likewise. Those

Supper, unworthy promised everlast

rejected it, ever

London, Saturday, June 13, 1891.

DEATH AT LAST.

The Premier of the Dominion, the Right Hon. Sir John Macdonald, an account of whose illness we gave in our last issue, died on Saturday evening, 6th inst., at fifteen minutes past 10 o'clock. From the time of the first appearance of his illness it was expected that he would certainly die, as the doctors held out no hope of his recovery, and he was continually grow ing weaker. It was a matter of surprise that he battled so long against dissolution, and all over the Dominion many were in hopes that he might still recover, but these hopes have been disappointed. The regret for the death is universal, being shared in as well by Sir John's political opponents as by his warmest friends.

The Conservative party loses in Sir John a leader who has kept it compact through many difficulties and it is hard to estimate how the loss can be repaired. It is generally supposed that the real leadership of the party will now devolve upon Sir John Thompson, who is acknowledged to be the ablest member of the party in the House of Commons, and one in whom confidence may be placed, though there is some rumor to the effect that the nominal Premier will be the Hon. J. J. C. Abbot, Senator.

THE JESUITS AND THE FREEMASONS OF GER-MANY

Nine hundred and eighty thousand and six hundred persons signed the petitions to the German Reichstag for the return of the Jesuits to the Empire. Against their return there were nine hundred and eighty-five thousand signatures.

The Catholic and Protestant populations of the Empire are respectively 16,785,000, and 29,369,000; so that it is evident that only a small proportion of the adult population signed on either side. The reason of this is, probably, that all efforts to bring the subject before the entire population were only partially successful. But, taking into consideration the respective figures representing population, the proportion of signers in favor of the Jesuits is considerably larger than that of the signers against them. We may infer the intensity of Lutheran and Calvinistic hatred of everything Catholic from the fact that those who have petitioned against the Jesuits are petitioners for persecution against a religious body who have done only good, against whom not a truthful word of reproach can be

uttered. The Catholic signers in favor of the Jesuits ask no more than that this religious order should receive the same measure of justice which others of their countrymen enjoy. It is easy to see who are the friends of Equal Rights in this case; yet the advocates of persecution are they who have always on their lips the pretense that they are the friends of liberty. civil and religious. Surely Satan puts on very often the appearence of ar angel of light!

The German Freemasons took an especially active part in procuring signatures to the anti-Jesuit petition; so much so that they actually sent a deputation to Rome towards the close of the year 1890 to consult with the Grand Orient of Italy regarding the best measures to be adopted to prevent the return of the Order; and they cooperated everywhere with the fanatical parsons who preached the anti-Jesuit crusade in and out of their pul-

It may be very true, and we believe that it is the case, that the Freemasons of this country do not take the same pains as an organization to oppose the Catholie Church in all her operations, but this conduct of the society in Germany shows the inherent spirit of the association and proves the wisdom of the Church in prohibiting Catholics to encourage or to become members of it.

Many people consider Masonry as merely a convivial society, and others are attracted to it because of its provisions as a life assurance, or as a mutual benefit association; but though, possibly, it does not interfere much in other matters than these in this country it is essentially bound up with the continental societies which are continually engaged in the prosecution of evil purposes, specially the overthrow of religion; and the societies on this side of the Atlantic are responsible for are united by oath with those of the continent. We must add to the support of religion. this that even in America, by efforts to

masonry has proved itself, even in America, to be hostile to the best interests of society. But apart from all these considerations, the oaths which Freemasons take are such as to render the association essentially evil. Those oaths are destitute of the conditions which justify the taking of an oath-"judgment, justice and truth." They are rash oaths, because those who take them are not aware of the obligations they will be called upon to fulfil in obedience to them, when circumstances arise which will make compliance unlawful. They are unjust, because frequently cases arise when members of the society are called upon to do wrong in obedience to Masonic laws; and they are opposed to truth, because it is really known that the ultimate object of the association is the subversion of the revealed truths of the Christian religion.

These are some of the reasons why Freemasonry is totally and unequivoally condemned by the Church. This condemnation ought to be sufficient reason for all loyal Catholics to keep themselves apart from it. The Catholie Church was instituted by Christ to direct us in the way of salvation, and we are obliged in conscience to follow the course she points out that we may secure this most important of the objects for which we have been created. Every true Catholic will therefore yield a willing obedience to the laws of the Church on this matter; and if there are some Catholics who have unfortunately so forgotten themselves as to become Freemasons their duty is plain - to leave the society without hesitation.

Freemasonry is not merley theoretical evil. Pope Pius IX., in his Bull condemning it, declares positively that he weighed well the character of the association before he issued that Bull, and that from sure information he knows it to be inimical to religion. The fact of prohibition should be sufficient with Catholics to keep them out of it, but when we have this positive assurance of so wise a Pope, and one so zealous for religion as the late Supreme Pontiff, the duty of Catholics becomes still more clear; and the action of the German lodges against the Jesuits is another proof added to many previous ones that Pope Pius knew the inner workings of the society, and that he condemned it with good reason.

As far as the petitions themselves are concerned, most of those which were sent in against the Jesuits are from localities where a Jesuit was never seen, and consequently nothing is known about them except such calumnies as the parsons and Freemasons circulated; whereas on those which are in their favor there are not only the names of the Catholic peasantry but also those of the most intellectual in the land, Protestant and Catholic, along with the most distinguished members of the aristocracy and magistracy. There appears to be little doubt that with the favorable sentiments entertained by the Emperor now towards the Catholic Church the Jesuits will soon be put on a par with other citizens of the Empire.

MEDDLESOMENESS.

Under the above heading the Toronto Globe of Friday, 29th ult., calls attention to the fact that already direct taxation exists in this country to a large extent, and, as it says, in a very ugly and unprofitable form. It quotes among other obnoxious items that of the tithes in the Province of Quebec. Here are its words:

"In Quebec 'the ecclesiastical fisc takes from the farmer a direct taxation in the shape of tithes on his cereals, and in one diocese on his hay. The direct axation to which we refer just now is that paid by the farmers, fishermen lumbermen and miners not to their spiritual advisers, but to the treasury f a foreign country.

The writers who cater for the Globe might, we tancy, use other and weightier arguments against their political opponents than by dragging in the laws and customs of the French-Cana dian people, who are perfectly satisfied with the existing state of things and support their Church and their priests with a tithe system that works evenly and satisfactorily, and with which they do not welcome any intermeddling of outsiders. The ecclesiastical fisc, that so grievously exercises the minds of busybodies in Ontario, is nothing less than a mutual understanding between the Church in Quebec and its adherents as to what means shall be provided for the support of the clergy and the religious and charitable institutions of that Province. It is well understood these evils inasmuch as they and agreed to by all that one twentysixth of the cereals shall be devoted to

incubus on any Christian people their wives and children at the seaof the nineteenth century should side or on European trips; who have be tolerated. They even go so far as to declare openly that, with the French language in the schools the tithe system in Lower Canada must be abolished. The French-Canadians, however, are perfectly satisfied both with their mother tongue and the French language, which is the most esteemed as it is the most polite and most generally spoken in Europe. They are also attached to their parish system of allowing one twenty-sixth of their cereals, or grain products, to their clergy for their support. And while they are satisfied, and as long as they do not agitate for a change, it is an act of the most supreme and intolerable impertinence on the part of the Globe or the Mail to find fault or attempt to interfere in any shape, manner or form. The French-Canadian press never troubles itself about the methods employed by Methodists or Presbyterians in the support of their clergy; nor do the priests or political leaders in that province cry out "national bankruptcy" and "wholesale emigration as attributable to the large and generous stipends freely granted to the parsons and preachers of Ontario. If they were, however, so very low-

un-Christian as to find fault with what does not concern them in the least, they would have far more reason to complain about the Protestant "ecclesiastieal fise" than the Globe, Mail and sundry fanatics of this Province about what occurs in Quebec. The facts are that the so much written about and talked of "ecclesiastical fise" in Lower Canada is drawn from wheat, barley, oats and other products amounting in value at current rates to \$500,000 in money. This large sum divided among nine hundred parish prieststhe actual number engaged in parowidows of India. chial work among French-Canadiansamounts to \$450 for each parish priest The perquisites, as a rule, do not amount to more than \$100 a year, so that on an average the parish priest in the Province of Quebec does not realize more than the ordinary school- of a too credulous and easily gulled teacher in Ontario; and yet the howl public. is forever kept raised and the shout is heard weekly, at least in the Mail, that the ecclesiastical fise, or tithe system. is depopulating the French Province. Time and time again has it been repeated that the exactions of the clergy in Quebec are driving the French Canadians out of the Dominion. When brought to book, however, it becomes an utter impossibility either for the Globe or the Mail to tell us how it is possible that people should be compelled to leave their native country because of a grant of five or six hundred dollars a year to their parish priest. Those people were never heard to complain: on the contrary, they are of opinion that their and gave orders which proved to be ergy are not sufficiently remunerated for their services; but they leave their homes and flock to the New England States, where their handiwork is appreciated and their refinement in the handling of textile fabrics is greatly valued and generously compensated. When these people have secured for themselves homes in Connecticut, Maine or Massachusets, they invariably write back to their Bishop and beg of him to send them a priest of their own

What folly, then, for the Globe and other journals of respectability to be forever repeating the cry of untruth and fanaticism! What utter nonsense to keep repeating forever such biting and harsh expressions as "ecclesiastical fise," "French-Canadian tithes." Would the popular pastors of the Toronto churches be satisfied with \$500 per annum? Would they accept \$1,-000? It stands to reason that a priest, who has no one to support but himself and an aged housekeeper, can manage to live on \$500 per annum, and yet be respectably housed and boast of a library, where a Presbyterian or Methodist preacher would be in actual want, seeing that he has a family - and generally a large one-to maintain in a becoming style and in keeping with their position in society.

nationality; and as a rule they will

have no other.

The outrageous injustice and unreasonableness of such cries as "the tithe system in Lower Canada,"

twenty-sixth. The Wilds, the Hunters parsons in Toronto city whose stipudemonstration early one morning to and the writers of the mediaval lated income is not \$500 but \$5,000, who decorate a statute of the Blessed Virgin, Toronto Mail are incessant in their ex- obtain six weeks leave of absence every and that was represented as an clamations of surprise that such an summer to recreate themselves with idolatrous celebration. It was regrand libraries and mahogany desks with light and heat furnished gratis, and who have no midnight sick calls to attend, but have every earthly comfort and luxury to wallow in. If the Protestant ratepayers of Ontario are willing to put up with all this, and bear the expense of so much extravagance on the part of their clergy, it is none of our business; nor would we ever allude to such were not the ecclesiastical fisc and the tithe system forever cast up to us. It might be added that, besides maintaining the high opinion of Protestantism as a ministers with their families, and supplying all the luxuries that fashion demands, the Protestants of Ontario are forever called upon to contribute to some scheme or other unknown to the simple habitants of the neighboring Province. One week a levy is made by "direct taxation" in aid of the Japanese mission; a few days later the King's Daughters come round for a contribution; then the W. C. T. U. hand you a card-it is only a trifle of a dollar or two. The week following you are met with a demand for aid to convert the benighted French-Canadians and bring unto them a knowledge of the gospel and of truth minded and so thoroughly bigoted and "as it is in Christ Jesus." And now we are called upon by the secretary, Miss Martha Carty, of Toronto, to contribute towards the purchase of a "preaching steamboat." It will enter the Seine at Havre de Grace, France, and steam up to Rouen and Paris, dispensing tracts and bibles along the banks to the heathens of the "grande nation" and enchanting the musically inclined of la belle France with such charming melodies as "Hold the Fort and the "Sweet Bye and Bye." A very pathetic appeal was made last week to the tender-hearted of the Queen City in favor of the young

> In fact no week passes during which levy by "direct taxation" is not made on the Protestant public, for the upholding of some scheme to enrich secretaries and boards at the expense

HONORING DEAD CANADIAN PATRIOTS.

On Tuesday, the 2nd inst., Toronto witnessed an enthusiastic celebration of the quarter centenary of the battle of Ridgeway, which took place on the occasion of the Fenian raid of 1866. As far as the battle itself was concerned, the Canadian volunteers, though they fought bravely, were finally routed, owing partly at least to a blunder of their commanding officer, Col. Booker, who, not being himself any more than an amateur at the businsss of actual fighting, was terror-stricken at the position in which he found himself, disastrous. His terror became contagious and the volunteers were panie stricken, and fled in confusion.

Tuesday's demonstration was intended to pay deserved honor to the men who fell in the engagement, and no fewer than thirty thousand persons were present at the celebration, which was in every respect a great success. All the military companies of the city, and delegates representing many outside corps, were in the procession, which marched up Queen street to the Queen's Park, where the monument is erected in memory of those who were killed, and it was adorned with number of very beautiful floral ributes, His Honor Lieut. Governor Sir Alexander Campbell placing the last of these in its proper position.

Among the speakers were the Lieut. Governor, the Hon. J. M. Gibson, Col. Denison, Major A. M. Smith, Capt. Alderman Boustead, Col. Miller and Mr. G. R. Patullo, Registrar of Oxford county.

The speeches were highly patriotic. manifesting solid loyalty to our form of Government, and the enthusiasm of the vast multitude present showed that this feeling of loyalty is deeply rooted among the whole population of the country.

Such a manifestation of appreciation of the patriotism of those who gave their lives in defence of the country was highly laudable and proper; yet we could not but contrast the different "ecclesiastical fise," etc., on the part spirit with which the non-Catholic of Ontario Protestant preachers or press speak of demonstrations of this journalists must be apparent even to kind, and of the marks of respect themselves who utter such, more which Catholics show towards Mary, especially when the enormous sums the Mother of God, and to the saints of annually bestowed on their preachers God, who are the heroes of the Chris. The fanatics of Ontario entertain are taken into account. There are tian religion. It is not long since the West Philadelphia, last week.

Che Catholic Record, frustrate the course of justice, Free- exaggerated notions about this one Presbyterian ministers and Methodist religious Italians of St. Louis had a garded as an act of idolatry, and an insult to the Protestants of Montreal, when the Catholics of that city proposed to erect a statue of the Blessed Virgin on a prominent site; and even the pro posed use of an image of Christ crucified in the courts of law was also regarded asif it were intended as an insult to Protestantism, and the press strongly denounced the proposal as an outrage.

The disposition manifested to honor those who are regarded as civil heroes, while the heroes of religion are dis regarded and even treated with contumely, is not calculated to give us a system of religion.

IRREVERENT PRACTICES.

The irreverence with which most Protestant sects treat the remnants of their sacrament of the Lord's Supper is a matter of notoriety; but the Rubrics of the Church of England positively require respectful disposal of them. After the actual Communion they are to be "reverently" placed upon "the Lord's table," and when the service is over they are "not to be carried out of the church, but the priest and such other of the communicants as he shall then call unto him shall, immediately after the blessing, reverently eat and drink the same.

But it has been publicly made known that it is a common practice with the Anglican clergy to throw away the unused morsels, in defiance of these rubrics; and the Anglican Church Review of London, England, rebukes Rev. Father Rivington, a convert to the Catholic Church, because he blames the irreverence, which the Review says is "allowed" by the Anglican Church. There is, however, no penalty at any time inflicted upon those who are guilty of these disrespectful acts, though the Low Churchmen are very bitter against the Bishops of London and Lincoln for what may be excess of reverence, but which certainly cannot be considered

We presume that those who disobey to are the Low Church clergy, since it the spirits against their souls. is they who desire to identify themselves with the "Evangelicals," socalled. The High Church clergy, believing as they do in the Real Presence of Christ, would scarcely be guilty of such acts of disrespect, as a rule: though we would suppose that even Low churchmen and Evangelicals, who acknowledge some kind of a spiritual presence of Christ in the Sacrament, would also show some outward respect thereto. An inward reverence cannot exist when positive outward disrespect is manifested.

As a sample of what occurs among other denominations we may mention a story for which we can vouch, as we have it on the best authority.

In one of our young Canadian cities when it was still but a village, the Methodists held their services in the private residence of a gentleman of our acquaintance; and on one "Communion Sunday" the service was held there, as usual. After the service the servant girl, who was a Catholic, noticed the Communion remnants left on the table, whereupon she asked her employer what was to be done with them. He referred her to the minister. to whom she accordingly proposed the same question, and received as an answer: "Oh! gather them up, and give them to the hens."

We have known, indeed, a minister who asked a friend of ours for his recipe for making currant wine, which he manufactured very well. The minister's declared object was to use it in the declared object was to use it in the adminstration of the Sacrament. But this does not surprise us. as it was Lord Jesus Christ was both God this does not surprise us, as it was recently said by a Bishop that the usual beverage of the country should be used for the purpose, and that tea should be used in China, and water or sweet cider in America. Indeed we have known a certain Church in which it was the custom to use a kind of Heaven. syrup made by boiling dried raisins.

Dr. Temple, the Anglican Bishop of London, England, received a mysterious letter last week, warning him that an attempt would be made to assassinate him at the ordination service held in St. Paul's Cathedral on Sunday last. Detectives carefully watched the Cathedral, but with no result. It is believed the threat was genuine, but the wouldbe assassin's plans were frustrated by the vigilance of the police officials, who are still making strenuous efforts to find the identity of the writer.

Archbishop Ryan confirmed seven hundred children and adults in the Church of Our Mother of Socrows, in

DIOCESE OF LONDON.

The Bishop's Visit to Stratford.

Stratford Beacon, July 1. The occasion of the first visit of the Right Rev. Denis O'Connor, D. D. Bishop of London, to Stratford, in an official capacity, had been anticipated with a good deal of pleasure and by the congregation of St Joseph's. His Lordship, though personally acquainted with a few leading members of the Church here, had no until yesterday an opportunity meeting so many of his flock, and it was no surprise therefore to find that at the two early services the handsome edifice was crowded to the doors Bishop O'Connor has been at the head of the diocese but a few months, yet he is deservedly loved and esteemed by every true friend of the church. As a speaker His Lordship has a fluency and ready command of words that cannot fail to interest an audience, while his earnestness and zeal for the spiritual welfare of the people have earned for honors in the gift of the Catholic Church.

His Lordship was astir early in the morning and had a very hard day's He said Mass at Loretto Convent at 6:30 a. m., and at 8 o'clock administered first Communion to about a hundred and twenty candidates, and administered confirmation to one hundred and sixty-two persons. were dressed in white and the boys showed a careful training. mony was impressive, and was closely followed by one of the largest congre gations that had ever filled the church The singing by the children was especially grand, and reflected much Miss Carlin and Mr. J. Kennedy, who spent some time rehears-

Bishop O'Connor explained to the candidates in an impressive manner the solemn and important step hey were about to take-to receive the sacrament of confirmation, with its seven-fold graces or gifts of God, viz. wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord. He spoke of the great importance of these many The grace of wisdom, he said, would enable them to know the doctrines or teachings of their religion and the truths necessary to their eternal salvation. The grace of understanding that their minds might compre hend as far as possible of their holy religion; the grace of counsel that they might profit from the instruction they received; fortitude that they might receive the strength necessary to practice their religion and to so qualify them that they might habitually the Rubrics above referred successfully resist the attacks made by grace of knowledge was essential that they might know the good from evil, and, strengthened, that they might choose the good; the grace of piety was that which would enable them to love holy things, respect their religion, its ministers—and finally the grace o the fear of God. Not that fear which arises from cowardice, but that fear that arises from love, through which they would sooner suffer death than offend God. The confirmation ceremony over, His Lordship had the boys take a pledge that they would abstain from the use of alcoholic liquor until they had attained the age of twenty-one years, and counselled them further to avoid the use of profane and obscene language. He then exacted a promise from the girls to abstain from reading improper literature, for he said he felt they would be in greater danger than the boys from this evil. The Bishop, before dismissing the candidates, said it gave him much pleasure to observe their efficiency, and he congratulated those who had charge of them on the worthy manner in which they had discharged their duty.

THE BISHOP'S SERMON. High Mass was celebrated at 11, High Mass was cerebrated and the congregation was nearly as large as at the early Mass. Rev. Father Noonan, of London, but who is stationed here temporarily, sang the last Mass. The choir furnished a special programme of music that was very highly spoken of by all.

Bishop O'Connor preached on the Real Presence of Christ. He based his remarks on the gospel of the day from the gospel according to St. Luke, xiv., 16-24. His Lordship gave a lucid explanation of this passage of Scrip-ture. God not only invited the people to this banquet but He commanded them to come. No excuse was sufficient for their absence; and therein lies the and offered Himself on Calvary that His blood might save all sinners. such a Man as this that provided the Supper. But our Divine Lord was no satisfied alone to blot their sins out and make them clean, but wished further to prepare them for the Kingdom of Heaven. What a blessed heritage! They had enemies about them who re-quired watching. Where could they find strength but at that Supper—at that banquet. The love of Christ was therein displayed to a greater degree than they were worthy of. He cured their ills and wiped away their sins He cured Such noble charity as that was more than human; but God was not alone satisfied with that. He wanted still to remain with them; and though it was true He did ascend to Heaven it was likewise true that He was still their presence. They should have nothing to fear as long as they looked to the Divine Master for aid and guidance. He never failed to keep His promise. The Apostles understood our Lord and Diving Merica and Apost ord and Divine Master, and obeyed Him. He warned his hearers to do

There were Catho hoped not in this to approach the Often they are That unworthy. but if they did n until they were we do so. None of but, he asked worthy God pro Blessed Virgin h she was, was unw Blessed Sacramer weak and requi there they could o Hitherto they ha did not see thing that they should and all, that this They had become the Master, and Him, they had g nands them to must obey l Divine Lord wa altar and all the was an ackno were sinners a ever refused to hanquet prepa Master. He approach the I allow a couple bodies, why she anxious about t with a fervent not disobey th eateth of the fle blood shall hav ADDRES

> order publishe Mr. D. J. O dress as follow: To the Right R My Lord-We, My Lonn-We, conference, St. spectrally beg lea first pastoral, vitender you our welevation as Bish until you assume has been devote ing and training being the head which by your p tion ranks so hig tations of our Do. We are well a sacrifice you has good work, white of our Holy Fatt sponsible positic sponsible position feel that we have whose assistance on the good wor In conclusion spared many y worthy success Archbishop Wa Lord, for your i members of the Pani. Paul. Signed on beh

His Lordship

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Mr. Frank oice, read t To the Right Bishop of MAY IT PLI

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