THE CATHOLIC RECORD D. WILL'S MINT

TELMED VERLY AS

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DODAS CROWS and Luke King. OTTAWA AGENOY : 7, General Agent, 74 George St ANNUM. -One Copy, 6.60; 7.50; Ten copies, \$17.50. Pay-retising - Ten cents per line

T the Bishop of London, and by the Architabop of St. about of Otieves, Hamilton, reference, and leading Cath-throughout the Dominion. sence addressed to the Fuber will receive prompt attention. for a change of address

Catholic Record.

London, Sat., June 4th, 1887. A WOLF IN SHEEP'S CLOTHING

In another column will be found le article from the London Adverties concerning a harangue delivered by the soi disant "Reverend Dr." Wild of onto. This deliverance is styled a mon." To what absurdities and disons of the most sacred things have not many of our fellow-citizens reached y can sit at the feet of such a aliel to be instructed in their duties Christians ! A sermon is supposed to be a discourse by an authorized cl rgyman. for the purpose of imparting religious instruction. Dr. Wild is simply incapable of imparting instruction on such a subject, for neither is he a Simon Pure cloric, nor has he Christianity to impart. His religi-ous service of 8th May, 1887, resembled more the worship of Moloch or Baal than any Christian rite, yet there are hundreds, where thousands in the Christian City of eronto, who spend their Sundays in elsting at this buffoonery as their way of sanctifying the Lord's day. We instance the Sanday named, because the sermon of that day has been made public by appearing in the public journals : but it is y a sample of the usual pabulum on which the hungry souls of those who listen to Dr. Wild are usually fed. And this incoherent folly and blasphemous ribaldry is called Christian doctrine, and this edoration of the bloodthirsty Moloch is dubbed the sanctification of the Lord's day. For what purpose, then, is the

Is it not "to give knowledge of salvs tion unto his people by the remission of their sins, through the tender mercy of our God . . . to give light to them that sit in darkness and in the shadow of death, to guide our feet into the "way of peace ?" St. Luke i, 79.

Compare this with Dr. Wild's mad rayings, applauded by a Toronto Christian ience, in the very act of professedly adoring God. He says :

ild's myrmideus has proved to be res ense. We hope it may not prove our but that he may recover entirely is effects; but whether or not recov-are, Dr. Wild and his misguided followers are guilty of murder, at least in intent. We read in Numbers XXX, the awfal punksment inflicted by God's order on the Madianites because of the corrid crimes of that people. And the araelites fell also under the wrath of God, because they did not inflict the ful penalty even as God had commanded Now, what was their orime ? The answe is found in the 16th verse of this chapter: "they made you transgress spainet the Lord in the matter of Peor." This was a shame ful mode of adoration of a false God by the crimes of murder and licentious by the crimes of murder and iterations-ness. But what are we to think of a pre-tended minister of Christ, who in the act of worshipping the true God uses the same methods as the guilty men and women of Madian, and makes them even more shocking by the low buffoonery and levity which Dr. Wild uses not here for the first time ? God Himself gives the newer to this : "When the Lord thy God hall have destroyed before thy face, the nations, . . . beware lest thou imitate them. . . . and lest thou seek after their

ceremonies saying: As these nations have worshipped their Gods, so will I also wor-ship. Thou shalt not do in like manner to the Lord thy God. For they have don to their Gods all the abominations which the Lord abhorreth, offering their some and daughters and burning them with CLOTHING. fire. What I command thee, that only do thou to the Lord; neither add anything nor

diminish." (Deut. xii, 29-32)

"And they sacrificed their sons and daughters to devils, and they shed inno-cent blood; the blood of their sons and daughters which they sacrificed to the idols of Chansan, and the land was polluted with blood, and was defiled with their works . . And the Lord was exceedingly angry with his people," Ps. 105; Protestant Bible

The congregation which can tolerate such a man in their pulpit is a disgrace to Christianity. It is no wonder that infidels, making no distinction between true Christianity and such mockeries as the religion inculcated by Dr. Wild, reject all as the mere invention of wicked and lucre-seeking preachers. Mr. O'Brien feels deeply the oppressive laws under which his countrymen groan : laws which bring upon his land periodical starvation. He comes to Canada to ask Canadians to protest against their being compelled to pay a large salary to one who takes the lead in putting the oppressive laws into operation, so that they may free themtakes the selves from participation in acts of tyranny. In this Mr. O'Brien stands on his rights as a British subject, to advocate

his cause before any audience in the British Empire. This is the only crime which Dr. Wild can accuse him of, and for this the preacher sacrilegiously incites his followers to murder-under the hypo-

ed up like write. We must, therefore, treat briefly what remains. He is not satisfied with encouraging the Orangemen to murder Mr. O'Brien. He desires them to make a similar attack on Archbishop Lynch. The Archbishop, he says also "ought to have been mobbed, yes I say mobbed." (Loud applause and tremendous excitement) And this senti-ment is based upon the lying assertion that his Grace "wrote a letter to Lord Churchill, threatening Canada with a Fenian invasion." Well "Dr." Wild knows that he states a falsehood. His Grace stated what is perfectly true, that the grievances under which Ireland suffered was the pretext for the former Fenian invasions, and may be so in the future, unless those grievanced be re-dressed. And for this the Wild hyena of the Toronto pulpit recommends the Canadian volunteers to murder the Archbishop tool In spite of Dr. Wild's boast that his "faith' of blood has the "supremacy" in Canada let us tell him that Catholics are here part of the Canadian population to let ourselves be trampled on by the fire brands of his tribe. Why, even in Toronto, the ruffians whom he induced to attack an unarmed man, were very quiet, comparatively, when a few Irishmen who sympa-thized with Mr. O'Brien manifested their sympathy a short time after the murderous attack. The days of the bludgeon ascendancy party are over, even in Toronto, and in spite of Dr. Wild's braggadocio, coward as he has proved himself to be, he took very good care not to expose his own precious carcass when his followers were acting on his advice, though he had promised "mob him I say, and I

an forgive due to wake money." (Lange-ter and applane.) The exploded its that Arabbishop Lynch or the Catholic priesthood profess to for or the Cathone prioring of provide to for-give diss for a money payment, is not worth serious refutation. We shall there-fore merely point out one difference tween Dr. Wild and the which exists Which exists between Dr. which and the Oatholic clergy, bishops and priests. The Archbishop and his clergy have their eccledastical jurisdictions from Pope Leo sociestastical jurisdictions from Pope Leo XIII, who is the successor direct from St. Poter, who received his authority from the Son of God. Dr. Wild's authority is derived merely from his own impudent assumptions, or, if he ever accepted from any one any kind of ecclesiastics) jurisdiction, he

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received it from one who had no anthority from God, and it was therefore worthless St. Paul mays "no man taketh this honor, (of the Christian priesthood.) to himself, but he that is called of God, as Aaron Was." (Heb. v. 4) The reason on which Dr. Wild founde

his theory is simply a piece of folly. He aye, "Toronto never authorized a bishop." It is sufficient that the authority which appointed the Archbiahop of Toronto is derived from God. It was this that made St. James Bishop of Jerusalem, and St. Timothy Bishop of Ephesus, though neither Jerusalem nor Ephesus authorized them to take these positions. The same authority appointed the Archbiahop of Toronto. Dr. Wild is one of these usurpars described by our Blessed Lord in St Matt. vil, 15, as "WOLVES IN SHEEP'

> A VIGOROUS M. P. Col. Tyrrwhit is a member of the Cana

dian Commons and represents South Simcoe. The Colonel lately made the statement that "he trusted Wm. O'Brien would not be mobbed in Canada so that of Corpus Christi, the feast of the Eucliarhe may live to be hanged along with the Lord Mayor and municipal Council of Dublin." Shame ! Colonel ! Shame ! Do

not forget you are a member of Parliament and that such intemperate language is highly unbecoming a person vested with such dignity and responsibility. You should not, Colonel, bring into the discusion of practical politics such "Trust-in God-and-keep-your-powder-dry " sentiments. This is a great big world, and we all want to live happily and peaceably with our neighbors. Allow your mind, Colonel, to travel for a short space of time abroad over the universe-let your mighty intellect float away for a while from South Simcoe-and what will you behold 1 "Many men of many minds," Why do you want to hang those who differ from you in opinion as to the best way of governing old Erin ? Shame ! Colonel, shame ! Is it possible you are looking for a Jubilee title? Or do you hunger for favor and recognition in the

bristling sunshine of the semi royalty prevailing at the Capital ? Do not go out on shooting or hanging or cobble-stone throwing exhibition

Colonel, because they are dangerous; and advise your good people of South Simcoe to keep cool also, You know some of these days we will have Home Rule in together. This sentiment being universal, Ireland, and it would be most awkward religion has thereof made choice, for the were we to have to accuse your people of basis of her principal mystery, and as

bemselves to their service was to lod and glorify the Church. The olate, nourished and sustained lody and Blood of Christ, contin iem defensible, have permitted themselves to be handleapped by the cunning and aggressive few who form the strength of the secret societies. The majority is, we are glad, awakening to a true knowledge of the situation and a keen sense of the Body and Bioda of Carist, occuration, occuration, to the very present day, to be the great humanising and civilising force in the world. Hence Corpus Christi is the feast itself of civilisation and humanity. own duty. It is this awakening, and no

A FAR-FETCHED COMPARISON.

voluntary desire to do the Holy See jus-tice, which has, at least in part, determined certain of the Italian radicals to study a The Toronto Mail, dealing with the conduct of the Toronto mob, institutes the following comparison: "Were a pro-minent Englishman or Irishman or any other non-resident of the United States to modus vivendi between the kingdom and the Papacy. There can be no fre shurch in a free state where the church is bound hand and foot to the state where the temporal is put above the other non-resident of the United States to start through the Union upon a 'raising' campaign against President Cleveland on the strength of something Mr. Cleveland had been charged with doing in his capac-ity as citizen of Buffalo, he would probably where the temporal is put above the spiritual—where the former can rob, de-spoil and plunder the latter at will and deprive its ministers of their just rights and freedom of action. This talk of a free church in a free state has deceived even not a few foolish Catholics, who nd that, much as they love free spee the Americans have a still higher regard for what is due their chief magistrate. And, assuming that the adventurer fell into the hands of a mob aud was roughly annot understand that there can be no readom for the Church where the free action of her August Head is in any way impeded. That impediment, detention, triction, and contradiction are his lot in the present state of things in Italy, no one knowing anything of the condition of things there can honestly deny. It is all very well for pseudo-friends of the Papacy to point to its increase of influence since the accession of Leo XIII—as if Italian radicals had procured that extension of Papal power. We rejuice at that extenor Irishman or other non-resident of the United States" to take the stump sion, but in turn ask, how much greater had it been, were the illustrious Leo f. eed egainst President Cleveland for something from the harrassing embarrassments put on him by his Sardinian political persecutors ? he had done in Buffalo. Buffalo, we need THE FEAST OF CORPUS CHRISTI.

of the United States. Were President Cleveland in possession of large landed estates in the vicinity of Buffalo, and were he guilty of one-half the cruelty attributed to and proved against Irish landlords, there would be no need of "an Englishman or lishman or other nonresident of the United States" taking up the cause of Mr. Cleveland's tenant Thousands of Buffalo people would take the platform and denounce him, yes, as ancient as man himself, or by some even in the very sight of the White House, and no cobble-stone mob could be gathered to take up his cause. the importance that men have ever placed upon repasts taken in common. The table, as an old Greek proverb puts it, is There is still another point in which the comparison is very weak. The President of the United States is elected by the the intercommunicator of friendship, in American people, while the Governor General of Canada is not elected by the other words, the electric offering binding man to man. Never a treaty, never an people of Canada. Our Downing street agreement, never a feast, never a cerenasters may send us any manner of man mony of any kind whatsoever-be it even they choose. He is named by them and he sets sail for Canada with his trappings mournful in character, without its banquet. From the court of the proudest ad trinkets of royal y, and his arm monarch to the tent of the famine stricken titles, and we have to accept him and chieftain, from the highest civilization to defray all expenses. In other words, "We the rudest barbarism in every rank, con-

pay our money, but we don't get our dition and character of life, the repast in common, the breaking of bread together,

THE LANDLORDS A-BEGGING.

R.v. Richard Kane has cab'ed a mess o the Toronto Mail. It is so short and mutual interchange of attentions of a fixed yet remarkable character. Men have so significant that we give it entire. It is ddressed to the editor of the Mail, one never yet found a more expressive sign of of the very few Canadian editors who are union than that of meeting to break bread endeavoring to put life into a bad cause. The "message" reads as follows :

SIR,-The Ulster Loyalist Anti Repeal Union is making a special appeal for funds to carry out a new programme de-cided upon to day. Subscriptions from Canadian Loyalists will be thukfully received by the treasurer, Mr. Henderson, of the News Letter, Belfast; or by the president of the association, the Exrl of Ranfurly, Dungannon Park, Dungannon, C unit Tyrone. Please recommend our appeal to the friends of the Empire in Canada. Yours, etc., RICHARD KANE. Belfast, May 24.

Mr. : 27841 JUNE 4, 1987.

"new programme" decided upon. A mail collection might be taken up amongst the "loyal disorderlies" of To-ronto, but it will be very small. This class are in the habit of displaying their loyalty, not by gifts of money, but by throwing cabble stones at people whose opinions are different from their own. The appeal will, we think he a foilure The appeal will, we think, be a failure. unless some "further particulars" are furnished. Instead of the appeal to

"loyal" Canadiana, for money payments without promise of an equivalent, we windout promise of an equivalent, we would suggest the adoption of what might be termed a "Landlord Plan of Campaign," with such a programme as is suggested by a writer, in Mr. O'Brien's paper, United Ireland, as follows: "Buf-fslo B II's Wild West Show at the American Exhibition is the great attraction in London just now. Real Indians attack a real frontier stage coach, which is defend. ed by real cow boys and all that sort of thing. Allow me to suggest a partial solution of that difficult problem --- What to do with benkrupt Irish landlords. Let Buffalo Bill bring back to America with handled, which is by no means a wild handled, which is by no means a wild conception, it is plain that, whilst the mob's conduct would admit of no sort of the company. They could have a real tenant's cabin and go through an eviction, no sort of defence. Mr. O'Brien's case with crowbars, petroleum cans, and all no sort of defence. Alt, O brien's case stands upon precisely the same footing." Our friend of the *Mail* is not very clear in the above. What, we ask, would cause "an Englishman the paraphernalia. The eviction might by an attack, with police and military, upon a public meeting, at which a real Government reporter upon a real boycot-ted car would be a prominent figure. The landlords, of course, would be costumed in character-that is, in hunting-pink ecarcely tell our Toronto friend, is part rather out at elbows. They would be as Interesting a curlosity in America as Red. Indians are here, and quite as picturerque. I am sure the show would draw. and it would be a capital use for land. lords," The "combination" would be still more interesting and draw immense numbers of people were there two rings under the one canvas, with Dr. Wild and Prof. Smith in charge. There could also be a number of students f. om Toronto Uni. versity , luced on a raised platform, with a copy of the Bible in one hand and a cobble-stone in the other, a'l under command of the author, J. L. Hughes, and Canon Damoulin. At a preconcerted signal they could show how easy it is to demolish Home Rule with one hand and Rome Rule with the other. The show would then be so overwhelmingly complete that Barnum would retire from

SURELY AN INTERESTING OUES. TION.

business.

The Montreal Star, in its issue of the 6th inst, discusses what must be assuredly on all hands admitted to be an interest. ing question, viz : Is the world really growing better ? The Star points out that while the optimist will say that the world is a great deal better, the pessimist will maintain that it is a great deal worse than it was sixty years ago. Our contemporary informs its readers that a French gentleman, M. d'Houssonville, has been seeking the correct answer to the question, having, with this view, made a careful criminal statistics since 1826. The popu. lation of France, then placed at 31,000,000 has been of slow growth, it being now little over 38,000,000. But if the growth of population has been slow the growth of crime has been, says the Star, out of all proportion to the increase in population. The trials for murder in the first five years of that period were 229 per annum, while for the five years ending 1884 the number each year was 300. The presecutions for riotous conduct in the early part of the century averaged 3344 a year, but in 1884 there were no fewer than 15.941. For assault and battery there were 8426 trials a year, while 1884 such trials had increased to 21.714. trials for robbery, in 1884 there were 35,-445 trials for the same crime, for swindling and forgery 1170 against 6827 in the year 1814. During the first half decade after 1826 there were 897 prosecutions for what are called crimes against morals, but in 1884 there were for like offences 3407 prosecutions. According to M. d'Houssonville, while the graver acts of criminality have in sixty years doubled in number, the minor acts have quadrupled. The Star thus dolefully comments on this sad state of things : "This is a disheartening record. It cannot be said that the great apparent increase administration of justice. The police of France has been for a very long time well temptations to crime seem to be greater than they were in the early years of the present century, while, at the same time, the restraining and deterrent influences appear to have become weaker." The record is indeed for France a disheartening

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yet in the way of temptations greater than these which ever before afflicted it. A reign, so-called, of liberty, equality and fraternity, was established to the detri-ment of the religious influences which had taking p were, of made France a truly great because a solidly Christian nation. Far he it from us to defend or palliate the anomalies or abuses of the old French monarchical relast week made, an ed. Our proved gime. These anomalies and abuses were not administ because, but in spite of Christianity.... The to the p most powerful of the Bourbon monarche

Two

most powerful of the Bourdon and the JUST had, by weakening the hands of the from an interest tinuously and systematically violating the spirit of the old French constitution, pre-pared the way for the uprising of '89 and the inauguration of that reign of revolt egainst morality that has under the presleaving holders their re: republic taken such definite, even if with his hideous, shape. When God is denied and morality mocked there must be an appal-ling increase of crime. We have that unfavo increase in France. Not in France alone, however, is it visible. In every country favorab next N where the influence of Catholic morality

is not widely felt, there is a constant IT IS increase of crime. Human nature, abandoned to its weaknesses and evil propensi-ties, must fall under the dominion of those Coercio Ireland temptations of which the Star so torrow. never : Session fully speaks. That dominion, instead of relaxing, year by year, tightens its grasp relaxing, year by History is at hand to on the multitude. History is at hand to prove that a civilization without God is and J Judge, impossible. It may be glittering in its splendor, but it soon dies of its own coreceive the fif ruption. There was a constant increase of ime amongst the Romans of old, till at gan ha mgth the empire tottered to its fall. the en From the very same causes which led to the co Rome's fall, must the unchristian civilizahad go tion of modern times ignobly perish.

TWO VIEWS ON THE SAME SUB. "Loys JECT. sort o

AV

Mail The N. Y. Sun takes one view of the recent O'Brien mission to Canada and its results, from and the Toronto Mail quite a different Toro one. The Sun holds that the brutal treatvisit. ment of Mr. Wm. O'Brien by the Orange-"Inde men of Ontario has disgraced Lord Lans. O'Sn downe and so deeply shaken the confi-dence of all fair-minded Canadians, that OLIC What the British government, if not emitten admi with the madness which precedes disaster, would hasten to recall its representative. wrot Alluding to the action of the Orange fac- letter

tion in Toronto, the Sun adds : "That is the kind of sympathy which the generous defenders of a rack-rented peasantry can look for in Toronto : that is what the vaunted right of public meeting and free speech amounts to in Canada under the supremacy of the British Crown. The Sun places a just estimate on the claims made wor that the police and military authorities of O'B Toronto did anything like their duty in and striving to procure for Mr. O'Brien free. say, dom of speech and immunity from out. pla rage. The great New York journal then Tor proceeds to a terrible arraignment of Lord not Lansdowne, of which this is the sum and he

Landowne, or a series of the newspapers arrayed upon his side outrageous preceedings at Luggacurran which Mr. O'Brien has denounced. The Iriah patriot has challenged the Viceroy or any of his advocates to face him on the any of his advocates to face him of the the debate. Their only answer

arrive in New York they will give a man \$100 for a suit of clothes patched up like a crazy quilt in order that they may appear like evicted tenants. (Laughter.) . . It is not the cause of Ireland these fellows are after; it is boodle. (Laughter.) And Mr. Billy O'Brien had better look out or he will get his eye knocked out. (Loud applause.)"

Incredible as it might seem, this is an elegant extract from the "Sermon" of Dr. ild as found in the Advertiser's verbatim report. Mr. O'Brien's high character for patriotism and disinterestedness, the high estimation in which he is held as a Christian gentleman, against whom the tongue of slander even has never dared to raise a disparaging report, and the universal testimony to his ability as a writer and an orator, are too well known. that it should be needful to vindicate him sgainst "Dr." Wild's villainous invendoes. His "sermon" is therefore false as it is an incentive to the commission of murder. He is not satisfied even with insinuating his wish that the Orangemen of his congregation, especially, should meet Mr. O'Brien with violence, but he to stay. We form too integral directly advises them to do so. His words are :

"I say the Orangemen are too quiet. "I say the Orangemen are too quiet. I asy to you Orangemen who may be here to night to rise up. Rise up, I say, and keep them in their place, and on the night when Billy O'Brien comes, see that he keeps his place, and if he exceeds here, then mob him, I say, and I will be there 'to help you: (Intense excitement and great applaure.) I will meet O'Brien face to face, and prove that he tells what is false. (Loud applause.)"

It is evident from this that Dr. Wild is guilty of goading his congregation, especially the Orange contingent thereof, the cowardly and murderous attack made on Mr. O'Brien under cover of the darkness of night. A deliberate attempt at murder was made by hundreds of ruffians on a few unarmed gentlemen. Other speakers at the meeting held in the park, previously to Mr. O'Brien's arrival, encoured the mob to use violence, but Dr. Wild, the professing minister of the Gaspel of peace, preached by the "Prince of Peace" out-Herods them all. Gespel of The wound received by Mr. O'Brien from

will be there to help you." This biped tiger deals also somewhat in theology. He denies to His Grace Arch-bishop Lynch his right to the title "Arch-bishop of Toronto." He says :

such unbecoming conduct. When we get Parliament in College Green, we will give you a fair half of all the liberty we chieve. For punishment, we will leave you to your remorse.

A SINGULAR POSITION

The Globe takes, we must say, a very ingular position in its view of the rel tions between the Sovereign Pontiff and the Kingdom of Italy. One brief citation will show our readers just what our Toronto contemporary means to convey. After stating with refreshing dogma tism that "the Italian people profoundly, though not ardently Cath. olic," a sort of antithesis whose force is. from the mind ordinary and ungifted, hidden-our contemporary proceeds to say all it knows of Italian opinion on the subject of the Papacy :

"They wish the State to be free and at peace with a free Church. In politice they think like the maj rity of Protestants they think like the majority of Protestants the world over, and yet are attached to the creed and ceremonies of their ancient religion. The nation, moreover, is one which understands the spirit of com-promise, and it has no taste for religious persecution.' 'Death to the Priests' may be written up occasionally on the Collon-nado of St. Peter's, but meanwhile the most uncompromising Liberals send their children to the schools of the Fathera.' But this attitude of friendliness to the Church does not seem likely to survive a continual refusal of the Vatican to accept Italian Unity and to approve of Catholics taking part in politics. The nation is Italian and patriotic first, Catholic second. If the Church will not compromise with the political spirit of the people they are If the Church will not compromise with the political spirit of the people they are likely to forsake her." The vast majority of the Italian people

are both ardently and profoundly Catholic, but the organized minority that manufacture Italian public opinion, so-called, is also both ardently and profoundly anti-Catholic. The majority, wholly unaccustomed to the constitutional system of government, of which the minority has

every repast was according to this universal instinct a communion in the same cup, she in her turn resolved that her communion should be a repast. The words of Christ Himself bearing on the Eucharistic barquet indicate very positively, that His desire in its institution was to make of His chosen ones a select body united by the love generated by participation in that sacred banquet. In the course of His sermon at the last supper

No festival in the Catholic calendar

istic Sacrament and Sacrifice, the dearest most tender and cherished of Christ'

pledges to mankind. Count de Maistre

says that there is no Christian dogma un-

supported by some universal tradition and

innate sentiment belonging to us as closely

a existence itself. Witness, for instance

is looked on with a sort of relig

ious veneration, as a pledge of mutual

regard, good will and benevolence, a pledge having its laws, observances, and

Jesus draws a sharp distinction between His followers, in other words, the Church, and the followers of the Evil One, or the world. Addressing His heavenly Father, He declares, "My Father, I have made known Thy Name to these men whom you have given Me out of the world. . pray for them. I pray not for the world, but for them whom Thou hast given Me, because they are Thine, and all Mine are Thine: and Thine are Mine: and I am glorified in them." (John xvii.) The lesson that Jesus then enjoined with particular stress and emphasis upon His disciples was that of mutual love, thereby making of the Divine Banquet of the Eucharist a great social power in the binding up and the healing of the wounds inflicted by the dissensions and hatreds, the jealousies and ambitions of the world. As for the prodigious effects of the Holy Eucharist in society-they are indeed incontestable. In the Eucharist God gives Himself to man, in order to teach man to give himself to his breth-ren. The Holy Eucharist being an ever present realization of the sacrifice of the cross, the giving of one's self may by practical belief in this dogma become an habitual thought. History shows us the Holy Eucharist realizing throughout eighteen centuries the beau-ideal of eneficence and charity. The Eucharist which was the food and source of apostolic devotedness, became the principle of courage in the hearts of the spostles'

"We have no blahop of Toronto. Tor-onto has never authorized a blahop, and has in ao blahop of Toronto. . . I might as well as he sign after my mame, Bishop of Toronto, for I can do anything he can do, in any way he likes to take me, and I

Subscriptions, it will be noted, may be

addressed to the News-Letter office or to the Earl of Ranfurly. It is a peculiar feature of the "loyalist" people that no movement takes form amongst them unless an "Earl" or a "Lord" or a "Viscount" or a "Baronet," or something of that sort, be at the heal and front Sixty years ago there were in France 9871 of it. And so it has come to this ! The Earls are a begging. The rack rents are not being paid, because the Plan of Campaign people hold the money. We cannot help expressing surprise that the "Unity of the Empire" people should be in need of money. The question "What do they want it for ?" naturally comes to the fore. They have all the strength their hearts could wish for in the House of Commons One hundred majority is certainly a power that leaves no room for doubt the desires of the so-called "loyalists" will be abundantly complied with. The work of persecuting their fellow-subjects in Ireland seems to be a matter upon which of crime can be accounted for by the better the powers that be have set their very hearts. The juils will soon be fall of them. What more, we ask, can mr. and and his lordly associates with for ? Do they want Cauadian cash for the purpose stiding the landlords over the very wet last bestowed upon them? Do they want it to form a dynamite fund, for the purpose of blowing up the Houses of Parliament in London and College Green, when Ireland once more becomes a nation ? If not for some such purposes one, but the growth of crime in that coun try is easily accounted for. One hundred years ago the French nation was by a cruel and aggressive minority robbed to a very large extent of the restraining and deterrent influences of Christianity, and as these, where, we ask once more, will the mon y go to, and for what purpose ? Canadiane, as a rule, are a practical peo-ple, and will not hand over their dollars until they know what is the nature of the

any of his advocates to face him on the platform in debate. Their only answer has been to practically deprive him of the fundamental rights of public meeting and free speech in the only section of Canada where they dared thus to affront the traditions of justice and the instincts of fair pla-" fair play."

The Mail takes, of course, the side of outrage, brutality and disorder in the interests of Irish landlordism represented by Landowne, whom it terms "the most popular man in Canada to-day." The real spirit of the Toronto coercionist crope out in the following lines : "Mr. O'Brien has left behind him a legacy of discord and bad blood, the effects of which we greatly fear, Irish Catholics , will feel for many a day in their business and social relations with the rest of the people." If this is not intimidation and intimidation with a vengeance, we know not what the term means Here is boycotting in its most offensive, not to say brutal form. The Irish Catholics of Toronto have long had experience of the Toronto Urange and ultra-Protestant boycott. The Mail has, of course, a good word for the Toronto and Kingston rioters, boldly declaring that Mr. O'Brien cannot be allowed to throw the whole responsibility on the citizens of these places and that "at least a equal measure of it attaches to his own wilfulness and obstinacy." Of such is the kingdom of the Canadian coercionist.

BOOKS RECEIVED.

BOOKS MHOMP 2004 What Catholics Have Done for Science, with aketches of the great Catholic Scien-tists, by Rev. Martin S. Brennan, A. M., Rector of the Church of 64. Thomas of Aquin, St. Louis, Missouri. New York : Benziger Bros. School edition, \$1 00; Premium, \$1 25. The Way of the Transgressor. No. 1 of Angelus Libbrary. Detroit, Mich : The Angelus Publishing Co. Visita to the Blessed Sacrament, and to the Blessed Virgin Mary, for every day in the month, by St. Alphonsus Lequoie. New York : Benziger Bros. Mailed on receipt of price, 350.

M. J. O'NETL. - Will this gentleman be good enough to write to this office and state at what post office he receives his paper that we may be able to give him credit.