text "Top-knot come down' (Matthew xxiv. 17)
The people, who all had their New Testament, looked up the chapter and found the passage 'Let him who is on the house top not come down." The title of this advertisement is got up on top-knot come down principle—"An in fallible Pope who being dead, speaketh about the Jesuits;" the only words taken from the Scripture are "being dead, speaketh "—"A reply by the Rev. J J. Roy, B A, to Father Drummond of the Jesuit Order at St. Boniface College, Manitoba." Then follow the contents, "For sale at every book store, price 15 cents" Next comes a quotation from the Winnipeg Sun of March 11, 1889:

"St. George Caurch was packed to the doors, windows and ante-rooms, last night by an eager audience, to hear the Rev. J. J. Roy preach a sermon on the Jesuit question, and before the hour at which service begins crowds were turned away. unable even to secure a place to

Jesuit question, and before the hour at which service begins crowds were turned away, unable even to secure a place to listen in the porches. The sermon was a very interesting and deep refutation to Father's Drummond's letter to the Free Press, with the Pope's brief."

I am very glad indeed, to hear he had such an audience, because I know that on the last of a series of servenes he gave

on the last of a series of sermons he gave last summer, a gentleman who was in a house close to the church, counted the reason to suppose that it was probably the subject that drew the people there If you want to get a crowd anywhere you have only to announce that you are going to blackguard the Jesuits. Then es another advertisement.

664 Dialogue on the Jesuit Question Between a Clergyman and a Parishioner."

"PARISHIONER -Wnat is your opinion Reverend Sir, of the Jesuit Question which is now occupying so much public atten "CLERGYMAN - An episode of the

French Question.'
"P.—And what is the French Ques

"P.—And what is the French Question?"

"C.—The question, which to decide who is to rule in this Dominion; or the question, whether or not, ambitious, arrogant, greedy priests (by the meaus of a separate, distinct, ignorant, foreign, French, anti-English nationality, of their own making, and by the means of politicians a la Mercier-LaRiviere, their own political 'children tossed to and fro. and political 'children, tossed to and fro, and carried about with every wind of doc-trine,') shall make serfs and slaves of the English Protestant people of Canada, and live out of their pockets."

Now the gentleman who spreads these dian. His name is not pronounced Roy, but Rooa, and he speaks English with a marked French accont. "P.—What are the best steps to guard

against Jesuit aggression?
"C.—For the Protestant clergy to be

wide awake, instruct themselves on the 'French question,' and then instruct their own people.

"P.—But what practical method would you suggest?

"C.— I'o unite together as Protestants and return to Parliament representative that are sound on the 'French question, so as to settle that question by constitutional means, and thus avoid a civil war.' You see how important he makes the issue when he points to a civil war.
"P.—Do you then advise the clergy to

step into the sphere of politics?
"C—Oa this 'French Question' it cannot be otherwise. The Jesuits have dragged their religion into politics, and to resist the encroachments of the Jesuits and defend ourselves we are forced resist them with their own weapons.

in the course of my remarks on his lec -To what will the Jesuit question

lead if, eventually, the Jesuits succeed in their pretences?

"C -A temporary calm, disturbed only by a mob of hungry politicians, rushing to worship at the feet of the Jesuit-

Moloch.
"P.—What then? "I am no prophet, nor do I profess to be one, but the signs of the times seem to indicate that after the calm there will be a terrible outburst of public indigna-

"P -And with what result?

"Confederation may be scattered to the wind, and annexation to the States or Imperial Federation take its place."

If there are any here who are in favor of Imperial Federation, they will see how he considers it almost as great a calamity

as Annexation.
"P.—What, then, would be the new

"religious orders" in the Province of Quebec only,"

I shall take occasion later on to speak of what he calls "the enormously wealthy religious orders in the Province of Que bec."

religious orders in the Province of Quebec."

"(b) The abolition of the axorbitant rights and privileges erjoyed by the Quebec hierarchy.

(c) The illegality for all religious orders, both as a community and as individuals to hold property.

"(d) Taxation of all property, except public property.

"(e) A uniform school system, with the Bible as one of the text books in every school."

Bible as one of the text books in every school."
which would be directly against the Catholic Caurch. Now to say the least of it, as the Catholic Church is the oldest of all religions, it may be said to have a greater right to exist than any other; and we do not make the Bible, as doctored up for us by Protestants, a text-book in our schools.

"One official language only."
You cannot force those who speak a different language to give up their mother tongue. It is a utopia that has been tried only in this country. Any man who has lived in Europe and who knows that tenacity which with people of different languages hold to their language—the Germans, Bohemians and others—must understand that the idea of one language in a country where immigration is so common is a utopia that cannot be realized.

"P.—I would like to know more about this 'Jesuit question."

"C.—Wall may you wish to do so, on

"C.—Well may you wish to do so, on the simple ground of self-defence.

"P.—What do you advise me to read on

"P.—What do you advise me to read on this topic, as my pastor?
"C.—By all means, read and disseminate everywhere, 'The Jesuit Order, or, "An Infallible Pope, who 'being dead yet speaketh' about the Jesuits,' by the Rev. J. J. Roy, B. A., Rector of St. George's Church, Winnipeg.'"

After the adertisement comes the lecture itself—

lecture itself-

"My beloved brethren, my text is taken in part from Hebrews xii, iv, and reads thus: 'An Infallible Pope, who, though 'being dead yet speaketh' about

though being dead yet specific the Jesuits.

"I will endeavor, brethren, to keep closely to my text—but, so as to avoid litigation and libel suits, I will use as few words as possible of my own, and speak in the language of infallible authority."

Hassana to care more for litigation and libel suits than for the inter truth. "In the Free Press of Winnipeg, Feb.

26th, 1889, I have seen many things about the Jesuits, but I quote the following only, as the rest does not bear on the text."

And then he gives or pretends to give

a letter which I wrote to the Free Press in reply to a certain Mr. Dyke, The Rev. J. Dyke had preached a sermon in which he quoted what is called the Jesuit's Oath, a fabrication that had been Jesuit's Oath, a fabrication that had been running through the newspapers for a few weeks past. He gave also several other quotations; but I insisted especially on that Jesuit Oath. I wrote to deny that that Oath had ever been administered to me, and to say that I had never seen it. Now Mr. Ray pretends to reproduce my letter, yet leaves out the most important part, which he covers it is true, by a few asterisks in one place, but as he does not put them elsewhere, the conclusion would be that nothing important has been there omitted. This is my letter in full.

Father Drummond's Letter.

Father Drummond's Letter. To the Editor of the Free Press :

Sin—I have no intention to make a long defence of the Order of Jesuits to which I belong. For my friends who have read history aright, no such defence is needed; for my foes that are honest, study would dispel their ignorance; for dishonest foes an array of facts would only irritate them. I will, therefore, merely ask you to reproduce the following, allowing me to add a few words:

To the Editor of the Empire :

SIR-The Mail does itself no credit when it reproduces such a tissue of oalumnies as that "Jesuits' Oath" which it published a few days ago, The whole "oath" is a despicable concoction, a venomous libel from beginning to end. It will, however, serve many a disreputabl libeller's turn after the Mail has don libelier's turn after the Mail has done with it, and may even pass into the common stock of anti Catholic fiction, taking its place side by side with that famous "Pope's Curse" (from "Tristram Shandy"), which devout Protestants have been taught to believe is one of the daily prayers of the Roman Breviary.

Yours, etc., N. D. F." I do not know who this gentleman is, but as I found this letter accurate, I sent it to the Free Press. Then I added what is particularly opportune at this moment, when one of the Ottawa papers has set me down as being only twenty-six years of age. Children are not admitted into the Society of Jesus. When I entered it, I was in full pessession of my faculties, nineteen years old, and had finished a course of classics and philosophy two years and a half before my entrance. I am now forty.

I shall have occasion to reply to that trance. I am now forty.
"I have been more than twenty-one years in the Society of Jesus, and have been admitted into its innermost circle; and yet I have never saw the so called "Jesuits" Oath" till a friend showed it to me in a newspaper lately; nor did I ever see any of the passages quoted in the Rev. J Dyke's sermon until that sermon was reported by you in to day's issue. I need hardly add that I and all my brother Jesuits most distinctly re-pudiate every treasonable sentiment at-tributed to us. We are the sons of wellknown Canadians, sprung from families famous for loyaity. We work for our country's best interests with no earthly country's best interests with the earthy reward but our food and raiment. Our whole lives are devoted to religion, and religion is the best bulwark of loyalty. We are therefore justified in challenging anyone to prove that the Jesuit order

as Annexation.

"P.—What, then, would be the new order of things!"

"C.—(a) Secularization of the immense property owned by the enormously wealthy thirty and more incorporated has ever lavored disloyalty to any legitimate government.

"As to the money question, which seems to the excuse for bigotry, it is merely a matter of restitution to an Order which was re-established (not has ever favored disloyalty to any legiti

created) after a partial suppression. This order is doing very much earnest work in teaching and preaching."
Here I put in the sentence "It is not a secret society;" but the printer, whether intentionally or not, left out this sentence. I called at the Free Press Office next day to expostulate with the editor, could not find him, and then thought of writing another letter pointing out the omission, but allowed the matter to drop, thinking it was perhaps done inadvertently. I see now that I ought to have been more exacting, as Mr. Roy takes advantage of this, but I now supply the omission.
"It is not, above all, a useless secret society whose only purpose is to breg and bluster about loyalty and consign the Pope to eternal flames.
"The figures given by the Rev. J. Dyke, about the wealth of the Church of Rome, are misleading from his point of view. The Pope does not append on himself six hundred dollars a year. Most of his income goes to support the standing committees (Roman congregations) which administer the affairs of more than a thousand diocease throughout Christendem. In preparation, to the Catho.

administer the affairs of more than a thousand dioceses throughout Christendom. In proportion to the Oatholic population, the Catholic Church of Quebec is not so wealthy as the Protestant churches are in proportion to the Protestant population of the said Province. And, even granting that the Sulpicians be wealthier than the Bank of Montreal, what of that, if, with its wealth, St. Sulpice builds and supports twenty or thirty churches and ministers to the wants of one hundred self-denying priests? Has the Bank of Montreal ever done as much for the interests of virtue?"

Of this letter Mr. Roy reproduces only

over done as much for the interests of virtue?"

Of this letter Mr. Roy reproduces only a small part, that in which I say that those who have read history aright see that the order to which I belong needs no defence; another passage where I speak of loyalty, and a third wherein I say that the Society is not a useless secret society. Then he proceeds:

'The Jesuit has thrown the gauntlet, we pick it up and accept the challenge."

Now, as for myself, I did not provoke this. I have been three and a half years opposite the City of Winnipeg, continually hearing attacks made by those who come there to hold forth against the Jesuits, and this is the first letter I have written on this question. I wrote it Jesuits, and this is the first letter I have written on this question. I wrote it because I had been asked to do so. Is it right, then, to say that I have "thrown down the gauntlet?" I have simply

"But so as to avoid litigation and libel suits, and keep close to the text, we must speak the language of 'Intallibility,' "says he. "None but Popes are infallibles. So we must let the Jesuits settle the con-troversy with the Pope himself."

Something About Mr. Rey. Before settling the controversy with the Pope himself, I think it well that you should know what sort of a man I have to deal with. The Rev. J. J. Roy nave to deal with. The Rev. J. J. Roy is a French Canadian, born in the Province of Quebec. He belonged to a family that was Catholic until about thirty eight or forty years ago, when in the district where he lived there occurred some difficulty about a new church that was to be built. The parish priest desired to levy a tay upon each of church that was to be built. The parish priest desired to levy a tax upon each of the members of the parish for the pur pose of erecting the church, and some of the people in the parish who were disposed to rebel created a disturbance. Thereupon Protestant ministers were sent in by Bible Societies, or other similar associations, to persuade them to secede from the Catholic Church, because by so doing, they would avoid paying their dues. Several families took the bait, and among those seems to have their dues. Several families took the bait, and among those seems to have been (I will not vouch for the truth of all this, but this is the report that I have heard), the family of Mr. Roy. He him self was, however, too young to have any voice in this change; still his Protestantism seems to have arisen from a question of money, and therefore it is not surprising that he should be so excited when there is money in the back ground when there is money in the back ground.

Mr. Roy was for some time parson in an
Anglican church in Montreal, and there
distinguished himself by his virulent
attacks against the Catholic Church. He came to Winnipeg in the year 1886. He was chosen as an examiner for the University of Manitobs. I have worked with him on the French examinations. I found him to be a good student and a painstaking man. We got on amicably; and I was almost thunderstruck when last summer he came out with a most and I was almost thunderstruck when last summer he came out with a most violent onslaught on one of his fellow parsons, Canon O'Meara, of Winnipeg, for having dared to get up at the close of a lecture which I delivered and propose a vote of thanks. The circumstances were these. It was the 7th March, 1888; I had been asked to deliver a lecture which I am going to deliver March, 1888; I had been asked to deliver a lecture which I am going to deliver next Sunday here, and to which you are all invited, ladies as well as gentlemen, on the "Unreasonableness of Unbelief." After I had finished the lecture, as the gentlemen who had invited me had forgotten to appoint the mover of the vote of thanks, suddenly there arose in the middle of the hall Canon O'Meara, whom I know personally very well. He spoke middle of the hall Canon O'Mears, whom I know personally very well. He spoke with the greatest enthusiasm for about twenty minutes of what I had said. Others rose to second him. Nobody had found fault with this until Mr. Roy last summer, about the time of the last summer, about the time of the Orange celebration, 12th July, attacked him for having dared to get up on the same platform and in any way corroborate my statement. In point of fact, Canon O'Meara had not joined me on the platform. He had done precisely what the Rev. J. J. Roy himself did on the 25th of November, 1886, when he rose, after my lecture on the French Element in the Canadian Northwest, to corrobor ate what I had said about the substantial correctness of the French speken in

misfortunes from Catholic aggression; and remember that, at present in Manitoba, we are not more than one-fifth of the population—hardly one fifth. Counting Indians, we are hardly 20 000 out of 110,000. There is not much to be leared in the ing Indians, we are hardly 20 000 out of 110,000. There is not much to be feared in the way of aggression from the Indians, nor even from the half breeds. Then he went further and gave a sermon on the celibacy of priests and the chastity of nuns, in which he resked up the vilest things such as no honest man would mention; he distinctly stated that these vows and promises of the clergy and nuns were only a clock for unbridled promiscuity. This was considered so shocking by most of the Protestant papers in the country that they refused to publish any more of his sermons. One of them even stopped short without publishing that sermon. A few days afterwards, a Catholic wrote a letter over his own signature to one of the papers, in which he protested against this sermon, Mr. Roy prepared an answer, and went to the editor of the Call. He wished to have this letter published. Mr. Burrowes, the editor of the Call, said No. He would not publish it; he had enough of this. "But," Mr. Roy, I am master in my office." "Well," said Mr. Roy, "you have no right to refuse me; you have published this letter for that Catholic and I have a right to answer it." "Yea," said Mr. Burrowes, "but it is the first time that Catholics have spoken and you have been speaking for weeks" Mr. Roy persisted and Mr. Burrowes had to take him by the shoulder and put him out of the office. Now what can be the reason of this change; keeping silence for two years, mingling with those dangerous him by the shoulder and put him out of the office. Now what can be the reason of this change; keeping silence for two years, mingling with those dangerous Jesuits in the examination matters of the University of Manitoba, showing no disposition to quarrel with us and then suddenly bursting forth? I do not know. However, I have been told by some that it was the result of my having incurred his displeasure. It happened one day while we were correcting examination papers in French. There was one examiner from the Manitoba Presbyterian College, the Rev. Prof. Hart, one of the most straightforward and kindly men! have ever met; the second was Mr. Roy, the third myself. Prof Hart said to me, "I understand that you are going to give a lecture in a few days" to which I re plied, I was. "Well," said he, "I stall be very glad to attend and Mis. Hart would like to go also." I then said I would send him tickets. Mr. Roy re mained there like a sphinx, not moving a muscle nor showing any interest in the matter. I did not feel it my duty, knowing what his sentiments were before, to foist an invitation upon him. Some time ing what his sentiments were before, to foist an invitation upon him. Some time afterwards we had a dramatic entertain. ment at the College to which we invited some Anglican and Presbyterian ministers, and several of them were very much pleased with the performance, but we did not send any invitation to Mr. Rey

did not send any invitation to Mr. Key for the reason given above. While some say that that was the cause of his out burst, I do not know, but it is quite possible. Having now explained to you what sort of a man we have to deal with, I will proceed to consider his lecture.

"The Jesuit has thrown the genulet, the the December to work."

summary Mr. Roy says:
"See Eccyclopæila Britarniss, Vol. xiii,
Ar'. Jesuit, by Rev R. F. Lit!ledale. The
Encyclopæila Britannics is on the curricu
lum of the Manitoba University, of which Father Drummond is a shiring member, and where we sat together as co-examin-

ers in modern languages." The Encyclopædia Britannica. It is true that we sat together as co-examiners, but it is not true that the Encyclopæila Britannica is now on the curriculum of the Manitoba University. Probably he was not aware that this Probably he was not aware that this was not correct. In regard to modern languages, I was an examiner in French, Engish and Italian. On the English programme we had the question of ethnology and etanography. We could not get any satisfactory text book on the spur of the moment; so Dr. Bryce, of the Manitoba University, suggested to Dean Grisdale, an Auglican, and to me, that we should take the article in the Encyclopedia Britannics on ethnology and ethnography; but when we came to consider the article, we found that it was altogether subversive of Christian principles, and in explaining it to their pupils, Dean Grisdale and Dr. Bryce had to correct the fundamental errors against Christianity contained in it. We had to correct the fundamental errors against Obristianity contained in it. We therefore abandoned the Encyclo; wdia Britannica altogether, and it is no longer on the curriculum of the University. I mention this as showing what an untrust worthy authority Mr. Roy relies upon when he quotes the article on Jesuits in the Encyclo, will Britannica. I have had considerable experience with the E B, and am convinced that on all religious questions it is not to be trusted, especially

paragraph on Purgatory, in his bock "Plain reasons against joining the Church of Rome." I was asked to write a paper for the Month, a periodical published in Lordon. I took up the quotations of Dr. Littledale, and went to the authority to verify them. At first sight it seemed that Dr. Littledale was right, and that the author from whom he quoted was not faithful to Catholic doctrine. That was the conclusion to which I was inclined to come to at first; but after I had examined the ponderous follo from which he had taken his extract. I found that the context did not support his view at all. Therein was his skill, to take a text out of the context on the top knot come down priaciple, and then hurl it at you as a most convincing argument. Dr. Littledale is a marvel of learning, but learning prostituted to dishonest nurposses; and this is the many places, and is evil spoken of to sovereigns whise good will and affection was his skill, to take a text out of the context on the top knot come down priaciple, and then hurl it at you as a most convincing argument. Dr. Littledale is a marvel of learning, but learning prostituted to dishonest nurposses; and this is the many places, and is evil spoken of to sovereigns whise good will and affection was his skill, to take a text out of the context did not support his view at all. Therein was his skill, to take a text out of the context did not support his view at all. Therein was his skill, to take a text out of the context did not support his view at all. Therein was his skill, to take a text out of the context did not support his view at all. Therein was his skill, to take a text out of the context did not support his view at all. Therein was his skill, to take a text out of the context did not support his view at all. Therein was his skill, to take a text out of the context did not support his view at all. Therein was his skill, to take a text out of the context of the c

scarcely any of these accusations were accepted by the Pope.

He says:

"In a word, there was herdly an accusation of the most serious nature that was not brought up against this Society; and the peace and tranquility of Christendom were thereby disturbed for a long period of time."

and the peace and tranquility of Christendom were thereby disturbed for a long period of time."

But the Pope does not say that these accusations were true. Any one ac quainted with papal documents knows that they are extremely clear and direct, that they are painfully tiresome in their reiteration; they are, in a word, perfect legal documents. And here there is nothing said in support of all those accuse. ing said in support of all those accusa-

tions.
"Thence arose thousands of complaints "Thence arose thousands of complaints against this religious community."
But nothing is said as to their being proved. Then the Brief goes on to quote a very marked approval of the Society after all those complaints:
"Gregory XIV., of blessed memory, had but ascended the Pontifical throne when he cave and the Political throne

tions. When we consider the circumstances in which this Brief was issued by the Pope; when we know that in all the Bourbon courts of Europe there was a conspirecy formed to destroy the Society of Jesus, we see why is it that he has to content himself with citing those accusations and not confirming them. There is one little translation of Mr. Roy which is rather aurorisic. He saws: "The warv

tions and not confirming them. There is one little translation of Mr. Roy which is rather surprisitg. He says: "The very bosom of the Society of Jesus itself was torn to pleces by external and internal dissentions." The word used in the French is "dechire," which does not mean torn to pleces. "Torn to pleces" would imply the destruction of life, and those who know that at the time of the suppression there were 22 000 Jesuits all over the world, especially in distant missions, where they worked with great success, cannot admit that the order was torn to pleces. The Brief continues:

"And, among the many charges brought against that society, there was the charge of seeking with too much eagerness and avidity, after the riches of this world." Agrin, this is mentioned merely as a charge. Next come words quoted from a decree of a Congregation of the Order. The Order's supreme Council is called the Congregation. It meets on the death of a Superior General to elect another Superior, or whenever certain members of the Order who are sent from our provinces every three years to the centre, whether it be in R me or a Florence, as the Order who are sent from our provinces every three years to the centre, whether it be in Rome or at Florence, as it is now, decide that a Congregation should be held; and this Congregation can at aside the decisions of the General. The constitutions of the Order are a wonderful combination of the monarchical and republican principles. Napoleon himself was so atruck with this as to say that if he had the constitutions of the Society of Jesus to apply to his empire, he could rule the whole world. The Superior General is elected, the other superiors are named by him; each when he grotes the article on Jesuits in the Kev. J. J. Roy himself did on the 25th of November, 1886, when he rose, after my lecture on the French Element in the Canadian Northwest, to corrobor ate what I had said about the substantial correctness of the French spoken in Canada. All the Protestant papers of Winnipeg and the neighborhood esstigated Mr. Roy for his bigotry. They said there was nothing in my lecture that any Protestant would not approve of, and in fact, one paper, the Manitoba Free Press, said that the only reply it would make to such an attack as Mr. Roy's was, that in the Western States, when a man behaved in that way, they gave him notice to quit the town, and he had to be off before a fortnight. Then Mr. Roy delivered a series of sermons threatening Protestants with all sorts of the statutes on serious strained by a substantial conciderable experience with the E B, and an convinced that on all religious whom he gave him notice to quit the town, and he had to be off before a fortnight. Then Mr. Roy delivered a series of sermons threatening Protestants with all sorts of the such refution of skilful misrepresentation of the Grossitutions of the Sould the decisions of the Constitutions of the Grossitutions of the

did not support his view at all. Therein was his skill, to take a text out of the context on the top knot come down principle, and then burl it at you as a most conviacing argument. Dr. Littledale is a marvel of learning, but learning prostituted to dishonest purposs; and this is the man whom Mr. Roy takes as his great authority on the Jesuit question. If one hundredth part of what Dr. Littledale says in that a cricle on the Jesuits were true, I would leave the Society of Jesus at once.

"Now the Pope himself speaks: But so far you have heard only a summary of Clement's famous Brief 'Dominus ac redemptor noster.' I will now quote this Brief as given by Cretineau Joly, Histoire, religieuse, politique et litteraire de la Compagnie de Jesus, Paris, Jacques Lecoffre, 1859. Cretineau Joly is a friend and apologist of the Jesuits.

"The brief as given, by Tretineau Joly, Histoire, at leave the late of the Jesuits."

"The brief as given, by Tretineau Joly, Histoire, at leave the late of the Jesuits.

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"The brief as given, by Tretineau Joly, histoire, at leave the late of the Jesuits.

"The brief as given, by Tretineau Joly, histoire, at a time when religious? The final clause "even though bave thought they were really mixing with politics, at a time when religious? The final clause "even though bave thought they were serving religion when they were really mixing with politics, at a time when religious? The final clause "even though based upon false suspicion," shows that this is not a very serious charge. Then the Pope goes on:

"We have observed with the despeat

Cretineau Joly is a friend and apologist of the Jesuits.

"The brief as given, by Cretineau Joly, after being translated, reads as follows."

I find that Mr. Roy has on the whole translated it creditably. He is thoroughly conversant with the French, and it is no wonder that he should have made a pretty good translation. There is one curious fact about this document. There are many ways of looking at it; but the way which Mr. Roy looks at it is the only possible endedidedly wrong way. The others may be right, but this one is certainly not right, for he takes it be an infallible doounent. However, I will first suppose that it might be considered as quiet correct, and yet on that view it gives to the Society of Jesus a very fair showing. There is frequent mention in the Brief of accusations sgainst the Order, but scarcely any of these accusations were accepted by the Pope.

He says:

But you see these are only treated as heavened by the Pope, "or concerning the

But you see these are only treated as hearsay by the Pope, "or concerning the interpretation and practics of certain heathen ceremoniss, which the Order tolerated and admitted in many places whilst it excluded those approved by the Church Universal."

This is a serious charge and the Pope seems to admit it, but I think that with seems to admit it, but I think that with a word of explanation you will understand that the lault was not such a great one. If it was a fault, it was want of judgment, but it was not a wilful sin on their part against the teachings of their Church. In Chins, where there were many Jesuits at the time, there were many Jesuits at the time, there were contour observed in some of the familiary of the contour observed in some of the familiary of the contour observed in some of the familiary of the contour observed in some of the familiary of the contour observed in some of the familiary of the contour observed in some of the familiary of the contour observed in some of the familiary of the contour observed in some of the familiary of the contour of the customs observed in some of the families of which it was not easy to say if they were heathen coremonies or simply traditional practices in which there was no harm. Images of Confucius and memorial tablets of the ancestors of the family were kept in private houses, and what sort of a man we have to deal with, I will proceed to consider his lecture.

"The Jesuit has thrown the genulet, let the Pope pick it up, and we, ignorant Protestant libellers, take the postion of passive spectators."

The Pope pick it up, and we, ignorant Protestant libellers, take the postion of passive spectators."

Then he gives a summary of the Papal Brief. This summary is not correct. It is not in accordance with the Brief he quotes from. For instance, this sentence is not according to the Brief as we find it in the following pages: "It speaks of their defiance of their own constitution, expressly revived by Paul V., forbidding them to meddle in politics,"

"You will see further on in the Brief that the Superiors of the Order admit that certain individuals had not followed its rules and had meddled in politics, but that only showed that the Order really observed its rules and enforced them. We do not pretend to be an order of angel; we pretend to be an order of angel; we pretend to be an order of angel; we pretend to be an order of angel; the protection of their principles, and punish refractory members of the Order by expulsion or insist on a change of behavior. That is the only way for any religious order to preserve itself. After having given this summarry Mr. Boy says:

"Be Egoyclopædia Britar nias, Vol. xiii, "See Egoyclopædia Britar nias, Vol. xiii, "The page and the post of the post of the order of the protessing the post of the protessing the protessing the memory, and that it might nit the mainly were kept human candidation and that it might nit the first approved.

"Group and the spectuary of the Papal Region of the Papal

for which it was instituted, and approved of by so many of the Popes, our predecessors, who had granted to it splended privileges; being convinced further that it was next to impossible, indeed entirely impossible, for the Church to enjoy real and lasting peace while this Order exists * * we annihilate and we abrogate all and every one of its office," etc.

This is the motive of the whole Brief.
It was to bring a certain amount of peaceinto the Church. What was the reason
that the suppression of the Jesuits was so
necessary for peace? I will prove to you
from Protestants authorities that it was because there was a vast conspiracy against the Catholic Church in the last century, at because there was a vast conspiracy against the Catholic Church in the last century, at the time of the suppression of the Society. The Society of Jesus was considered—rightfully or wrongfully I will not chose to decide—as the principal defeeder of the Papal authority and of Papal doctrine. Therefore, to clear the ground for an attack upon the fortress of the Catholic Church, its enemies must first destroy the Society of Jesus. The Pope yielded, hoping that this might save the Church from further attacks. Subsequent events proved that he was very sadly mistaken; and many think that, had he remained firm, the French revolution might possibly never have taken place. At any rate he sacrificed the Jesuits in order to have peace. A few lines further on in the clause—
"All the statutes, customs, usuages."

jects? When he say, the sakes every membe Jesus which he is about he not show the spir formed that act? Do probable that what he true, that, after he sup he spent his few remained in a sort of despainable of the Vatican say and it? The second halls of the various sy to do it?" The second e XIV., Pius VII., said when Napoleon in the century was urging hi was against his con-I do not wouch for thi I do not wouch for thi being the private co VII, with his secretar but it shows what was ion at the Papal Court ion at the Papal Court
What was to be done
members of the Socienter another Order?
taken by the professes
Society generally about
after they have entered
Pope expressly stipul
had taken solemn wow
bation shall only be effective to the solemn
to shall only be effective to the solemn
inals would not be air
religious order in the
and the fact that he
short probation of

short probation of what opinion he had o Now we come to a translation made by M says in the original :
"For it is our will t and atrogation of the well as of all its officer moment immediately, take effect, in the form we have herein below p

TO BE CON FATHER TREFYS

The following is a Terfy's lecture, for debted to the Wood MY DEAR BRETHE evening to speak on attracted a great deal and which, on accoun

which the question have been introduced deal of bad feeling. against the attacks th upon this illustrious
this for many reas
Jesuite! They do no
fending them. They
as when the world is Many a saintly Jesu and smiling as he bear who in the public he howling their hatred sity. Defend the whom? Against the You can't defend a mit is like the slaying of monster of old. As taken off two fresh place. The calumnies have been so varied to dozan lectures to defe a direct defence we discussion of politics have no desire to ente defence. In the sanstand, the spot from with the spot from with the second staught—those learning the second secon virtue-I am prever other side is conce other side is conce account for argume adversaries made to m theology. But I des objections. Friction the rubbing of atoms flash forth the scintilla subject a clearer know appreciation of this greeult; and I am only can bend my energies conception of the le and the principles

been so ably discusse ously decided in the h legislature, it will ill h lawyer nor a politician that should be consid have something to say Canadian. I protest otic manner in which tinue that quarrel; sor not only to be Christ Christians. Our cau from that of the Jesuit the length and breadt and say that their q Catholics but simply Make no mistake. You of our religious consending a thrill of syr whole Catholic body. here on sufferance. V nstitution of our co We are not here to p any party; we are he and in the bonds of mankind. We are n country to pieces by man and brother aga worst of all strifes, th difference. We are country's call, to build and by our light and for the spiritual and t

Jesuits.

Now that the Jesui

this young Dominior.
One objection that
the Jesuits' Estates B in the aid of a foreign I What a dreadful thing an objection was calculated bigotry of 300 years rouse Henry VIII. in Pope was summored affairs of a British pro tion was unfair, because Pope, the Minister of Jughtly, was not called foreign potentate, but head of the Church be head of the Church of which the question complaints had been no Jesuits had meddled it came to this decisthese troublous times e-by the fault, or on bition and inducreet members, is attacked is evil spoken of to look will and affection, of blessed memory, cultivate so as to be look and whereas, also evil the Congregation sary to abstain from ill, and to prevent, as aplaints, even though spicions."

noted by the Pops as body which at that 000 or 15,000 men, ifficult circumstances, en the Pope goes on red with the deepest rad with the deepest medies, as also many employed, have been powerful enough to des-disturbances, the charges bout this Society; and scessors, Urban VIII.,

cessors, Urbin VIII., XI., and XII. Alex-II, Innocent X., XI., Benedict XIV. have o restore the desirable Church by means of

e to sinful commands, the practical measures a suppression of the t XIV. says: we have in view, and desire to attain, is total well-being of the see of the nations, and

ery individual we tenderly cherish in All the disputants were Catholics. It was pe Lord," etc.
I ask you, are these the sentiments of a

says in the original:
"For it is our will that the suppression and atrogation of the whole Sectety as well as of all its officers, should from this moment immediately, fully and entirely take effect, in the form and manner that we have herein below prescribed."

an objection was calculated to rouse the bigotry of 300 years; it was enough to rouse Henry VIII. in his grave that the Pope was summoned to interfere in the effsirs of a British province. That objection was unfair, because it was untrue. The Pope, the Minister of Justice says, and says rightly, was not called in because he was a foreign potentate, but because he was the head of the Church between the members of which the question of settlement lay.

Have glory. What did Spain gain? For the past 200 years Spain has been commercially and politically dead. But did not liberty gain? Yes, the liberty to break every bulwark that guards society. Thus came the morality; that storm that still rumbles on the political mountain tops of Europe, of which the question of settlement lay.

twesty individual we tenderly cherish in the Lord," etc.

I sak you, are these the sentiments of leader who is condemning reballious subjects? When he says that he tenderly cherishes every member of the Society of Jesus which he is about to suppress, does he not show the spirit in which he performed that act? Does not this make it probable that what historians tell us is true, that, after he suppressed the Society, he spent his few remaining days in adness, and in a sort of despair, going about the halls of the Vatican saying, "I was forsed to do it?" The second successor of Clement XIV., Plus VII., said to Cardinal Pacca, when Napoleon in the beginning of this century was urging him to concede what was against his conscience: "I cannot make these concessions. Do you want me to die mad like Clement XIV. ?" Now I do not wouch for this any more than as being the private conversation of Plus VII. with his secretary, Cardinal Pacca; but it shows what was the common opinion at the Papal Court.

What was to be done with the professed members of the Society who wished to enter another Order? Solemn vows are taken by the professed members of the Society who wished to enter another Order? Solemn vows are taken by the professed members of the Society who wished to enter another Order? Solemn vows are taken by the professed members of the Society who wished to enter another Order? Solemn vows are taken by the professed members of the Society who wished to enter another Order? Solemn vows are taken by the professed members of the Society who wished to enter another Order? Solemn vows are taken by the professed members of the Society as solemn vows, the time of prohation shall only be six months." Which shows what the Pope thought of them; he did not consider them as criminal; criminals would not be allowed to enter any religious order in the Catholic Church; and the fact that he only required the short probation of six month showed what opinion he had of their virtue.

Now we come to a very important mit translation made b

and faithful to the standard that waves over them.

The speaker then paused to consider the origin and history of the Jesuits, a story that has been told with more or less variation during the past month or so, with thresome iteration. He described the early life of Ignatius Loyola, the circum stances that led to the change in his life work and his determination to become a soldier of the Lord instead of a soldier of the state. The foundation of the order and the steps that led to it are matters with which our readers cannot fall to be familiar. Speaking of the work of the order, he said:

from that till nine o'clock at night either praying or studying scripture—tell me not that such a man is a power for evil, pernicious to society. No, my brethren, he is rather a tremendous factor in the great work of religion and civilization. By his zeal, learning and sanctity he is a bulwark in this fallen world in which we live. But they are accurately a Thrange and these

FAGGED OUT.—None but those who have become fagged out, know what a depressed miserable feeling it is. All strength is gone, and despondency has taken hold of the sufferers. They feel as though there is nothing to live for. There, however, is a cure—one box of Parmelee's Vegetable Pills will do wonders in restoring health and strength. Mandrake and Dandelion are two of the articles entering into the composition of Parmelee's Pills.

sgainst authority; and while the Jennite might not have been able to prevent it, by their zeal and their sancity they could have broken its force to some extent.

The speaker discussed briefly the steps that led to the re establishment of the Jenuits and proceeded to consider the Jenuits and proceeded to consider the Jenuits and proceeded to consider the membrane of virtue; according to one, he said, a Jenuit is the embodiment of virtue; according to others, anything but that. The object of the community is two-fold. (1) The glory of God and the salvation of souls. The characteristic virtue of the Jenuits is obdience; not obdience, perhaps as the world knew it. The candidate entering the community knows what he has to do. He spends two years in the novitate carefully considering his future. He is perfectly free to withdraw, indeed he is not allowed to enter unless he has positively decided to do so. After two years in the novitate he enter upon a three or four years study of literature and the classics; after that he studies philosophy and after that theology. Then he is ordained a priest, but is not allowed to perform any of the functions of the priesthood except the most simple ones. He is then sent back to the novitiate to study his own heart and by prayer and study to bring himself into commundon with God. Then he goes forth for the conquest of souls, and it matters not where he is sent. It may be to the courts of Europe or the wilderness of America; it may be to the burning temperature of the South or the burning fame and the south of praying or studying scripture—tell me not that such a man is a power for evil, pernicious to society. No, my brethren, he is rather a tremendous actor in the great work of religion and civilization. By his zeal, learning and sanctity he is a bulwark in this fallem world in which we live. But they are aggressive! They are, and I thank God that they have been; otherwise the Catabilic Church would have had to go down into the catacembs. But their aggression is gentle. They combat heresy by argument, immortality by the purity of their lives, and ignorance by the depths of their learning.

But you will say that they don't teach what is right; they teach that the end justifies the means. In the first place be it remarked that the Jesuits have no special doctrine other than what is approved off by the Catholic Church; and that it these matter is the means of the first place be it remarked that the Jesuits have no special doctrine other than what is approved off by the Catholic Church; and that the the court house without his character of the Times newspaper, of Houston, or and arch forger, were so adroitly, so earchingly and so overwhelmingly conducted by Sir Charles Russell that not a shred of evidence was left to sustain even one of the Primes and the columns of the Times, and the thing that the court has a prominent, perhaps the most prominent, perhaps the

And the second s laws that kept freland bound in chains to landlord rapacity. He again solicited the people's vote in Dundalk and was triumphantly elected in 1880. Five years later Sir Charles was appointed Attorney General for England in Mr. Gladstone's Cabinet, and received the honor of knight-

presenting statements from different points of views which had won him pro-minerce and distinction amongst Parlia-

mentary orators.
The services which Sir Charles Russell The services which Sir Charles Russell may yet render to the cause of Ireland are but forshadowed in those which he has already given her, both as a gilted statesman and a constitutional advocate. It may not be out of place here to mention that Sir Charles is a brother of the gifted and poeteditor of the Irish Monthly, Father Matthew Russell, S. J., while his three sister are saintly nuns, one working for God in far off San Francisco, and the other two rendering fervent service in the cloister in their native town. The the cloister in their native town. The Irish Catholic, from whose columns we derive most of our information concerning Sir Charles Russell and his poble Celtic Catholic family, declares that "eminent as is Sir Charles Russell as a

"eminent as is Sir Charles Russell as a lawyer, as a Parliamentarian and as a public man, he is not less worthy of renown as a devoted husband, a loving father, and a loyal and generous friend."

In 1859 Sir Charles was married to Miss Mulholland, elster of the well known and talented authoress, Miss Rosa Mulholland, of Belfast. His family is composed of several daughters of Dr. Joseph Mulholland, of Belfast. His family is composed of several daughters, who are all very clever and highly accomplished young ladies, and of one son, bearing his father's name and streams. The latter has finished his course of studies in law, and is already being considered as one of the most promising of the rising "Juniors" at the English bar.

P. S.—Since writing the above, we have learned from the Irish Catholic that Sir Charles' cidest son is a solicitor, in large practice in London; it is his second son, Arthur Russell, who is making his own fame at the English bar, as his father did

Latterly, however, the Government appear to have changed their tactics. The results of the late elections have convinced the most incredulous that their mode of governing Ireland no longer meets the approval of the British public. The total collapse of the Times' forgeries has done more to open the eyes of the people to the methods of the Government than any other recent event, and in spite of all the protestations of the Government that they had nothing approval of the British public. The total collapse of the Times' forgeries has done more to open the eyes of the people to the methods of the Government than any other recent event, and in spite of all the protestations of the Government that they had nothing to do with the Times' case, and that they were not accomplices of Pigott, the the popular verdict is that they are involved in the exposure of the infamy of the Times. The Kennington election, wherein a Government majority of 430 was turned into a liberal majority of 630, has convinced the Government, in spite of itself, that it has no longer the confidence of the people. The city of London is so devoted to the Conservative party that it alone furnishes the Government, and we ask you, Rev. Father. Leading the called upon frathers:

**Kealy, and read the following address:

**To Rev. Father Kealy, Paster of French Settlement and Zurich:

**Rev. And Dean Father and your manny friends of Zurich and your manny friends of Zurich and Your on our n idst, come for our to thank you if for having destruction. You have, since you first came of the most of the provided in the exposure of the infamy of the Times. The Kennington election, wherein a Government, in spite of itself, that it has no longer the confidence of the people. The city of London is so devoted to the Conservative party that it alone furnishes the Government, and a friend surface.

**To Rev. Father Kealy, Paster of French Settlement and Zurich:

**Rev. And Dean Father — We, your particular that they had nothing the departure from our n idst, come for our set to save these two parishes from destruction. You have, since you first came of the province of all your particular to a save these two parishes from destruction. You have, since you first came of the party and christian conduct, the love, respect and christian conduct, the love of the same difference of the province of any three of the party and christian conduct, the love of the same time we wish to thank you of the same difference settlement and

llar, the perjurer, the forger, went to see the dynamitard to induce him to bear false witness against Mr. Parnell. (Shame.) These are the things which the people of England ought to know."

lagher, another dynamitard convict, were visited by Mr. Soame, Counsel for the limes, and Mr. Mathews acknowledged that Mr. Soames made his visit for the that Mr. Soames made his visit for

capress purpose of getting evidence for the Parnell Commission.

In connection with Pigott's visit to Daly there is a circumstance which though unexplained is certainly very suspicious, as it shows that there is something which as it shows that there is something which the Government desire to conceal in reference to the transaction. Pigott had one interview with Daly, but he acked for a second. Mr. Mathews was called on to read Pigott's letter, and in fact he commenced to read it, but on reaching the middle of the first sentence he absolutely refused to read any more, though strongly urged to do so by several members. The inference which the public will naturally draw from this is that the letter compromises the Government. There is no doubt, however, that means will be found to force the Government to make the letter public, if not by reading it in the House, by ordering its production before the Special Commission. Mr. Healy declared that the Opposition are determined to get at the bottom of the whole conspiracy.

apiracy.

Another most damaging exposure was Another most damaging exposure was elicited by certain questions regarding a letter published in the Times over the eignature of Dr. Barr, denying some statements of Mr. William O'Brien regarding the harsh prison treatment to which he had been subjected, Mr. Mathews acknowledged that Dr. Barr had violated the efficial regulations by writing such a letter, and on further questioning Mr. Balfour acknowledged that the letter had been submitted to him before publication, and that it was he who sent it to the Times. It thus appears that Mr. Balfour Times. It thus appears that Mr. Balfour is in the habit of supervising the statements of the prison clinicals before they are allowed to be made public. All these discoveries must have the effect of condiscoveries must have the effect of con-vincing the public that the Governmen are deeply involved not only in the Times' plot, but in a continuous conspiracy to malign the Irish representatives. These unexpected revelations must have the effect of making the English people more decisively than ever emphaize at the elections which are still pending their condemnation of so torthouse prolifers. condemnation of so tortuous a policy.

FATHER KEALY'S DEPARTURE FROM FRENCH SETTLEMENT.

Special to the CATHOLIC RECORD. Special to the CATHOLIC RECORD.

Sunday, March 24, a large congregation assisted at Mass in St. Peter's church, French Settlement. The occasion was a sad one for us. We went to hear our beloved pastor, Father Kealy, preach his forewell sermon to us and our children. Father Kealy came to us over four years ago. The parish was in a dreadful state, the people scattered and disunited. He undertook to do God's work among us, and, by his kind way; and noble pricatly conduct, he won the hearts of all—French, German and Irish. It was then a sad day for us when we were told that Father Kealy was to be sent to another field of labor.

acter
We wish you every success in your new
mission, and we ask you, Rev. Father, to
accept this gold watch and chain as a token
of our warm affection and respect towards

WENDALL SMITH,
JOSEPH ZETTLE,
ALONZO FORSTER,
Zurich Mission

JOHN DUNN, CHRISTOPHER DUCHARME, French Settlement. Zurich, March 27, 1889 The usual Lenten devotions were held the same afternoon in St. Peter's church, French Settlement. After Benediction Mr. J. Laport stepped forward and read another address in behalf of the people of that mission.

To the Rev J. A Kealy, P. P. lof French Settlement: ADDRESS.

To the Rev J. A. Kealy, P. P.1 of French Settlement:

Rev And Dear Father Kealy—We, the members of this parish, having learned with deep regret of your coming departure and appointment to another field of duty, camoulet the occasion pass by without endeavoring to show the respect, admiration and esieem with which you were held during your short stay with us. Four years ago you were appointed by our venerable bisnop to this parish. You found it in a state of great want. Nevertheless you went courageously to work and during the short period of your residence among us you have won the admiration of all with whom you came in contact without regard to religious denomination. And by your zest for our welfare and your zealous spirit of religion you have raised us from the state of a scattered flock to that of a united and flourishing parish. You established the society of the Sacred Heart of Jesus, and the Altar Society among the isdies—a result of the latter being the purchasing of a magnificent statue of the Blessed Virgin—and many other picus objects you introduced which were not before considered needful by us. These will remain to us as relics of your devotion will remain to us as relics of your devotion will remain to us as relics of your devotion will remain to us as relics of your devotion will remain to us as relics of your devotion will remain to us as relics of your devotion will remain to us as relics of your devotion will remain to us as relics of your devotion will remain to us as relics of your devotion will remain to us as relics of your devotion will remain to us as relics of your devotion will remain to us as relics of your devotion will remain to us as relics of your devotion will remember us will occur in the parish of the parish of French Settlement, Chiristopher Ducharme, John Laporer will and the process of the Mass. As for us we will ever remember you link Laporer will and parish and we hope you will remember us when you offer up the Holy Nacrifice of the

CHRISTOPHER DUCHARME, JOHN LAPORT & MOBAR DEMORBAR, JOHN HOGAN, PETER COUTINE, ROBERT SHEA.

John Dunn.

Father Kealy made a suitable reply, during which he spoke of the relations between a pastor and his fl.ck. This brought from him one of these eloquent speeches that we loved to hear from him. But it was sad to know that we was listening to him for the last time. Cabinet, and received the honor of knight-hood. Speaking of him at this period Mr. John Morley described him as the greatest advocate in England and declared that he had showed in debate in the House of Commons a breath of intelligence, a luminousness of mind, a great capacity of greaping arguments, and the power of

Branch No. 4. London, Meets on the 2nd and 4th Thursday of tery month, at 8 o'clock, at their hell hion Block, Richmond sirest. Marlin Meara President; Wm. Corcoran, Rec. C. M. B. A. Grand Council of Canada. TO APHIL 18T, 1889 Dr. Ass'mis. April 18T, 1889 1 16123, 581 52 16128 2 1518123, 2238 53, 15612 3 1516123, 234 55, 151612 4 1516123, 213 53, 151612 5 16123, 213 55, 16123 7 16123, 213 56, 16123 8 16123, 214 57, 16123 9 16123, 214 57, 16123 10 151612, 17 161612 10 151612, 17 161612 11 16123, 17 161612 11 16123, 17 161612 11 16123, 17 161612 11 16123, 17 161612 11 16123, 17 161612 11 16123, 17 161612 11 16123, 17 161612 11 16123, 17 161612 11 16123, 17 161612 11 16123, 17 161612 11 16123, 17 161612 11 16123, 17 161612 11 16123, 17 161612 11 16123, 17 161612 11 16123, 17 16162 11 16123, 17 16123 BEBRUE FUND STATEMENT FROM JAN. 181 TO APRIL 1ST. 1889 Total amount previously reported 3815.32 Total amount pieviously reported. Total Reserve Furd at this date. \$4926.75 The reserve furd is on deposit in the Bank 'Toronto and is bearing interest at the rate '4 per cent. per annum. SAMUEL R. BROWN, Grand Secretary. From the Supreme Rocorder. Supreme Recorder's Office. Brooklyn, N. Y., March 15, 1859. To the C M B. A Membership: BROTHERS—The following is a summary of the report recently filed in the insurance department of this state, showing the condi-tion of our association on the 31st day of Becember, 1888, and the business transacted Financial Statement

\$350 945 23 Disbursed. Bal on hand\$2,690 87

Am't of Reserve Fund according to reports received\$25,435 73 Record of Membershin. Age at Date of Entry. Record of Deaths. Total 8119 294-20,327 Bal on hand Sep! 4 'c8. Reneficiary \$ 1868 36 Received to date. Beneficiary..... 183,119 47 Balance..... \$1 987 83 General Fund. Ral on hard Sept. 4, '88. \$ 1 959 94 R ceived to date 2 0.2 27 Disbursed to date..... The foregoing statement will no doubt enable us to retain our position as the best co-operative association doing business in this country, the death rate being the lowest and the expense of management the least. The past has been the most successful in the history of the association; we have been able to pay our beneficiary more promptly than ever before; in many instances forty or flow days before the constitutional period. If Branches comply strictly with the law as to the payment of as a saments the beneficiary will be paid immediately on receipt of the proper documents.

C. J. Hickey,

Supreme Recorder. Balance..... 400 82

Election of Officers.

Election of Officers.

Branch 100, Baden.

Bpiritual Adviser, Rev. Jos Schweitzer President, John Lorentz
First Vice President, Joseph Sehl
Second Vice President, Machew Beumcheu Recording Secretary, Hy. Arnold
Assistant Secretary, Ny. Arnold
Marshal, Paul Bonfante
Guard, Peter Beumcheu
Chancellor (pro tem), Geo Sehl
Trustees, for two years Lorentz Dantzer,
Peter Beumcheu; for one year, deo Sehl,
Mathew Beuncheu, Joseph Sehl
Business Committee, Hy. Arnold, Lorentz
Dautzer and P. Bonfante
Relief Committee, J. Lorentz, J. Sehl and
M. Beumcheu
Grlevance.

Committee, Geo Sehl, Wm

wester, J Lorentz
Auditing Com'tee, Hy Arnold and W Sehl
Metings held first and third Wednesday
of every month.
Total number of members twenty

Brar ch 35, Goderich.

Spiritual Adviser, Rev Father West
Chancellor, F McMahon
President, James Doyle
First Vice President, J P Luby
Second Vice-President John Dean
Tressuer, John Ourtin
Financial Secretary, Joseph Kidd, Jr.
Itecording Secretary, E Campion
Assistant Secretary, F E McSride
Marstal, John Neston
Guard, Hugh McGratten
Trustees John Nesion. Francis Traunc
P B Fex. John Cartin F McMahon Brar ch 35, Goderich.

Picton Branch. Some charges have recently taken place in this Branch, the following named broth-ers now eccupying the positions named: President, P if McCarron First Vice-President, R Herrington Second Vice-President, M Kearney Guard, M Storiz

Guard, M Stortz

Nisgara Falls. Ont., 18th Jan., 1889.
Received of Garrett O'Connor, Recording
Secretary o' Branch No. 18, of the Catholic
Mutual Benefit Association, two thousand
dollars in full, for beneficiary due me by
sald association on the death of Patrick
Ford, late a member of sald Branch.
Witnesses—Thos. Farrell, Garret O'Connor.

Received of Garrett O'Connor. Bet Feb., 1889.
Received of Garrett O'Connor. Recording Sec. etary of Branch No. 18, of the Catholic Mutual Beneft Asconation, two thomsand dollars in full, for beneficiary due to us as guardians, by said association, on the death of Michael Sherry, late a member of said Branch.

Witnesses—Cornelius Connelly, Garrett O'Connor.

Witnesses—Cornelius Connelly, Garrett O'Connor.

St. Thomas, Feb. 25th, 18:9.
Received of James E.an, Recoiding Secretary of Branch N. 2, of the Catholic Mutual Genefit Association, two thousand dollars in full. for beneficiary due Cartharine Burke by said association on the death of william Barke, her son, late a member of said Branch.

CATHARINE BURKE.

Witnesses—J. Clark, P. L. M. Egan.

Stratford, March 12th, 1889.

Received of F. E. Goodwin, Recording Secretary of Branch No. 18, of the Catholic Mutual Benefit Association, two thousand dollars in full, for beneficiary due Mary Dagan by said association on the death of George Dagan, late as member of said Branch.

Witnesses—E. O'Flahetty, F. F. Qairk.

Toronto, March 13 1889.

Received of Francia P. Kayanach, Record.

Received of Francis P. Kavanagh, Recording Secretary of Branch No. 15, of the Catholic Michael Secretary of Branch No. 15, of the Catholic Mutual Benefit Association. two thousand dollars in full, for beteficiary due me, Margaret Memory, by said association on the death of my bussand, Edmund Memory, late a member of said Branch, No. 15

Wilnesset.—P. F. Carey, Fresident; G. T. Kavanagh.

wilnesset.—P. F. Carey, Fresident; G. T. Kawangh.

Neustadt, March 23th, 1889.
Received of Jacob J. Weinert, Recogning Secretary of Brench No. 59, of the Catholic Mutual Benefit Association, two thomsand collars in full, for beneficiary due me by said association on the death of Joseph E-bach, late a member of said Branch.

Witnesses—Erast: Geabr, David Schwan, Treasurer Branch 39.

Windsor, March, Zith, 1889.
Received of J. M. Melcone, Recording Secretary of Branch No. 1, of the Catholic Mutual Benefit. Association, two hutured and eighty-five dollars and seventy-one conts in full, for beneficiary due me by said association, on the death of my father, John McArdie, late a member of said Branch.

Marcharet McArdle.

Witnesses—Joseph O'Resume, T. A. Bourke.

Bourke.

Windsor, March 27, 1889.

Received of J. M. Meioche, Recording Secretary of Branch No. 1, of the Catholic Mutual Benefit Association, five hundred and seventy-one dollars and forty five cents in full, for beneficiary due Hugh J and Ellen Me ardle, minors, by said association on the death of their fa her. John Mc ardle, late a member of said Branch.

John Mc ardle, Administrator.

Witnesses — Joseph O'Reaume, T. A. Bourke.

Bourke.

Windsor, March 27th, 1889.

Received of J. M. Meioche, Recording Sectetary of Branch No. 1, of the Cannolic Mutual Banefit Association, two hundred and eighty-fivedollars and seventy-one cents in full, for ben ficiary one me by said association on the death of my father, John McArdie, late a member of said Branct.

John McArdie.

Witnesses — Joseph O'Reaume, F. A. Bourke.

Witnesses—Joseph O'Reaume, T. A.
Bourke.

Received of J. M. Meloche, Recording secretary of Branch No. 1. of the Catholic Mutual Benefit Association, two hundred and eighty five dollars and seventy-one cents in full, for beneficiary due me by said association on the death of my father, John McArdle, late a member of said Branch.

ARTHUR P. MCARDLE.

Witnesses—Jos. O'Reaume, T. A. Bourke.

Received of J. M. Meloche, Recording secretary of Branch No.

In full, for beneficiary due me by said Association on the death of my father, John McArdle, late a member or said Branch.

Witnesses—Jos O'Reaume, T. A. Bourke.

Witnesses—Jos O'Reaume, T. A. Bourke.

Received of J. M. Meloche, & cording secretary of Branch No. 1. of the Catholic Mutual Benefit Association, two hundred and eighty five dollars and seventy one cents and eighty five dollars and seventy one cents

ADDRESS AND PRESENTATOIN.

The following address, accompanied by a cheque, was forwarded to Rev. Thomas Qaigley, P. P. of Raleigh, showing plainly the high estrem in which he is held by the members of St. Joseph's congregation Stratford.

members of St. Joseph's congregation, Stratford.

To Rev. Thomas Quig'ey, P. P.:

Rev. AND DEAR FATHER—We, the members of St. Joseph's church, Stratford, learned with greet joy that your conspicuous ta ents and your zeal in the service of God and our holy religion were made by an appointment to an important parish in the Docese of London. Our judgets with the regret that the pleasant relations which have existed between your self and us during the past three years are thus terminated. We desire to testify to the great interest which you have taken, during those three years which you have spent as curate of St. Joseph's church, in the spiritual and temporal welfare of its members. As a slight toxe of our appreciation of your labors, we ask you to accept this cheque, and we ernestly pray that Providence may guide and bless you in that position of His greet viacyard, to which He has called you to labor.

Signed on behalf of St. Joseph's church. E. J. Kneitl, M. F. Goodwin, Elward of Fisherty, J. A. Devilin, M. D.; Thos. J. Douglas, T. F. Quirk, D. J. O'Connor.

Stratford, April 8th 189.

My Dear Friends.—To say that I am thankful to you would be a very poor expression, indeed, of the gratified I owe you for your kindeess not only on this occasion but on every occasion since I first knew you. But since have no better was at present of manifesting my gratified. I will say from my heart I hank you. Since I first came to Stratford Orlination people and this thought made the three years of my life amongst son bright and cheerful. Basides I was always execuraged by the kind indulgence of your beautiful address, even to over rate the little work I have done since I came among you are securaged by the purest of motives and therefore, I thank you most sincerely.

It is true the primary consideration which should console a priest in his labor is the

motives and therefore, I thank you most sincerely.

It is true the primary consideration which should console a priest in his labor is the thought that he is doing the work of 9 d. But still there is a something in our nature which we connot very well divest ourselves of and which makes us desire the approbation of those amongst whom and for whom we labor. Mutual good will and approval enable us to bear together the little burding

of life. We naturally expect the sympithy of one another and without life would be almost intolerable. This good will am approval I have received from you as well as from your pastor and on this account the work I did while among you whom might otherwise have been laborious was to me pleasure and a J. r. kest assured, my dear friends, that wherever my lot shall be o-st a pleasure trecollection of the good people of St. Joseph and of their kind pestor shall never fade from my memory. Once more from my heart I thank you and pray that God in His good ness may for ever bless and protect you.

Thus, Quidley, P. P.

London, April 19 - GRAIN.-Red winter, 1.65; white, 1.65; spring 1 65; corn, 85 to 90; rye 1 00, to 145; cate 81 to 82; pean, 81 to 90. VEGE CABLES - Potatoes, bag, 20 to 80; ollons, bag 25 to 40; cabbages, dez, 23 to 40. PRO DUCE - Eggs. 90 to 10; butter, best roil. 22 to 25; dry wood, 42 to 4.50; green wood, 450 to 4.75; soft wood, 250 to 350; lard, No. 1, 12 to 13; sard, No. 2, 11 to 12; straw, load, 3.00 to 4.00; hay, ton 9 00 to 10 25. MEA. THE ST. Heef, by Q. 5.00 to 7 00; mutton, by Qr., 8 to 9; mutton by carcase, 7 to 8; lemb by carcase, 7 to 8; lemb by carcase, 9 to 16; lamb by Qr., 10 to 11; spring, Qr. 150; veal by Qr. 7.00 8; veal by carcase, 5 to 6; pvik, per cwt. 6 25 to 6755.

POUL TRY - (dressed.) Chickens, pr., 60 to 75; ducks, pr., 70 to 90; geese, lo. 6 to 9; turksys, lb, 11 to 12.

LIVE STO: K.-Mich cowa, 30 to 60; live hoge, cwt. 6 fo 10.5 50; plgs, pr., 4 06 to 60; geese lb. 6 to 9; turksys, lb, 11 to 12.

LIVE STO: K.-Mich cowa, 30 to 60; live hoge, cwt. 6 fo 10.5 50; plgs, pr., 4 06 to 6.00; fat beeves, 2.50 to 4 50.

Toronto, April 19 - Fall wheat, No 2, 1.65 to 1.66; red winter, No. 2, 105 to 1.67; No 1, Manitoba hard, 1.28 to 1.39; No 2, 1.23 to 1.25 Barley, No 1, 55 to 58; No. 2, 51 to 62; No. 8, extra, 45 to 47; No. 3, 41 to 10er, 4 80 to 4.99; stran, bit roller, 4 80 to 4.99; strong bakers, 4 90 to 5.50.

Montreal, April 19 - FLOUR-Receptis, 100 LATEST MARKET REPORTS.

to 5.50.

Montreal, April 19—FLOUR—Receipts, 100
bbls, sales, none; market quiet and unchanged. Grain and provisions unchanged.
Stocks here this morning:—Wheat, 449 at
bashels; peas, 128 967 bushels; barley, 47 510
bushels; oatmeal. 933 bbls; corn. 33 30
bushels; oatmeal. 933 bbls, forn. 404 933 bbls.

busnels; cats, 75,465 busnels; footr, 164 938 bbls.

BUFFALO LIVE STOCK.

East Buffalo, N. Y... April 19.—CATTLE—Over 60 cars were offered to-day, as our neually large run for Saturday, and the bulk hold over for Monday's trade. The market was quite dull. A few butchers to good solippers sold at 3 35 to 3 90, or from 15c to 25c below Monday's prices. Veals, 500 lower than Monday lower than

choice. HOGS—Offerings, 25 cars. Demand active, if anything a shade higher; good middle weights and light mixed sold at 5 to 5 50; roughs, 4.25 to 4 50; stags, 3 50 to 8 75. HOSPITAL REMEDIES.

HOSPITAL REMEDIES.

HOSPITAL REMEDIES.

To meet a demand for a line of reliable remedies of unquestionable merit, the Hospital Remedy Company obtained the predictions of the color sted hospitals of the old World-London, Faris, Berlin and Vienna. The chospitals are presided over by the most billiant medical minds in the world, and to obtain the prescriptions, elaborate and pikee on the market the remedies or at an about the market the remedies in use and encorace by such eminent medical surborlites, was a bold and brilliant piece of anterprise, and worthy of the success which has attended it. Shoals of quack remedies crowd the market, each abourdly calming to cure every ill from one bottle. The public will turn with relief from such biatent and snameless catchpennies, and patronize, not a remedy, but a list of remedies, each of which is a specific for a single disease, and has the recommendation of having been originated (not by the old woman or the beastly India, as the quack advertisements read, but by educated active time, who are physicians and special ists of the highest standing in Europe, and whose patrons have to pay from \$25 to \$500 to command their services. This is the greatest departyre known to modern medicine. The specifics, which are sood at one dollar each, are eight in number, and cover the following aliments: No. 1 Caterrh, Hay Fever, Rose Cold N. 2, Diseases of the Lungs, Coughs, Colds Bronchitis and Consumption No. 5, Rever and Ague, Dumb Ague, Neuragist. One Services No. 7, System Ones, and treatment on receipt of stamp. The remedies can be had of any druggist. We send a circular describing the above desses and treatment on receipt of stamp. The remedies can be had of any druggist. The processing the short describing the above desses and treatment on receipt of stamp. The remedies can be had of any druggist. The first process and the standard prices not keep them remit prices so as and we will either direct. Address il letters to Hospital Remedy Company, and illetters to Hospital Remedy.



"Sin Powage naver varies. A marve of gursty, seemsthand wholescements. More soon oniced than the ordinary brade and enmot be sold in composition with the multimes of low test short weight almost powders. Sold only is ann. BOYAT NAKIES DOWNERS ON 108 Well Street Company.

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Auction bale of very valuable Real fatate and Machinery,

UNDER INSTRUCTIONS RECEIVED from the vendors the undersigned will sell by public suction at

JOHN W. JONES' AUCTION RORMS, DUNDAS STREET, at two o'clock p.m., on

WEDNESDAY, THE 1ST DAY OF MAY NEXT. WEDNESDAY, THE 1ST DAY OF MAY NEXT.

The following very valuable real est ate, viz.:

Lots No. 28 and 30, on the south side of east Duncas street in the city of London, in the County of Middlesex more particularly described in the deers.

The above is a well known manufacturing stand established over thirty years 250.

The shove is a well known manufacturing stand established over thirty years 250.

The shove is a rontage on Jundas street, the main street of the city, of 220 feet by a depth on Adelaide street of 188 feet.

The main building from son bundas street, is 220 feet 1 my, three stories bigh, and a substantial brick building. In it are the omces, show room, store rooms, workshops, etc. In the rear are erected blacksmith shop, foundry, store rooms, sheds, etc.

All the buildings are in first-class condition.

With the real estate will be sold a large.

All the buildings are in historiass condi-tion.

With the real estate will be sold a large quantity of machinery, hearly new, and in very good order.

The above premises have been used for mauntacturing agricultural implements, wagous, etc., but can reddly be converted lato workshops for other purposes.

This affireds are exceptionable good o por-tunity to manuficturers and investors to secure a first class property at a bargain.

For further particulars apply to the under-signed.

signed.
Dated at London, April 18th, 1889
JOHN W. JONES, FARKE & PURDOM,
Auctioneer, London. Vendors solicitors
London.

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

Bronchitis Cured

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146 Centre St., New York, June 25th, 1888.

The Winter after the great fire in Chicago I contracted Bronchial iffections and since then have been obliged to spend nearly every winter south. Last November wat idvised to try Scott's Emulsion of 2od Liver Oil with Hypophosphites and to my surprise was relieved at ince, and by continuing its use three menths was entirely curred; sained flesh and strength and was ible to stand even the Bilzzard and ittend to business every day. C. T. CHURCHILL.

Sold by all Druggists, 80c. and \$1.00. Ceylor F annel Shirtings, un-

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TENDERS.

SEALED TENDERS addressed to the undersigned, and endorsed "render for Indian Supplies," will be received at this office up to noon of THUR'AY 9th May, 1889, for the delivery of Indian Supplies dring the fiscal year endian Supplies dring the fiscal year endian Supplies dring the fiscal year endian Supplies May, 1889, for the delivery of Indian Supplies May, 1899, for the delivery of Indian Supplies May, 1899, for the fiscal year endiance and the North-West Perticoles.

Forms of tender containing full particulars reasive to the supplies required, dates of delivery, etc., may be had by applying to the undersigned, or to the Indian Commissioner at Regina, or to tue Indian Office, Parties may tender for each description of goods for for any portion of each description of goods for for any portion of each description of goods for for each ender and the Euperintendent feeled of the tender that the fight to reject the whole or any part of a tender.

Each tender must be accompanied by an accepted Cheque in favor at the Superintendent General of Indian Affaire on a Canadian Bank, for at least twe for a Canadian Bank, for at least twe feet of the tender when the collection of the Supplies to enter into a contract based on such tender when lead if the party tendering technical tender when the first to complete the work contracted for. If the tender be not accepted, the cheque will be returned. Each tender must in addition to the signature of the tenderer, be given by the contract of the tender of the tender for the proper performance of the contract.

The lowest or any tender not necessarily accepted.

The lowest of any telescent to be inserted by any newspaper without the authority of the Queen's Printer, and no claim for payment by any newspaper not having had such authority will be admitted L. VANKOUGHNET,

Daputy of Superintendent General of Indian Affairs.

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Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Billousness, Dyspepsia, Headaches; Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundiee, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

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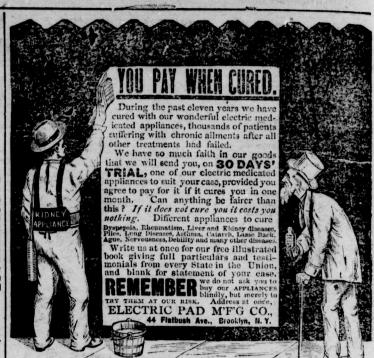
Cured him like magic,

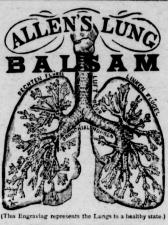
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It contains no OPIUM in any form.

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we Note.—This favorite medicine is put up in oval bottles holding three ounces each, with the name blown in the glass, and the name of the inventor, S. R. Camp-bell, in red ink across the face of the label. Bovare of imitations, refuse all substi-tutes, and you will not be disappointed.

Campbell's Cathartic Compound Cares Chronic Constipation,

Costiveness, and all Complaints arising from a disordered state of the Liver, Stomacn and Bowels, such as

Dyspepsia or Indigestion, Bilious Affections, Headache, Heartburn, Acidity of the Stomach, Rheumatism, Loss of Appetite, Gravel, Nervous Debility, Nausea, or Vomiting, &c., &c. Price 25 Conts per Bottle.

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Dear Sirs: I desire to give you testimonial of my good opinion of your Kendall's Spayin Cure. I have used it for Lameness. Stiff Joints and Spayins, and I have found it a sure cure, I cordaily recommend it to all horsemen.

A. H. Gilbert,

Manager Troy Laundry Stables.

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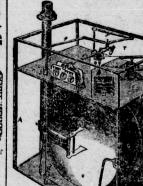
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