

ETERS. hts to 500 Lights. Send MOORE,

rks, 828 Wortley Road,

Catholic Record.

"Christianus mibi nomen est, Catholicus vero Cognomen." — "Christian is my Name, but Catholic my Surname."—St. Pacian, 4th Century.

VOLUME 11.

and do the best tailoring.

N. WILSON & CO.

Have the nicest goods for SPRING SUITS

N. WILSON & CO.

TEACHERS WANTED.

FOR SCHOOL I ECTION No. 2 OF THE Townships of Gurd and Hemsworth Duties to commence on or about the lat of May, 1889, for the term of six months, and to teach through the aummer holidays. Second or third class Certificate. Apply, stating salary, to James Corkery, Barrett P. O., Ontario.

TOR THE SENIOR MALE DEPARTMENT of the Separate School at Mattawa, a male teacher possessing a first-class Certificate. Married man preferred. Apply stating salary and giving references to GEO. SMITH, Sec. Treas., Beparate School Section, Mattawa.

BOOKS FOR THE MONTH OF MAY

Below May Devotions Wirth. Cloth... \$5c
New May Devotions Wirth. Cloth... \$100
The New Month of Mary. By Very Rev. P.
R. Kenrick. 18mo. cloto, red ecge... \$9c
A Flower Every Evening for Mary — Little
Month of Mary for Children. Translated
Irom the French. Cloth......... \$5c
The Graces of Mary; or. Listructions and
Devotions for the Month of Mary. Cloth.
gilt edge... \$60c

SHEET PRAYERS.

Devotions to Our Lady of Perpetual Succor, 4 p. leafiet, with chromo... 450 dog. 5c each Devotions in Honor of the Most Borrowill Heart of Mary. 4 p. leafiet, 50c 100, 10c dog. Our Mother's Month. 4 page leafiet. 50c per

TORONTO. | 1669 Notre Dame to

NEW BOOKS.

The History of Confession: or, the Dogma of Confession tradicates from the Atlacks of Hersties and Infidels. For the Freuch of Rev. Ambroise Guilleis, by Rick, Rev. Louis de Goesbriand, Bishop of Burlington. 18mo., cioth, net, 75 etc.

Logic. By Rev. Richard F Clarke, S. 1. 12mo. cloth.
Being the third issue of the English Manuals of Catholic Philosophy.

In a variety of bindings from 96c. to \$2.25. The same book, small edition, from 50c.

to 51.75.

Cathol c Worship: The Sacraments
Ceremonies, and Festivals of the Church
explained in Questions and Answers. From
the German of Rev O. Gisser, by Rev.
Richard Brennan, L. L. D.

Paper, 15c.; . per 100, \$ 9 00 Croth, inked, 25c.; . " 15 00

BENZIGER BROTHERS

Printers to the Holy Apostolic See. New York, Cincinnati and Chicago.

Wholesale and Retail Dealers in GROCERIES, PROVISIONS, WINES

AND LIQUORS,

-398 RICHMOND STREET-LONDON, ONT.

BERLIN, ONT.

and Typewriting.
For further particulars apply to
REV. L. FURCEER, C.B., D.D.,

FARM FOR SALE.

CONTAINING 145 acres of first-class land, in the County of Middlesex, a quarter of a mile from Catholic Chorch and Separate School. Will be sold on easy terms For particulars apply personally or by letter to THOS. COFFEY, CATHOLIC RECORD office, London.

WANTED. DOATS —A ROAT BUILDER, OR MAN TO Work on fulshing pleasure row boats (a cabinet-maker, a charinge-maker or good carpenter will do). Steady work to good man Address, M. O'GORMAN, Boat Builder, Sarnia, Oct. 548 4w

Electricity, Moliere Baths & Sulphur Saline Baths

CURE OF ALL NERVOUS DISEASES.

J. G. WILSON, LLECTROPATRIST.

BROME'S COLLEGE

A few doors south of Dundas St.

WILSON BROS.

and OVERCOATS in Western Canada

LONDON, ONTARIO, SATURDAY APRIL 27, 1889.

Catholic Record. London, Sat., April 27th, 1889.

EDITORIAL NOTES.

THE New Hampshire Constitutional Convention, recently held, has taken a position in one respect similiar to that taken by the Haverhill School Board, insemuch as it sime at abolishing foreign 112 Dundas. - Near Talbot. languages by forcible means. Such methods will only end in discomfiture and li-will. Surely the English language, left

to itself, ought to be able to hold its own. THE Congregationalist states that a distillery firm not three miles from the Massachusetta State House, Boston, bas contracted to furnish 3,000 gallons of rum daily for the next seven years, for the African trade. From Boston comes nearly all the rum which is consumed in Africa and the United States. Here is a field which would occupy all the attention of the fanatice of the Fulton stamp, if they would only endeavor to correct this evil, instead of inculcating hatred of the Catho. lic religion. Boston is evidently a centre for Rum, Rant, and Rancor.

The London Weekly Register says : "In Eagland the work of conversion has continued during the past year with steady and not very slowsteps. . . The num-ber of converts in London alone has been upwards of 2,000 during the past year. Lord Many have joined us who were all but Catholics, and who had little need of instruction, before they made up their minds to take the final step. From every Ritualistic corgregation in London there is a continual stream of converts drifting towards us.

concourse of the faithful assisting Before the commencement of the exercise Rays. M. J. Tiernan preached a most affecting discourse on the passion and death of our Biessed Redeemer.

The offices of the week concluded with

Among the latest curiosities which Protestantism has brought forth, we think we can place the ordination of a minister in Buffalo, the Rev. E. R. Hardy, by the Right Reverend Mrs. A. J. C. Leavitt. How many bishops will Protestantism Onr Mother's Month. 4 page leafist. 30c per 100, 5c doz.
The Memorare of St. Bernard. 1 page leafilet. 30c per 100, 5c doz.
Queen of the Most Holy Rosary. 2 page leafilet. 30c per 100, 5c doz.
Prayers to Our Lady of Lourdes. 1 page leafilet. 30c per 100, 5c doz.
Devotions to the Immaculate Heart of Mary 2 page leafilet. 30c per 100, 10 doz. confer upon Buffalo with concurrent jurisdiction? But Mrs. Leavitt is a bishop of altogether a new type. She is a "Doc-

D. & J. SADLIER & CO'Y.
115 Church St. | 1669 Notre Dame St The Glorious Resurrection and A. cension of Jesu. Christ. Short Meditations from Easter to the Ascension. By Rev. Richard F. Clarke, S. J. 20 Cts. Per. 100, net 913 50. of Catholic Philosophy.

The First Communicant's Manual Red line edition.) This book, prepared expressly for the use of those about to make their first Communion, contains a greater and richer collection of prayers and devotions relating to the Adorable Sacrament than any other prayer book of its size. It is embellished with numerous full-page illustrations, head-bands, tail-pieces, and an illustrated Way of the Cross. 76 pages. This fine-edition makes a most appropriate present and remembrence of the Great Day.

MONDAY'S Globe tells us that events have occurred since the vote sustaining the Government on the Jesuit Estates Rill. which prove that the majority of the people are against allowing it to become law. Did a mejority in Quebec express

Canada. Puck had at one time a reputation for wit, but it is now recognized to be merely a sour grumbler at every. thing by attacking which it may bring boodle into its tills. It has long been a foe to everything Catholic and Irish, and it seems to have lost all claims to wit simultaneously with its assuming an anti-Catholic character. The Rochester Post-Express thus puts in a nutshell its estimate of the once witty sprite :

"The alleged humorous paper which calls itself Puck grows daily more and more like Caliban. Something is making it very bitter, possibly its waning popularity; but rage will not mend that. It should try to be gay, witty, good-natured and leave trageny to other research. and leave tragecy to other newspapers.

Mesers. Keppler and Schwarzmann ssem
to thick the Irishman a ghoul, the Englishman a bruts and the American a contemptible, cowardly, mesking hypocrite—
what, then, is their ideal type of manhood. HOLY WEEK IN ST. PETER'S CATHEDRAL.

Holy Week was celebrated in St. Peter's Cathedral in this city with the usual solemn rites instituted to recall those sacred mysteries of our Lord's death in accomplishment of the work of man's redemption. Mass was celebrated in the cathedral and in St. Mary's Church cath maning and appeals down Church each morning, and special devo-tions of the Stations of the Cross, and an tions of the Stations of the Cross, and an appropriate instruction each evening, explanatory of the fruits of our Lord's passion. On Wednesday and Thursday evenings the solemn office of Tene passion. On Wednesday and Thursday evenings the solemn office of Tenebræ was chanted by the clergy, a large concourse of people assisting with great reverence and devotion. On Maunday Thursday, His Lordship the Bishop celebrated Pontifical Mass, assisted by Rev. P. Brennan, P. P. of St. Marys, as assistant priest and the Rev. Fathers Jas. Walsh and Joseph Kennedy as deacon and subdeacon, and Rev. M. J. Tiernan, rector of the cathedral, as master of ceremonies. During the Mass the holy oils to be used during the year in the administration of the sacraments were consecrated. The Rev. Father J. J. Lynch, of Toronto, represented the Archdiocese of Toronto, and Rev. E. Carre the diocese of Hamilton, it being necessary that these dioceses should be supplied from London, as the sees are still vacaut. A large number of priests of London diocese also assisted.

On Good Friday the Mass of the Pre-

assisted.

Ou Good Friday the Mass of the Presenctified was celebrated by Rev. James Walsh, assisted by Rev. Jos Kennedy as deacon, and Rev. J. A. Kealy as subdeacon. His Lordship the Bishop preached an eloquent and impressive discourse on the passion and death of our Biessed Lord.

On the evening of Good Friday the Way of the Cross was solemnly made by the clergy and alter boys, a very large concourse of the faithful assisting Be-

The offices of the week concluded with solemn Mass on Holy Saturday, at which the Paschal candle and Patchal water were blessed.

On Easter Sunday His Lordship Blshop Walsh eachel a discourse which went to the healts of the vast congregation which filled the cathedral. The Church, he said, during the Lenten time, passed through a trying and melancholy ordeal. She called upon her children and invited them to accompany her back in spirit to the memorable scenes, and assist not as irreverent epectators, but with hearts rent with bitterness and woe, at that awful tragedy, the passion and death of Jesus, the Son of God. Consequently, she watched and prayed with our Saviour in the Garden of Olives—she witnessed the scourging at the pillar and the cook of the resurrection of Carist was typical of the stone of the s of altogether a new type. She is a "Doctor of Christian Science," and we suppose by the laying on of her bands the Rev. Mr. Hardy will be enabled to cure all manner of diseases—without medical interference.

MR ROACH, late Mayor of Chicago, was formerly a Catholic, but became a renegade, and he was proved to be a member of a society called the United Order of Deputies, which is sworn to avoid doing business with Catholics, and to oppose the Deputies, which is sworn to avoid doing business with Catholics, and to oppose the election of any Catholic to any political office, from pound-keeper to president. The result was his ignominious defeat at the last, election, without any special effort on the part of Catholics to beat him. Third parties on such platform lines do not thrive in the West—and they may not thrive in Canada either—even in Ontario.

Mr. Roach changed the spelling of his name to Roche when he disgraced the Hibernian patronymic.

greater and more vast than an ocean was her corrow, because everything spoke of great stilliction on account of the sufferings and sorrows of Jesus Christ her bridgeroom, and from her maternal heart proceeded the plifful cry, "Come all you that pass by the way, attend and see if there be any sorrow like unto my sorrow." But to-day her corrow is chan, ed into the greatest joy, for the tomb: "Ye seek Jesus of Nuzareth who was crucified. He is risen. He is not here. Behold the place where they laid Him." His Lordship proceeded to demontant the place where they laid Him." His Lordship proceeded to demontant the place where they laid Him." His Lordship proceeded to demontant the place where they laid the grave was a proof of His divinity. the grave was a proof of His divinity,
Many miracles had Jesus wrought during His public mission on earth. He had
made the blind see and the lame walk.
He raised Lasarus from the tomb and
restored to the widow of Naim her son.

But creat though these miracles were restored to the widow of Naim her son. But great though these miracles were—though each one was in itself sufficient to prove the divinity of His mission—yet not upon those did He chose to rest the proof. He appealed time and again to the fact that He would one day rise again from the dead, and on this fact alone was He content to rest the assertion, that He was the long promised proof. He appealed time and again to the fact that He would one day rise again from the dead, and on this fact allone was He content to rest the assertion that He was the long promised parsons and Orangemen. Do they constitute a majority even in Outarlo? Why, even the same combination was unable to carry the city of Toronto at the last Mayoralty election. But after all, it is guebee which must' be satisfied in this instear, and from Quebee we have but a dint echo of the Outarlo outcry.

The Toronto Mail has been quoting it as a an authority upon the aggressives of Jesuitiam and Ultramoutanism in last. The chose to rest the making and again to the fact that He would one day rise again from the dead, and on this fact that He would one day rise again to the fact that He would one day rise again to the fact that He would one day rise again to the fact that He would one day rise again to the fact that He would one day rise again to the fact that He would one day rise again to the fact that He would one day rise again to the fact that He would one day rise again to the fact that He would one day rise again to the fact that He would one day rise again to the fact that He would one day rise again to the fact that He would one day rise again to the fact that He would on this fact that He was the long promised Messiah, who came to redeem mankind and to save them from the jaws of an everlasting death. "I will ay down my life," He said to His disciples, "that I my at the city of End and the saser-tion that He was the long promised Messiah, who came to redeem mankind and to save them from the jaws of an everlasting death. "I will ay down my life," He said to His disciples, "that I my at the compact for the campet for the compact for the said the local Liberal Unionists until a satis. It is estimated to the compact for t spoke of the material temple built of stone. But He spoke, as the evangelist adds, of the temple of His own body. Christ, therefore, by raising Himself from the dead proved Himself God and put upon His doctrines the stamp of divinity. His Lordship then spoke at length of the lessons which we are to learn from the resurrection of our Blessed Saviour from the dead. He said that the resurrection. the dead. He said that the resurrec-tion of Christ was a figure of the interior resurrection of the soul from the fetid sepulchre of sin, and that we shall be convinced of our spiritual resurrection from sin when it bears all the marks and characters of the resur-

Vespers were sung at the usual hour in the evening, and the sermon preached by Rev. James Walsh. It was an able, instructive and touching discourse. A Scotch. large number of communicants during the week, and on Easter Sunday showed the amount of heavy work which the clergy performed in preparing the mem-bers of the congregation for their Easter

The choir, under the leadership of Dr. The choir, under the leadership of Dr. Verrinder, organist, deserve credit for the admirable manner in which the musical part of the services was performed. It was augmented by the presence of Mrr. Daniels, of Petroles; Mr. Reginald Christian, Mr. J. T. Dalton, Mr. P. J. Watt, Mr. J. B. Bowler and C. W. Davis. The latter gentleman sung an Ave Verum of Millard in beautiful voice with a pure, devotional scirit.

admirable manner in which the musical part of the services was performed. It was augmented by the presence of Mr. Daniels, of Petrolas; Mr. Reginald Christian, Mr. J. B. Bowler and C. W. Davis, Mr. J. B. Bowler and C. W. Davis, The latter gentleman sung an Ave Verum of Millard in beautiful voice with a pure, devotional spirit.

In the evening the vespers of Generalli were sung and the soul-stirring "Halle lajah" chorus was played by Dr. Verrin der at both services.

At St. Mary's Caurch. Hill street, in charge of Rev. Joseph Kennedy, a more than usually large number of the faithful approached the holy table. On Easter Sunday Rev. Father Kennedy celebrated Mass at 8 o'clock, and again at 10.30 celebrated High Mass. The rev. father presched a practical and effective sermon. He congratulated his people on the manner in which they observed the requirements of holy Church at this joyous season. He referred to the resurrection of Christ as being typical of the resurrection of the sinner from sin. The Gospel of the day furnishes us with a few events that took place at the resurrection of our Lcrd. It tells us that a few holy women, on their way to the tomb, purchased spices with which to anoint the body of our Lord. On their way they inquired amongs: themselves, "Who shall roll back the stone with which the door is sealed?" However, on their arrival at the sepulchre they beheld the stone re-moved and are professed to galants the Place in the autumn.

Mr. Harrison, student of Baliol College, Oxford, has been arrested at Gweedore, Itake to gaule from supplied by the polled. The reregant in charge of the police. The restent businessed Harrison ordered his men to "beat the devil out of them," and Fathers Glidea, Boyle, Conybeare, O'Brlen and O'Shea and a reporter of the London Dally News were roughly handled. Women were tramped upon by the crowd and in some instances were clubbed by the police. The excitement was intense. The provide mante, While he was heartill, or experience of the faith, for experience of the faith, fa roll back the stone with which the door is sealed?" However, on their arrival at the sepulchre they beheld the stone removed, and a young man (an angel) seated upon it, who said: "Why seek you the Living among the dead? He is risen. He is not here. Go tell the disciples. Behold the place where they laid Him."

We have said the resurrection of Carist was typical of the resurrection of the sin.

choir in admirable style. Mrs. Durkin, the organist, deserves every credit for the

great success attending the musical part of the service.

The offertory collection at the Cathedral and St. Mary's church amounted to

the sum of \$1,400.

this certainty arising out of the results of the bye elections has made the Home Rulers very uncompromising in their demand for justice to Ireland.

An effort is being made to induce Mr.

Parnell to visit America in July to be present at the Land League Convention which will be held in Philadephia.

United Ireland says: By the by, we beg leave respectfully to remind Mr. Punch of a promise he made. When the runch of a promise he made. When the forged letters first appeared Mr. Punch declared that if they proved forgeries the Times, instead of "Jupiter the Thunderer," would be known theneeforward in Panch's columns as "Vulcan the Forger," The time has come for the fulfilment of that promise.

rection of Christ. He hoped that all had fulfilled the obligations of this holy season, and referred in sad terms to those who still remained insensible to the repeated calls of the Caurch to repentance and grace, and wan had no shate whatever in the resurrection of the Redeemer of mankind. He terminated his powerful and affecting discourse by exnorting all those who had made their peace with God by a worthy paschal communion to persevere in the holy resolutions which they had made, and to return no more to the grave of sir.

Affine profiles the make. When deleters first appeared Mr. Punch forged letters first appeared Mr. Punch forged le

Rev. Father Covenary has sued the Standard for saying he approved of the murder of Police Inspector Martin at Gweedore, Ireland.

Mr. Parnell has engaged Sir Charles Mr. Parnell has engaged Sir Charles Russell, Mr. Asquith and Arthur Russell to conduct the new libel suit brought by him against the Times. The trial will take place in the autumn. Mr. Harrison, student of Baliol College,

A VICTORY FOR TENANT RIGHT. The appeal of Mr. Wm. O'Brien against the decision of Resident Magistrate Cecil Roche, was the occasion for a decisive victory for the tenante on the Kenmare

The Edinburgh town council has decided by a vote of eight to five to confer the freedom of the city on Mr. Parnell.

Father Mofadden, who was arrested on the charge of participation in the murder of Inspector Martin, has been admitted to ball with the consent of counsel for the Crown.

Of the five seats which have been contected since the exposure of the London Times' forgertes, three were gained by Unionists. Only one of the five was agained by Unionists. Only one of the five was agained to be contected since the exposure of the London Times' forgertes, three were gained by Unionists. Only one of the five was agained by Cladstonian candidates and two by Unionists. Only one of the five was again of five seats to the Liberals on a division.

Mr. Albert Bright, who succeeds his father, the late Hon. John Bright, is in favor of giving Ireland a large share of the Conservative Association of Birmingham at a meeting held on 18th inst. The Conservative Association of Birmingham at a meeting held on 18th inst. Since Mr. O'Brien's imprisonment no rents had been removed from the estate, and the compact for the candidature of th

and Mr. Freshield.

It is quite a new departure that the judges should propose arbitration as a means of settling the differences between Irish landlords and tenants, but Mr. O'Brien had already proposed this mode of settlement on the Kenmare estates, and Mr. Healy, his counsel, declared that the same offer which had been previously made or the part of the tenants is still open. Judge Curran's recommendation to leave the matter to arbitration is not merely an evidence that he has some sympathy with the tenantry but it shows that coercive measures are recognized to have resulted in failure, and that even the landlord class are beginning to appreciate that they must come to terms with the people, or be left to suffer the losses which their arbi-trary conduct entails even upon them-

At a meeting of Catholic citizens to take part in the Washington Centennial cele-bration it was determined to make every effort to make the movement a grand suc cess. A committee was appointed to make all arrangements. Judge Daly pre-sided and said: "that there were many reasons why Catholics should honor the memory of Washington. He never failed memory of washington. He never failed to observe St. Patrick's day in the time of the revolution, and on the day the British evacuated Boston 'St. Patrick' was the watchward given to the army. He was the first to recognize the services of the Catholics in the revolution."

tice of abstention at election times." The pastoral warns Catholics of the danger they run, and of the repossibility they incur in giving their votes to the Freemasons or the first to recognize the services of the Catholics in the revolution."

NO. 549

THE FUNDS SWELLING:

THE CAUSE OF HOME RULE GROWS APACE IN OTTAWA. Free Press, April 20th, 1889.

AFACE IN OTTAWA.

Free Press, April 20th, 1889.

The regular annual meeting of the Gladstone branch, No. 942 of the Irish National lesgue, was held in St. Patrick's hall last night. The president, Dr. Parnell, eccupied the chair. There was a large attendance of members. There were present Messrs. F. B. Hayes, C. Higgins, J. L. Dowlin, P. Gallagher, P. A. Egleson, M. Battle, J. D. Grace, William Keboe, J. P. Dunne, R. A. Starrs, M. C. McCormack, P. Braukin and many others.

A short address was given by Dr. Parnell, after which the secretary, Mr. J. D. Grace, presented his report. Mr. Martin Battle, the treasurer, then read his report. It showed that during the year collections to the Parnell Defence Fund had amounted to \$1,244 81, made up as follows: Ottawa city, \$565 71; North Bay, per P. McCool. \$70; Almonte, per John O'Reilly, \$24; Mattawa, per B. E. Rodden, \$44; Portage du Fort, per P. B. Coyne, \$14; Aylmer, per Charles Devlin, \$77; Prescott, per D. J. McCartby, \$60.90; Arnprior, per H. A. Devine, \$85; students of Ottawa college, \$101.35; Maniwaki, per Chas. Logue, \$750; Onelsea, per Father McGuire, \$30.75; Graceville, per A. Grace, \$15. During the year \$1,975 had been collected towards the anti-coercion fund making a

75; Graceville, per A. Grace, \$15.

Daring the year \$1,975 had been collected towards the anti-coercion fund, making a total collection with the city of Ottawa and district of \$3,145.

The report was unanimously adopted. It was announced that during the year the membership of the city had increased to 261, while in the country 321 members had subscribed to the fund. had subscribed to the fund

The president, vice-president and re-The president, vice-president and recording secretary were then re-elected, the other appointments being as follows:—Financial secretary. Mr. J. Bennett, treasurer, Mr. Martin Battle (re-elected.) Executive committee—Messrs. C Higgins and J. Lyons; and J. P. Dunne.

The delegates from the society to the convention to be held in Philadelphia.

convention to be held in Philadelphia convenion to be held in Philadelphia next July were not selected last night, it being decided to postpone that part of the business till some future meeting. The meeting then adjourned.

A CATHOLIC BIGOT PUNISHED.

The cable informs us that M. Wort, The cable informs us that M. Wort, editor of a Catholic journal at Luxembourg, was recently fined four hundred marks for publishing a statement that, according to the teachings of the Talmud, Jews might rightfully deceive, rob and in any way plunder those who are not Jews. The editor sought to justify himself by quotations from numerous writers, but the court held that such evidence was inadmissible, the article being malicious, and tending to injure religion, whether the quotations from the Talmud were genuine or not.

This decision, while based upon the This decision, white based upon the truest Carlstian principles, is something of a novelty, at least to English readers. It is not often that Catholics can be justly accused of misrepresenting the views of non Catholics, and when one does so, it is wall to see the offender brought to prompt non Catholic, and when one does so, it is well to see the offender brought to prompt punishment. The Caurch does not permit, nor need, the use of such weapons in its warfare against error.

It is far otherwise with our enemies. The Protestant writer who gives a fair presentation of the Church's position on any subject of controversy is so rare that

presentation of the Church's position on any subject of controversy is so rare that he is quoted with admiring wonder by Catholics and usually with condemnation by his co-religionists. People who, we trust, would be incapable of wilfully slandering their fellow-men as individuals, do not hesitate a moment to speak and print the most infamous felsehoods about them as members of a hated Church.

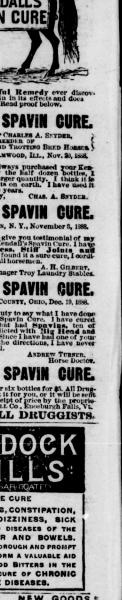
It is true that ignorance is more respon

It is true that ignorance is more respon-sible than malice for much of the slander that is circulated about Catholics and their belief; but ignorance no more excuses the crime when its victims are libelled as a Church body than it would if they were slandered in their private characters. The Church body than it would it they were slandered in their private characters. The Luxembourg editor has been taught a leason the very first rudiments of which have not yet been learned, if we may judge people from their utterances, by millions of honest Protestants in England,

millions of honest Protestants in England, Americs, and elsewhere.

As for the dishonest ones, the professional no Popery Propagandists, their methods usually ensure them immunity from the notice of respectable people. An exception may be noted in the case of the Toronto paper, which is being prosecuted for slander on the Jesuits somewhat akin to that uttered by M Wort on the Jews. It will be instructive to see how British law deals with the Canadian libeller. We do not expect as righteons a verdict as has been given in the Luxembourg case. If an English Protestant may not say any-If an Euglish Protestant may not say any-thing he likes about the "Jesuits," he will think it is time to shut up shop and burn the Magna Charta—Boston Pilot.

Mgr. Freppel, Bishop of Angers, in his Lenten pastoral treats of the "duties of Carlstians in exercising the right to vote." He says: "The bish op assists the faithful of his diocese in making choice of the men who offer the requisite guarantees to both Church and Star. Church and State. It is a common error to suppose that the exercise of the right of vote is an act morally indifferent, and vote is an act morally indifferent, and which in no way engages the conscience of the Christian, being of a purely civil and political character. Mgr. Freppel shows that the civil and political order of things is governed by the moral order. One of the causes of the present unhappy condition of affairs in France is the practice of abstention at election times." The



CHAPTER XX -CONTINUED.

Tighe jumped to his feet, his features undergoing a series of most comical contortions, which were intended to express his intense satisfaction and delight. It was with difficulty he refrained from giving utterance to a loud. express his intense satisfaction and delight. It was with difficulty he refrained from giving utterance to a loud, wild cheer, the manner in which he usually manifested his joy. "Be the powers, but the saints thimsels' are helpin' me; was I iver in such luck afore! Corny, don't you see how I'll manage now i You'll write a note to Mr. Maloney, Ned Maloney, the ould miser, imitatin' this handwriten' as if it kem from Carther, an' you'll mintion me in it; you'll not say a word o' Rick o' the Hills, but you'll jist bid ould Maloney to give up the horse to me care, an' I'll bring him up here, and stable him till the race comes off; an' tare an' ages, but that will be the race to knock the soight out o' Morty Carther's eyes whin he hears o' it! are you comprehindin', Corny?"

Corny nodded.

"Well, do you set to work at once at the writin', an' I'll run down to the quarthermasther an' tell him to inter his horse an' nis rider as quick as he places. But what'll be the name o' the horse!"

"Timothy," suggested Corny.
"Timothy!" contemptuously echoed
Tighe," "that's too small entoirely. No; we'll give him one o' the classical names out o' the history o' Ireland—a name

out o' the history o' Ireland—a name that manes somethin'."

"Brian Boru," ventured Corny.

"That will do," answered Tighe; then he continued: "An' the rider'il be meeel', Timothy O'Carmody; for there's mothin' like havin' an O or a Mac a'ore the first letther o' yer name; it gives one a big feelin', a sinse o' importhance."

Corny nodded, and Tighe, having satisfied himself that the boy was peacefully sleeping, departed on his errand, followed by Shaun. Scarcely an hour elasped when the bark of the dog in the passage leading to Mr. O'Toole's chamber

passage leading to Mr. O'Toole's chamber anounced Tighe's return. He was in the same state of joyful excitement in which he had departed, having seen Mr. Garfield, and having delighted that gen tieman with the tidings he had brought, and he had received in return from the grateful quartermaster an assurance that the latter would make every effort to afford Carroll O'Donoghue an interview

with his friends.

"An' now, have you the note ready for ould Maloney?" asked Tighe.

"I have," answered Corny, proceeding ing to read from a half sheet of letter-

MALONEY :- I have decided to "MR MALONEY:—I have decided to
go to Dublin, and the sooner, the better
it will be for my own interests; consequently I won't be able to go down for
the horse as I promised, but I send you,
in my place, Tighe a Vohr, and you know
as well as I do the divil a better judge of
horse flesh in the county. He will
bring (Charmer) up here and see that he

Be me sowl, Corny, but the lolke o'you for a letther writer isn't in the country!" and Tighe gazed with delighted admiration at the litte man. "Me mother missed it entoirely," he continued, "whin she did'nt become Mrs.

which bound his head,
"He's as purty as a pitcher," said Tighe

softly to Corny, who had also noiselessly approached, "and you'll moind him well, Corny av coorse, if he should get worse, you'll have to call in one o' thim mur-therin' docthors; an' I suppose, too, the mainit he can sthir at all be'll be for makin' his way to Father O'Connor. Thry an' kape him anyway till I get back."

Corny promised; indeed the little man, to use one of his own expressions, was so wedded to Tighe's interests now

labor in his service.

"Supposing Maloney should refuse you the horse," said Corny, as Tighe stood on the threshold ready to depart.

"Supposin' he did," repeated Tighe,
do you think his refusal'd bother me? not the laste bit. I win through bolts in' bars afore whin I was in a loike scrape, an' now that I know ould Maloney has a horse in trim for the race, an' that ould Carther is safe in Dublin. the divil himsel' wouldn't stop me gettin' possession o' the baste for the day o' the ride."

Will you stable him at Blenner's?

asked Corny again.
"Faix, I will not," was the reply. "I t stable him where the eyes o' iver sportin' man in the town'd be on him sportin' man in the town'd be on him, au' mebbe to have somethin' thranspire to show thim the decavin' game I'm playin'? No, Corny; I have more gump-tion than that. I'll stable him outside the town intoirely, where no one'll be the wiser, an' where I can go ivery day an' get acquainted wid him, an' foind out his wake pints, an' larn if he has any thricks. An' there's another thing, his wake pints, an' larn if he has any thricks. An' there's another thing, Oorny, I'll have to attind to, an' that's Joe Canty. He'll be expectin' the horse, I suppose, an' tatther an' ages! mebbe he'd be goin' down to ould Maloney's to have a look at the baste, if he hasn't gone already. Well, I'll vinture on a settlemint wid him this way: I'll make it me business to see him afther I've seen ould Moloney, an' I'll tell him that seen ould Moloney, an' I'll tell him that the horse'll be to the fore on the mornin' o' the race; that ould Maloney is a quare scort o' ould man,—an' the divil a lie in that—an' so perticler about his horse that he won't laye it out o' its own stable the horse'll be to the fore on the mornin' o' the race; that ould Maloney is a quare scort o' ould man,—an' the divil a lie in that—an' so perticler about his horse that he won't lave it out o' its own stable any sooner; an' that he's so orass, an' so cantankersome, he won't have anybody dislike of which others were so lavish. On one occasion when a mere lad, with his wonted obliging disposition, he has worned obliging disposition, he had been rendered some trifling service to the old man, and it was noticed ever after that the latter's manner to Tighe a cantankersome, he won't have anybody

comin' down here to look at the baste, swearin' if they do that he won't let it run. I'll tell all this to Mr. Canty, at tie same toime makin' it appear that I'm thrusted intoirely be Carther an' Maloney, an' if all that doesn't do, I'll depind on me natural wits for another invintion." He pauced as if in some indesision, resuming in a moment: "The invintion," He pauted as if in some indecision, resuming in a moment: "The
thing that bothers me most jist now is
how I'll get the dress for the race—the
cap, an' the jacket, an' the toggery that
makes a man look as if the wind was
taken out o' him; but I'll think o' that
on me way. Good by, an' take care o'
the boy."

He hastily departed with Shaun at his
heels.

CHAPTER XXI.

CHAPTER XXI.

THE MISER OF DHROMMACOHOL.

Mr. Maloney, or "ould Ned Maloney," as he was called by man, woman, and child, from his antiquated dress, which for a quarter of a century had never changed a seam nor a cut of its fashion, was the only real miser of which the little village of Dhrommacohol could boast. Money was his idel, and money he worshipped to the exclusion of every other affection, natural or acquired. Neither mass nor meeting ever saw him; the poor feared him, and the neighbors whose dealings forced them into contact with him regarded him as a sharp, shrewd, hard man. Report spoke of him as being somewhat better educated than most of his class, yet he was never known to invest a half-penny in even a newspaper. The latter he borrowed when ne could, and when he was unable to do that he resigned him self to the privation. He had never married, and his few kinspeople had been long since laid at rest in Kilboroglin churchyard. He lived alone, spending his time, the people said, in counting the gold and the peund notes which he had made in former days by running illicit stills and smuggling foreign goods.

Some good people were wont to cross themselves when they met him, as if he Some good people were wont to cross themselves when they met him, as if he were the Evil One himself, and the poor said he would never die on his bed. Old Ned smiled grimly when he saw and heard these evidences of the regard in which he was held, but all produced no change in him. The only person for whom he seemed to care was Father Meagher; he shrunk from meeting the Meagher; he shrunk from meeting the priest, and when the latter would force his presence, as he often did, upon the miser for the purpose of rebuke or exhortation, the old man would fall on his knees, cross himself, and swear that he'd repent before he died. The horse had come into his possession by means entirely in accordance with Ned's hard practices. The owner of the animal, a neighbor of Maloney's, and in desperate straits for money, ventured to appeal to the miser for a loan; it was refused, but Ned, with his habitual cunning where the matter involved a question of gain to the matter involved a question of gain to himself, and in view of the races which in my place, Tighe a Vohr, and you know as well as I do the divil a better judge of horse flesh in the county. He will chere to buy the horse. There was no alternative for the unfortunate owner, and a bargain was at length made which left old Ned Maloney in possession of all right. Have no fear, for we have heavy backers, and let Tighe have the horse at once. Yours,

"Morry Carter."

Be me sowl, Corny, but the loike o' you and he actually hired a groom that the horse than he had a house for himself, and he actually hired a groom that the animal might be kept in fine condition. To Mortimer Carter, whose frequent visits to Tralee, and whose intimate acquaintance with the sporting characteristics. mother missed it entoirely," he continued, "whin she did'nt become Mrs. O'Toole,"
Coray was violently wiping his face to cover his blushing delight.
Tighe continued: "But it'll be in me power, an' that afore long, to place afore ner eyes all that she lost whin she took Timothy Carmody!" and Tighe's voice suddenly assumed an indignant energy.
Mr. O'Toole was in a glow of pleasure from the bald crown of his head to the soles of his ungainly feet.
Tighe moved to the bed to look again at the boy. He was still sleeping, a slight hectic flush on his cheeks, and the rest of his face as white as the bandage which bound his head.
"He's as purty as a pitcher," said Tighe self, as well as opened a betting book; and it was with extravagant signs of satisfaction that he frequently in im-agination footed the amounts which coffers in the event of "Charmer's" success.
Such was the man to whom Tighe

Vohr, accompanied by Shaun, wa quickly wending his way. The abode of the miser was as antiquated and ill-look-ing as himself. A general shop in which he drove hard bargains with those who were forced from some necessity to deal with him formed the entrance to the abode; and back of this in a dingy group he cooked at a and alent thouse the abode; and back of this in a dingy room he cooked, ate, and alept, though in addition to his shop he owned a good-sized and well stocked farm. On Tighe's entrance he came hurrigdly forth from

the dingy apartment. "How do you do, Mr. Maloney? Glory be to God, but you sthand it well to be lookin' so young at yer toime o' life!' and Tighe seized the miser's not over willing hand, and gave it a hearty shake.

Mr. Maloney was a tall, powerful man,
with a stoop in his shoulders, and irongray hair framing a hard, massive face.
He had black, glittering eyes, set deep
under eyebrows that met so heavily and under eyebrows that met so heavily and arched so little as to appear like a con-tinuous line across his forehead; his thin lips were partly stretched over project-ing tusk like yellow teeth, and his promiing tusk like yellow teeth, and his promiment cheek bones, and triangular shaped
brow made up a face at once remarkable,
sinister and repulsive. His age might be
sixty, or more, but the giant frame gave
evidence of vigor enough to mark a much
less advanced period of life,
Fortunately for Tighe, there had never

been any unpleasant intercourse between himself and the miser; though he knew the old man as well, and disliked him as thoroughly, as any one in the village, still out of an indolent good nature, or perhaps because opportunity had been wanting, he had never betrayed in the miser's presence any of the tokens of dislike of which others were so lavish.

usually characterized it. Now he answered with a slowness which betrayed his excessive caution, and which evinced his indifference to Tighe's compliment to his looks :

"Thank you, Mr. Carmody, I'm pretty

Tighe drew forth his note. "I've been in Tralee, this while back," he said, holding the note between his fingers, "watchin' the coorse o' the bets on the race that's comin' off nixt wake, an' if yer horse don't win, Mr. Maloney, there' be a power o' losers."

The miser's glittering eyes began to grow in brightness. "You don't mean to say, Mr, Carmody, that there's such a number of backers?"—even his voice had quickened.

Tighe saw his advantage and pursued it, "I do that, Mr. Maloney; an' betune you an' me, an' all that I heerd from Mr. Carther about yer horse, the divil a show the others'll have alongside o' him at "How many are entered for the race.

"How many are entered for the race, Mr. Carmody?"

That was an item of information with which Tighe had singularly overlooked providing himself, but without a moment's hesitation he answered: "Now, since Rody Crane's filly is withdrawn, it laves foive; yis, I think it's foive that'll run, includin' yer own. But I was forgittin': Mr. Carther sint me down wid this to you," Proffering the note.

The miser took it to a dim, greasy lamp, and read it apparently more than

amp, and read it apparently more

"I suppose Carter knows best," he said, returning to Tighe; "he says you will stable him properly, but I wouldn't trust him without his groom. I shall send the groom with him."

"Very well, Mr. Maloney," answered

"Yery well, Mr. Maloney," answered
Tighe, apparently quite satisfied, though
the groom was an accession of which he
did not dream, and for the disposal of
whom he was sadly puzzled.
"I shall have him ready for you tomorrow morning," the miser resumed;
"will that be time enough?"
"Oh you suppressed Tighe carelessly

"Oh, yes; abswered Tighe carelessly continuing after an instant's pause: "Do you know the man that's to ride yer horse, Mr. Maloney—Joe Canty he's called ?"

"No : I have never seen bim, though "No; I have never seem that week to see the horse; but I suppose it will be more convenient for him to have the more convenient for him to have the norse in Tralee. I understand that he is a very fine horseman."
"The divil a betther, but—" Tighe's

fertile brain was hard at work—how would be prevent Joe Canty's visit to Mr. Maloney?

"But what, Mr. Carmody!" The glis-tening eyes were fastened unpleasantly

on Tighe's face.
"Mr. Maloney,"—Tighe took a step "Mr. Maloney,"—Tighe took a step forward, and assuming an expression indicative of severe mental distress, he said in a lower tone than he had previously used: "I heerd somethin' to day that med me feel purty bad iver since; an' all the way down here I've been houldin' an argymint wid mesel' whether lought to tell you or not; it was in a lought to tell you or not; it was in a sayored it was revaled to me be a sarvint o' one o' the spoortin' min; it consarns you, Mr. Maloney, but I'm loth to tell, for mebbe it's none o' me business afther all; an' I'm aqually loth to kape it, for this I'll be lookin' at an honest man all; an' I'm aqually loth to kape it, for thin I'll be lookin' at an honest man loike yersel' losin' hapes o' money." "Losing heaps of money!" the miser wildly repeated, and his giant frame trembled like an aspen; he clutched Tighe's hands with his bony fingers. "Tell me, Mr. Carmody; what did you hear?"

"Och, what'll I do at all, at all ?" cried Tighe in well feigned distress; "och, why did I spake an' it a saycret; sure I'll only be gittin' mesel' in throuble!"
"Tell me, Mr. Carmody," repeated the miser, tightening his trembling grasp of Tighe's hands.

Tighe's hands,

"Will you kape the saycret too, Mr.
Maloney, if I tell you—will you swear
afore Heaven that you'll niver revale it,
no matther what comes or goes?"

"I will, Mr. Carmody; I'll do anything
for you, only tell me."

what I say."

The large form knelt abjectly before Tighe, while Shaun, close by his master's side, stood sharply watching; at the first grasp of Tighe's hand by the miser the dog had sprung from a comfortable couch which he found on an old rug to Tighe's side, and he only waited further demonstration of force toward his master on the part of the old man, to spring at the latter's throat.

'I swear—," said Tighe solemnly.

"I swear,—" repeated the kneeling man, in a voice that shook as much as did his powerful frame.

did his powerful frame.

"Afore Almighty God, an' all the angels an' saints this noight,—"

Again the trembling repetition from

"That I, Ned Maloney, will never re vale to man nor mortal a syllable over the toman nor mortal a syllable over the time of time of time of the time of the time of the time of time of the time of time o

It was all faithfully repeated, and Mr. Maloney was allowed to rise.
"Well, the saycret is this," said Tighe "Well, the saycret is this," said Tighe:
"Joe Canty is to be arristed for debt;
he's been thryin' to stave off his creditors till the race would be over, but
there's one crusty old chap that has a
grudge agin' Joe, an' he's detarmined to
take it out o' the poor fellow in more
ways than one. He's goin' to wait till
the very mornin' o' the race, an' it's
betune a couple o' peelers poor Joe will
foind himsel', instead o' on the back o'
yer horse."

ver horse."

yer horse."

The miser's glittering eyes were distended till they seemed twice their size, and his wide mouth, partially open, disgustingly revealed his yellow teeth.

Tighe continued: "If you want to take the chances o' Joe Canty's arrist, Mr. Maloney, an' let things go on as they are, why, well an' good—I'll have nothin' more to say; but if you'll take another rider for yer horse. I'm yer man?"

more to say; but it you'll take rider for yer horse, I'm yer man?"

The miser started back as if the suddenness and unfitness of the pro-

engaged in, even wid the best spoortin' min to the fore. Don't I know ivery inch o' the counthry they're goin' to ride nixt Tuesday, an' can't I judge a horse from his sneffle to his fellock? How and iver, Mr. Maloney, I'll have no more to say in the matther; you're bound to kape the sayeret, an' as for the rest, you can plaze yersel'. I'll be here in the mornin' for the horse."

TO BE CONTINUED.

THE JESUITS.

SIX LETTERS IN THEIR DEFENCE.

LETTER VI. Having in the preceding letters adduced such evidence in refutation of the leading charges against the Jesuits as to the unbiased must appear conclusive, the present may, I think, be properly devoted to a few remarks of the question of their suppression in 1773, by Pope Clement XIV, and on their ultimate restration by Pope Piny VII.

ate restoration by Pope Pius VII.

Nothing is more common than for the enemies of the Jesuits to refer to their enemies of the Jesuits to refer to their formal suppression by the Pope as "confirmation strong" of the various charges against them. This is, however, a serious mustake. In the Brief of Pope Clement, by authority of which the Jesuits ceased, without murmur, to exercise the functions of their order, we find no proof of the Holy Father having recognized as just, the complaints so loudly urged by their persecutors; on the contrary, it is clear from that very document that he did not believe that the Society had ever departed from its the Society had ever departed from its original constitution, or, that it had, by original constitution, or, that it had, by any means, justly incurred the anger of the Princes who cried out for its extinction. It was not the guilt of the Jesuits which caused their overthrow, but the force of circumstances. Their power as scholars, their holy and immoveable filelity as churchmen, their "grandeur of thought and will" as M. Guizst admits, rendered them hateful to certain powerful ones of the earth, who "could not perceive the things which are "could not perceive the things which are of the spirit of God:" and, as a writer of that time expresses it, 'Clement XIV.; after four years' resistance, felt obliged to yield to the storm which his predecessor

had braved, but could not dissipate.
In the work of Mr. Dallas, in defence of the Jesuits, we find the following ex-tract from a letter written by Clement XIV, when Cardinal to the Marquis de Caracciole, expressive of his private feelings towards the Jesuits, and which should certainly destroy the presump-tion that he concurred in the verdict of

tyrant Princes against them.
"Superficial minds imagine that we are not favourable to a certain religious society because we do not defend it against kingly authority. But, besides that, in resting these powers, we could do no more than multiply the attacks against it; we do not desire to embroil ourselves with Catholic Princes. It is beyond a doubt shameful that a religious ociety so devoted to education in its colleges, seminaries, and missions, and which has written so much on the truths which has written so much on the truths of religion, should be abandoned in a time when incredulity, unchained, rages against all religion; but the question which must be decided before God is, whether it is worth more to contend with these sovereigns, than to sacrifice a society."

There is not perhaps in the whole history of Christian submission.

tory of Christian submission to human persecution anything more truly edifying than the humility, meckness, the entire spirit of forbearance, with which the Jesuits submitted to their hard, because undeserved, fate; feeling my incom petency to present even an outline of their surpassing excellence in this par-ticular I will here submit, in preference to any feeble attempt of my own, a sketch from an article in the "Religious Cabinet" of September, 1842, which I am sure will be read with interest:

fate without a murmur. Those who had been represented by their enemies as men puffed up with pride and ambition, and full of intrigue and mischief, now suffered themselves to be immolated without a complaint or a struggle. without a companit or astruggie. With their learning, their numbers and their union, they might have made a formid-able resistance; and on the other hand they knew that tame submission would their enemies reason to exult, besides apparently confirming the slanders which had been circulated against them. Yet they cast all these considerations to the winds. They remembered that their High Model had "been led like a lamb to the alaughter without openin His mouth." The authority which the his mouth." The authority which they had ever recognized had spoken, and consisted with their principles, they bowed to its decision, leaving their fate, as well as the vindication of their character, in the hands of God. Perhaps the record of this act of submission, with its circumstances, is the brightest page in their history!"

heir history Thus fell the Jesuits-not as offenders, but as martyrs—not as the convicted, but as the innocent! and with all the corresponding traits of holy obedience. They were not, however, doomed to die.

The world soon felt the want of such skilful labourers in the religious and literary sterility which everywhere began to be marked as the statal effect of their overthrow; and, in the year 1814, it was the will of Pope Pius VII., founded on urgent appeals from all parts of the Caristian world, to re-establish them as an order of the Church.

The following extract from the Bull by which their re-establishment was de clared, will serve to show the anxiety with which the Christian world desired that event, as well as the just appreciation of its necessity felt by the sovereign Pontiff himself.
"The demands lively and pressing on

the part of our venerable brethren, Archbishops and Bishops, and of persons the most distinguished of all ranks, made upon us almost every day convince us of the unanimous wish of almost the entire Christian world for the re-establishment of the Society of Jasus and ishment of the Society of Jesus; and

I regret I cannot furnish details of the extent to which the Jesuits have resumed their missionary labours. It is well known that they have a most flourishing establishment in Lancashire, in England, in which are educated not only the youth of the Catholic nobility and gentry of Great Britain, but also an extensive number from various other parts of the Catholic world. I have seen several notices of this establishment from Protestant as well as Catholic pens, all eral notices of this establishment from Protestant, as well as Catholic pens, all agreeing as to its superior excellence; and, I also recollect to have seen it stated that the Jesuits attached to it, had, up to that time, effected the conversion to the Catholic faith of at least 1600! Would not this be a fitting scene

separates the waters of the Missouri from the Columbia rivers; in the plains of the Walamette, Cowlitz and Bitter Root—and, whilst I am writing to you, the Rev. Mr. Demeis is occupied in planting the same sacred symbol amongst the different tribes of New Caledonia. The words of Him who said that this holy sign would draw all men to Himself, begin to be verified with regard poor destitute sheep of this con t. Were he who destroyed that solitary humble Cross now to return, he solitary numble Cross now to return, as would find the image of Jesus Christ crucified, borne on the breast of more than 4000 Indians; and the smellest child would say to him: "Mr. Parker, we do not adore the cross; do not break it, because it reminds us of Jesus Christ who died on the cross to save us-we adore God alone."—pp. 212-13.

I am not aware of the extent of the

I am not aware of the extent of the arrangements of the Jesuits in Oanada; that they have commenced their labours here is certain, but upon what system, or what effect, they are proceeding, I have not been informed. It must, however, be the earnest desire of every one appreciating the blessings of sound education, that they should be permanently and prosperously established: Canada presents a want of educational advantages among the humbler classes of her population in no common degree, and he who is conversant with genuine history and does not see with Bacon, that, "TO DISCOVER THE BEST MODE OF EDUCATION, DISCOVER THE BEST MODE OF EDUCATION, THE SUREST WAY IS TO CONSULT THE SCHOOLS OF THE JESUITS," must be will OBSERVER.

ully blind. Montreal, May, 1843]

JUSUITS DISALLOWANCE VOTE.

was there in the situation to scare the most timid as to Protestant liberty and the liberty of the press being overthrown, or what was there in the grant itself for educational purposes to provoke so much uncharitable hostility as we have witpessed? It is said the Jesuits were expelled out of most European countries within a century ago because of certain tenent; of theirs, but what was the state of morality in most churches then, and did not the Jesuits show, by the hardship they endured in the early bistory of Canada, an amount of self sacrifice and devotion to humanity which puts to shame empty profession about liberty and the good of society? Such plain thoughts position had overcome him. Tighe followed him, assuming an energetic, independent air.

"I'll win the money for yer backers, Mr. Maloney; do you think I'm not able? I thrust yer moind back, an' see if you can remimber me iver losin' a race that I was listed the abundance of the fruits professing any particular interests in the production of those branches which it occupied, and its fertility in the production of those branches which it occupied, and its fertility in the production of those branches which it occupied, and its fertility in the production of those branches which it occupied, and its fertility in the production of those branches are in the work of education in Quebec. We had thought, indeed, that as Protesting and the good of society? Such plain thoughts as these have occurred to us, and without professing any particular interests in the year. Jesuits or any special knowledge of them, we are satisfied there was not, and is not.

tants strong in numbers, in position, wealth and resources, and in our convic-tions, we were invulnerable to any such attacks as the Jesuits might make on our

attacks as the Jesuits might make on our rights and liberties. Have not we often been indoctrinated with the sentiment that one good orthodex. Onristian could chase a thousand of the emissaries of darkness, and if we believe in our own position and principles what have we as Protestants to fear anyway, and why should we not be manly and candid enough to take this ground and deal with the whole question from this standpoint? Perhaps the Jesuits are not as oath bound and bad as reported, but taking them at their worst, have not our Protestant churches their societies for converting the Catholics of Quebec and elsewhere, and in the tug of war will not

version to the Catholics lated of as least 1600! Would not this be a fitting scene for the labours of the Herald?

I think it is to be lamented that so much valuable labours and skill should thave been expended in combating the mere shadow of Jesuitism in the wilds of Canada, while the full grown Bopy is pursuing an active and unresisted course in England. The Editor of the Herald should think of thia.

An interesting work has lately issued from the United States press, entitled "Letters and Sketches, with a Narrative of a Year's Residence among the Rosky Mountains," descriptive of the happy progress of a Jesuit mission in that desolate region; the author is one of the missionstries, Rev. P. J. DeSmet, and it would appear from the following extract that the mission bids fair to rival that of Paraguay.

All of the Catholics of Quebec and elsewhere, and in the tog of war will not ruth and devotion prevail? Why not then let the tussle go on good naturedly, and to use a vulgatism, let the toughest hide last the longest. But it is said that the Jesuits' compensation bill is a sort of state recognition towards a Church. Well, as to that we make no pretentions to decide, but if legislative assistance to encouring higher education can be properly so construed than the University Federation teheme by which the Oatario Government offers to facilitate the educational work of the various Protestant denuminations parative and in the tog of war will not ruth and devotion prevail? Why not then let the tussle go on good naturedly, and to use a vulgatism, let the toughest hide last the longest. But it is said that the Jesuits' compensation bill is a sort of state recognition towards a Church. Well, as to that we make no pretentions to decide, but if legislative assistance to encouring higher education can be properly so construed than the University Federation etcheme by a construction of the properly so construed than the University Federation cheme by a construction of the properly so construct the said that the Jesuits' comp would appear from the following extract that the mission bids fair to rival that of Paraguay.

"It was in these parts (the country of the Pointed Hearts) that in 1836 a modern Iconaclast, named Parker, broke down a cross erected over the grave of a child by some Catholic Iroquous, telling us emphatically, in the narrative of his journey, that he did not wish to leave in that country an emblem of idolatry.

"Poor man! not to know better in this enlightened age! Were he to return to these mountains, he would hear the praises of the Holy Name of Jesus resounding among them; he would hear the Catholics chaunting the love and mercies of God from the rivers, lakes, mountains, prairies, forests and coasts of the Columbia. He would behold the Cross planted from shore to shore for the space of a thousand miles—on the loftiest height of the Pointed Heart territory, on the towering chain which separates the waters of the Missouri from the Columbia rivers; in the pissins of the Walamette, Cowlitz and Bitter

long as they are law abiding, peaceable men? Cannot they think their own

thoughts and be happy or miserable as they like without let or annoyance from them neighbors or the Government? By what right can any set of citizens assume con-trol of opinions and set up tribunals to impose restraints on the freedom of others? It is true they do not advocate the rack and the thumb ecrew, but there are chains which men forge for their fel-lows which fret their souls if they do not cut their bodies. There are inquisitions of obloquy and dislike almosts a detectable as fagot and flame, and there is a moral as lagor and name, and there is a moral coventry humiliating and oppressive as the dugeon. Have we not, too, plain evidence that the spirit of bigotry may survive the destruction of its carnal weapons and that despostism may retain its instincts long after the sword has fallen from its grasp? What is the past bistory of sectarian contention but a very golgotha where the field is strewn with battered kulls, and if the essence of intolerance is its animating purpose then we are not quite free from despotism and may de-tect the fires of hell in the eyes of bigotry, though they have ceased to burn on its altars; and after all, Roman Catholics are not the most intolerant. What was the position of Nonconformists in Britain up position of Nonconformists in Britain up to a few years ago? Could they have buried their dead in peace or could they have taken a position, no matter how well qualified, in the Universities, and if the Jesuits were suppressed in the long ago in Britain, Dissenters were treated with very little more toleration. Not even Montreal, May, 1843]

**With very little more toleration. Not even the great statesman, John Bright, it is said, can yet be buried in Westminster Abbey for lack of certain church rites. Further, the writer distinctly remembers more than one occasion within the past twenty-five years when friends belonging ance in the House of Commons last week may not be viewed with satisfaction in some quarters, but it shows that the world is advancing towards a freedom of opinion in the exercise of which the free spirit of mankind at length shall throw its last fetters off. The sgitatian over the question was sprung upon the public by the secular press, and, strange as it may appear, the effect on many staid and learned persons, who had taken little notice of the Jesuits' incorporation bill, was somewhat after the pattern of the Cull and the red rag. No doubt the worst construction was put on the whole transaction by the daily city papers, but not withstanding this, a better, more correct and more charitable judgment might have been formed on the subject. It is said there are about seventy members of the With may not be viewed with satisfaction in family and as a matter of courtesy going been formed on the subject. It is said there are about seventy members of the the Jesult order in Canada while there are at least eight thousand regularly ordained Protestant clergymen, besides thousands of deacons, elders, local preachers, leaders, lay helpers, and church worksers, beeldes a whole army of Sabbath-school teachers, and yet in face of the disparity of numbers and resources we were in danger, and, therefore, it was necessary to exercise the strong arm of the executive to avert the impending harm. Now, apart from any considerations of the deneral Assembly go to Mr. Mowat to have him suppress "Mr. Fraser and his co religionists" on questions of education, and another contem had its fling through a correspondent at "Ecclesiastical Rome." parliaments now a days as shown by the vote on the Jesuite bill, and the sectarian vote on the Jesuits bill, and the sectarian bludgeon may now be considered, if not quite broken, to have lost its powers either to maim or terrify. The Jesuits' disallowance agitation will do good as demonstrating that the object of living together in friendship as citizens has a hold on intelligent men that denominational difference server. tional differences cannot displace.

The Victor's Crown

Should adorn the brow of the inventor of the great corn cure, Putnam's Painless Corn Extractor. It works quickly, never makes a sore spot, and is just the thing you want. See that you get Putnam's Painless Corn Extractor, the sure, safe and

painless core for corns.

There is nothing equal to Mother Graves.
Worm Exterminator for destroying worms.
No article of its kind has given such satisfaction.

CATHOLIC

APRIL

BY THE REV. A LL The Bishop letter acknow. vices of our pu feeling of the Relief Bill. R laws as they o lics, it is observ be God! are no

and generous fully satisfied a tenets, the pur our attachmen our love to the country, have, mity and appro Parliament, re that stood sga us, the Cathol favour lately g land and Irelan enjoy the free a of our holy relig then called u Almighty God to them. To Hi disposition of acquiescence of their rulers h had provoked t olics were boun to show, on all for, and a strict as faithful subj good citizens a society. The b sought the Cat recovered libe

able model of t Bishop Hay n pal charge of th burgh, with M assistant. He house underness where his name may still, perha outer door of th James Sharp, w. land, found Mr. mission of chari of the 27th Redesired to become ubo vult spirat "
Bishop Gedd
found the con
health, and und of Gordon had ary the week be himself satisfie the place. Bish self of the Duk

hoped His Grac lease, as a good laid out on the Dougs replied the Dougs students

the Seminary gave trouble, beds, of the fo

moderation, so peaceable den world that the

the favor late. The pastoral le

As has been had expressed tection of the against the Fr w renewed ously threatene Bishop Douglassent to defend appeared to be in charge of the Douglas, if nece Grenville to su The Rev. Pa taking leave of for his journey provided him tion to numer the Holy City favor, with a Cardinals An Trajetto and I created a card more particulagent the good Duke of York duction he re

protection. The His Eminence Dataria, the pe two agents.
In July the were cruising tween Genor on the Island. He had declar was only waiti himself maste The studen Douai were no Scalan.

Bishop should affairs of the m

Episcopusad Eppression of the

difficulty. The Scalan. After decided that t the exception Andrew Scott truly pious and was appointed Bishop Hay a appear that the in delicate he ne Jesuits' compenf state recognition fell, as to that we to decide, but if encourege higher perly so construed deration scheme by vernment offers to onal work of the encminations parthe writer belongs, University by the worth, it is said, advantages in the pertinent, indeed if c should attempt to thereto. The same d by the Methodist out to the Presbyof Ontario, who,
not, would prefer to
f Ontario educated y echools, prefer to minational institur theological views errity teaching. Of in no way intended

e judgment or the nation, but if it is are separate schools why not unify the ne Jesusts, however, in the work of edurence from others so abiding, peaceable think their own or miserable as they noyance from their ernment? By what set up tribunals to the freedom of ey do not advocate mb ecrew, but there in forge for their fel-souls if they do not here are inquisitions a almost as detectable

nd there is a moral and oppressive as g and oppressive as we not, too, plain it of bigotry maysur-of its carnal weapons asy retain its institute has fallen from its the past history of but a very golgotha-trewn with battered ance of intolerance is nce of intelerance is see then we are not pottem and may de-n the eyes of bigotry, seed to burn on its Roman Catholics are ent. What was the ? Could they have peace or could they
ion, ne matter how
is Universities, and if
ppressed in the long
senters were treated
toleration. Not even
ionn Bright, it is said,
id in Westminster
certain church rites.

en friends belonging church, visiting the ter of courtesy going ch, refused scornfully and water passed at is merely a token of t the semblance of a en in this country
of that spirit, though some denominations. e church and clan all acity if not actively bject of avoidance in ity and a community
of no account, or
on the domain of one
a crime to which boypolied, and ro refined ace where liberty and a should rule. Now, a considerations enter atlons of individuals, ere free from such ot the community be It is true these hatelosing their hold on still readily grasped

y offers. It is only a local paper asked or of the General Mowat to have him r and his co religion-of education, and less God bare bones" lays as shown by the bill, and the sectarian have lost its powers the object of living the object of living the object of living the as citizens has a men that denomination displace. or's Crown

row of the inventor of e. Putnam's Painless e, rutham's Familes to works quickly, never and is just the thing at you get Putnam's actor, the sure, safe and ms.

qual to Mother Graves

r for destroying worms.
d has given such satis-

APRIL 27, 1889.

pal charge of the congregation at Edinburgh, with Mr. James Sharp for his assistant. He went to reside in the house underneath St. Margaret's chapel, where his name, Mr. Hay, in faded p might have been seen, not long ago, and may still, perhaps, be seen, on the strong outer door of the house, opening on the third floor of the common stair. Mr. James Sharp, when on his way to Scot-land, found Mr. O iver at Ostend, on a

in charge of the British colleges. Bishop Douglas, if necessary, would induce Lard Grenville to support the measure.

The Rev. Paul McPherson was now put in his place. This young man, in-deed, was only a student, but happily he understood the art of teaching others; and he was feared and loved, at the same

The Rev. Paul McPherson was now taking leave of his friends and preparing for his journey to Rome. Bishop Hay provided him with letters of introduction to numerous influential parties in the Holy City. He addressed, in his favor, with special recommendations Cardinals Antonelli, Albani, Caraffa Trajetto and Borgia, who was recently created a cardinal. The bishop, still more particularly, solicited for the agent the good will of the Cardinal, Duke of York. In his letter of introduction he reminded the cardinal of their friendly relations in 1782, when His Eminence expressed the desire that the

to deal with his former companion, his own schoolfellows, his most intimate friends. Too overbearing a disposition with regard to some, gained him the disaffection of all. One thing brought on another, and Scalan became disgust ful. To be sure, they ought to have behaved otherwise than they did. But methods must be sometimes contrived to make them do from inclination what land, found Mr. Oiver at Ostend, on a mission of charity to some sick soldiers of the 27th Regiment. Some of them desired to become Catholics. "Spiritus ubo vult spirat"

Bishop Geddes on arriving at Scalan found the community there in good health, and under the temporary charge of Mr. Andrew Cartuthers. The Duke of Gordon had paid a visit to the Seminary the week before, and had expressed himself satisfied with the condition of the place. Bishop Geddes availed him self of the Duke's visit to east had been about placed in the Seminary were discontented, and gave trouble. They complained of the bods, of the food, of the unitdiness of their companions, etc.

As has been seen, the court of Romehad expressed as desire for the protection of the British Government against the French. The regret was now renewed through Bishop Douglas, as the states of the Church were seriously threatened by France. In compliance with the spiloation presented by Bishop Douglas, Lord Hood's fleet was sent to defend the Roman court. It appeared to be a favorable opportunity for insisting on having national auperiors in charge of the British olleges. Bishop Douglas, I note through East of the responsibility of missiting on having national auperiors in charge of the British olleges. Bishop Douglas, I for a Hood's fleet was sent to defend the Roman court. It appeared to be a favorable opportunity for insisting on having national auperiors in charge of the British olleges. Bishop Douglas, I for the Hood's fleet was sent to defend the Roman court. It appeared to be a favorable opportunity for insisting on having national auperiors in charge of the British colleges. Bishop Douglas, I for the Hood's fleet was sent to defend the Roman court. It appeared to be a favorable opportunity for insisting on having national auperiors in charge of the British colleges. Bishop Douglas, I for the Hood's fleet was and the proportunity for insisting on having national auperiors in charge of the British colleges. Bishop Douglas, I for the Hood's fleet was a fa they are obliged to do from duty. I know Mr. Carruthers to be a lad of solid

was the case at Dover. So many of them their friendly relations in 1782, when His Eminence expressed the desire that the Bishop should write to him when the affairs of the mission required it, tanquam Episcopusad Episcopusa. It was this expression of the cardinal's goodness which encouraged him to recommend Mr. McPhorson, in a special manner, to his protection. The Bishop, moreover, prayed His Eminence to obtain for him from the Dataria, the pension enjoyed by the last two agents.

In July the Romans were anxiously looking for the arrival on their coast of the British Fleet. Spanish ships of war were orusing in considerably force, be tween Genoa and Corsica, in order to prevent the landing of French troops on the Island. General Paoti was in the field at the head of a considerable force. He had declared his independence, and was only waiting, it was understood, for the arrival of the British fleet to make himself master of the whole Island.

The students who had come from Douai were now an occasion of some difficulty. They could not remain at Scalan. After some discussion it was decided that they should be sent to prosecute their studies at Valladolid with the exception of two, Alexander Badenoch, who retired to his family until his health should be confirmed, and Andrew Scott, for whom, as he was truly pious and could be depended on it was appointed that he should stay with Bishop Hay at Edinburgh. It would appear that the boy, Andrew Scott, was in delicate health, it being mentioned that his stay at Edinburgh would prove beneficial, as it gave him the opportu-

written for CATHOLIC RECORD.

THOLICS OF SCOTLAND.

LL. D., F. R. S.

The Bishops now issued a pastoral ter acknowledging the eminent serves of our public men and the better seling of the people in passing the Eleife Bill. Referring to the repealed awas as they once stood against Catholics, it is observed: "Those times, blessed be God! are now no more. Our human and generous legislators, after being fully satisfied as to the innecence of our changes, the purity of our moral doctrine, when Godden, and generous legislators, after being fully satisfied as to the innecence of our moral doctrine, and the Godden, and generous legislators, after being fully satisfied as to the innecence of our moral doctrine, and the Godden, and generous legislators, after being fully satisfied as to the innecence of our moral doctrine, and the Godden, and generous legislators, after being fully satisfied as to the innecence of our moral doctrine, and the Godden, and generous legislators, after being fully satisfied as to the innecence of our moral doctrine, and the Godden, and generous legislators, after being the chernon, "the most refractory subjects the opinion of the colleges in France, that subjects the original substance in high favor with their baken was then habituat which was then habituat which

mity and approbation of both houses of Parliament, repealed the penal laws that stood sgainst us and extended to us, the Catholics of this country, the favour lately granted to those of England and Ireland, by which we may now enjoy the free and undisturbed exercise of our holy religion." The fatthful were then called upon to return thanks to Almighty God for His recent goodness to them. To Him they need the human disposition of their rulers; to Him the acquiescence of the whole nation in what their rulers had done for them. To gratitude they were bound to join a sincere repentance for their own sins and the sins of their forefathers which had provoked the Divine anger against them. As to their earthly rulers Catholics was bound to pay for them, and to show, on all occasions, a high respect for, and a strict obedience to the law, as faithful subjects of His Majesty, as good citizens and worthy members of sought the Catholic body to use their recovered liberty with prudence and moderation, so as by their quiet and preaceable demeasor to convince the world that they were not unworthy of the favor lately bestowed on them. The pastoral letter presented an admirable model of temperate and chastened expression. It was desirable, considering the aliena duot in the full sense of the word, a gentle to the scotch monstery at Ratisbon, found that the full sense of the word, a gentle manter was true friend to the Scotch monstery at Ratisbon, found that the full such many leading states and the first of the favor had been a complained scote of the kind was the state of that House that anything of the kind was the state of that House that anything of the kind was the state of that House that anything of the kind was the state of that House that anything of the kind was the state of that House that anything of the kind was the state of that House that anything of the kind was the state of that House that anything of the kind was the state of the kind was the state of that House that anything of the kind was the state of the k colleges in France were lost, it would be an irreparable loss to religion in Scotland, if Ratlabon and Wirtzburgh were nullified for want of subjects.

TO BE CONTINUED.

A QUERY.

WHAT "SUBSCRIBER" WOULD LIKE

We have recently received a letter from one of our well known subscribers upon a subject which we prefer to publish for the perusal of our readers' anticipating that in so doing some one will relieve

Fry of Wathens, Kas. Dr. L. B. Rice, of Hanover C H, Va., says that Warner's Safe Cure cured him of Bright's Disease.

Safe Cure cured him of Bright's Disease, It strikes me that there is a good deal of sense in the claim which those parties make that the doctors are treating too many persons for wrong causes, and that oftentimes, people are treated for consumption, brain, heart and nervous disorders, when they are suffering from kid ney disease which should be treated, as they say, by the use of Warner's Safe Cure and as a result, when diseases is first removed therefrom, that which is supposed to be disease in the lungs or other organs, will disappear. Many of my neighbors tell me that this remedy has done much good for them—more good than their doctors. If kidney disease is the real cause of so many other disease why. Mr. E litor, don't the people who are afflicted with don't the people who are sflicted with slckness, insist upon a more careful in-quiry being made, in order that the true cause may be ascertained, and the proper treatment given; Subscriber."

THE THIN CANNOT GAIN IN WEIGHT if they are troubled with dyspepsis, because the food is not converted into the due proportion of nourishing blood which alone can furnish the elements of flesh. But there is no reason, when this wearing, attenuating disease is conquered by Northrop & Lyman's Vegetable Discovery, why there should not be an appreciable gain in weight, which indeed is usually the case, It is a peerless remedy also for Constipation, Liver Complaint, Kidney Troubles, and roots out all impurities from the blood.

The House of Commons Cannot pass a law that will prevent people having coughs, colds, asthnas, bronchitis and lung troubles, but Hagyard's Pectoral Balsam does away with the difficulty by promptly curing all affections of the throat and lungs. It is the pleasantest and safest cough remedy in use.

cough remedy in use.

FEVER AND AGUE AND BILIOUS DERANGEMENTS are positively cured by the use of
Parmelee's Pills. They not only cleanse
the stomach and bowels from all bilious
matter, but they open the excretory vessels,
causing them to pour copious effusions
from the blood into the bowels, after which
the corrupted mass is thrown out by the
natural passage of the body. They are
used as a general family medicine with
the best results.

Minard's Liminart Cures Bandang

Minard's Liniment Cures Dandruff.

INFANTILE Skin & Scalp DISEASES cured by CUTICURA Remedies.

FOR CLE - NSING. PURIFYING AND beautifying the skin of children and intants and curing torturing, disfiguring, itching, scaly and pimely diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

are infallible.

CUTICUTEA, the great Skin Cure, and CUTICUTEA, SCAP, an exquisite Skin Beautifier externally, and CUTICUTEA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood diseases, from pimples to scrofula.

Sold swaywhere, Price, CUTICUTEA, FOR. SOLF, SIR, RESOLVENT, SLAD. Prepared by the POTTER DEED AND CHEMICAL OO, BESTEN, MASS.

to "Cure Skin Direases." Bedd for now to "cure skin Direases."

Baby's Skin and Scalp preserved Skin and beautified by Cuticura Sosp.

KIDNEY PAINS, Backsche and Weskues cured by Cuticura Auti Pain Plaster
an instantaneous pain subduinc plaster. 30c.

THE DOMINION Savings & Investment Society LONDON, ONT. To Farmers, Mechanics and others wishing

To Farmers, Mechanics and others within to borrow money upon the Security of Real Estate:

Having a large amount of money on hand we have decided, "for a short period," to make loans at a very low rate, according to the escurity offered, principal payable as the end of term, with privilege to borrower to pay back a portion of the principal, with any instalment of interest, if he so desires Porsons wishing to borrow money will consult their own interests by applying porsonally or by letter to F. B. LEYS, Mauager.

Office — Opposite City Hall, Klehmons Street, London, Ontario.



P. O. stamps taken, but silver preferred. A grand 100p Picture Book sent FREE. Mention this paper. A. W. KENNEY, Yarmouth, N. S. Dalhousie.

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 Ar undoubted guarantee furnished to purchasers of Mass wine, attesting to its purity, etc. Reference: The Parish Priost. Prices and samples on application.

OFFICES AND CELLARS.—
PAR PRICE FUMBLE TRE MALER LEGISLE OFFI

COR. GORE & SEYMORE STS., AMHERS TRURE, ONT

C. C. RICHARDS, & Co.
GENTS —I was cured of a severe attack of rheumatism by using MINARD'S LIN-IMENT, after trying all other remedies George Tingley.

C. C. RICHARDS & Co.
GENTS.—I had a valuable colt so bad with mange that I feared I would lose it.
I used MINARD'S LINIMENT and it cured him like magic.



places. \$1.00.

NO.5—FEVER AND AGUE, DUMB AGUE, MALARIA—Few know what grave damage this does the system: it is treated to break it for a time. Use a remedy that eradicates it. \$1.

NO.6—FEMALE WEAKNESS, IRREGULARITISS, WHITES—Many women are broken down because they neglect these diseases until chronic and seated. Use No. 6 and reguin health and strength. \$1.00.

NO.7—HEALTH, FORM AND FULNESS depend on good blood and lots of it. If weak, if blood is poor, if scrawny, use this perfect tonic. \$1.00.

NO.9—MENDUMS DEBUTY LOSS OF POWER A

NO.8-NERVOUS DEBILITY, LOSS OF POWER-A quack cure-ridden public with hail a genuine remedy for an unfortunate condition. No. 8 is golden.

TO BE HAD OF ALL DRUGGISTS.



HOSPITAL REMEDY CO.,

ST. VITUS DANCE CURED. ST. VITUS DANCE CURED.

I, the undersigned, herewith declare that my son Joseph, when six years old had an attack of scarlet fever, and on Dec. 22, 1886, was taken with St. Vitus Dance in its most horrible symptoms and for one month and a half could not seep on account of terrible sufferings, and during the whole nights laid awake screaming and, lamenting.

Under the treatment of the Rev. E. Koenig, of this city, he has fully recovered and he is now again attending school.

With great pleasure and a grateful heart I give this testimony. GEORGE HASSERD, EY. Wayne, Jud., Oct. 7, 1887.

Subscribed before me, and attested by Rev. Pastor of St. Mary Church.

Our Panniphlet for sufferers of nervous diseases will be sent free to any address, and goor patients us.

This remedy has been prepared by the Reverend.

s. ... This remedy has been prepared by the Reverend astor Koenig, of Fort Wayne, Ind., for the past en years, and is now prepared under his direction

KOENIC MEDICINE CO. io W. Madison cer. Clinton St., CHICAGO, ILL.
SOLD BY DRUCCISTS.
Frice S1 per Bottle. 6 Bottles for \$5.
Agente, W. E. Sauuders & Co., Druggists,
London, Ontario. THIS YEAR'S

MYRTLE CUT and PLUG SMOKING TOBACCO

> FINER THAN EVER. See

8 IN BRONZE on EACH PLUG and PACKAGE.

ONTARIO STAIRED GLASS WORKS.

Stained Glass for Churches, Public and Private Buildings Furnished in the best style and at prices low enough to bring it within the reach of all.

Works: 484 RICHMOND St. R. LEWIS.

STEINWAY. CHICKERING,

CANADA AND UNITED STATES

AND HAINES.

ESTEY & CO'Y ORGANS

Toronto, Canada.

Large Assertment of Reliable Second-Hand PIANOS. Liberal Terms. Inspection solicited.

A. & S. NORDHEIMER, 15 KING STREET EAST, TORONTO.

BRANCHES - MONTREAL, OTTAWA, HAMILTON, LONDON WHAT EVERYBODY NEEDS

HEALTH, STRENGTH & VIGOR And the Best Means of Securing these Benefits is

by Taking Regularly

JOHNSTONS FLUID BEEF THE GREAT STRENGTH - GIVER It makes a Warming, Invigorating and Palatable Beverage,

HEALTH FOR ALL.

HOLLOWAY'S PILLS & OINTMENT

THE PILLS

Purify the Blood, correct all Disorders of the
LIVER, STOMACH, KINNEYS AND BOWELS.

They invigerate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. Eor Children and the aged they are priceless

Complaints incidental to Females of all ages. Eor Children and the aged they are priceless

THE OINTMENT

Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For disorders of the Chest it has no equal. FOR SORE THROATS, BRONCHITIS, COUGHS,

Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm.

Manufactured only at Prefessor HOLLOW AY'S-Establishment,

78 NEW OXFORD ST. (LATE 538 OXFORD ST.), LONDON.

And are sold at is. 14d., 2s. 5d., 4s. 6d., ils., 22s. and 33s. each Box or Pot, and may be had of all Medicine Vendor, throughout the world.

Purchasers should look to the Label on the Pots and Boxes. If the address is not Oxford Street, London, they are spurious.

THE MAIL AN

Now that the Je

threshed out almo

and that all that co

priests and people

excite contempt f

hausted, the Mail o

apologies for the t

tien. What ite ein

direct calamity tha

tien pation it is ve

We can only exp

well-known fact

Jesuita, ita opposit

fearing population

ince. "The principl

tion were all corre

orly thing about t

afterclaps." Bu

were but the nec

the principles by

was inaugurated

Fraternity," are ve

and take with

horrors were con

Religion was left

gether. Faith we

reason deffied.

license meant lib

of thrones and o

No king or mons

should cumber th

wse equality wit

should be no as

passions or puni

for any one but

had the liberty to

sake. All prope

divided amongst

What right hed I

What right had I

metates? Why s

be permitted to

future punishme

God ? The cons

these principles

the assassination

best, the mos

pions king t

the destintes

Other results n

diately followe

drawn up in wh

every teath de

observed as a da

beasts of burden

months were ch

declared extinct

officially named

great Republic.

Toronto Mail

Parieian mobs,

headed by one

open the doors

every other place

the criminals

plunder at wil

then seized an

mock trial, was

where he was b

a blaspheming

200 drums, b

drowned the

pitled the king

All priests who

totion or take

the new state

or took refoge

places of wors

halls or conv

during the re

anened 4 000,0

and women in

neither age, i

ernment refu

ian exhibition

coming summ

was ignored.

REVO

THE CATHOLIC RECORD riblished Weekly at 484 and 486 Richmon street, London, Ontario. Price of subscription—42,60 per annum. EDITORS: REV. GEORGE B. NORTEGRAVES,

Author of "Mistakes of Modern Infident REV. WILLIAM FLANNERY. THOMAS COPPEY, Publisher and Proprietor MESERS, LUKE KING and JOHN NIGH ARE ATHOLIC RECOED.

Agent for Alexandria, Glennevis and occalel,—Mr. Donald A. McDonald.

Rates of Advertising—Ten cents per line ach insertion.

Approved by the Bishop of London, and secommended by the Archbishop of St. Soniface, the Bishops of Ottawa, Hamilton, Kingaton, and Peterboro, and leading Cathilic Clergymen throughout the Dominion. Correspondence intended for publication, is well as that having reference to business, hould be directed to the propristor, and pust reach London not later than Tuesday on the propristor of the

ears must be paid in full before the

Catholic Record.

London, Sat., April 27th, 1889.

THE TORONTO ANTI-JESUIT

The burden of the song of the parsons and Orangemen is still "the Jesuits muet go." A convention of "Toronto Citizens" was held a few days ago for the purpose of considering the question of the disallow-ance of the Jesuits' Estates Act, and though the conclusion which we have above indicated is concealed under a considerable amount of verbiage, it is easy to see that this is the real object of the solesued an address to the people of Ontario in which they set out with the explanation that they have no desire to interfere with "the free exercise of the religion of their Roman Catholic fellow citizens, but that if such claims were put forward by any Protestant Church or its rulers they would take precisely the same stand on behalf of freedom from ecclesiastical domination."

We have become so much accustome to declarations of this character from the men who are at the bottom of this movement, that we might well look with suspicion upon any scheme of theire which has for its professed purpose to secure religious equality. The absolute justice of the Church's claim to the Jesuits' Estates has been so frequently pointed out that it is scarcely necessary to set it forth anew. The Jesuit property was a trust for the purposes of Catholic education, and when the Jesuits ceased to exist in Canada, the work for which they held the trust was continued by the Church through other religious orders and assoclations, and whether a legal claim survived or not the moral claim which Mr. Mercler recognized to exist cannot be disputed. In the Church this moral claim resided, and the gentlemen, ministers and others, who have attached their names to the appeal against repayment, show precisely that they are not in favor of equal justice where Catholics are concerned.

The whole document is a denunciation of a thing which has no existence-Jesuit aggressions in the Dominion of Canada, Yet this is the movement into which the Globe and Mail have thrown themselves with a great show of earnestness and determination. Both these journals praise the address of the Toronto Citizens' gentlemen from whom we would expect less intolerance and rant, but the majority of the signers are the well-known parsons and Orangemen who have been doing their best during the last few months to excite an anti-Catholic cry, such as Professor Caven, Rev. D. J. Macdonnell, B. D., Rev. G. M. Milligan, Rev. W. F. Wilson, Rev. Dr. Sutherland, and Colonel Henry O'Brien, with the irrepressibe J. L. Hughes figuring as secretary of the movement.

These names are enough to stamp the aldress on its face with its true character. It is a new spasmodic effort to instil life into Orangeism, and in spite of the apparently high encomiums of the Globe and Mail upon the document, we think we can detect in their sad and dublous tone a consciousness that this new movement is destined to meet with ignominious failure. We are somewhat surprised to find such names as W. H. Howland, W. Gooderham. and J. J. McLaren attached to this document, but even these gentlemen cannot be permitted with impunity to raise an anti-Catholic cry in the Dominton.

The address opens with the falsehood which has been over and egain repeated and refuted, that the Jesuits' Estates Act recognizes a right on the part of the Pope to interfere in the administration of our civil affairs, which is derogatory to the supremacy of the Queen and menacing to the liberties of the people. There can be no mistaking such language as the following: 'The Pope allows the Government to retain the proceeds of the sale of the Jesuit estates as a special deposit, to be disposed of hereafter with the sanction of the Holy See."

We admit that there can be no mistak. ing the language of the Pope which is here quoted, but it cannot bear the interpretation which the Committee have put of the people. It does claim a right of testant minority and no subversion of use and wish to use only moral suasion should be generous to the Protestant Herald. This correspondent writes that from her divine Son.

that proprietary rights do not at all interfere with the Queen's sovereignty. We assume that the framers of the address mean the Queen's temporal sovereignty when they speak of supremacy. If they mean to assert the Queen's spiritual supremacy, the blunder is theirs. There is no denomination in Canada which now maintains the spiritual supremacy; of the Queen, since even the Church of England in this country does not acknowledge in the Queen any spiritual authority over it, since it became independent as a Church, and there would be no more dangerous attack on the liberties of the Canadian people, and especially on our liberty of conscience, than to attempt to introduce once more the dogma of the Queen's supremacy over the country in ephitual

About the sovereignty of the Queen there is no dispute between Cetholics and Protestants. We render to Casar the things that are Casar's, but the things that are God's belong not to Casar, and of this character is the supremacy of the Pope in spiritual matters over Catholics. Principal Grant of Kingston spoke very rationally when he told the Protestants of the Province that they are free to believe that Catholics are in error, in maintaining that the Pope is by divine right the Head of Christ's Church on earth. but such is our doctrine as a matter of fact, and there can be no religious liberty if we have not full liberty to believe this called "Citizens' Committee." They have and to act upon the belief. With the full knowledge that such was essentially our belief, full freedom was granted to the Catholic population of Canada when the treaty of Paris was agreed to, and those Protestants who desire to force upon us a repudiation of this doctrine, are the real enemies of religious liberty. They would subject us to the degrading and absurd doctrine that a temporal sovereign is the supreme authority which should decide matters of divine revelation. They would, in fact, impose upon Catholics a dectrine in which they do not themselves believe, and besides they wuld take away the liberty which the treaty of Paris guarantees.

Once it is admitted that Catholics have a right to regard the Pope as supreme in the Church, the Jesuit Estates Act becomes perfectly clear and reasonable The Quebec government acknowledges that there is a moral, if not a legal, obligation to make restitution of property of which the Church was unjustly deprived. The Government seeks to settle the claim by a compromise. With whom, then, could they make such s settlement? Cardinal Taschereau is the highest Canadian authority with whom they could deal, but no one pretends that he could have settled the question him self, and indeed there was a difference of opinion between the parties most concerned in Canada as to what would be adictous and just apportionment of the funds. It is very easy to assert, as the opponents of the Act do, that the Government could make a final settlement itself but who ever heard it broached as a principle of justice and morality that a debtor has the right to make settlement of claim by paying portion of his debt to such claimants and in such proportion as Committee as if it were a most statesman. he thinks proper? It is easy to see that written, well-reasoned and fair commenlike document issued in the interests of the Pope alone, as Head of the Church, tary upon the discussions which have nid settle both the amount which would Quebec Government, therefore, acted wisely in consulting him as the chief claimant to the property, and the only person whose decision would be acceded

to by all the claimants. The question of the introduction of the Pope's name into the Act is in reality raised, not for the purpose of maintaining the Queen's covereignty, which is in no way attacked, but with the design of leaving the matter still unsettled. The Citizens Committee, and the opponents of the measure generally, really wish that restitution be not made at all. The people of Quebec and the Government recognize the moral claim of the Church, but the Ontario malcontents, parsons and Orangemen, are unwilling to acknowledge that the Catholic Church or any Catholic religlous order can have any moral claim at all. This is the secret of the opposition of the Citizens' Committee to the Estates Act. and this feeling, which is at the bottom of the whole present agitation, is made suffi. clently clear by the second "ground of protest" on which they rest their case. They say :

"It (the Estates Act) places \$400,000 of public funds at the disposal of the Pope for ecclesiastical and sectarian purposes—an appropriation of public money contrary to the whole spirit of British and Canadian legislation, unjust to the Protestant minority in Quebec, and subversive of the religious equality which ought to exist." ought to exist."

These gentlemen very quietly ignore the fact that what they call "public funds" are funds of which the Catholic Church has been deprived for a century, because Lord Amherst looked upon them with a covetous eye, and brought about their confiscation with a view of procuring upon it. There is no menace either to the property afterwards for his own use. the Queen's supremacy or to the liberties There would be no injustice to the Pro. the fullest liberty enjoyed by all. We majority in the Province of Quebec, they correspondent of the Buenos Ayres capable of procuring for us favors of grace

equitable proprietorship in the Jesuit religious equality, even if the Act made in maintaining and propagating our religious faith. Let Protestants use similar that proprietary rights do not at all interportion to population, it manifests, on the disposition to show more consideration for the Protestant minority than even fair play demands.

As to the accusation that the grant is he case. It is given for purposes of her citizens to give religious education to even the Protestants of Quebec are in favor of the recognition of these rights and undoubtedly it is for this reason that the Estates Act excited no opposition from the Protestants of the Province until the cry of bigotry was raised in Ontario : but even then we have to reason to believe that more than a email faction have any sympathy with the Rev. Milligans and Sutherlands and the

Hughes's of Oatario. It has been said that the Quebec majority should show generosity to the minority, "full and overflowing." We believe that they are disposed to do this, and that in the Estates' Act they have done more than this, but a small and noisy faction, such as compose the discontented party in Quebec. cannot always be allowed to have its will in all things. The Protestant body of Quebec has spoken through its representatives in two Legislative bodies, and in both instances their voice has been given in favor of Mr. Mercler's course. But when we are told by the malcontents that the Quebec Government should impose dis abilities on the Jesuits, because of accusations which have been unjustly brought sgainst this respected body of priests, bundreds of years ago, their animus is easily seen. The Catholics of the Dominion are neither so weak nor so spiritless as to submit quietly to such demands.

The following extract from the Toronto Citizens' address will show yet more clearly that this is the design of the Toronto Committee :

"This Act is not an isolated occurrence. It is but a startling development of the policy by which Ultramontanism has sought to control legislation and to secure ecclesiastical ascendancy in the government of this country."

Catholics have never in any shape endeavored to secure political ascendancy In Canada, and the statement that this Committee desires to prevent the like from occurring is a mere cloak by which they endeavor to conceal their desire to impose an intolerable Orange ascendancy on the Catholics of the country. But the time for this is past, and there is no likelihood that it will ever return. Protestants are as deeply interested as Catholics in preserving peace and good will among all denominations in a mixed community like that of Canada, and this can be secured only by opposing the efforts of an intolerant faction in one Province to interfere in matters which concern only the right government of a slater Province.

A FAIR-MINDED PROTES-TANT'S VIEWS:

In another column will be found a well be deemed satisfactory, and the parties to The writer is the editor of the Orillia whom payment was to be made. The News Letter, and Protestant though he is, he has no sympathy with the fanatical efforts which are being made to excite the animosity of Ontario Protestants against their and our Catholic fellow-citizens of Quebec. It is only one chapter in the history of fanaticism in this fair Province. We are happy in being able to say that though many of our Protestant fel low-citizens are excitable and easily moved by the extravagant appeals of demagogues, both in the press and pulpit, to their worst passions, the bulk of the Protestant population have too much of good sense, and of the spirit of fair play, to listen with patience to the appeals of bigotry. It gives us great pleasure to record our appreciation of the friendly words which have been written by many Protestants during the unbely crusade which their more irritable brethren have luaugurated, and none that we have read have tended more towards) showing that Protestants of our Province have kindly feelings towards Catholics, than the article of our Orillia contemporary.

The fact that even the Ontario Protestants, who are members of Parlia ment, were almost unanimous, on both sides of the house, in disregarding the blandishments as well as threats which were made to do service on the side of tie which unites the professors of both creeds as members of one civil commun. ity, with one interest for the welfare of our common country. We are quite willing that Protestants exercise religious liberty to its fullest extent, and we desire to be free to do the same our. selves. Our convictions are strong that the one true Church is that in which we believe, the Catholic Church, but this does not prevent us from wishing to see

moral sussion on their own behalf, and deal with equal fairness towards us, and brook to see our liberties threatened as tainly animated by a spirit of intense hatred towards us. We cannot but be made for sectarian purposes, this is a most of the opinion expressed by another unjust misrepresentation of the state of able and fair minded Protestant, that the anti-Catholic crusade has been conhigher education. It must be borne in ducted chiefly for business gain. We mind that Quebec recognizes the rights of are glad to see that there are Protestants who, like the editor of the News Letter. their children, and we maintain that the will not join in the war from any Province has a perfect right to do this; such unworthy motive. We recommend our readers to peruse carefully the News Letter's article.

THE GLOBE ON THE ESTATES

In a former issue of the RECORD, speaking of the newspapers which are clamoring for the disallowance of the Jesuite' Estates Act, we stated that among the opponents of the Act the Globe is ene of the most moderate. It is but fair to give credit where credit is due, and we are quite ready to admit that the Globe's course has been much more moderate in its opposition to the Estates Act than those journals which are endeavoring to stir up a religious war. Nevertheless we do not concede that the opposition to the Act is reseasable. We maintain that the Legislature of Quebec did a tardy act of justice in making restitution to the Church even of a portion of the confiscated estates. It may be very true that the Church's claim would not he sustained in a court of law, because the confiscation of the Jesuita' Estates was the act of Government, and it is difficult to dispute against a Government : but though the Government has might on on its side, might does not constitute right. There was undoubtedly a moral claim to the property which could only be cancelled by making restitution. We do not pretend that the Pope has any civil juriediction in Canada, but we fail to see that the Jesuits' Estates Act recogn'zes any civil jurisdiction in him. It merely recognizes him as having proprietary rights. Without his consent a settlement could not be made. It was therefore absolutely necessary that his consent should be obtained.

To prove that the Pope claims civil jurisdiction, the Globe quotes the following passage from Cardinal Simeoni's let-

"His Holiness was pleased to grant permission to sell the property which be-longed to the Jesuit Fathers before they were suppressed, upon the express condi-tion, however, that the sum to be received be deposited and left at the free disposal of the Holy See."

This language does not constitute any claim to sovereignty. It is simply the language of one who feels that he has a just claim of proprietorship, and that being the lawful owner of the property, the proceeds of the sale should be at his disposal. Another expression to which the Globe objects is the following:

"The Pope allows the Government retain the proceeds of the sale of the Jesuit Estates as a special deposit to be disposed of with the sanction of the Holy See."

The Globe remarks on this:

"Does not all this constitute an inad-missible recognition of the Pope as having power to restrain the Quebec Government from selling provincial property?"

It is, in our estimation, a miserable subterfuge to claim that because the Pope feels strongly his proprietory rights, that his claim should be entirely ignored.

The Globe quotes an expression of Mr. Blake that "the measure which a creed majority should mete out to a creed minority ought to be full measure heaped up and running over." We think that the Catholic majority of Quebec have given just such full measure to the Protestant minority. The apportioning of same time that \$400,000 are placed at the disposal of the hierarchy and the Jesuits for Catholic education is an evidence of the desire of the Catholic majority to treat the Protestant minority with all fairness; and we acknowledge that the Protestant majority in Parliament have shown a similar spirit of fair the Protestants of Ontario against Catho- be imagined. lics, but to the credit of the Protestant bigotry, is calculated to strengthen the majority be it said the effort was in vain. The exhibition of bigotry has been con- February, but as no provision was made fined chiefly to the Orangemen and parsons of various sects, while the bulk of the children, after the fatigue of their journey, Protestants seem to be quite satisfied that were left without food and the shelter of

> and the Pope. We are told by the Globe that Catho-

would continue to be a crying iniquity. It strikes us that all the generosity should not be looked for from the Church. The up her rights entirely, and the Protestants hungry and sleepless.
ought to be well contented to have the Province pay one-fifth of the sum by which it was enriched at the Church's much unwillingness on the part parsons and Orargemen to see sion of a property to which it has only the claim of a bandit, though it was really not Quebec which did the spoliation. It was extremely natural that a Catholic Province would feel inclined to make a cumstances, and for the Orangemen of Ontario and the Ministerial Association to interfere with the honesty of a Catholic Province, and to tell its inhabitants that they will not be allowed to do an an honest act, cannot be regarded as anything else than an uncalled for interference with Provincial automony. Quebec would be recreant to her own rights if the submitted to such outside dictation in a matter which is strictly within her do-

MORMON CONFERENCES.

The Mormons have been holding a World's Conference of Latter Day Saints" at St. Josephs, Missouri. There were present 1000 delegates, Canada having the argest representation after the United States, and England coming next. Australia has eight representatives. At the same time a Conference was held in Salt Lake City, Utah, George Q. Cannon took the most prominent part in the proceed ings and gave the prospects of Mormon iem as follows :

"From the time of the organization of "From the time of the organization of the Church fifty-nine years ago, this people has never been left to grove and stumble in the dark. The will of God by the voice of revelation has come to them through the priesthood, and that voice will never be stilled so long as the caints turn their ears to listen. God has always answered ears to listen. God has always answered our prayers and delivered us from the enarce of our enemies. It is God's good ness, and for it He only asks to give Him our hearts. We must be strict in paying the tithing, which God claims as His own." He closed by referring to the persecution of the Mormons, and said the day was near when this work would fill the whole earth. The first Presidency was organized with Wilford Woodruff as president of the Church, George Q Cannon and Joseph T. Smith as councillors; Lorenzo Snow, precident of the Twelve Apostles. Woodruff has been president of the Twelve Apostles since the election of John Taylor to the presidency of the Church. In his to the presidency of the Church. In his inaugural sermon he exhorted the saints to plety, faith and obedience. He predicted the downfall of nations which refuse to receive the gospel delivered by the priesthood to the people." Lorenzo Snow also spoke on inspiration and revelation.

At the closing session on the 8 h. inst.

George Q. Cannon read the statistics of the Church which, he said, were as follows:

Twelve apostles, 70 patriarchs, 3,719 high priests, 11,805 elders, 2,069 priests, 2,292 teachers, 11,610 deacons, 81,891

It is a noteworthy fact that nearly all the recruits to Mormonism come from good." Among all creatures, there is no strongly Protestant localities, and that all are from the Protestant sects, vindicating gin, no one who has merited new graces the right of every individual to form his own creed according to his own whims.

SUFFERING IMMIGRANTS.

The Southern Cross of the 22ad of February gives a sad account of the terrible condition to which a number of Irish \$60,000 to Protestant education at the immigrants from Cork, Tipperary, Clare and Limerick were reduced on their arrival at Buenos Ayres. On their passage they were well treated, but on their arrival at their destination they experienced the most dreadful sufferings. The Rev. Father Gaughren, O. M. I., writes in the Southern Cross a description of the scenes of which he was an eve-witness. play. The effort has been made to excite than which nothing more deplorable can

From the steamship Dresden 1800 passengers were landed on Saturday, 16th for their accomodation, men, women, and

minority. We certainly think that on he had expected to see a ragged and the score of generosity the Protestants ignorant crowd, but he was surprised to have nothing to complain of, but Catholics find among them a large number of wellfeel that an act of restitution ought not to educated people who had been invelgled part of the Quebec Catholic majority, a the country will prosper; but we cannot be offensive to any one. The claim to to break up comfortable homes in Ireland the confiscated property was never given and emigrate to this new country where they have been by a party who are cer- up by the Jesuits or the Church, and until homes were all ready to receive them. It were amicably settled the confiscation They little thought of the character of these "refuge homes." Scores of poor mothers were found by him without any shelter for themselves and their babes Church ought not to be expected to gi e whom they were hugging in their arms

Providentially there was found in the city a sympathizing population of Irieh fellow-countrymen who took staps to reexpense, and there ought not to be so lieve the misery of these poor immigrants, and it is to be hoped that their sufferings were brought to an end. These travel. favorable to the country. Quebec, a Catholic Province, finds itself in posses trust implicitly the fair promises of those who were inveigling them to leave Ire-

To add to the miseries of these poor people, efforts were made by scoundrels who could speak English, to decoy some satisfactory compensation under such cir. of the young girls from the path of virtue under pretence that they would be given lodging in respectable Irish houses, and in spite of the endeavors of a number of Irish pricets who organized a committee to take charge of the homeless emigrants, some of these sirls were actually decoved

> The Government of the Argentine Confederation does not undertake to do any. thing for immigrante who thus come to their shores, and it is by false pretences of the Irich landlords that these poor people are cosxed away, so that evictions may be rendered more easy. The only remedy to these evils will be applied when the people of Ireland will be able to call Ireland their own country, and this can be attained only by Home Kule.

> > THE MONTH OF MARY.

The beautiful month of Mary, which is now close at hand, is very firly dedicated by the Church especially to the honor of the ever blessed Virgin Mother of God. It is the month when flawers become plentiful and when all nature puts on a new and fresh garb of green which makes manifest its new life when the universal decay of winter has passed away. So with the advent of the Blessed Virgin, the world is decorated with the glorious and immaculate flower of the plains whose virtues gained for her the au-picious title whereby she was addressed by the Angel Gabriel when he announced to her the approaching birth of her divine Son: "Hall, full of grace, the Lord is with thee, blessed art thou amongst women."

The words full of grace signify much more than the mere English dress in which they appear suggests to us at first sight. In the Greek, in which the Gospel of St. Luke was writter, the title is echaritomene, which, being in the perfect participle passive, signifies having been made gracious, or formed in grace, and contains a clear reference to that first grace in which the Blessed Virgin was onceived, the immaculate Mother of God dwelling among men. The Blessed Virgin's graces were in part conferred on her by favor, and in part deserved by her complete co-operation with the graces missible recognition of the Pope as having power to restrain the Quebec Government from selling provincial property?"

We do not look at the Pope's words in the same light. We consider that they mean no more than that he has a just claim to the property, and that though the Government bas the right to sell the property, it has not the right to do so without the consent of the lawful owner. It is, in our estimation, a miserable subter.

and honor to every one that worketh worker of good equal to the Blessed Virequally with her : and as the friends of God are worthy of especial honor, the Blessed Virgin, who occupies the highest rank among the friends of God, must be honored above all others.

These are the considerations which in duced the Caurch to establish the month of May as a time when devotion to the Blessed Virgin should be particulary cultivated. We need to be reminded by outward circumstances that; we should fulfil our most pressing obligations, and by having this beautiful and joyful month specially devoted to Mary the Mother of God, we are prevented from neglecting the fulfilment of a duty which will so much contribute towards our own salvation, as the honor which we pay to Mary, thus obtaining a share in that pro-phecy wherein she offers thanks to God : "because He that is mighty hath done great things to me, and holy is His name." The prophecy is, "All generations shall call me blessed." During this month, therefore, all Christians should justice should be done even to the Jesuits | a roof, to sleep on the flags of the court | endeavor to have a share in the blessings yard of the Hotel des Immigrants. The which may be obtained by fervor and officials who were paid to look after the earnestness in honoring Mary, and by lice ought to be against the allowance of poor sufferers showed for them not the being numbered among the generations the Act, as well as Protestants, because it least sign of sympathy, and one chi d | which call her blessed. All Caristians is excessively offensive to nearly all Pro. died from exhaustion during the night. stould be glad to call themselves children testants, and that as Catholics are in a On the 18th they were visited by a of a Mother so perfect, so powerful, so

bloody event lowed the pro Republic of I out of cons Christian ord to help co ernment as keep aloof tion, and w her mineral enhance the magnitude of Universelle. at the action voting who principles of maintained God is not o has been em nmniating t order, who d time to pray tires houndi Catholics fo

and submiss

it would be

forecast tha

the power s

up a revol

would eque

see a regged and was surprised to e number of well. bed been invelgled e homes in Ireland ew country where to receive them. the character of Scores of poor him without any

and their babes ging in their arms was found in the opulation of Irieh o took staps to ree poor immigrante hat their sufferings nd. These travel. by the Bishop of Irish clergy not to

r promises of those

hem to leave Ire ded the warning. eries of these poor nade by scoundrels leh, to decoy some n the path of virtue ey would be given Irish houses, and in s of a number of nized a committee omeless emigrante. re actually decoyed

the Argentine Con. dertake to do any. who thus come to by false pretences y, so that evictions re easy, The only ils will be applied reland will be able own country, and nly by Home Kule.

OF MARY.

th of Mary, which is very fiely dedicated Mother of God. It wers become plenti hich makes marifest universal decay of Virgin, the world the glorious and of the plains ned for her the hereby she was gel Gabriel when he e approaching birth 'Hall, full of grace, e, blessed art thou

grace signify much ggests to us at first in which the Gospel ritter, the title is being in the perfect ignifies having been ormed in grace, and ference to that first Blessed Virgin was men. The Blessed in part conferred on part deserved by her on with the graces life. her by God's special te Conception comod's special favorite, er honor as such we dod, the author of a t her acquired graces bject well worthy of invocation.

res proclaim "glory one that worketh creatures, there is no l to the Blessed Virmerited new graces and as the friends of especial honor, the occupies the highest nds of God, must be hers.

siderations which inestablish the month when devotion to the d be particulary culto be reminded by cas that; we should sing obligations, and fal and joyful month Mary the Mother of ated from neglecting duty which will ac wards our own salva. hich we pay to Mary, share in that prohe offers thanks e that is mighty hath me, and holy is His y is, "All generations essed." During this Il Christians should share in the blessings dned by fervor and oring Mary, and by nong the generations sed. All Christians l themselves children

fect, so powerful, so for us favors of grace THE MAIL AND THE FRENCH REVOLUTION.

Raligion was left out of the question alto-

gether. Faith was abolished and human reason deffied. With the revolutionists,

Heense meant liberty, and the upsetting

of thrones and of alters meant equality.

No king or monarch, no priest or bishop,

should cumber the earth. Here, indeed,

was equality with a vergeance. There

should be no authority to restrain the

passions or punish crime. No liberty

for any one but a revolutionist, and he

had the liberty to persecute for conscience

sake. All property should be equally

divided amongst the sovereign people. What right had King Louis to his crown?

estates? Why should priests or bishops

be permitted to threaten people with

future punishments and the vengeance of

God? The consequences that flowed from

these principles were universal pillage,

the assassination on the sciffold of the

best, the most humane and most

pious king that ever ruled over

the destinies of Catholic France.

Other results no less horrifying imme-

diately followed. A constitution was

drawn up in which the existence of God was ignored. Sunday was abolished;

every teath day or decade was to be

observed as a day of rest for all men and

beasts of burden altke. The names of the

months were changed. Christianity was

declared extinct, and the year 1789 was

officially named the year I (one) of the

great Republic. Then came what the

Toronto Mail calls the afterclaps. The Parielan mobs, armed to the teeth and

headed by one Camille Du Moulin, burst

open the doors of the famed Bastile and

every other place of detention and allowed

the criminals to have their liberty and

plunder at will. King Louis XVI. was

then seized and manacled and after a

mock trial, was hurried to the guillotine,

where he was beheaded in the presence of

a blaspheming rabble, while the sound of

200 drums, beaten at the same time,

drowned the exclamations of those who

pitied the king and deplored his sad fate.

All priests who refused to sign the consti-

tution or take the oath of allegiance to

the new state of things, were massacred

or took refuge in foreign countries. All

neither age, nor sex, nor condition was

spared. It is no wender the British Gov.

ernment refused to take part in the Paris-

ian exhibition, which will be held this

bloody events that accompanied and fol-

lowed the proclamation of the first Great

tion, and will send no contributions of

her mineral or agricultural products to

enhance the appearance, or swell the

magnitude of the exhibits at the Exhibition

Universelle. We should not be surprised

at the action of the Toronto Mail in de-

voting whole columns of praise of the

principles of the French Revolution. It

maintained all last summer that prayer to

God is not only useless but ridiculous. It

has been employed all this winter in cal-

umniating the Rev. Fathers of the Jesuit

order, who devote the greater part of their

time to prayer and meditation. It never

tires hounding down the French Canadian

Catholics for being loyal to their Church

and submissive to their Bishops. In fact,

it would be no stretch of imagination to

forecast that if the writers in the Mail had

the power and the means, they would stir

up a revolution in this country that

Under this heading the Toronto Meil Now that the Jesuit question bas been berates Mr. Laurier, the Reform leader threshed out almost beyord recognition, in the House of Commons, because of and that all that could be said against the his roble and statesman-like pronouncepriests and people of Lower Canada to ment, viz : "It is useless for the Mail to appeal to us Liberals sgainst the excite contempt for both has been ex-Church. We are not Liberals of irrelighausted, the Mail commences to write up ion." The Mail maintains that if Mr. apologies for the terrible French Revolution. What its sime are in sulcgizing the Laurier does not oppose the teachdirect calamity that ever silicted a Chrisings of the Catholic Church, he ought to imitate the example of so-called Cathotien pation it is very difficult to imagine. We can only explain its course by the lics in the past, who rose up in rebellion well-known fact of its hatred of the against her decisions in matters of Jesuits, its opposition to all order, and its Church discipline and education and determination to make war upon the Godsupport of her clergy. Papineau, Doutre and Eric Dorion are quoted as shining fearing populations of the Quebec Provexamples for Mr. Laurier to follow. If ince. "The principles of the French Revolu those men could have controlled the tion were all correct," says the Mail. "The French vote there would have been a only thing about them of jectionable is the revolution in Lower Canada similar to afterclaps." But those afterclaps what had desolated France in the past, were but the necessary consequences of and what is just now disorganizing her the principles by which the revolution was inaugurated. "Liberty, Equality, Fraternity," are very high sounding words, Europe. and take with the masses, but what horrors were committed in their name!

THE LIBERAL POSITION.

We can all remember how Mr. Doutre opposed Church discipline in the Guibord case and set at defiance the authority and rules of the Catholic Church in Montreal. Notwithstanding that Guibord had died refusing the sacraments and under excommunication, Mr. Doutre insisted on his receiving a Christian burial, and when in the courts of law he was defeated he appealed to the Privy Council in England and obtained a verdict from a Protestant government, that compelled the Bishop of Montreal to pay enormous costs, and allow the body of the excommunicated Guibord to be interred in a Christian cemetery, contrary to all the instincts of the Catholic people of Montreal and What right had Lord Montmorency to his to all the laws and discipline of the Catholic Church. This Doutre, who was an spostate from the religion of his fathers, is one of the shining examples whom the Mail recommends for imitation by Mr. Laurier. All Canadians ought to enjoy a feeling of pride and thankfulness that so worthy and so loyal a Catholic enjoys the proud distinction of being the leader of one of the great parties who

make laws for this Dominion. Mr. Arthur Buies is quoted by the Mail as another example to be followed by Mr. Laurier. This man has written a work in which it is maintained that this Dominion can make no progress while Catholicity holds sway in Quebec. "It is a monstrous anachronism," says Mr. Bules, "that the Catholic Church should be as powerful just now ss it was two hundred years ago, that it should be still able to direct consciences and enlighten the intellect, while taking money from the pockets of the people." It is the pocket always with those traducers of God's Church They would care little for the consciences or the intellect of the people if they could only control the monies and lay hands on the tithes which the French-Canadian habitant still pays most cheerfully to his parish priest. It is really astonishing what interest the Mail has been for some time taking in the Catholic people who live in the Province of Quebec. Its writers seem to feel deeply for the sufferings and humiliations of the French populations in that they are still obliged to keep Lent and Advent, and to confess their sins once a year, while contributing places of worship were changed into city all the time to the support of their pasplaces of worship were characteristics. If the time to the support of the balls or converted into stables for the tors. If Mr. Laurier would only allow amount to 112,738 in the segretary. It has been computed that himself to be guided by the Mail he would himself to be guided by the Mail he would amount to 8,242. These classes, be a true type of manhood. It must be during the reign of terror which then acknowledged, however, that the pricets in eneued 4,000,000 of the most upright men Lower Canada are not the agitators we and women in France were butchered, for find occupying the Protestant pulpits of Ontario. If they were to take advantage of their influence and their eloquence and preach every once in a while a crusade coming summer, in commemoration of the against the Mail newspaper and the fanatics of Ontario-if they but followed the bright example set them by the Wilds and the Republic of France in 1789. It would be Hunters of this Province-perhaps the out of consistency with all notions of Mail and the bigots of Ontario might be Christian order and of stable Government glad to cry quits and make up their minds to help celebrating the apotheosis of Infidelity. The Canadian Govthat the best policy for Ontario to pursue would be to leave the Jesuits and the ernment as such has determined to priests of Quebec and simple minded keep aloof from the implous celebrahabitants severely along.

FROM GUELPH.

Special to the CATHOLIC RECORD We are happy to learn that the Rev. Father Dumortier, S. J., who has been confined to St. Joseph's hospital for several months, is able to be about sgain. This venerable servant of God has lived here for over thirty years. He requested and obtained from his apperiors the privilege of spending the nie requested and obtained from his superiors the privilege of spending the rest of his life among the people of Guelph. We hope he will be spared for many years to come. Father Dumortier is about seventy-one years old.

DEATH OF MR. F. NUNAN, SR. We regret to learn of the death, at the advanced age of seventy two, of Mr. F. Nunan, sr., father of Mr. P. Nunan, book binder. Born in Waterford, Ireland, he came to Hamilton in 1845, and after

PUBLIC AND SEPARATE

The report of the Minister of Education for 1888 has been presented to the House, and as usual it contains much interesting information regarding the schools of the Province. The statistical tables presented are the returns for 1887. In them we find some facts which will be of interest to our readers : The school population of the Province

in 1887 was 611,212, an increase of 10,-008 on the preceding year. This includes children of Catholic separate school supporters. The total of all ages attending the public schools was 462,839, with an average attendance of 228 286, being 49.3 per cent. At the separate schools 30 373 children attended with an average attendance of 16,866, being 55.5 per cent. We are pleased to find that the average attendance at the Catholic schools stands so high, being over 6 per cent, better and making her the laughing stock of than the public schools. It should, however, stand much higher, and it would do so if parents took more interest in the education of their children. The the efficiency of the Catholic schools of the Province. It is well known that inefficiency in teachers, and in the character of the education imparted, results in poor attendance. The total percentage of average attendance for the Province is 49.7, including the Catholic separate schools.

It is more than the Catholic separate schools.

It is more than the Catholic separate schools.

It is more than the further up that the trustees are quite alive to the necessity of supplying the deficiency in this regard. The number of maps used in the public schools in 40.711, being the deficiency in this regard. The number of maps used in the public schools is 40.711, being the deficiency in this regard. The number of maps used in the public schools is 40.711, being the deficiency in this regard. The number of maps used in the public schools is 40.711, being the deficiency in this regard. The number of maps used in the public schools is 40.711, being the deficiency in this regard. The number of maps used in the public schools is 40.711, being the deficiency in this regard. The number of maps used in the public schools is 40.711, being the deficiency in the regard. The number of maps used in the public schools is 40.711, being the deficiency in the regard. The number of maps used in the public schools is 40.711, being the deficiency in the regard. The number of maps used in the public schools is 40.711, being the deficiency in the regard. The number of maps used in the public schools is 40.711, being the deficiency in the regard. The number of maps used in the public schools is 40.711, being the deficiency in the separate schools is 40.711, being the deficiency in the separate schools is 40.711, being the deficiency in the separate schools. fact is, at the same time, a testimony to

It is worthy of remark that the higher average attendance in the separate schools arises chiefly from the better stendance in the counties, rather than from the cities or towns. The average per centage in the public schools from counties, cities and towns being respectively 45.8; 61.8; 60.1; and in the eparate schools, 50.3; 56.4; 60.7.

The total number of children attend. Ine total number of children steind, ing both public and separate schools was 493,212, being an increase of 5,716 over 1886. Of this increase 1,174 was in the separate schools, and 4,542 in the pub-

schools.

In the public schools the total amount of receipts during the year was \$4,101,-509.01 of which \$251 914.72 was from 509.01 of which \$251 914.72 was from legislative grant, \$2,936,712.85 from municipal grants and assessments, \$912,881.44 from clergy reserves and other sources; \$2 346 247.23 were paid for teachers' salaries. The cost per pupil on total attendance was \$7.63 and on average attendance \$15.47. In the separate schools the receipts during the year were \$229 848.41, of which \$16.807. year were \$229 848.41, of which \$16 807.
90 was from Legislative graut, \$147,639.70
from municipal sources and \$65,400.81
from other sources. The average cost
per pupil was \$6.95 on total attendance,
or \$12.52 on average attendance. The
amount paid for teachers' salaries in the

amount paid for teachers satisfies in the separate schools was \$112,293.03.

The total number of schools open was 5,506. Of these 229 were Catholic separate schools, being an increase of five separate schools since 1886. The corresponding increase in the number of public accords.

schools was 64.

A pleasing feature is the zeal displayed by Catholic trustees to improve the schools in their furnishings. For maps apparatus, prizes, and libraries, \$3,624,32 were expended during the year, being \$21 49 for every hundred children on the average attendance. In the public schools the amount expended for the same purposes was \$23,885,12, being only \$10.47 for each hundred children on the average at tendance.

The children proficient in their studies may be fairly estimated by the number who are in the advanced classes. number who are in the advanced classes.
The numbers in the fouth and fifth readers, added to those studying algebra and geometry in the public schools, amount to 112,738 in the aggregate.
The same classes in the separate schools amount to 8,242. Traese classes, tuere fore, aggregated 27.1 per cent. in the separate schools, and 26,7 per cent, in the public schools. We frequently see it asserted in the Mail and other anti-Catholic journals that the separate schools are behind the public schools in efficiency, but these figures indicate quite a different conclusion. It cerefficiency, but these figures indicate quite a different conclusion. It certainly does not appear from these statistics that religious teaching is an impediment to the imparting of a good secular education. We may acknowledge that as the degrees of comparative proficiency are not clearly enough stated to justify us in asserting that the separate schools are absolutely superior to the public schools, but they do justify us in saying that the oft vaunted superiority of the public schools, which is assumed without proof, is but a sham, and we are justified in the is but a sham, and we are justified in the confidence we have frequently expressed that if the opportunity of competitive examinations were afforded, the separate schools would prove that they need not ear comparison with the public schools

in any fair test.

Mr. White, the Inspector of separate schools in the West, says of the schools in

his division : "The school houses are, in general comfortable and substantial, while many both in town and country, are of a super-ior character, affording excellent accom-modation. . . The improvement in the furniture and equipment keeps pace with that in the buildings, new maps, large blackboards and improved deaks having been provided in many schools and in this respect their equipment is now good in general. . . As a body the teachers are well qualified for their difficult task and are working

Of course there are defects in many of of the schools; but where are to be found a set of schools without some falling behind? In some the grading is unsatisfactory. In some, the teachers are changed too often. Munic is, in many schools, taught in the most elementary way, and in some not at all. Stratford and Toronto, in the West, are, however, highly praised for their work in this department. In other departments, also, some schools showed excellent work, while others were very inferior. It is to be desired that the trustees and teachers strive during the present year to show decided improvement.

The total number of teachers in the 229 Catholic separate schools is 491, an Of course there are defects in many of

229 Catholic separate schools is 491, an increase of thirty during the year. The number of maps in use is 1,937. This shows that there are ten maps for one hundred and fifty-six children. We are sorry to see that there are not more maps in use, though glad to find from the figures given further up that the trustees

tors are very favorable.

It is not generally known that Protestants as well as Catholics have an interest in the Ontario separate school

system.

The total number of Protestant separate schools reported in Ontario is seven. They are found in Puslinch, Rama, Anderdon, Cambridge, Osgoode, L'Orignal, and Penetanguishene. The school at Penetanguishene gave no report for 1887. In the other six schools there were 319 children, with an average attendance of 142. The teachers are one second class male, at \$450; one third class male, at \$350; three third class temales, and one with a permit, at salaries from \$132 to \$275. appear from these figures that the Pro-testant separate schools are in very flourishing condition, and from this fact the Protestants of Ontario may flourishing condition, and from this fact the Protestants of Ontario may learn the difficulties against which the Catholics had to contend to make their schools efficient under similar circumstances. The energy and spirit of self sacrifice of the Catholic minority ought, we think, rather to command the sympathy of their Protestant fellow-citizens than the bitter opposition which has been manifested by

testant fellow-citizens than the bitter opposition which has been manifested by bigots of the Mail mould to the efficiency of Catholic schools.

The largest per centage in the average attendance of children at the separate schools is reported from the town of Perth, which gives seventy-five. Paris follows with seventy-four, Lindsay with seventy-three, and Galt with seventy. Essex county has the distinction of giving the lowest percentage, thirty-soven. We hope county has the distinction of giving the lowest percentage, thirty-seven. We hope the good Essex people will endeavor to make a better showing in fature years, and other localities too might improve their status greatly.

ANOTHER HONEST EDITOR.

Many of the most prominent and talented Protestant editors of Onterio are becoming ashamed of the ridiculous ranting of the parsons in regard to the Jesuit Estates Act. We take pleasure in copying the following extract from a very able article which appeared] last week in

able article which appeared] last week in the Guelph Mercury:

"A large number of earnest men and women gathered in Knoz church Monday night under the auspices of the Guelph Evangelical Alliance, to hear speeches against the Jesuit Estates Bill, and to constitute the second specific and the second specific s demn all and sundry who had any hand in its passage at Quebec or its allowance at Ottawa.

"When the agitation was first com menced a great many were disposed to hold that there had been a grave wrong done by this Bill, and that, strong as were the claims of Provincial rights, the un-constitutionality of the Act, by its recog-nition of the Pope and the Jesuits who were under the ban of British law, was a reasonable ground on which to sak for its reasonable ground on which to ask disallowance. It is stated that thirty members of the House of Commons were prepared to vote for disallowance on th eve of the great debate. The reason that these men changed their minds can be pretty well understood when the speeches made in that debate are thoroughly read and digested. Fair minded men who will set aside prejudice and carefully read and re-read the speeches of Mr. McCarthy, for disallowance, Sir John Thompson in reply, Mr. Mills against disallowance, and Mr. Charlton in reply, will realize that the Minister of Justice and Mr. Mills have the Minister of Justice and Mr. Mills have the best of the argument, both on the legal points and on the rights of Quebec Province to pass such a Bill. The effect of the debate was to leave Mr. O'Brien with thirteen supporters, while the Government was sustained in its action by one hundred and eighty-eight members, of the

"Some of the leading members of the Guelph branch of the Evangelical Alli-ance considered that these one hundred and eighty-eight were recreant to their duty, and with the aid of two talented duty, and with the aid of two talented reverend gentlemen from Teronto and the large audience present got a verdict of "guity" against the Bill and those who permitted it to pass. There was a good deal said about intolerance of the Jesuita but nothing about the intolerance, and the violation of every principle of British justice in condemning men unheard without permitting a single word in their

classes exhibited a respectable degree of efficiency. . . . In arithmetic, while many classes were found unusually strong, many showed considerable weakness in point of practical w.rk." History, geography and drawing, he tells us, are generally well taught. He adds:

"Moet of the teachers are abreast of the times, esrnest, faithful, painstaking and thoroughly alive to the interests of their profession."

Of course there are defects in many of scalarst the Roman Cathelia Characterists. bill. The strongest objection urged against the Roman Catholic Church to day is that it does not allow liberty of thought and conviction within its communion.

And when did it become an article of Protestant belief that the members of the testant belief that the members of the Evangelical Aliance, or any Protestant for that matter, had the right to dogmat-ize over and judge their fellow Christians and fellow Canadians, and assert that they had sold themselves to the Roman Cathohad sold themselves to the Roman Catho-lic Church? There were true, honorable men at Ottawa who supported the course of the Government in this matter, whose upright lives and conscientious, liberal views have done so much to advance the highest interests of the people and to spread abroad the principles of the King dom of Christ that many of their accusers should stand abashed in their presence."

IN MEMORIAM.

THE LATE PATHER E. J. WALSH, TRENTON Dead! Ah weep? No more his holy face, His blessed words, his loving heart of grace, Will bravely cheer us; Dead! No more we'll feel the gentle hand, That guiding on to God his cherished band,

Once more sad death has spread its wings, And hovered o'er the blest, Once more the solemn Requiem rings To speed a soul to rest.

Was always near us.

Once more eternity has claimed,

And time has paid a debt, A heart in purest virtues framed, In richest blessings set. heart that God had filled with light,

A man to whom no dreary toil For brother done was dreary, A man who's soul would ne'er recoil From helping on the weary.

A friend who ne'er forgot a friend In sorrow or in pain,
A comrade steadfast to the end
In sunshine or in rain.

A priest whose words were blessed by God To storm tossed sinners cares,
A priest whose holy footsteps trod
A pathway strewn with prayers.

But though he's left us, lonely, sad, We may yet do his will,
In heaven our deeds can make him gladHis eyes are on us still.

His priestly labors here below Are doubly blest on high. His prayers above will sweetly flow To teach us how to die.

The rest he's nobly earned in life
'Tis selfish to regret,
He'll greet us when all pain and strife
By death aside is set.

Dead! Why weep? For still his holy face, His blessed prayers, his loving words of

grace
Will bravely cheer us;
Why weep? For still we feel the gentle
hand

hand
That guiding on to God his cherished band,
Is always near us.
— Canadian Freeman. H. R.

A RUSSIAN PICTURE OF ORANGE.

Editor Catholic Record:
DEAR SIR—The following extract from a letter written by a Russian emigrant to his brother may prove interesting to your readers:

There is in this country a society called

imposed upon by designing persons, who go about from place to place inciting them to acts of violence.

them to acts of violence.

This society appears to be very danger ous to the peace of the country, being in this respect very much like our Nihilists; with this difference: the Nihilists seek to destroy the Emperor only, while these fanatics seek to destroy the Pope of Rome together with all his followers. I cannot comprehend my dear bother cannot comprehend, my dear brother, how this is to be done, as the Pope is quite beyond their reach, and their fol lowers out-number the Orangemen.

lowers out-number the Orangemen.

I will inform you of the cause of enmity against the followers of the Pope when I learn it. What makes the thing harder for me to understand is the fact that this society is foreign to this country. And now, my dear brother, I will mention a few of the customs of these fanatics. On a certain day in the month of July they assemble by hundreds. month of July they assemble by hundreds and with cocked hate, red cloaks, white and with cocked hate, red cloaks, white horses, rusty swords, and much drinking of strong liquors they join in celebrating the valiant deeds of their fore-fathers who saved their lives by running away from a great battle in Ireland. They also bear on their banners the picture of a Dutch Prince in a preposterous wig, mounted on a white horse, and pointing with a sword towards vacancy. Many bottles containing good liquor are broken in honor of this Dutchman. That is to say: They first pour the liquor is to say: They first pour the liquor down their threats, and then break the bottles!

Being now drunk they curse the Pope, and say many big and valiant things against him and his followers; and it appears to me that this is the object of their meeting. The only information I could get from Orange sources regarding book binder. Born in 1845, and after he came to Hamilton in 1845, and after residing in that city for some years removed to Guelph in 1859, where he removed to Guelph in 1859, where he removed to Guelph in 1859, where he removed age he enjoyed excellent health it to within a few days of his death, on Fritally in the subject of reading, most of the lungs, which culminated in inflament of the lungs, which culminated in inflament to, and he died this morning. He leaves two sons and two daughters to mourn his loss, and to whom we extend our heartfelt sympathy in their sad beforehand, and it is understood that when a leading layman of the Guelph that when a leading layman of the Guelph most of the 112 schools in his division are well built, though some are of inferior well built, though some are of inferior mourn his loss, and to whom we extend our heartfelt sympathy in their sad beforehand, and it is understood that when a leading layman of the Guelph day last. He took sick with congestion of the lungs, which culminated in inflament to whom dear brother, having informed you of all I know at the awkard old style of desk and bench being found only in poor and new sections. He continues:

April 15, 1889.

L. K. this Dutch Prince, was that he saved the Orangemen of his time from wearing wooden shoes; which act was not much



NATIONAL COLONIZATION LOTTERY Under the patronage of the Rev. Father Labelle.

Established in 1884, under the Act of Quebe 32 Vict., Chap. 36, for the benefit of the Diocean Societies of Colonization of the Province of Quebec.

CLASS D.

thly Drawing will take place WEDNESDAY, MAY 15, 1889

At 2 o'olock p. m. PRIZES VALUE . . \$50,000

ne Real	Estate	wo	rth		\$5,000.
	LIST	OF	PRIZ	ES.	
1 Real E	state w	orth	\$	5,000.00	5,000.00
1	**			2,000 00	2,000.00
i	**			1,000.00	1,000 00
4	**			500 00	2,000.00
10 Real E	states.			300.00	3,000.00
30 Furni				200 00	6,000.00
60				100 00	6,000 00
200 Gold V				50.00	10,000.00
000 Bilver				10.00	10,000,00
000 Toilet				5.00	5,000.00
307 Prizes	worth				
301 111408	TICKE	TA.		\$1.00.	
					nam thats

TICKETS, \$1.00.
Offers are made to all winners to pay their prizes cash, less a commission of 10 p. c. Winners' names not published unless specially authorized.
Drawings on the Third Wednesday of every month.

Offices: 19 St. James Street, Montreal, Can

CHURCH PEWS and SCHOOL FURNITURE

The Bennett Furnishing Co., et London, Ont., make a speciality of manufacturing the latest designs in Church and School Furniture. The Catholic Clergy of Canada are respectfully invited to send for catalogue and prices before awarding contracts. We have lately put in a complete set of Pews in the Brantford Catholic Church, and for many years past have been favored with contracts from a number of the Clergy in other parts of Oniario, in all causes the most entire satisfaction having been expressed in regard to quality of work, lowness of price, and quickness of execution. Such has been the increase of business in this special line that we found it necessary some time since to establish a branch office in Glasgow, Scotland, and we are now en caged manufacturing Pews for new Churci, et in that country and Ireland. Address—BENNET FURNISHING COM. Y Roferences: Rev. Father Bayard, Sarai. Lennon, Brantford, Molphy, Ingoraoli Cor coran, Parkhill, Twohy, Klugston; and Rev Bre. Arnold. Montres!

R. F. LACEY & CO'Y

Manufacturers and Wholesale Dealers in Every Variety of

BOOT AND SHOE UPPERS 398 CLARENCE STREET. LONDON. ONT.

PIANO TUNING. PARTIES REQUIRING PIANOS AND ORGANS Tuned or Repaired should leave orders at 255 Dundas street. Satisfaction guaranteed. Anton Ramsperger, ate with A. & S. Nordheimer.

MENEELY & COMPANY Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Peals

McShane Bell Foundry. Chines and Peals for CHUKCHES, COLLEGES, TOWER CLOCKS, etc. Fully warranted; satisfaction guaranted. Send for price and catalogue. HY. MCSHANE & CO., BALTIMORS, Md. U. S. Mention this paper.

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULL I WARRANTED. Catalogue sent Free. VANDUZEN & TIFT. Cincinnedi. C

CONCORDIA VINEYARDS SANDWICH, - ONT.

ERNEST GIRARDOT & CO
PURE NATIVE WINES.

Altar Wine a specialty. Only Native Altar
Wine used and recommended by His Eminence Cardinal Tachereau. Specially recommended and used by Rt. Rev. Archbishop
Lynch and Bishop Walsh.
We also make the best Native Claret
the market.

We also, make the best Native Claret the marget.
Send for prices and circular.
London, Sept. 18th, 1857.
The Messrs. Ernest Girardot & Co., of Sandwich, being good practical Catholice, we are satisfied their word may be relied on, and that the wine they sell for use in the Holy sscrifted in the Mass is pure and unadulterated. We, therefore, by these presents recommend it for altar use to the derry of our diocese.

JOHN WALSH. Bp. of London SMITH BROS. Plumbers, Gas and Steam Fitters

172 KING STREET. Plumbing work done on the latest in d sanitary principles. Estimates furnished on application. Telephone No. 538.

Telephone No. 538.

For the best photos made in the city go to EDY BROS., 280 Dundas street. Call and examine our stock of frames and paspartonts, the latest styles and finest assortment in the city. Children's pictures a specialty.

Nurserymes. Rechester, 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.

544-8w

CARRIAGES AND SLEIGHS.

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

" MISTAKES MODERN INFIDELS." New Book on Christian Evidences and Complete Answer to Col. Ingersoll's "Mistakes of Moses." Highly recommend do by Cardinal Taschereau of Quebec, Archblehop Ryan, Philadelphia, and 14 other Catholic Archblshops and Bishops, five Protestant Bishops, many other prominent olergy, and the press. Cloth \$1.25. Paper 76 cents, AGENTS WANTED. Address EEV. GEO. B. HORTHGRAVES, Ingersoll Ontarie, Canada.

would equal in atrocity the French Revolution which they so much admire. NEW BOOKS.

"Logic," by Rev. Richard F. Clarke, S. J. This is the third series of manuals of Catholic Philosophy, (Stronyhurat series.)
New York: Bensiger Bros., 36 and 38 Barclay St., Price, by mail, \$125.

And yet Jesuitism s

THE JESUITS.

A Reply to the Rev. J. J. Roy, B. A., of Winnipeg, by the Kev. Lewis Drummond, S. J.

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

From a Verbatim Report by Mr. F. Mullis CONTINUED FROM LAST WEEK,

Mr. Roy translates "herein above."
The difference in French is the difference of only one letter; it is the difference between ci-dessus and ci dessous. I would not charge him with making a wilful blunder. I wish to give him the benefit of the doubt; but it is a most serious mistake. If you take the text according to Mr. Roy's version, the publication of this Brief was all that was needed for the actual suppression; but when you read "in the form and manner that we have herein below prescribed," when you read "in the form and manner that we have herein below prescribed," you have to examine what follows. Now, in the rest of the Brief, such as it is, there is nothing at all about the manner in which the suppression is to take place; but we know that, together with this Brief was sent to each of the bishops in the Catholic world, a document explaining how the suppression ment explaining how the suppression was to be effected. The formalities to be observed were so intricate as to place a bar to the complete fulfilment of the purpose expressed in the Brief. Some pretend that Clement XIV. wished to satisfy the chemics of the Society, and yet did not wish to have the work completely done. However, this man have yet did not wish to have the work completely done. However this may be, it is well known that especially for Roman documents the observance of all formalities is absolutely necessary to their validity. The formality required here was this: The bishop of each diocese was to collect together all the Jesuits of each college, to send a delegate, or to go to them himself and read to them the Brief of Suppression. Without that, the Brief would not have its effect; for it was not addressed to any one in particular, and it was not excellent namely different. There are no lay Jesuits, no female Jesuits are represented in the sent of real Jesuit is very different. There are no lay Jesuits, no female Jesuits, no crypto-Jesuits. Thus, even if Jesuits are no lay Jesuits, no female Jesuits, no crypto-Jesuits. Thus, even if Jesuits are no lay Jesuits, no female Jesuits, no crypto-Jesuits. Thus, even if Jesuits are no lay Jesuits, no female Jesuits, no crypto-Jesuits. Thus, even if Jesuits are no lay Jesuits, no female Jesuits are no lay Jesuits, no female Jesuits is explicit, no crypto-Jesuits. Thus, even if Jesuits are no lay Jesuits, no female Jesuits are no lay Jesuits, no female Jesuits are no lay Jesuits, no female Jesuits no crypto-Jesuits. Thus, even if Jesuits are no lay Jesuits, no female Jesuits are no lay Jesuits, no female Jesuits is very different. There are no lay Jesuits, no female Jesuits is very different. There are no lay Jesuits, no female Jesuits is very different. There are no lay Jesuits are no lay Je any one in particular, and it was not posted up on the dears of St. Peter's at Rome, as is generally the case with im-

portant Papal documents.

Mr. Roy has no right to side with the Pope when the Pope suits him, and then oppose or ignore him according to caprice; he has no right to blow hot and cold in one breath. If he wishes to make capital out of the Holy See, he must take the Fepe's documents in the Papal way. Now, from the Papal standpoint, the Society was not suppressed in Prussia, in Russia, and probably not in the Province of Quebec, for we have no proof that the Bishop of Quebec ever read to the Jesuits the Brief of Suppression. He obtained permission from Rome to read it and to allow them to remain as they were. Other bishops ob-tained the same permission, so that the Jesuits were not at all suppressed in some parts of the world They remained more especially in Russia. At the beginning of the pontificate of Pius VI., who was the successor of Clement XIV., the Russian Jesuits were in a great state of conscientious preplexity. Of course these who are deeply prejudiced against as will refuse to admit that we can have any conscientious scruples ; but precisely as the best way to know the history of a country is to belong to it, so the best way to know the history of an Order is to be a member of it. Whatever people may say, I have never found greater sincerity than in the Society of Jesus. The Jesuit Fathers in Russia were ex-The Jeauit Fathers in Russia were extremely exercised in their consciences to know what they should do. The Brief could not be published unless the bishops read it out to the Jesuita, and the bishops did not promulgate it. So long as it was not read to them, they were bound by their vows of poverty and obedience. In regard to priests, secular or religious, of course the vow of chastity does not change. On the other hand, they heard in the newspapers of Europe that the Brief had been published in other countries. They wanted to know what they should do. The publication of this Brief. Cardinal Autonelli goes on: met in council. Some of them said:
"We are bound to submit to the Pope;"
others said: "Yes, we are bound to submit to the Pope, but, according to his canonical regulations, you cannot leave the Order until you are canonically suppressed. Until that is done, you have no right to use money as your own you. no right to use money as your own, you are bound by your vow." While in this great state of proplexity, they sent a great state of preplexity, they sent a messenger to Rome to see Pius VI., and messenger to Rome to see Pius VI., and Pius VI. said to this messenger: "I want the Jesuits to remain as they are in Russia." He would not give any written document, for the times were too troublous, the French Revolution was at hand and the Governments of Portugal, Spain and France would have elamoured against him; but he allowed them to evist there, and before the cod them to exist there, and before the end of this century Pius VI. formally re-established them in the kingdom of the two Sicilies. In the first decade of this century, Pius VII. re-established them

in England, where they had always re-mained since the suppression.

In Maryland, Archbishop Carroll, formerly a Jesuit, and the first Catholic bishop in the United States, bailed with joy the re-establishment of the Society in that great Republic. Finally in 1814 Pius the VII. solemnly re established the Order all over the world.

Hitherto, making a concession to Mr.

Roy, I have considered this Brief as if it logian—and Catholic documents, if used against us, must be examined on Catholic principles—holds that it is an infallible document, An infallible document, ment must be one which defines a do trine, and not simply a letter (Brief means letter) containing a judicial sen-tence. The Brief of Suppression is not a Bull defining matters of faith or morals. All agree that such a letter is not an in-tallible document. Catholics know very well that the Pope is infallible only when speaking, excathedra, that is to say, from the chair of St. Peter, teaching the whole world doctrines that touch on faith or morals. Protestants of course, who are enlightened, will know the same thing. Even Mr. Roy must be aware of this, for he quotes the very words of the Vatican Council. Outside of the circumstances in which infallibility is promised to him, the Pope may make mis-

takes. Only when there is question of solemn definition is he preserved from error. The limits of infallibility are very clearly marked, and this Brief has absolutely nothing to do with them, it is quite outside of them; it might have been a mistake from beginning to end, so far as infallibility is concerned. Like the care of Galileo, it does not enter into the sphere to which infallibility is

Mr. Roy proceeds to speak of the death of the Pope:
"Clement XIV, followed up this Brief

by appointing a congregation of car dinals to take possession of the tempor-alities of the Society, and armed it with summary powers against all who should attempt to retain or conceal any of the

summary powers against all who should attempt to retain or conceal any of the property. He also threw Lorenzo Ricci, the General, into prison in the Castle of St. Angele, where he died in 1775.

In September, 1774, Olement XIV. died after much suffering, and the question has been hotly debated ever since, whether poison administered by the Jesuits was the cause of his death."

Now, I sak you if the General of the Order was imprisoned, and all the members of the Order near and round about were suppressed and hourded down by all the governments, how do you suppose they could have got into the Vatican to poison the Pope? Of course the enemies of the Society who never met a Jesuit are accustomed to stories about crypto-Jesuits and lay Jesuits. On their theory, you never know in what unexpected situations you may hit upon a Jesuit. Perhaps your cook or your housemaid may be a Jesuit. That or your housemaid may be a Jesuit. That is the Jesuit of fiction; the Jesuit of fact, the real Jesuit is very different. There Mr. Roy bimself, despite his animus, merely insinuates it a la Littledale.

On the Suppression and what followed it you will allow me to quote from an

excellent pamphlet recently published by the pastor of St. Pstrick's Caurch, my dear friend Father Whelan. It is one of the

best I have ever seen.
"I shall now read," says Father Whelsn,
"from a reliable hand book lately pub-

lished on this subject:"
"The Brief of Suppression is a valuable document in the history of the Society of Jesus, and it is especially remarkable, because, as is observed by Protestant Historian School, it condemns neither the doctrine, nor the morals, not the discipline of the Jesuits. The complaints of the Court against the Order are the only motives alleged for its suppression. In Rome, although unfortunately some of the cardinals and prelates only too faithfully served the interests of the Bourbo Courts against the Society, the testimony of Cardinal Antonelli, one of the most eminent members of the Sacred College, gives ample evidence that this feeling was not universal, and in a report addressed to Pius VI, only two years after the suppression, he thus expresses himself.—The sion, he thus expresses himself: The impartial world recognized the injustice of

hatred to the Jesuits. What rule was observed in the judgment rendered against them? Were they listened to? Were they allowed to bring forward their defence? Such a mode of proceeding proves that there existed the fear of finding them imposent?

ing them innocent."

The Pope had written Christophe de Beau-

Antoneili goes on:

"As for me, I sfirm, without fear of error, that the Brief is null, invalid and iniquitous and consequently that the Society of Jesus is not destroyed. My assertion is founded on a number of proofs, of which I shall be satisfied with bringing forward a few." forward a few."

Mark well that this was written only

Mark well that this was written only two years after the suppression.

"The Cardinal then enumerates the reasons which, in his opinion, invalidated the Brief. 1.—When the Pope promised to suppress the Society he was only a private individual, unable to estimate the full consequences of his act. 2.—The Brief was extorted from a man, fettered by his previous engaginent, by those whose only was extorted from a man, lettered by his previous engagment, by those whose only object was to ruin the Church. 3—In this infamous transaction, false promises, criminal threats and open violence were made use of towards the Head of the Church. 4—The Brief was destitute of canonical forms requisits in a solamn canonical forms requisite in a solemn sentence of this description. It is believed adds the Cardinal, that Clement XIV. pur posely neglected these formalities, in order to render the Brief less binding. 5—In the execution of the sentence, the ecclesiastical and civil laws of justice were equally violated. 6—The sentence rests upon unproved accusations, and upon calumnies which it is easy to refute. 7— The Brief contradicts itself, asserting in one part what it denies in the other. 8 It contains confused and ambiguous ex-pressions, and in the part relating to the simple and solemn vows, the Pope attributes to himself powers that no Pontificever claimed. 9.—The motive alleged for the suppression of the Society might, under the same pretext, be applied to every religious order, and the Brief is

Cardinal Antonelli is correct. I think there are some insecuracies in it. It is only the opinion of a fallible man who was in a high position; but it shows what views were current in Rome shortly after Pope Clement's death.

"As might be expected, the Jesuits, against whom securations of regicide have been constantly brought forward, were charged with having poisoned Clement XIV. To so contemptible an accusation silence is perhaps the best answer. At the same time it may be mentioned, that even Protestant historians, and the enemies of the Jesuits deny it. Thus, in the letters of Gavezzi and Malvezzi, both men who had taken an active part in the suppression, the charge is contradicted; and Frederick of Prussia, writing to D'Alembert, on November 15th. 1774, says: 'nothing can be more false than the rammers of the Pope having died of poison." * * He often reproached himself for the weakness with which be had sacrificed an Order like the Jesuits to the caprice of his tree bellious children. * * During the latter part of his life his temper became gloomy and morose, and this contributed to shorten his days.' Moreover, the Pope's physicians, Salicetti, and Adinolfi, in an offictal declaration, asserted that the Pope's death proceeded solely from natural. official declaration, asserted that the Pope's death proceeded solely from natural causes; and their testimony was confirmed on oath by Father Marzoni, General of the Franciscass, and the intimate friend of Clement XIV., whom he attended during his last illness?

friend of Clement XIV., whom he attended during his last ilinese."

I will now quote to you the words of three Protestants giving their general opinion of the jastice or injustice of the suppression of the Society:

"SCHOELL.—Cours d'histoire des Etats Europeens, vol. 44, p. 71, says: War ageinst the Jesuits became popular; or rather, hatred and persecution of an order, whose existence was bound up with the Catholic religious and the throne became a claim to the title of philosopher." claim to the title of philosopher."

claim to the title of philosopher."

All that was required to pose as a philosopher was to declare oneself against the Jesuits. There must be a great many philosophers about just now.

"Secondly, SCHLOSSER—History of the Political and Literary Revolutions in the 8th century, vol. I: Some people had sworn irreconcilable hatred to the Catholic religion * * * To complete this interior revolution and to take away from the ancient Catholic system its from the ancient Catholic system its chief prop, the several Bourbon Courts, not knowing that they were thus going to place the instruction of youth in very different hands, united against the Jesu-its from whom the Jansenists had long since filched, often by dubious means, the esteem they had enjoyed for cen-turies."

So Schlosser admits that it was a war So Schlosser admits that it was a war of prejudice carried on by the Jansenists, a body that called themselves Catholics, but were steadily repudiated by the Catholic Church as heretical.

"GUIZOT—Hist. France, Vol. V. 5, ch. 54. A strange and striking reaction in human affairs; the condemnation of the Leguite was the proposed in the condemnation of the leguite.

Jesuits was the precursory sign of the violence and injustice which was soon to be committed in the name of the most sacred rights and liberties * * * The destruction of the Jesuits served neither religion nor reason, for it was contrary to justice as well as to liberty; it was the wages and the bitter fruit of a long The set.'"

Cardinal Antonel'il here speaks boldly.

"And those who do not recognize it must be either blind or else hear a mortal mitted, but lately, in the name of religion.

against justice and liberty."

The Society of Jesus was restored in 1814 by Pope Pius VII., no longer by a Brief, that is to say, a document of secondary importance, but by a Bull, a more solemn document, and in that Bull e says :
"Tne Catholic world unanimously de-

mands the restoration of the Society of Jesus. We daily receive the most earn. est petitions to this effect from our venerable brethren the Archbishops and Bishops, and from other earnest persons.
We should deem ourselves guilty of
great negligence before God, if, in pres
ence of the perils that threaten Christendom, we neglected the assistance given to us by Got's special providence; and if, placed at the helm of the bark of Peter, tossed by continual tempesta, we refused to employ vigorous and experi.

In order to be loyal to the British Crown.

Only a couple of years ago I met in St. Double of years old, who if, placed at the helm of the bark of the British Crown.

Only a couple of years ago I met in St. Double of years old, who if, placed at the helm of the bark of the British Crown.

Only a couple of years ago I met in St. Double of years old, who if the British Crown.

Only a couple of years ago I met in St. Double of years old, who to do would be to find out that I have been mistaken in the dootrines of the Catholic Church, and set to work and proclaim that I have been mistaken in the dootrines of the Catholic Church, and set to work and proclaim that I have ed seamen to master the waves that threaten every instant to cause destruc-tion and death."

the table of the society of Jesus, in which he shows that the Society of Jesus, attempted to prove that the present Society of Jesus was not the old Society, but simply a new congregation. He published what purported to be a learned work on the subject, but it had not been long published before it was condemned by the present Pontiff, Leo XIII. Afterwards Pope Leo XIII. Addressed a letter to the General of the Society of Jesus, in which he shows that the Society was the same as it had ever been, and in which he confirms all the privileges granted to the Society by a score of Popes, except those privileges that were incompatible with the common law of the Church, as it had been modified since the time of those Popes. He thus restored everything that could be restored to the Society of the Society of the Society has the same as it had ever been, and in which he confirms all the privileges granted to the Society by a score of Popes, except those privileges that were incompatible with the common law of the Church, as it had been modified since the time of those Popes. He thus restored everything that could be restored to the Society to the Society of Society Popes. He thus restored everything that could be restored to the Society, that could be restored to the Society, and he expressly said that it was the same Society as it had ever been. So, taking the Pope's view of it, there can be no question but that the Society has been re-established, as I said in my letter, and not re-created.

Mr. Roy proceeds to make some apparently featings remarks the

apparently facetious remarks, which he refaces with large print.

"The Dead Lecturing the Living."

"The Pope though 'being dead, yet speaketh' and, speaketh with infallible authority. He does more than speak, nay, he lectures. Hear, then, a dead infallible Pope giving a lecture to a living Lamit."

Jesuit." This makes me feel rather proud-to think that the Pope should take the trouble of speaking to me.

Society. Father Jones in Montreal, is, on both his father and mother's side, a descendant of U. E. Loyalists. You cannot easily get anything more loyal than that. Father Kenny is a son of Sir than that. Father Kenny is a son of Sir Edward Kenny, who was for some time acting Governor of Nova Scotia, and who is the very quintessence of loyalty. Everybody in Halifax knows who the Kennys are, and you would be laughed at if you suspected them of being disloyal. My father was Attorney General of Lower Canada for some years, and among other measures that he assisted in passing was the Reciprocity Treaty with the United States from 1854 to 1864, which as many say, produced an era of which as many say, produced an era of great prosperity. He also was the prin-cipal factor in the drawing up and passing of the Seignorial Tenure Act. In passing of the Seignorial Tenure Act. In ooing this, he showed considerable loy alty to the best interests of Eastern Canada: for, in reducing the rent roll, he brought himself into disfavor with his most intimate friends, his father-in law in particular, being the owner of four saignipries. eigniories.

But Lewis Thomas Drummond held

But Lewis Thomas Drummond held bravely on his course for the take of the country; he got the measure passed, and his legislation endures to the present day. Earlier than that he began his career of loyalty. He was born in the most loyal country in the world—the north of Ireland. Is there any place in the world where the patron saint of loyalty might show himself with more effect than there? My father was born effect than there? My father was born in the extreme north of the north of Ireland, at Coleraine. He was brought up among people who had nothing but reverence for British rule. I remember some years ago, when I was in England, he used to send me Canadian papers, but if there was any seditious article in them, he would carefully cut it out as a matter of conscience, least it should corthem, he would carefully cut it out as a matter of conscience, least it should corrupt my loyalty. He came to this country at the age of twelve, studied French thoroughly, and when the Rebellion broke out in 1837, he was able to view all sides of the question. Having recently come to the Bar at that time, he was chosen to defend the rebels. This was at a time when the whole country was a ferment. His outspoken defence on behalf of the rebels established his reputation as a forensic orator: but those that heard him ensic orator; but those that heard him say that what they admired most was the polite respect he showed towards the judges who held in their hands the lives of those misguided men, a respect redolent of loyalty. My grandfather, on my mother's side, was the Hon. Peter Dominic Debartzsh, who was a member of the Legislative Council in the Province of Legislative Council in the Province of Quebec some fifty years ago. When that rebelion began in 1837, he thought it neither lawful nor wise; he believed like all the Catholic priests, with the exception of one, that the movement ought not to be encouraged; and so he set his face against it. The result was that he narrowly escaped death. He risked his life in order to be loyal to the Brittsh Crown. Only a countle of years ago I set in St.

ing the whole family.

I think, therefore, that we have a right to speak about our loyalty. The fact is that in all countries in the world, the Jesuits, instead of being opposed to loyalty, have been remarkable for their defence of legitimate government. I do not think there is any country in the world where they were more attacked than the whole family not think there is any country in the world where they were more attacked them in Eegland, and yet several Jesuits who died on the scaffold because they would not believe in the spiritual supremacy of the Queen, took good care to say that they loved and reverenced Queen Elizabeth (ignoring the seamy side of her character), and that they would be the character of the country is the seamy side of her character, and that they would be the character of the characte would not submit to her as Pope. They did not believe that she was appointed by Jesus Christ. In the United States the Jesuits have always been first and fore most in loyalty to the Republic. Father Neale, who afterwards became coadjutor to the Archbishop of Baltimore, was a great friend of George Washington.

Oa the 22ad of February, Georgetown, our oldest college in the United States, celebrated the centenary of its foundation. The President of the United States was a great friend to the contenary of the foundation.

The President of the United States made it a point to be present. Nobody will accuse the Jesuits in the United States of accuse the Jesuits in the United States of being disloyal. In Belgium some years sgo, King Leopold I., a Protestant, said to one of his friends, speaking of the Jesuit colleges in Belgium: "I like the education that the Jesuits give, because they encourage the true national spirit." The same is remarked in Spain.

One very remarkable instance of Jesuit loyalty and generosity, even to their enomies, is given in all histories that deal with this question. The first person who with this question. The first person who started the persecution in Portugal against the Society of Jesus was the Marquis de Pombal. He had been received at the Court on the recommendation of a Jesuit, who had been deceived by Pombal's hypocrisy. The latter's object was to get the reins of power into his own hands and then unchristianize the Kingdom of Portugal. The Jesuits were a bar to his unchristian projects. He determined on their ruin. As soon as he had won the

Poyerty.

Mr. Roy proceeds: "Your self denial and poverty! You now brag and bluster about your self-denial and poverty, and and that you work for your food and raiment only." No: I did not speak of self-denial. What I said was we worked for our country's best interests with no earthly reward but our food and raiment. Put this assertion of mine on a basis of statistics. In this compensation for the Jesuits' Estates, how much is to be given to the Society? Do you know how much the sum amounts to for each individual? By the Pope's distribution, we Jesuits get, out of \$400,000, only \$160,000. We are over 200 Jesuits in Canada, about one-third of whom are priests like myself, the rest students preparing for the priestone-third of whom are priests like myself, the rest students preparing for the priesthood, or lay-brothers, who do the manual work in our houses, some of whom are carpenters, others tailors, or shoemakers, or bakers and cooks, generally very poor cooks. Now, divide up \$160,000 among 200 men. That does not give you much. Call it \$1,000 capital at 5 per cent. It would give \$50 a year. We live cheaply, but not quite so cheaply as that. It costs about \$200 a year to heep each of us about \$200 a year to keep each of us going. We do not spend any money uselessly, we do not wear fashionable uselessly, we do not wear lashiohable clothes, we want about one cassock a year, which costs something like \$14. Then we are not allowed to wear gold watches or jewellery. We use no money except in so far as we need it for travelling exin so far as we need it for travelling expenses or for immediate wants, we only use that with permission of our superiors, and the superior of the house has to give an account to higher superiors of the way in which the money is used. We carry no books with us. If we want to read a bock, we find in each house that we go to a common library, we select a book and put it bock when we are done with it. For the last twenty years, I have always made my bed, swent years, I have always made my bed, swept my room and blacked my boots, and I expect to do so until I die. If that is not poverty, what is? It is not misery, but it certainly is not wealth. What is Mr. Roy's answer to that?

"Do you not hold a license not to "Do you not hold a license not to observe the days of fasting, not to abstain from forbidden meats, and not to recite your prayers at the canonical hours, to advance or retard the reading of your breviary ? and by your lieense you thus

We have indeed certain permissions not

We have indeed certain permissions not to observe the days of fasting, if we have a sufficiently good reason. I was work-ing a good deal last week, occasionally preaching three times a day, besides hearing confessions for five or six or eight hours a day, and being beseiged by all sorts of persons coming to see me— not to attack me, I must say—the enemies of the Order never come to inenemies of the Order never come to in-terview me, not, at any rate, as enemies. But all this is very tiring, very wearing upon the human frame, and, therefore, I think, constitutes a sufficient reason to excuse from fasting. As to the breviary, that is not a very important permission, because every priest in the Catholic world has it now just the same as the Jesuits. "Aud by your license, you thus make life more easy." It is just the contrary; I find it a busy life, not at all an easy one. If I wanted to lead an been perverted by Goldwin Smith, or Mr. do not think that I should have any difficulty in gathering in about \$3,000 or \$4,000 a year. Then I might like to take to myself a wife. That would be easy. And if she happened to die, I might take a second wife, as Mr. Roy did not very long ago. That, however, would be very different from the sert of a life I am living; I think it would be a good deal easier; but I have an idea that I could nor feel, perhaps, as much ease of conscience, and that I might have some difficulty in getting on that side in the next world where I wish, and pray that I may spend my eternity. that I may spend my eternity.

"And one of the reasons," says Mr. Roy, always speaking in the Pope's name, as given in my Brief of July 21st, 1763, for suppressing your Order in perpetuity, is it not 'your seeking after the riches of this world with too much eager. ness and avidity? And everybody knows of your commercial transactions in Paraguay and the infamous bank-ruptcy of Father Lavalette."

I will say just one word about that.

The Pope does not confirm, he only states the accusation, that we "sought for riches with too much eagerness and avidity." What Mr. Roy says about Father Lavalette is partly true. About the year 1765, Father Lavalette, a superior of the Jesuits in Martinique, wanted first I taught there, there was a debt of \$190,000 upon the church and the college, and the only means we had to pay that was the pension paid by the students at the rate of \$150 a year. This therefore, an instrument prepared for the general destruction of religious orders.

10.—It annuls, as far as it can, a number of Briefs and Bulls, issued by the Holy See and accepted by the Church, without giving the reasons of this sweeping condemation. 11.—It was a cause of scandemation. 11.—It was a cause of scandematical of the Church, without the recommendation of a Jesuit, who had been received at the Court of Drouble of Speaking to me.

"Your loyaity? My rebellious son, after having suppressed to me. The course of the cause of scandemation. 11.—It was cause of scandemation

years in horrible dungeons with hardly enough to keep body and soul together. Father Malsgrida, who was considered a saint, and who had, both in Europe and in South America, labored with unsparing devoledness as a true hero, was strangled in the publ'c quare by Pombal's orders in 1761. Pombal himself was disgraced after the death of the king; he was even condemned to death for his judicial murder and enormous thefas, though the Queen sllowed him to live on as a monument of despised iniquity. When he did, no one would bury his corpse. The Jesuits re entered Portugal in 1829, and they found his coffiu still unburied in a chapel on the road between Lisbon and Combra. * * * The priest who performed the requiem services over his body was a Jesuit. That was their revenge.

Poyerty.

Mr. Roy proceeds: "Your self denial and poverty! You now 'brag and bluster' about your self-denial and poverty, and and adds:

Taiment only." No; I did not speak of self-denial. What I said was we warked.

and adds:

"And besides, was not your order
suppressed in Canada in 1774 by a royal
decree of the Imperial heretical Parliament of Great Britain?"

There is no proof that it was suppressed

There is no proof that it was suppressed as a society, for the last Jesuit was known to be a Jesuit, living in Quebec in 1800. He was Father Casault. He was known to be the heir of all the Jesuit revenges, which then amounted to about \$8,000 a year. It was known that he always had his pockets full pf money, that the good old priest would go about the streets of Quebec giving money to every poor person who asked him for it. He spent everything he had on the poor. This fact is undeniable. On education Mr. Roy esps:

"You claim to have done much valuable work in teaching. How dare you! Read my Brief and refresh your memory? In the bosom of your Society, scarcely

In the bosom of your Society, scarcely cut of its cradle yet, various germs of discord and jealousy had sprung up, which led them to set themselves up against the universities, the colleges and the public schools. There is hardly an accusation of the most serious nature that was not brought up against your

No; I did not say anything in my letter to the Free Press about the world letter to the Free Press about the work we had done; I spoke of the work we are doing. As to the past, I have shown that Pope Clement XIV. does not pretend to infallibility on this point, as the very form of his Brief proves, and, in this particular passage he sums up his entire indictment as an accusation and pathia more like more all precaditations. mothing more. In regard to religion, Mr. Roy, with a heavy kind of humor,

says:
"You have written in black and white that your whole lives were devoted to religion, and religion is the bulwark of society. But my rebellious son, which religion do you mean?"

religion do you mean ?"

In what sense Mr. Roy can personate
my father, it is not easy to imagine.
But let this pass. I mean of course the
religion which I profess, the Roman
Catholic Apostolic religion. Mr. Roy
embraces the Protestant religion; let
him make the best of it, but I noid that
mine is best. mine is best.

"If the religion of Christ is the bulwark of society that religion is certainly not

Mr. Roy, you are not infallible. Then he speaks on patriotism, as matter which I have already touched upon. But what seems to have stung him to the quick is what I said about a useless secret society. "The Society of the Order of Jesus, we are told, is not a useless secret society where only many useless secret society, whose only purpose is to brag and bluster. But the pose is to brag and bluster. But the Jesuit Order is a secret society." Mr. Roy's stfirmation is no proof, and he gives no other. I have already told you that I distinctly denied this in my MS. letter to the Free Press, and my denial was omitted by the printer. Mr. Roy continues:

"Peace and tranquil!ity will not be restored to our Daminion, and the brage.

and bluster will not cease until Pope Clement's remedy be applied by Her Majesty's Protestant subjects

Protestants are thus called upon by Mr. Roy to persecute Catholics. Is this according to the Protestant idea of civil and religious liberty?

"We have been advised to study his-

tory better,"
I did not advise anyone ; I leave pom posity to Mr. Roy. I merely spoke of my friends who read history aright, and of my honest foes who should cease to be or my nonest roes who should cease to be ignorant if they studied history better. If this cap fits Mr. Roy, let him wear it: He proceeds:

"An honest and sincere Jesuit, who

thus ventures to speak, shows that he must have read the history of the Jesuits as written by themselves only. But as we are all blind to our own faults and never see ourselves as others see us, I would strongly advise Father Drummond, before he again lectures the general public on the study of history, to widen the range of his resultings, and see how impartial, trustworthy, nay in-infallible, writers have written the his-tory of the Company of Jesus."

I am thankful to Mr. Roy for this.

He alludes to me as an honest and sincere Jesuit. Now it seems to me very bard to reconcile those two things—that I should belong to such a black, damn-able Order with all those horrible crimes. about it, and yet be an honest and sine cere Jesuit, who must have read the his-tory of the Jesuits as written by them-selves. Unfortunately, I am forced to read the other side of the question. It to clear away the debt. Most Jesuit may be possible for a Protestant to read only one side of it; but in English speaking countries it is absolutely impossible for us not to know all about that Protestant side. It is thrust down our throats every day. Then comes the finale;

Catholicism.

The following pieces worth reading as a "The suppression Jesus by Clement X ary, as it was not fo reform of the Ro animates that Chu that Church is re cease to give birth though disguised un "The Roman hiers trol the Jesuits. The ters; the bishops The apportionin

-hitrator-not as h with the Governm simply as arbitrator arbitrator in the (Bismarck submitte the Caroline Islam should only received itically refuted Mr. he was master, and Listen to Mr. Ro "If a suppression it will not be effect bishops ; but by th liberal minde

laity, and the who States of America. "A change must come. Your right cannot be thus to testant Empire of
which Protesta
tains some fif.cen "On the contin presence of forty i

and South Ameri of unscrupulous Knight of St. Gre is so very delicate give to the Jesui but only morall \$400 000, and wh conscience of the Mr. Roy's lect trembling for a pocket question choice of religion his tirade should other people's p Mr. G

He tacks on to

of Facts," by Pr Smith is a very bodybody kno-large has no a judgment, and charging Jesuits sounds suprem of a strong and of his I read wh the Winnipeg p paregraph and that is true. I dale, is too well really did assa merely borrow vuite in Dr. Li Base insinuatio the ignorant peculiarly jesus both these ger acteristics of Jesuit before part. He is a sets us on a pa return the con return the convery well be first feeds upo by the profess and then proc race in both h that have four brain. Talki enbetitute for

Mr. Roy re

heretical auth

Church. As nics, which have already

worthiness.

occasionally as when he Society at known." have writter ferring to would have Littledale's cent. astray. Of the sev Mr. Roy say lics. The fi is written and Quinet. Society of enemies of Pascal, W Mr. Roy, w the Janes enemies of

"It is a col
"I hope
study the l
of bis own
to think
Jesnit Ord
Every bo but there ron will r

de Maistre

remarkah White. in Spaln religion, . He loaded ships Europe, and if those their destination he ble to pay off every. sately war broke out, sately war broke out, francs. There was a out the matter, the p before the Parlin. task. Father Lava. If that he had done apper to his survivors. paper to his superior paper to his superior was a personal one, a not to blame, and o Society with the authorities, in order ght not in any way breer. The enemies to be disclaimer, to us the act of one us the act of one s were judged in this and so iniquitous a o dishonesty, no un-out simply an impru.

peculation, and yet as not your order da in 1774 by a royal rial heretical Parlia-

hat it was suppressed he last Jesuit was uit, living in Quebec Father Casault. He the heir of all the year. It was known his pockets full pf od old priest would ts of Quebec giving or person who asked at everything he had fact is undeniable

oy says: we done much valung. How dare you etresh your memory our Society, scarcely et, various germs of ties, the colleges and There is bardly an most serious nature th up against your

ay anything in my ress about the work we are past. I have shown XIV. does not preon this point, as the trief proves and in rief proves, and, in age he sums up his s an accusation and regard to religion, avy kind of humor,

n in black and white ves were devoted to n is the bulwark of ebellious son, which

Roy can personate of easy to imagine. mean of course the profess, the Roman religion. Mr. Roy estant religion; let of it, but I hold that

Christ is the bulwark gion is certainly not

not infallible. s on patriotism, as we already touched eems to have stung what I said about a ty. "The Society of we are told, is not a we are told, is not a ty, whose only purded biuster. But the ecret society." Mr. is no proof, and he ave already told you med this in my MS. Press, and my denial e printer. Mr. Roy

ail!ity will not be reinion, and the brag ot cease until Pope be applied by Her subjects."
hus called upon by
e Catholics. Is this
stestant idea of civil

nyone : I leave nom I merely spoke of history aright, and to should cease to be added history better.

dvised to study his-

loy, let him wear it; incere Jesuit, who peak, shows that he history of the Jesu-meelves only. But our own faults and as others see us, I in lectures the genstworthy, nay in-ave written the his-of Jesus."

of Jesus."

Mr. Roy for this.
an honest and sinat seems to me very.
see two things—that
such a black, damnhose horrible crimes. an honest and sinely, I am forced to of the question. It

a Protestant to read out in English speak-solutely impossible all about that Prothrust down our ale :

WARNING." us was too much for ed, it revived again. us with Jesuitism." pecimen of a covert ics. Unless a man n ultra Protestant, ttack is not Catho-sm. Then, if he ligher, and become bjective point will sm, but Jesuitism,

APRIL 27, 1889.

reform of the Roman Church. The Order of Jesus is born of the spirit that animates that Church; and not until that Church is regenerated, will she cease to give birth to such creatures, though disguised under other names."
"The Roman hierarchy cannot now control the Jesuits. Tae Jesuits are mas-ters; the bishops and the Pope ser

States of America.

"A change must come. A change will come. Your rights must not, your rights cannot be thus trampled upon it. It is impossible that a Province of the Protestant Empire of Great Britain,"

—which Protestant Empire to day contains some fifteen millions of Catholic subsects.

The Position was a Author with a contract of the State of

Littledale's estimate is about forty per

Of the seven other books recommended Of the seven other books recommended Mr. Roy says the last four are by Catholics. The fact is that one of these works is written by two infidels, and another by a quasi heretic. Mr. Roy himself is the best proof that the bearing of a French name is no sign of Catholicism. Michelet and Quinet, joint authors of a libel on the Society of Jesus, were two of the greatest enemies of the Catholic Church that ever wrote in France. They are thoroughly wrote in France. They are thoroughly

anti Catholic.

Pascal, who is of course trotted out by
Mr. Roy, was one of the greatest French
writers, but he belonged to the heresy of
the Janenists, who were the sworn
enemies of the Society of Jesus. Joseph
de Wisters and of the Letters to a Proprincial. de Maistre said of his Letters to a Provincial 'It is a collection of immortal lies.'

"I hope, however, he will not only study the heretical authors, but also those of bis own Church. Then he may come to think as everybody else about the Levelt Order."

Every body else that Mr. Roy speaks to; but there is a considerable portion of the world that is called the Catholic world, which numbers 250,000,000, and in that whole body, a part from a few cranks, or people who have not studied the question, you will not find one who will hold Mr.

And yet Jesuitism simply means sound developes the idea that ultra Protestantism feeds upon ites against the Catholic Church, and the more absurd those lies, the following piece of renned jargon is worth reading as a curiosity:

"The suppression of the Order of Jesus by Clement XIV. was but temporary, as it was not followed by a radical reform of the Roman Church. The Protestants to be mere inventions, but Protestants to be mere inventions, but which are still a source of deligat to some Protestants in many parts of the world. The other is the quiet argumentative attack of Blanco White against the Catholic Church. It was the argument of a serious man who seemed to have been sincere in quitting the Church. It was a very forcible presentation of his views; but it never went through one edition, while Maria Monk's Disclosures went off in thousands. I quote Blanco White:

The apportioning of the Jesuita's Estates was submitted to the Pope as arbitrator—not as having anything to do with the Government of Canada, but simply as arbitrator, precisely as he was arbitrator in the question that Prince Bismarck submitted to him in regard to the Caroline Islands. When the Pope decided that, out of \$400,090 the Jesuits should only receive \$160,000, he practically refuted Mr. Roy, and showed that he was master, and the Jesuits servants. Listen to Mr. Roy's peroration:

"If a suppression of the Order is come, it will not be effected by the Pope and bishops; but by the combined efforts of the liberal minded Roman Catholic laity, and the whole Protestant population of the Dominion and the United States of America.

"A change must come. A change will their chief aim was to provide their houses with popular preachers, and zealous, yet prudent and gentle confessors. Pascal, and the Jansenist party, of which he was the organ, accused them of systematic laxity in their moral doctrines; but the charge, I believe, though plausible in theory, was perfectly groundless in practice. * * * The influence of the Jesuits on Spaulsh morals, from everything I have learned, was undoubtedly favorable. Their kindness attracted the youth from their

sores as large as a hair dollar which are in almost to the bone. After the failure of other remedies, the sores were completely healed by one bottle of Burdock Blood Bit-ters." Joseph Gonyon, Tupperville, Ont.

ters." Joseph Gonyon, Tupperville, Ont.
Very many persons die annually from
cholera and kindred summer complaints,
whe might have been saved if proper rem
edies had been used. If attacked do not
delay in getting a bottle of Dr. J. D. Kellogg's Dysentery Cordial, the medicine that
never fails to effect a cure. Those who
have used it say it acts promptly, and
thoroughly, subdues the pain and disease.
Life and Limb

Life and Limb Are often in jeopardy through various accidents on land and water. A prompt relief and sure cure for all painful wounds, bruises burns, cuts, scalds, rheumatism, neuralgia, sore throat and croup is Hagyard's Yellow Oil, known as reliable over 30 years. Keep it in the house always. G. A. Dixon, Frankville, Ont., says:
"He was cured of chronic bronchitis that
troubled him for seventeen years, by the
use of Dr. Thomas' Eclectric Oil."

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.

For over five Years.

For over five years we have used Hagyard's Oil in our family for coughs and colds, burns and sore throat, and our experience is so satisfactory that we would recommend the medicine to any person."

Mrs. F. Sanderson, Bosworth, Ont.

THE OBLATE MISSIONS.

To the Editor of the Catholic Record :

St. Mary's Church, Montreal,
April 9.h, 1889
I sgain address you a few letters I have translated from the French at the request of His Lordship Bishop Clut By publishing them you will please His Lordship, and oblige
Yours sincerely,
P. F. O DONNELL, Priest.

Vicariate Apostolic of Athabasca Mac-kenzie, La Biche Lake, Feb. 20, 1889. LETTER OF REV. FATHER COLLIGNON, O. M. I, TO HIS LORDSHIP BISHOP CLUT,

O. M I. My LORD AND VERY DEAR FATHER-I MY LORD AND VERY DEAR FATHER—I write you a word to day to thank Your Lordship for the kindness you have shown towards me in buying me a harmonium. If I have asked this favor of you, it was because I believed the instrument is destined to aid us in doing good, and it was solely for this object I asked for it. You thought that my letter might aid you in finding the money necessary for the purchase. May your hopes be not fructrated! Be so kind as to bear my excuse to the good Sister Den's, in the name of our mlesion, for the trouble I caused her, and thank her for me.

resignation the little and the great mis-eries of the missionary life.

Adieu, My Lord, and dearly beloved Father, I recommend myself to your good prayers. My health is far from being good this winter.

Condescend to bless your Lordship's most descind shild

most devoted child.
Collignon, Priest, O. M. I.

Vicariate Apostolic of McKenzie, St. Isidore (Fort Smith), December 23, 1888. LETTER OF REV. FATHER TOUSSARD, O. . I, TO HIS LORDSHIP BISHOP CLUT,

O. M. L.,
My LORD AND VERY REV. FATHER The time has seemed very long to me since the day the steam boat bore away the since the day the steam boat bore away the last letter I wrote your Lordship. I have been obliged during four months, to con serve in my heart, without being able to express it, all the gratitude I owe you; and such a prolonged delay caused me a great deal of pain. To-day ravishing melodies charm our good Christians and rejoice the heart of their Father; for it is splendid, the harmonium you have is splendid, the harmonium you have sent me by the Rev. Father Grouard. It sent me by the Rev. Father Grouard. It was perfectly conserved when it reached the mission. One would say that it had only left the work shop. The stops are delicious and the sound of great beauty. people who have not studied the question, you will not find one who will hold Mr. Roy's views.

I will sum up what I have said in answer to Mr. Roy by quoting the very remarkable testimony of Mr. Blanco White. Mr. White, educated as a Catholic in Spain, had renounced the Catholic in Spain, had renounced the Catholic in Spain, had come to England, and had been much made of by the bighest Protestant prelates. Cardinal Newman, in the Present Position of Catholics in England,

and another chalice for Lake la Biche, Your Lordship will understand how much I desired to give expression to one of those feelings of thanks which spring from the depths of the heart.

I am greatly moved, My Lord, by the kindness of your Lordship toward me, I daily confide the expression of my gratitude to Jesus at the Holy Sacrifice. Oh! may He soon hear my prayers, that you may soon be in our midst strong and full of health. Such has long been my daily prayer.

daily prayer.

With the colors you have sent me I With the colors you have sent me I have been able to make a pretty little manger; but, alas, the Infant Jesus, which had been sent me by Joseph Beaulieu, of Athabasca, is all broken; the face alone is conserved. I am covering with lace his body and his little hands which are all mutilated.

I am here since the month of August; perhaps I will remain here always; the Rev. Father Grouard likes the place very well. I have already everything

our mission, for the trouble I caused her, and thank her for me.

As you already know, My Lord, we remain in charge, at least temporarily, of the mission of St. Bernard. Charity was the first motive to prompt that decision. His Lordship Bishop Grandin is really in an untenable position for want of subjects, and it was through charity I took charge of the mission, with the consent of Mgr. Faraud. To return it to His Lordship, Bishop Grandin would be destroying the good that is actually being done at St. Bernard. I hope God will keep account

The good realized in our missions by your prayers and your alms, My Lord, is immense; but we always fear that it is to the detriment of your health. We earnestly desire your return to our midst and your presence at the Nativity. It would be the present of the content of the c very painful for us to be once more deceived in our hopes. Your presence, here, My Lord, would overflow the measure of consolation which your charitable alms have already so well

filled up.

I received in good time the net-thread sent by Ray. Father Maisonneuve. Unfortunately the proportion has not been conserved. There are 100 bunches No. 1, instead of 100 pounds; that is to say sixteen nets of six bunches each. Besides there remain four other bunches. Moreover, I have material enough for thirty nets. It is too much on the one

thirty nets. It is too much on the one side and too little on the other.

Nevertheless, I am perfectly satisfied, and thanks be to God, our fishing has been lucky and I have still a little thread

at my disposal.

May these few lines be pleasing to you, My Lord. Please pray for one who never forgets you and who calls himself,

Your respectful and grateful child in Our Lord and Mary Immaculate,
ALB. PASCAL, Pst., O. M. I.
LETTER FROM REV. ALB. PASCAL TO HIS LORDSHIP J. J. CLUT.
Missions of the Apostolic Vicariate of

Athabasca McKenzie.

Mission of the Nativity, Dec. 26, 1888. MY LORD AND DEARLY BELOVED FATHER—It is time for me to write to Your Lordship to offer you my New Year's greeting. The Mail will leave Year's greeting. The Mail will leave only in a few days; however, to my great regret, I can write you but very briefly. We are after celebrating the beautiful

besides a magnificent carpet, it is said, and another chalice for Lake la Biche, very nicely. The communions have been

feast of Christmas. Everything past off very nicely. The communions have been very numerous, the whites, the Montagnais, the Crees, hastened to come. The singing, the illumination of mid night Mass, the sermon in three languages, lastly, the presence of our good Father Superior, the Rev. P. Grouard, always full of ardor and zeal, everything, in a word, has been worthy and edifying. These ceremonies do good, and our Christians go away consoled and fortified.

I hardly know, My Lord, where to begin for I have forgotten what I wrote in my last letter. The crops, last fall, were extremely light; between seventy and eighty barrels of potatoes from forty we had planted. Twice, very severe frost has caused us great damage. However, Providence has reserved us luck in our fishing.

Our fishing.

That ke to the quantity of net thread your charity has procured for us we have been able to place forty-eighty nets under the ice, and in less than two months we have caught 14,000 fishes; to

under the ice, and in less than two mouths we have caught 14,000 fishes; to this number we have to add 2,000 caught before the ice took. The exceptionally fine fall weather has rendered the fishing easy enough.

The presence of Rev. Father Girauard at the mission has allowed me to take a long absence; I have been able to spend five weeks with our brothers, fishing with them, and saying Mass for them every morning; this made them very happy. There is a great deal of work going on at the mission. Brother Oncel is finishing the new house, the lower portion of which we are occupying since last fall. There is much to be done in such a large house. When finished it will be commodious and warm.

The parlor destined for your Lordship actually serves as a home for the Divine Master, until the interior chapel is completed. During the whole week, Sunday excepted, we conserve the Blessed Sacrament in the house. It is very nleasant.

Powders.

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

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

WHY YOU SHOULD USE Scott's Emulsion F Cod Liver Oil WITE

HYPOPHOSPHITES.

It is Palatable as Milk. It is three times as efficacious as plain Cod Liver Oil. It is far superior to all other so-called

Emulsions. It is a perfect Emulsion, does not separate or change.

It is wonderful as a flesh producer. It is the best remedy for Consumption Scrofula, Bronchitis, Wasting Diseases, Chronic Coughs and Colds.

Sold by all Drugalists, 50c. and \$1.00

"Best care for colds, cough, consumption
is the old Vegetable Pulmonary Balsam." Cutler
Bros. & Co., Boston. For \$1 a large bottle sent prepaid.

GENERAL DEBILITY.

All suffering from General Debility, or unable to take sufficient nourishment to keep up the system should take Harkness Beef, from and Wine. We as as fe in saying there is no preparation in the market which will give better results. In bottles at 500., 750. and \$1.00.

HARKNESS & Co., Druggists Cor. Dundas and Wellington LONDON, ONT.

C. B. LANCTOT

1664 Notre Dame Street, MONTREAL, P. Q. IMPORTER OF

ALTAR WINES OF ALL KINDS

SILKS, MERINOS, BLACK SAYS AND LINENS Largest assortment of Bronses, Vest-meats, (halices and liberiums at the lowest market prices. Orders respectfully solicited.

A PROPERTY OF THE PROPERTY OF THE PROPERTY OF

WILLIAM HINTON, UNDERTAKER, ETC. The only house in the city having a Children's Mourning Carriage. First-class Hearses for hire. 202 King street London. Frivate residence, 254 King street, London, Ontario.

UNDERTAKERS Wholesale and retail. Outside the combine. Always open.

R. DRISCOLL & CO.

NEW YORK CATHOLIC AGENC The object of this Agency is to supply at the regular dealers' prices, any kind of goods imported or manufactured in the United States.

the regular dealers' prices, any kind of goods imported or manufactured in the United States.

The advantages and conveniences of this Agency are many, a few of which are:

Ist. It is situated in the heart of the wholesale trade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity, at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence—

2nd. No extra commissions are charged its patr as on purchases made for them, and giving them besides, the benefit of my experience and facilities in the actual prices charged.

3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge.

4th. Persons outside of New York, who may not know the address of Houses solling a particular line of goods, can get such goods all the same by sending to this Agency.

5th. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount.

Any business matters, outside of buying and selling goods, entrusted to the attention or management of this Agency, will be strictly and conscientiously attended to by your giving me authority to set as your agent. Whenever you want to buy anything, send your orders to

A SSUMPTION COLLEGE, SANDWICE, Ont.—The Studies embrace the Classi-cal and Commercial Courses. Terms (includ-ing sil ordinary expenses), Canada mone; 150 per annum. For full particulars apply to REV. DENIS O'CONNOR, President. 45-ly

Professional.

DR. WOODRUFF,
No. 185 QUEEN'S AVENUE.
Defective vision, impaired hearing,
Nasal catarrh and troublesome throats,
Eyes tested, glasses adjusted.
Hours—12 to 4.

DR. HANAVAN, SURGEON TO "D'a Royal School of Infactry. Office and from Dundas.

MACDONALD & DIGNAN. BARRIST-Ers, Etc., 418 Taibot St., London. Private funds to Loan. A. J. B. Macdonald. R. H. Dignan. MISS JENNIE GOLDNER, MUSIC Teacher, 345 William Street, London.

JOHN O'MEARA, BARRISTER, SOLICITOR and Notary. P. O. Box 455, Peterborough. Collections promptly attended to GEORGE C. DAVIS, DENTIST.
Office, Dundss Street, four doors east
of Richmond. Vitalized air administered
for the painiess extraction of teeth.

"TALLY HO" LIVERY. 288 DUNDAS STREET.

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

WANTED Active men, young or middle aged, to sell Catholic Books and Goods in Australia. Fortunes have been, are being and can be made. Oceanic Publishing Co., Guelph,

Ont.

This is the same firm that fo merly did business as Lyon
McNeil & Coffee. They have simply taken the name of
Oceanic Publishing Co.

KENDALL'S SPAYIN CURE,

Dr. B. J. KENDALI. Co.

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

Yours truly,
Kanager Troy Laundry Stables.

KENDALL'S SPAYIN GURE.

DR. B. J. KENDALL CO.
Gents: I feel it my duty to say what I have done
with your Kendall's Spavin Cure. I have cured
wenty-five horses that had Spavins, ten
King Hone, nine afficted with Big Head and
seven of His Jaw. Since I have had one of your
books and followed the directions, I have never
lost a case of any kind.
Yours truly,
ANDREW TCHERE.
HOYSE DOCTOR.

KENDALL'S SPAVIN CURE.

Price \$1 per bottle, or six bottles for \$5. All Drug-gists have it or can get it for you, or it will be sent to any address on receipt of price by the proprie-tors. Dr. B. J. KENDALL Co., Emosburgh Falls, Vt.

SOLD BY ALL DRUGGISTS.

TENDERS.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Indian Supplies," will be received at this office up to noon of THUR sivAY, 9th May, 1889, for the delivery of Locis's Supplies during the fiscal year ending 30th June, 1890, consisting of Flour, Bacon, Greeries, Ammunition, Fwine, Oxen, Cowa, Bulis, Agricultura! Implements, Tools, etc., duty paid, at various points in Manitoba and the Forms of tender containing full particulars remaive to the supplies required, dates of delivery, etc., may be had by applying to the undersigned, or to the Lorian Commissioner at Regina, or to the Indian Office, Winnipeg.

the undersigned, or to the Lorian Commissioner at Regina, or to the Indian Office, Winnipeg.

Parties may tender for each description of goods (or for any portion of each description of goods (or for any portion of each description of goods) separately or for all the goods called for in the Schedules, and the Department reserves to itself the right to reject the whole or any part of a tenser.

Each tender must be accompanied by an accepted the que in favor of the Superintendent General of Indian Affairs on a Canadian Bank, for at least never or all of the amount of the tender, which will be forfeited if the party tendering declines to enter into a contract based on such tender when called upon to do so, or it he fails to complete the work contracted for. If the Sender be not accepted, the cheque will be roturned. Each tender must, in addition to the signature of the tenderer, be signed by two sureties acceptad to the Department for the proper performance of the contract. The lowest or any tender not necessarily accepted.

The lowest or any tender not decessarily accepted.

This advertisement is not 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 perinted as the printed of the Daputy of Superinted and General of Superinted and Superinted S

CURES RAEUMATIST

- WORM POWDERS

Are pleasant to take. Contain their own

destroyer of worms in Children or Aduits.

NEW GOODS! NEW GOODS!

HARRY LENOX,

Merchant Tailor.

COR. CARLING & RICHMOND STREETS.

LARGE STOCK OF NEW GOODS

Moderate Prices. First Class Work

FREEMAN'S

ANDREW TURNER, Horse Doctor

Branch No. 4, Lenden, s on the 2nd and 4th Thursday of month, at 8 o'clock, at their hall, a Block, Richmond street. Martin a President; Wm. Corcoran, Rec.

C. M. B. A.

Resolutions of Condelence.

Kingston, Ont., April 17th, 1889.

At meeting of Kranch 9 held this even get the following resolution was adopted;
Resolved, That it is with feelings of deep prow that the member of Branch 9 heard the death of the Rev. E J Walsh, parish riest of Trenton and prother of our itemmed member, Lawrence F. Walsh, of

Resolved, That we, the members of Brauch
Resolved, That we, the members of Brauch
J, tender Brother Waish our heartfelt sympathy in this his sed affliction, and we pray
almighty God in His mercy to grant him
grace and fortitude to bear with resignation
his and bereavement.
Resolved, That copies of this resolution be
sent our Brother Lawrence F. Waish, to the
Canadian Freeman and CATEGLIC RECORD
and C. M. B. A. Month y for publication.
M. BRENNAN, Sec. Branch 9.

Trenton. Ont.. April 15th, 1889, To the Editor of the Catholic Record, London DEAR SIR AND BEOTHER—I send you the following resolution of condolence for pub

Heation:
Trenton. April 10th, 1889.
At a meeting of Branch 71, C. M. B. A., the following resolution was adopted:
Whereas, it has pleased Almighly God in His infinite wisdom to remove from our midet our late % rother and Spiritual Advisor, the Rev. Edward J. Walsh, therefore he it. fore be it.

Resolved, That we, the members of Branch
71, C. M. B. A., pray Ged to console his
afflicted relatives and friends in this their
time of trouble. Knowing him as we did,
that his life was pure and innecent, we feel at
this moment that he is enjoying the sight of
God among the blessed in heaven still as
Catholies it is our duty to pray for him. Be
it further:

it further
Resolved, That our charter be draped in
mourning for the space of sixty days, and
er pies of this resolution be sent to his sisters
and brothers and published in the CATHOLIC
RECORD and the U, M. B. A. Monthly.
M. P. KINSELLA,
Rec. Sec. Branch 71 C. M. B. A.

LECTURE AND SACRED CONCERT
AT INGERSOLL.

An able and elequent lecture was delivered in the Church of the Sacred Heart, Ingersoll, on Easter Sunday evening, by the Rev. Albert McKeon, P. P. of Stratbroy. The subject was "The Origin and Mission of the Jesuit Order." Pather McKeon gave a brief history of the establishment and work of the Jesuits, forms the having of their missions. McKeon gave a prier mistory of the establishment and work of the Jesuits, from the beginning of their missions in Europe, Asia, Africa and South America, to their labors in the great Northwest in Canada. He depicted the sufferings which were endured by the martyred Fathers Brebeuf and Lellemant 240 years ago in the county of Simoce, and expatiated elequently on the virtuous lives and self-sacrificing spirit which always animated the children of St. Ignatius, whose only thoughts have always been to carry out the spirit of their motto, "Ad mejorem Dei gloriam;" (to the greater glory of God). He also refuted the various calumnies which have been so persistently urged against them in Ontario during the last few months.

A very large audience listened to the elequent speaker with the closest atten-tion and delight, every part of the church

being densely packed.

There was also a sacred concert under the leadership of Miss Minnie Keating, the organist of the church, which was admirably executed throughout.

The following was the programme on the occasion:

the occasion:

"Lands Sion."

"Lands Sion."

By the Choir.

Solc.—"Hear us, O Father"

Mr. Griffiths, of Woodstock.

Solo—"The Palms."

"Qvid Retribus m."

By the choir.

Solo—"Angels ever bright and fair," Handel Miss McDonsaid.

Sole—"Ave Verum."

Mr. Drumgole.

Lecture by Rev. A. McKeon.

Solo—"There is a Green Hill Far Away."

Mr. Drumgole.

Chorus—"O Salutaris."

Solo and Chorus—"Tantum Ergo,". Millard Mr. Forsythe and choir.

The following clergy were present: Rev. Jos. P. Molpby, P. P., Ingersol; Rev. M.J. Brady, Woodstock; Rev. B. Watters, Corunna; Rev. G. R. Northgraves, Inger soll, editor of the Catholic RECORD.

residence in this city. She had been a patient sufferer for many years, but was ever resigned to the holy will of God. She was in life a devout Christian woman, possessed of those qualities of head and heart which endeared her to all her relatives and friends. She was fortified by all the sacraments of religion and died in the hope of a blessed resurrection. On Sunday afternoon the funeral took place from her late residence to St. residence in this city. She bad been a Sunday afternoon the funeral took place from her late residence to St. Peter's Cathedral, where the usual impressive office for the dead was performed by Rev. M. J. Tiernan, rector of the Cathedral, who also took occasion to preach a very affecting discourse, making special reference to the edifying death of Mrs. Gleeson. The large funeral cortege then proceeded to St. Peter's cemetery, where all that was mortal of a good and charitable Christian woman was laid to rest. We offer our heartfelt avenaghty to her relatives in their sore siliction.

Mrs. Ellen Service, London

Mrs Ellen Service, London

The subject of this brief notice expired The subject of this brief notice expired, at her late residence in this city, on Good Friday. She was an old and highly esteemed resident of London, having estiled here many years ago, with her husband, coming from the grand old County of Limerick. Like nearly all those who claim that particular spot in Ireland as their birth-place, she was a Catholic of the true stamp—ever faithful and dutiful to the religion of St. Patrick. She was in every regard an rick. She was in every regard an admirable woman, pious, charitable and kind hearted. The funeral took place on Monday, to St. Peter's Cathedral, where Solemn Requiem Mass was offered up for the repose of her soul by Rev. Father Walth. Rev. Father Tiernan, after the conclusion of Mass, took occasion to refer in a most touching manner to the life of the deceased. She leaves four daughters to mourn the loss of a good and warm hearted mother, to all of whom we offer our heartfeit condolence.

To the Draf —A person cured of Deafness 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,

SYMPATRY FOR PROTESTANTS.

The following beautiful thoughts, presented by Cardinal Lavigerie, in a letter addressed by him to Cardinal Manning, and which appeared in a recent number of the London Tablet, will recall vividly to mind that charity towards those differing from us in faith, which we are only too prone to forget. The Cardinal's words are these:

"How I wish again to see the people of England, Catholics and Protestants, for the Protestants whom I came to know, and whom you taught me to esteem, appeal no less to my sympathy. It is impossible to doubt their good faith, listening to them and listening to yourself. I remember what you told me, how for half & century you lived out of the Catholic Church without ever a single doubt as to the truth of your belief, and how esgerly you turned to the truth, once you perceived it, to study it closer, to acknowledge it, and to embrace it.

"I shall never forget, my Lord Cardinal, how you spoke of your former brethern, and with what charity. I seemed to listen to St. Augustine when he said to his African disadents, 'Let those who do not know how difficult it is to find the truth be angry with you' but I, who have had the experience, can only pity you and love you.'

"Never shall I forget the day when we were together at the meeting in Prince's Hall, one on the left, the other on the right of the distinguished president, member of the Society of Friends, who succeeded Lord Granville in the chair, mor with what marks of respect and good will we were both received. I afterwards hed occasion to see Protestants who had taken part in that meeting; they told me how it raised in their hearts desires of reconciliation and union.

"Why do we remain separated? Your English Protestants, quite different from

THE APPEARANCE OF JESUS TO MARY.

Our Lord's first visit after His resurrection was to the Blessed Virgin Mary. It is not mentioned in Holy Scripture, because it stands to reason that He should first minister comfort to her who had before all else shared His sufferings. It would have been agmething quite up would have been something quite un natural if He had passed her over and natural if He had passed her over and given joy to some other heart before here. Was He not united to her by a closer tie than any other save that alone of the Hypostatic Union? and had not her heart alone always beat in unison with His? The instinct of every Catholic echoes the saying of Ignatius that those indeed must be without understanding who suppose that on Esster morn any creature could be preferred to her.

coll, editor of the Catholic Record.

OBITUARY.

Mrs. Eliza Gleesen, Lenden.
On the 18th instant Mrs Eliza Gleesen, rife of Mr. M. J. Gleeson, did at her estidence in this city. She bai been a specific of the Catholic Record.

that on Easter morn any creature could be preferred to her.

How shall we paint the happiness of that meeting? For Mary, it was Paralise begun. That one moment was more than enough to make her forget all her sorrows. As each pang of His sacred suffering had echoed in her heart, so much more each paralism of joy, each note of triumph. From that day forth, the remembrance of that meeting was ever present to her, lightning up all the rest of her life with a boundless joy.

What earned that happiness for Mary?
Her perfect obediance.

Her perfect obedience. There was none who imitated the obedience of Jesus as who imitated the obedience of Jesus as Mary; and therefore the joy of Jesus, in His triumph, flowed unchecked into her Immaculate Heart. It is my disobedience to grace which makes me gloomy and downcast. If I am obedient, I teo shall be full of pages and joy. be full of peace and joy.

LATEST CATHOLIC NEWS.

During the past four years the Misses Drexel, of Philadelphis, established thirty Catholic schools in the Indian missions. One hundred and seventy thousand copies of Cardinal Gibbon's work, the Faith of our Fathers, have been sold to

The Church of All Saints in New York, on which work is to be recommenced immediately, will cost \$100,000 It is at the corner of Madison Avenue and 129th Street.

The number of divorces granted in Great Britain in thirty years was 7 321. In the United States 328,716 were granted in twenty years, of which 25,535 were granted in 1886 The Catholic societies of New York will

take part in the celebration of Washing ton's centennial and it is expected that their demonstration will not be surpassed by that of any other body of men.

CATHOLIC PRESS.

Catholic Columbian.

Judge Pugh rays: "When hatred has supplanted love and insult has superceded honor with husbaud and wife, it is blasphemous to say that the dissolution of their marriage relation would be a violation of one of heaven's laws." Judge Pugh is competent to decide points of law, but he has no authority to define what is blasphemous, especially in a matter wherein the Teacher of morality emphatically declared that: "What God hath joined together, let no man put assunder." In cases of unhappy marriages, separation may be permitted, but neither judge, nor priest can dissolve the marriage relation. Only death can divorce husband and wife, according to the teachings of Christ.

secording to the teachings of Christ. Buffalo Catholic Union.

The Canadian Orange viper hiesed his venom in furious fashion recently because a mere pittance of their confiscated estates was restored to the Jesuits. But Canadian justice has summarily crushed the reptile's head.

E der Almirom Smith of Syracu

Eder Almirom Smith of Syracuse doesn't like the Pope and it is refreshing to read how he pitched into His Holiness the other night, in red hot Methodist English quite unknown to Lindley Murray. The most serious charge we can discover in Eider Smith's bill of indictment is that "the Pope has an annual salary of \$4 600 000 or \$5,000 000 (a million ien't much, figuratively speaking, to the Eider), besides presents to the amount of \$25,000,000 a year; counts his beads and uses holy water." See here, Elder Smith, if you don't awear off telling such Methodist whoppers you'll be howling for a drop of that water yet. And as for the Papal luxury that so horrifies your godly soul, we'll bet you a ticket in the Music Hall lottery that while riding your last gircuit you devoured more barnyard poultry than wou'ld supply the Pope's table in a dozen years.

Cleveland Universe.

have it reconstructed to suit himself? If there were no more rum, tobecoo, theatres, dancing: if his gloomy Sabbath were observed by everybody according to one sour creed: if every one voted just as he did, and there was nobody left on all the earth to be denounced and presented at and converted by main strength, the "Evangelical" reformer would go hang himself in utter despair of anything to be billious about

Catholic Columbian.

It is in the heart of the listener rather than in the eloquence of the preacher that the true condition for the beneficial ser men is found. A Scotch preacher in London, recently speaking of the frequent complaint of preachers being dull, gave his hearers this shot:—"The fault is not that we are not preachers but hearens are not that the service of the state hearers this shot:—"The fault is not that we are poor preachers, but because you are mighty poor stuff to preach to." Nevertheless, incomend as the object of the preacher is usually to awaken good impulses in cold and worldly minds, he must make up for the disposition of his auditors in the force and value of his instruction. instruction

N. Y. Freeman's Journal.

There is so much talk nowadays about the "Union of Churches," among Protestants, that it is interesting to examine the pretty little quarrel between the Matha pretty little quarrel potween the methodist and Episcopalian ministers of Sheffield, Ala. According to a dispatch, the Methodist ministers organized the Preachers' Investment Company, for the purpose of speculating in real estate—a universal business, it would seem, of all the natives in those regions. A few days ago, natives in those regions. A few days ago, an Episcopalian minister wrote a sarcastic letter in a local paper, suggesting the organization of a Preachers' Improvement Company, to which all ministers, and especially those of the Methodist Church, should be admitted. The object of the society would be the moral and spiritual improvement of ministers, and of the society would be the moral and spiritual improvement of ministers, and that they should be particularly warned of the evils of gambling and speculation. Red hot personal replies came from Methodist ministers, and then the layman than the matter up. The two parties are took the matter up. The two parties are now crussding, allegorically, for each other's scalps, and there is no talk in Sheffield about any "Union of Churches." Can we believe our eyes! A thousand Orangemen to march in the Centennial Orangemen to march in the Centennial parade! Why, Orangemen have from the beginning been the deadlisst enemies of every principle underlying our Constitution! There are sworn subjects of a foreign power, and those of them who have felt the benign influence of our civil and religious liberty have left theranks of this society, a society more dangerous, if we happened to be involved in a foreign war, to our existence than even the

anarchists. Why not get some Miss Dis Debar to resurrect the Hessiaus?

SPECIAL ANNOUNCEMENT. We have made arrangements with Dr. B. J. Kendall Co., publishers of "A Treatise on the Horse and his Diseases" which will enable all our subscribers to obtain a copy of The statue of Archbishop Hughes, which will be placed on St John's Coilege, Fordham, will be eight feet high. He is resented as addressing the students of the college.

the Horse and his Diseases" which will enable all our subscribers to obtain a copy of that valuable work free by sending their address (enclosing a two cent stamp for mailing same) to Dr. B. J. KENDALL. Co., ENOBURGH FALLS, VT. This book is now required in the standard stand r presented as addressing the students of the college.

On Maunday Thursday King Leopold, of Bavaria, on Good Friday washed the feet of twelve of the oldest men of the kingdom, in commemoration of the washing of the feet of the Twelve Apostles by Christ This is the first time that this has been proposed since King Max Louis refused to perform a like ceremony.

mailing same) to Dr. B. J. Kendall Co., recognized as standard authority upon all datests, over four million copies having been before reached by any publication in the second of time. We reached by any publication in the second of time. We reached by any publication in the second of time. We reached by any publication in the second of time. We reached by any publication in the second of time. We reached by any publication in the second of time. We reached by any publication in the second of time. We reached by any publication in the second of time. We reached by any publication in the second of the washing of time. We reached by any publication in the second of time. We reached by any publication in the second of time. We reached by any publication in the second of time. We reached by any publication in the second of time. We reached by any publication in the second of time. We reached by any publication in the second of time. We reached by any publication in the second of time. We reached by any publication in the second of time. We reached by any publication in the second of In this city, at her residence, 266 Wellinging street, on the 19th inst, Mrs. Ellen Service, aged 62 years.

LATEST MARKET REPORTS. London, April 25—GRAIN.—Red winter 1.69; white, 1.60; spring, 1.69; corn, 85 to 90 rye, 1.00, to 1.05; bariey, mait, 1.00; bariey, feed. 80 to 95; oats, 80 to 85; peas, 85 to 90 beans, bush., 1.00 to 1.30; buck wheat, central, 1.00.

VEGETABLES—Potatoes, bag, 20 to 35, onloss, bag, 25 to 40, PK(1) UCE.—Eggs, 11 to 12; butter, best roll, 18 to 20; cheese, lb., wholesate 1(2 to 11); dry wood, 425 to 4.51; vreen wood, 4.50 to 4.75; streen wood, 4.50 to 4.75; streen wood, 4.50 to 4.75; streen wood, 4.50 to 4.75; lard, No. 1, 12 to 13; lard, No. 2, 11 to 12; straw, load, 3.00 to 4.00; hay, ton. 9 60 to 10 20; straw, load, 3.00 to 4.00; hay, ton. 9 60 to 10 20; straw, load, 3.00 to 60; geese, lb, 6, to 9; turks) s, lb, 11 to 12.

Moutreal, O.de., April 25.—FLOUR—Re-

geese, ib, 6, to 9; turkeys, ib, 11 to 12.

Moutreal, Que., April 25.—FLOUR—Recepts, 1.360 obls; sales none reported; marked quiet at unchanged r.tos. Grain and provisions unchanged 8tocks here this morning:—Wnest, 444 659 bushels; corn, 24492; peas, 140,710 bushels; ours, 73,747; barley, 48,336 bushels; flour, 104,819 bbls, out-meal, 948 bbls. BUFFALO LIVE STOCK.

BUFFALO LIVE STOCK.

East Buffalo, N. Y., April 25—CATFLE—Offerings, 10 cars. all sold, 1 900 to 1,3000 to. cattle soid at 3 20 to 3 90. One load neavy exports at 4.20. General sales chickes shipping, 3 60. Sheep—2,200 head on sale; active and higher; beat wooled, 525 to 5.50; good to cholce, 4 50 to 4 75; clips, 4.25 to 4.60 for beat; lair to good, 4.00 to 4.25. Lambs. slow; unslipped choice to extra wooled, 6 25 to 6.50; generally 6 51; good to choice, 5 50 to 6 00; olipped unchanged.

HOGS—Receipts, 10 cars; active; mediums, 5 00, Yorkers and pigs, 5.15 to 5.20.

Hall, one on the left, the other on the member of the Society of Friends, when the second of the Society of Friends, when the Edder), besides presents to the amount of \$20,000,000 ayear; counts his backard of the Society of Friends, which if you don't sweer of the Elder), besides presents to the amount of \$20,000,000 ayear; counts his backard of the Society of Friends, which if you don't sweer of the Elder Smith, if you don't sweer of the Elde



and cannot be sold in competition with the multime of low test short weight, alum or phosphate powders. Sold only is cane, ROYAL BAKING POWDER CO.. 106 Wall Stead How'york.

Burdock

BLOOD

WILL CURE OR RELIEVE

And every species of disease arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD.

DIZZINESS, DROPSY, FLUTTERING OF THE HEART, ACIDITY OF THE STOMACH, DRYNESS OF THE SKIN,

BILIOUSNESS, DYSPEPSIA, INDIGESTION, JAUNDICE, ERYSIPELAS, SALT RHEUM, HEARTBURN, HEADACHE,

shrinkable

in Stock.

ANT AVERGE HERDER

Oxford Shirtings

French Cambric Shirtings

A Big Assortment of Un-

PETHICK & McDONALD,

First Door North of the City Hall.

shrinkable Flannel Shirts

Shirts Made to Order

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

JOHN W. JONES' AUCTION ROBMS, DUNDAS STREET,

All the buildings are in his class condition.

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 manufacturing agricultural implements, wagons, etc., but can readily be converted into workshops for other purposes.

This affords an exceptionably good onportunity to manufacturers and investors to secure a first class property at a bargain.

For further particulars apply to the undersigned.

ilgned.
Dated at London, April 13th, 1889.
IOHN W. JONES, PARKE & PURDOM,
Auctioneer, London. Vendors solicitors
London.



The ONTARIO WIRE FENCING CO., Picton, Ontario, or to

JAMES COOPER, Montreal,
Wholesale Agent for Quebec, New Brunswick and Nova Scotl

Eyes Tested Free A. S. MURRAY

A CATHOLIC MAN of business disposition and steady habits. Must travel short distances in section in which he resides. Apply with references, to BEN-ZIGER BIGTHERS, 36 & 38 Barclay St., New York.

Practical Optician, Graduate of the Optic School, New York. Defective sight, pain in bead or eyes on viewing objects at a dissection of blurred vision in reading, resides. Apply with references, to BEN-ZIGER BIGTHERS, 36 & 38 Barclay St., New York.



THE REMEDY FOR CURING

CONSUMPTION, COUGHS, COLDS, ASTHMA, CROUP, ALL DISEASES OF THE THROAT, LUNGS AND PULMONARY ORGANS.

BY ITS FAITHFUL USI CONSUMPTION HAS BEEN CURED When other Remedies and Physicians have failed to effect a cure.

Recommended by PHYSICIANS, MINISTERS, AND NURSES. In fact by everybody who has given it a good trial. It never fails to bring relief. AS AN EXPECTORANT IT HAS NO EQUAL.

It is harmless to the Most Delicate Child. It contains no OPIUM in any form.

PRICE 25c, 50c AND \$1 00 PER BOTTLE. DAVIS & LAWRENCE CO. (Limited), General Agents, MONTREAL



(Tiquid.)

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, Beware of imitations, refuse all substi-tutes, and you will not be disappointed.

Campbell's Cathartic Compound Cures Chronic Constipation,

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

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

DAVIS & LAWRENCE CO. (Limited), MONTREAL

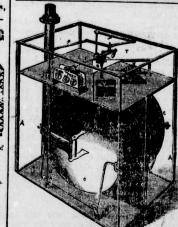


GLOBE WORKS

Auction Sale of very valuable Bea Estate and Machinery.

at two o'clock p.m., on

WEDNESDAY, THE 18T DAY OF MAY NEXT, WEDNESDAY, THE 18T DAY OF MAY NEXT,
The following very valuable real estate, viz.:
Lots No. 29 and 30, on the south side of
east Dundas street. In the city of London, in
the County of Middlesex, more particularly
described in the deens.
The above is a well-known manufacturing
stand established over thirty years ago.
The land has a frontage on Dundas street,
the main street of the city, of 220 feet by a
depth on Adelaide street of 198 feet.
The main building fronts on Dundas street,
is 220 feet long, three stories high, and a substantial brick building. In it are the omees,
show room, store rooms, workshops, etc.
In the rear are erected blacksmith shop,
foundry, store rooms, steds, etc.
All the buildings are in first-class condition.
With the real estate will be sold stems.



GAS METERS.

All sizes from 8 Lights to 500 Lights. Send for Price List to the manufacturer, JOHN S. MOORE, minion Mater Works, 318 Wortley Road, London, Ontario,

VOLUME

N. WILS Have the nicest good and OVERCOAT

N. WILS

112 Dundas.

TEACHER FOR SCHOOL FEG Duties to commence May, 1889, for the ter to teaen through it Second or third class stating salary, to Jan P. O., Ontario.

C. B. LA 1664 Notre MONTRE

IMPOB CHURCH ORNAS CHALICES, CI Always on hand, a SILKS, M

BLACK SAYS A Choice ALTAR WINES A Special Discount promp

BOOKS FOR THE A Flower for Each Da

A Flower for Each Da
Paper cover. 10c. e
The Month of Mary i
ties, after the Fren
By Agnes Sadiler.
The Child's Month of
Mater Admirabilis
D. Cloth
The Glories of Ma
Cloth. The Glories of Ecolombia.

New May Devotions.

The New Month of M. R. Kenrick. 18mo.

A Flower Every Even.

Month of Mary for from the French.

The Graces of Mary Devotions for the N. gill edge.

SHEET SHEET

4 p. lesfiet, with cor
Devotions in Honor
Heart of Mary, 4 p.
Our Mother's Month.
100, 5c dcz.
The Memorare of St.
let. 30c per 100, 5c.
Queen of the Most.
lesfiet. 30c per 100,
Prayers to Our Lad
lesfiet. 30c per 100,
Devotions to the Imi
2 page leafiet. 30c;

D. & J. SAD TORONTO NEW

The Glorious 1 A cension of J Meditations from the By Rev. Richard F Per. 100, Dogma of Confession Attacks of Heretithe French of Rev. Rt. Rev. Louis de Burlington, 16mo.

Logic. By Rev. R

Being the third is ne of Catholic Philoso of Catholic Philoso
The First Comm
(Red line edition.)
expressly for the
make their first C
greater and riches
and devotions rel
Sacrament than an
its size. It is emb
full-page illustration
pleces, and an illus
476 pages. This fin
appropriate present
the Great Day. In a variety of binding. The same book, and to \$1.75.

Cathol c Worsh Ceremonies, and F explained in Questi the German of R Richard Brennan, Paper, 15c.; Ctoth, inked, 25c BENZIGER Printers to the New York, Cinci

WILSON BI Wholesale and GROCERIES, PR AND -398 RICHM

LOND few doors south ST. JERON

BERLI Complete Classic Commercial Con: and Typewriting. REV. L. E

BOAT 4 - A BOAT work on finishi (a cabinet-maker, a carpenter will do), man-Address, M. O Barnia, Ont.

WA