THE "EQUAL RIGHTS" MEN.

THEIR FIRST MOVE-FATHER DRUM-MOND DENIED A REARING-THE PARSONS' HARVEST.

PARSONS' HARVEST.

Winnipg Free Press, July 5th.

Rev. Father Drummond, S. J., returned yesterday afternoon, from his visit to Brandon and other western points. At Brandon his lecture on the Jesuits drew an audience which compared favorably with those of other recent lectures, although the admission fee was double the above on the pressure of the second sec charge in those instances, and some infli-ence had been attempted, though the distribution of printed circulars and other wiee, to keep people away. Father Dram mond secured one of the circulars and brought it away with him as a curiosity, particularly in regard to historical statemente, such as quotations respecting the Jesuite from writers who lived hundreds of years before the society was founded.

Respecting Father Drammond's visit to Plum Creek, a Free Press reporter obtained the following information. Father Demmond had been invited to lecture there on the Jesuit Question; but, having heard that there were some rumors of an intended forcible interference, he of an intended forcible interference, he offered to withdraw. His Plum Creek friends, however, insisted on his not backing out, saying that it would be considered cowardice on their part to ask him to refrain. He accordingly went out on the evening of the 3rd. On arriving he noticed as he passed through the street gatherings of rough-looking fellows, some of whom shouted "rate" and others "down with him," but they did so in a rather mild, half hearted way. On his going to the hall, which was in the school house, it was found that some parties had stolen the keys from the door keeper, and had locked the door. There being only had locked the door. There being only one bolt in the lock the door was easily burst open, and the people gathered in for the lecture paying their admission fee of fifty cents each. At a quarter to nine o'clock, just before the lecture began, a gathering of men was noticed on the out skirts of the town, about three hundred yards from the school house; and they marched in a body about thirty in nummerched in a body about thirty in number, to the lecture hall. Meanwhile the reeve of the muncipality, Mr. Hitchoock, who is an Englishman, introduced the lecturer, Father Drummond, saying that he did so simply through a love of feir play, for he had no doubt that his opinions on many subjects were diemetrically. cally opposed to those of Father Doum mond's He was evidently nervous in an ticipation of some difficulty, but very plucky throughout. Father Drammoud then rose and thanked the reeve for his was proceeding to beg'n his lecture when there was heard a rush of fact up the stairs, the lecture belog in an upper room, and cries of "Come on, boys;" and then the rabble swarmed into the ball without paying their entrance fee. Mc James Herrist, one of the leaning Catholics of the place, a well known blacksmith, was receiving the tickets, and Brother Brown, a Leant in the state of the place of the Jesuit lay brother, was ready to receive entrance money; bith quietly but firmly withstood the human stream. Poor Brother Brown seems to have been the only sufferer; in spite of his stoutness and his six feet of stature he was dragged off the staircase, and in the fall his knee received a sprain which will make him walk lame for some time. Then Mr. James Herriott, seeing that it was impossible to resist so many men, began taking down the names of those who had thus transgressed the laws, with a view to future prosecution. As soon as the roughs got possession of the hall, one of

leave; bat, with two or three exceptions, the ladies all remained, and some of them the rates all remains, and some at thom gave the rowdies a severe tongue hashing. There were high words and some swearing; but fortunately no boss. The reeve, faithful to his duty as chairm in, exposibilited against the unjust onslught. Plum Creek mission, also attempted to reason with the unreasonable fellows.

They said they were willing to lie the commonest intelligence. They said they were willing to listen to Father Drummond if they could spooint a chairman of their own and set bounds beyond which his utterances should not go; but Father Prouix contended that as a but Father Prouts contended that as a chairman had already been appointed it prevented Rev. Father Drammond from would certainly be most upjut to oust him; be farther maintained that Father Question, at Plum Orcek will be severely would certainly be most unjust to oust him; be further maintained that Father Drummond had a right, the hall having been hired in his laterests, to say what he By this time it was perceived that Father Drummond had taken advantage of the first noise and bustle to slip away which he did, not wishing to be, directly or indirectly, the occasion of any disturb ance After some more brawling on both sides the roughs gave three cheers, and all the assembly dispersed. The noise that went on during the night afterwards seemed to show that this bullying crowd were very proud of their exploit. They seemed to think brute force the strongest of arguments. With hardly one exception these violent

disturbers of the lecture were not inhabit-auts of the town of Plum Creek; they had evidently been convoked by some mover in the back ground who took good care not to present himself on the scene. Tae respectable population of Pium Creek are indignant at this outrage against civil and religious liberty.

The fracus that occurred in Plum Creek

over Father Drummond's lecture offered a theme for considerable wraugling in the city yesterday. It appears that the room in which Father Drummond was to lecture was the upper flat of the school house rented and used by the Free Misons and Orangemen as a lodge room. Hanging just above the head of the reverend led turer was the charter of the Orange lodge.

Winnipeg Free Press, July 6 The people in and about Pium Creek are not obliged to approve of Jesuitism in any of its forms, nor must they be compelled to have Jesuit doctrines themst down their throats, whether they will or not. If they have allowed themselves elled to have Jesuit doctrines thoust to become worked up over the Jesuit Estates Act, it is their own affair. They have a right to disapprove of that act have a right to feel apprehen and they have a right to feel apprehen-sive, if their intelligence will permit it, of the so called aggressiveness of Catholi-cism, Ultramontanism, Jesuitism. This is a country in which liberty of conscience erated, and not only tolerated, but secured and perserved for all its people by the law of the land.

But there is something else secured to But there is something else secured to us by that law, and that is liberty of speech. Father Drummund was on no lawless mission when he consented to deliver an address at Plum Creek; and he deliver an address at Plum Creek; and he enjivs the same liberty to believe in Jesuitism and approve of its work as the neople of Plum Creek can claim for rejecting them. He was within his rights as a Canadian citzen and a cleric in appearing before a Plum Creek audience to give his views on the great question which is at present stirring the heart of this country and when he was refused a which is at present stirring the heart of this country, and when he was refused a hearing and the meeting was dispersed by the disorderly conduct of an organized gang of law breakers. a wrong was com-mitted which the public sentiment of this

Montreal and denounced the act, which is said to recognize the Pope as a factor in Canadian legislation. Meetings have been held in different places in Ontario, at which the issue raised by Mr. Mercler's settlement of those Jesuit estates has been discussed in all its bearings. Perhaps the discussed in all its bearings. Perhaps the ablest debate ever had in the Causdian House of Commons, certainly the most carnest and dignified, was over this quos-tion. Father Drummond himself has appeared on more than one platform in Protestant Ontario, to defend a body of men whose character and motives had been, as he claimed, unjustly assailed.

privilege of remaining away. By acting as they did they have brought disgrace on themselves, on the community in which they live, and on the Province at large. answer to any argument, a confutation of any doctrine, a hindrance to any heresy, any more than it has been or can be a help to the propagation of any tenth. any more than it has been or can be a help to the propagation of any truth. It injures the cause in whose defence it is invoked. Here, in Manitoba, as well as in the oldest sections of the Domision of Canada, liberty of conscience, and both must be preserved and respected. The stigma of bigotry and intolerance must not be fastered upon this Province. must not be fastened upon this Province. The affair at Plum Creek was a disgraceful one, which all good citizens unite it de-preciating; nothing like it should ever be entitled by law and by the liberal instincts of the Anglo Sexon people to address any audience that may choose to congregate to hear him. Those who presume to inter-fere with the freest exercise of this right ars law breakers, whom it is but right to pusish. The case under notice is a particularly aggraveting one. Father Drammond is an educated, Christian gentleman, who carries on any controversy in which he is engaged in a gentlemanly, Christian spirit. He could have told the people of Plum Creek many things of the Jesuits with which future prosecution. As soon as the many things of the Jesuis with which roughs got possession of the hall, one of them called out that the ladies had better leave; but, with two or three exceptions, the ludies all remained, and some of them elequence and beauty of diction that old have charmed any but the most ignorant. That such a man should be put down by a display of violent and vulgar bigotry in this ealightened Prov-vince of Manttoba is a humilitation to enlightened Prov-

Winnipeg Sun, July 5.

For the credit of the province and the preservation of its reputation for fair dealt with. Whatever may be the merits or demerits of the Jesuits or the Jesuit Estates Act, liberty of speech must be pro-tecred at all hazards. As for Father Drammond himself he has done nothing that would call forth other than the most respectful treatment from Manitobans.

The Raw, Cutting Winds Bring to the surface every latent pain. A change of even a few degrees marks the difference between comfort and pain to many persons. Happily disease now holds less away. Science is continually bringing forward new remedies which successfully combat disease. Polson's Nerviline—nerve pain cure—has proved the most successful

pain relieving remedy known. Its appli-cation is wide, for it is equally efficient in all forms of pain, whether internal or ex-ternal. Ten and 25 cents a bottle, a druggists.

druggists.
COLIC AND KIDNEY DIFFICULTY.—Mr. J.
W. Wilder, J. P., Lafargeville, N. Y.,
writes: "I am subject to severe attacks of
Colic and Kidney Difficulty, and find Parmelee's Pills afford me great relief, while
all other remedies have failed. They are
the best medicines I have ever used." In fact so great is the power of this medicine to cleanse and purify, that diseases of almost every name and nature are driven

from the body.

A Big Success. For summer complaints and diarrhoa I can truly recommend Dr. Fowler's Extract of Wild Strawberry, as I have used it in my family with great success and would not be without it. John B. Havens, Grimsby,

Ont. Never travel without it. Mr. Henry Marshall, Reeve of Dunn, writes: "Some time ago I got a bottle of Northrop & Lyman's Vegetable Discovery from Mr Harrison, and I consider it the very best medicine extant for Dyspepsia." This medicine is making marvellous cures in Liver Complaint, Dyspepsia, etc, in purifying the blood and restoring manhood to full vigor.

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

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

GOLDWIN SMITH GETS KEEL. HAULED.

Professor Goldwin Smith recently wrote a couple of letters which were addressed "A Warning to Ulster," and which were printed in the London Times. The Professor, as is his custom when writing or speaking of anything Irish or Catholic, made statements that must be characterized as grossly false. That excellent Scottish Canadian, Mr. A. F. McIntyre, barrister of Ottawa, happening to be in London when Mr. Smith's slanders appeared in the Times, at once replied to them in the following able and many letters.

gacg of law breakers, a wrong was committed which the public sentiment of this Province will neither palliate nor Jefend.

Feliog, on the Jeaut question, has run high in Ontario and Quebec. Down there many able men are deeply in earnest over it. Protestants have gone to Catholic Montreal and denounced the act, which is said to recognize the Pope as a factor in present the entire Protestant members of the Legislature of that province. In a letter published in the Times of London some little time ago, under the heading of "A Warning to Ulster," Mr. Smith declares that the Roman Catholic majority in, the Legislature of Quebec, in the passage of an Act restoring a portion of the value of the lands formerly held by the Jesuits the lands formerly held by the Jesuits to that society, has been guilty of "an act of tyranny to the Protestant minority in that province," and to make the alleged outrage apparently more gross, been, as he claimed, unjustly assailed.
The Eastern press has teemed with editorials and letters for and against the act, but couched in most part in temperate language, becoming the importance and gravity of the subject under discussion. It has been left to a body of men in Manitota to violently disturb the hitherto unbroken record of decemey and lawfulness with which the cannest has been ward. broken record of decency and lawfulness with which the contest has been waged.

There is no excuse for the conduct of the thirty men at Flum Creek who roughly interfered to prevent Father Drummond's speaking. If they did not wish to listen to what he had to say in defence of the Marcler act of settlement, they had the patitions of remaining away. By sating and how unfairly he has stated the case to the English public. Mr. Smith, with addition of remaining away. By sating the province was granted to Protestant educational institutions, it will readily be seen what the wicked nonsense Mr. Smith has written, and how unfairly he has stated the case to the English public. Mr. Smith, with no greater honesty and no judgment, also assails the Protest-ant members of the Administra-tion, and of the Parliament of the ity of the Protestant members of the Dominion Parliament, composed as it is of some of the most enlightened and patriotic men to be found in any country, and to name a few-the HonE dwrd permitted to cour sgain. It must be try, and to name a few—the HonE dwrd clearly understood that Father Drum- Biske, Sir John Macdenald, Sir Richard coerry the restord with all other pricets or Cartwright, the Hon David Mills, etc. prelates of whatever denominations, is Mr Smith—with what justification the public will now see—concernos "a having abandoned the British and Pro testant minority in Quebec to its enemy," and has the effrontery, in the face of such facts as I have narrated, to characterize them as "vote hunting pol troops." I shall not notice Mr Smith's wild statement that the educational rights of the Protestant minority in Quebec are in danger further than to say that he gives no instance of their being unfairly dealt with, and to challenge him to point out a single complaint made the part of the Protestant element f that province in regard to educational oure, Conservative and Liberal slike.

One word more, and this in refutation olic Church keeps the people in Quebee in a state of illiteracy." No statement could be more unwarranted. Nowhere in Canada, or in the world, is education more valued, or are the people taught to make greater sacrifices to obtain it. Common schools, convents, seminaries, and universities, officered by Roman Catholic teachers of the highest attain ments, abound in the province, endowe ov private donors, and sustained as well tax annually levied on the land in each locality as by large legislative grants annually voted, together with Protestant institutions of a like character, main tained in a like manner, Inde Legislature of the Province of Quebec has, if anything, been more lavish in its grants to educational institutions than as the Legislature of the Province of Ontario-a province possessing one of the finest educational systems in the One has only to attend a sitting of the Legislature of Quebec, of the Dominion, or of the Law Courts, and hear the speeches made by the men educated in these Roman Catholic institutions, or to converse with the artisan or agricultural classes of the Province of Quebec, to discover not only that these schools bring education within the reach of all but that the course of training pursued in them is of the very best.

In conclusion, I boldly assert that our Home Rule system, based as it was upon the desire to afford all elements of our the desire to shord all elements of cur people substantial justice, has not failed in its purpose, and I challenge even so keen a writer as Mr. Smith to make good a single case in which the majority of our race or creed in any province has our race or creed in any province has inflicted the slightest act of injustice upon the minority of the other race or creed. In the present instance, which is only one of many, it is manifest that Mr. Smith has allowed his prejudice, entertained alike against the Roman Catholics of Ireland and the French and Irish Roman Catholies in Canada, to outrun his judgment. In view of this fact, I trust the British Protestants will carefully scrutinse any future emanation from his pen dealing with kindred sub

I know that I am correctly representing Canadian opinion and doing no injustice to Mr. Smith when I state that though his literary ability is fully recognized and his literary ability is fully recognized and highly appreciated by the Canadian people, his political and social views meet with no acceptance. In fine, he is looked upon as a shifty and untrustworthy guide, and is so absolutely without a following in the Dominion that, when he undertakes to speak for the Canadian

people, we, who are on the spot, know he is but representing the views of Mr. Goldwin Smith.

A POPULAR SANITARIUM. WINCHESTER SPRINGS IN COUNTY OF DUNDAS.

Toronto World, June 21, 1889. The many attractions surrounding these Springs and the curative properties of the waters have only to be known to make them the most popular summer resort in the Dominion for invalids and those requir ing rest and building up An analysis of the waters shows that they contain indine, bromine, iron, potassa, soda, sulphur and sulphide of carbon gas. There are two springs a few yards apart, one of which is more strongly inpregnated with iron than the other, and medical men—among them the lets Dr. Bronse of Pressott—who have had opportunities of studying the effects of the water on the system, are unanimous in their verdict that for such unantmous in their verdict that for such diseases as rheumstism, dyspepsia, billous ness, scrofula, skin diseases and general debility they have no equal. Caolride of sodium, or common salt, is entirely absent, and on this account they are superior to all other known mineral waters for certain diseases, particularly kidoon for certain diseases, particularly kidney affections. The water to some is not pleasant at first, but the exhibitanting and general beneficial effects of the gas in the water are so apparent that after a few draughts it is taken with a relieb, more particularly when it is found to stimulate

the most precarious appetite.

The Springs are situated in the centre

by a daily stage from Morrisburg.

The property is owned by Mr. W. J. The property is owned by Mr. W. J. Anderson, a well known and highly successful physician, who divides his time between the Springs and Smith's Falls. His as istant, D . Johr son-Anderson, a so devotes part of his time to the Win-chester practice, and the medical superintendent, Dr. McLaughlin, is in constant attendance at the botel, or sanitarium.

The sanitarium is a three-story brick hulding, 100:30 feet, with wing 64:30 fee, and contains a xty air; well ventilated sitting-tooms and a spacious dining ball, all elegantly furnible i and equipped A balcony one hundred and forty feet long trues along two sides of the bailding and forms a very agreeable promenate for damp days. In all the appointments sanitary laws are carefully observed. A new wing to the sanitariom is in course of erection which will add materially to the saking accommodation. Sites the property was purchased by Dr. Anderson. bed rooms, besides bath cooms, parlors, sitting-rooms and a spacious dining hall, the existing accommodation. Sice the property was purchased by Dr. Anderson, fourteen years 20, a generous expenditure and unremitting attention to improvements have transformed the surroundings into a management of hemildesign bases. into a panerama of bewildering beauty. The grounds are delightfully shaded with maple, chestnut, pine, oak, elm, apple and other trees, and the velvety lawns, studded with flower parterres and bordered with evergreens, with smooth serpentine gravel led walks between, reveal the artistic eye and produce a most charming effect.

Seats, summer-houses and pavilions are
provided, and secluded shady walks are
within a few steps of the house. The
grounds comprise about sixty acres, the State, summer-houses and pavillions are provided, and secluded shady walks are ord sensuality. The Ruman Church was within a few steps of the house. The grounds comprise about sixty acres, the greater part being a natural park, through the property of the state of cellvion, and which runs a branch of the Nation River.

This is spanned at intervals by bridge, path of alliances with human nature. lending a picturesqueness to the landscape, and leading through a succession of de-lightful groves. Here is the favorite (or, indeed, any other) matter that has not commanded the immediate attention of the Catholic members of the Legisla. selebrations, whether political, educa-tional, agricultural or religious, and twice

> be interesting to note that they were dis covered by a Government surveyor named Fraser between sixty and seventy years mgo, who reported them to the Govern-ment. A number of years passed, when the Government sent out an exploring party to find them out and report on their usefulness. At that time the springs were on the banks of the creek and covered by the high water and they could not be found. The doctor has since diffected the course of the creek and the intervening space between it and the springs have become part of the grounds. The next who found the springs was Thomas Armstrong, a lumberer. He and his men were affected with scurry from the constant use of salt meat. By the use of the water their health recruited and the Government sent out an exploring use of the water their health recruited and they were soon entirely cured. Though the virtues of the waters have been lorg and widely known the difficulty in getting to them and the want of accom have deterred many from seeking them out. These difficulties have been obviated by the Air Line from Smith's Falls to Montreal and the first-class accommodation provided. A great number of guests from different parts of the Dominion and the States come to the eprings every year, for some rest and recupera tion and some medical trea ment and the benefits of the water. The ever-widening circle shows that in the near future Win chester Springs will become one of the most popular health resorts, in the true sense of the term, in Canada or the United

There is a man in our town
And he is very wise sir,
When e'er he doesn't feel just right
One remedy he tries, sir.
It's just the thing to take in spring
The blood to purify.
He teils his friends, and nothing else
Is be induced to try

because, having taken Dr Pierce's Golder Medical Discovery to cleanse his system tone it up, and enrich the blood, and find ing that it always produces the desired re sult, he considers that he would be foolisl to experiment with anything else. His motto is "Prove all things and hold fast that which is good" That's why he pin his faith to the "Golden Medical Discov

Walking advertisements for D . Sage's Catarrh Remedy are the thousands it has

Written for the CATHOLIC RECORD. The proud and baughty nineteenth cen-tury, the battlefield of Science vs. Religion, is stamped with designs called by men, materialists and positivists, who, by their e their materiates and posteriors, the phrase-ology, throw deadly shells at religion and passionately endaged to annihilate it to gether with its precious adjuncts. War has been declared sgainst God in the name of science. The grantic strikes of irre-ligious intelligences, who claim the mono poly of thought, converge to abblish re-ligion and its divine attributes. Secular-tem aims at severing the world from God, and tries to drive Him into the hezy and remote regions of undefined shadows with which reason refuses to hold converse Irreligion seeks arguments which, if applied to every day life, will make existence a continuous nightmare; it counds the battle cry for a twofold intent, to awaken alarm and blindfold reason. This century, proud of its record, fathers m, nourishes the bolsterous ele ments of unbelief, distempers the passions

ments of unbelief, distempers the passions and strives to trample under foot the Church of God.

Confessior, the fortress of the Catholic religion, is stormed the world over, especially in America. Mad invaders make it a point to besiege it; modern dissenters, unfashionable rebeis, satan's royal blood relations, wege war against the confessional, the strongest and the most striking evidence of Catholicity, but their attacks, though coupled with a plausible attacks, though coupled with a plausible semblance of success, and drawing from the corrupt fountain of their foul bosoms The Springs are student in the ceatre of the County of Dundas, in a beautiful and fertile section, and are between three and four miles from West Winebester station on the Smith's Fells Air Line, where carriages from the Springs meet the trains. They can also be reached the trains. They can also be reached carnat minded may repeat that the Church is not adapted to the spirit of the age. and may cry out with regard to her doc trines and degmes, unfath mable to reason and humbling to human orde, absurdity and nonsense. She may be called the enslaver of markind, the thief of human liberty, still she heeds not all thi c mor but pursues scrupalously ber divine ptigrinege of mercy and charley. She has callived the augry passions of loathsome bosoms and averted the deadly darts of her most bitter foce, and carried triumphantly the unsullied banner of vic

poisonous breath of indignant investives, and kindled a fire which threatened to and kindled a fire which threatened to destroy the venerable edifies of Catho-liciy. He heradded at the top of his stentorian lungs, that Germany was walk-ing like the Jews of old into Babalonian captivity. "Sasks the dust from offyour feet, break asunder your chains, for emancipa ion day is at hand." Those whom he could not inre to his standard by the impassioned cry of liberty, he wood by the softe, but yet more insinuating appeals which he made to their avarice buther lured the people, from kings down to pessents, to the standard of revolt against Holy Courch by carnal arguments, elequently stimulating flash and blood to war agains: Popery. The vile wretch of the sixteenth century unblushingly appealed to the autual passions, unfortunately inherent to our nature, to further tional, agricultural or religious, and twice in recent years Sir John has addressed the yeomanry of Dundas and acjoining counties on the questions of the day in this classic retreat. In political matters the doctor bas always taken a keen interest himself, and though frequently urged to become a candidate for the representation of this and adjoining ridings has up to the present seasily declined.

But, to reture to the Springs. It might interesting to note that they were distinguished.

But, to reture to the Springs. It might interesting to note that they were distinguished the attendance peaked to the animal, passions, unformatively inherent to our nature, to further tunately inherent to unature, to further tunately inherent to our nature, to further tunately inherent to untend to the day in the data blief intent, and thereby plunged Grimmy into an abves of disgraceful crimes more than sufficient to warrant crimes more than sufficient to warrant constitution of this and adjoining ridings has up to the present security of the present of the present to our nature, to further tunately inherent to untent, and thereby plunged Grimmy into an abves of disgraceful trinset, and though frequently under the data blief. stures. Preachers poured over the virgin hemisphere of Europe all this fou torrent of impurity. Germany, France, England and Switzerland received in England and Switzerland received in their respective bosons the poison which so polluted society that her members be came pestilents and totally unfit to sus-tain the family relation. What was the consequence? Revolution, like to a mad lion, broke loose and purified the face of Europe.

TO BE CONTINUED.

## SCOTT'S SCROFULA BRONCHITIS **EMULSION** COUCHS COLDS **CURES** Wasting Diseases

Wonderful Flesh Producer. Scott's Emulsion is not a secret remedy, Containing the stimulating Hypophoshites and Pure Norwegian Cod Liver Oil, the potency of both being largely increased. I s used by Physicians all over the world.

PALATABLE AS MILK. Sold by all Druggists. 50c. and \$1.0

CONCORDIA VINEYARDS, SANDWICH, ONT. ERNEST GIRARDOT & COMPANY PURE NATIVE WINES

PURE NATIVE WINES

Altar Wine aspecialty. Only Native Altawine 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 marset.

Send for prices and circular.

London, Sept. 18th, 1887.

The Messrs. Ernest Girardot & Co., c Sandwich, being good practical Catholics we are satisfied their word may be relied on and that the wine they sell for use in the Holy sacrifice of the Mass is pure and un adulterated. We, therefore, by these presents recommend it for sitar use to the elergical of our diocese. our diocese, † John Walsh, Bp. of London.

THE CONFESSIONAL.



The Most Successful Remedy ever disco ered, as it is certain in its effects and does not blister. Read proof below.

## KENDALL'S SPAVIN GURE.

OFFICE OF CHARLES A. SNYDER,
BREEDER OF
CLEVELAND BAY AND TROTTING BRED HORSES. CLEVELAND EAT AND TROTTING BRED HORSES.)
ELMWOOD, ILL, NOV. 20, 1888.
DR. B. J. KENDALL Co.
Dear Sirs: I have always purchased your Kendall's Sparin Cure by the half dozen bottles, I would like prices in larger quantity. I think it is one of the best imments on earth. I have used it in my stables for three years.
Yours truly,
CHAS. A. SNYDER.

## KENDALL'S SPAVIN CURE.

BROOKLYN, N. Y., November 3, 1883.

Dn. B. J. KENDALL CO.

Dear Sirs: I desire to give you testimonial of my good opinion of your Kendall's Spavin Cure. I have good opinion of your Kendall's Spavin Cure. I have used it for Lameness. Stiff Johns and Spavins, and I have found it a sure cure, I cordinally recommend it to althorsemen. A. H. GILEFET, Yours truly Manager Troy Laundry Stables.

## KENDALL'S SPAVIN CURE.

SANT, WINTON COUNTY, OHIO, Dec. 19, 1885.

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
twenty-five horses that had Spavins, ten of
King Bone, nine afflicted with Big Hend and
seven of Hig Saw. Since I have had one of your
books and followed the directions, I have never
losts case of any kind.

ANDREW TURNER,
Horse Doctor.

Horse Doctor. ANDREW TURNER,

KENDALL'S SPAVIN CURE. Price \$1 per bottle, or six bottles for \$5. All Drug lats have it or can get it for you, or it will be sen

SOLD BY ALL DRUGGISTS. DR. FOWLERS ·WILD. TRAWBERRY

CURES
HOLERA

holera Morbus

OLIC:00

RAMBS RAMPS IARRHŒA

YSENTERY AND ALL SUMMER COMPLAINTS

AND FLUXES OF THE BOWELS IT IS SAFE AND RELIABLE FOR CHILDREN OR ADULTS. FARM TO RENT OR FOR SALE

O NE HUNDRED AND SEVENIY acres, well unproved, resider es, barns, well watered, etc. Township of Biddulph; let No 10, north of the London Rong: Cathelic Church and school on same let. Nearly all under grass; three cheese factories conventent; 13 miles from London, on gravel road; 1 mile from Lucan market. Good reasons for penting or selling. Terms easy, Address M Collison Eightfield Ont. FOR SALE OR TO LET.

THAT VALUABLE HOTEL PROPERTY,
known as the La salette Rosse, where
a good enviress can be done. For parkeulars apply to J. McElhone, La Salette P.O.,
Ont.

"TALLY HO" LIVERY.

288 DUNDAS STREET.

S PARE ED GIVE CA BRILLIANT CUT. BEVELED. TOWNS WITH BELLEVILLE





Practical Optician, Graduate of the Optic School, New York. Defective sight, pain in head or eyes on viewing objects at a distance, or blurred vision in reading, removed by using our Properly Adjusted Giasses. Every case guaranteed or money refunded. A call solicited.—A. S. MURRAY & CO., 160 Dundas street, London, Ont.

Written for the CATHOLIC RECORD. DOGMATIC THESIS. "In the Mass there is offered to God a true and proper Sacrifice."

It enters within the scope of this thesis to thoroughly understand the twofold signification attached, by Holy Scriptures and theologians, to the term "sacrifice" and then to closely adhere to the adequate definition that shall survive better the

definition that shall contain both the essential conditions and the formal reason of every true and real sacrifice. In its wider and more universal set se "sacrifice" comprehends all religious actions by which comprehends all religious actions by which a rational being presents himself to God to be united with Him; and in this sense, prayer, praising God, a contrite heart, charity to others, every good work, and observance of God's commandments, is a sacrifice. Thus the Holy Scriptures say: sacrifice. Thus the Holy Scriptures say: ri "Offer up the sacrifice of justice and trust in the Lord" (Ps. 1v, 6). "Offer to God ri the sacrifice of praise" (Ps. xlix, 14). "Sacrifice to God is an efficited spirit; a contrite and humble heart, O God, thou wilt not despise" (Ps. 1, 19). "It is a wholesome sacrifice to take need to the commandments and to despect from all the sacrifice to the present the same and to despect from all the same and to despect from all the same and the same and the same all the same and the s commandments and to depart from all iniquity" (Eccles xxxv, 2). "Therefore," says St. Augustine, 'every good work which is united in sanctity with God is a true sacrifice, because it refers to the end of all good, to God, by whom we can be of all good, to God, by whom we can be truly happy." Such sacrifices as the above mentioned I will pass over in silence as they have no bearing on the question; but will consider the term question; but will consider the term viewed in a stricter sense, especially the sacrifice of Jesus on the cross and its renewal in the Msss. Theologians commonly define sacrifice: "Oblatio rei sensibilis soli Deo facta per legitimum ministrum ad recognoscendum supremum ejus in omnes res dominatum, quae ritu mystico consecratur et immutatur:" (An offering of something appreciable to the senses, made to God only by a lawful minister, to acknowledge God's supreme dominion over all beings, and which is consecrated and changed by a mystle rite ) This definition, according to Vacquez, is faulty; on the one hand it neither comprehends the formal reason nor the essential attributes of every true and real sacrifice; it merely covers the theological distinction between an oblation whose essence does not imply a transfor mation of the object, and a sacrifice whose adequate idea necessarily involves an outward change or consummation; and on the other hand it paves the way to bitter unbelievers and gives them an open field to assall our dogmas with multiplied objectons. Again it is superfluous: Vas-quez states that:

lat. It implies corditions that do not partake of the essence of a sacrifice.

2nd The formal partner of the cordinant is

2nd. The formal reason of a sacrifice such as expounded in the definition, is, to say seleast, inaccurate.

Srd. The change it calls for does not

warrant its applicability to the unbloody sacrifice of the Mass.

4th. The inexactitude of the first clause

lies in the superfluous words "per ligitimum

We know, on scriptural authority, that in the natural law, before either God or society had duly appointed ministers sac rifices were offered to the Most High. If we go back to the very dawn of creation we will find the children of Adam offering sacrifices: Abel the firstlings of his flock, and Cain fruits of the earth, (Gen iv) Noe, rescued from the deluge, on issuing from the ark, offers holocausts to the Laid Abraham offered victims at the expressed

command of the Almighty.
2nd. The formal reason does not consist in manifesting to God our entire submission and due obedience : were that true it would, as a natural consequence, follow that sacrifice, oblation and adoration are identical, e. g., the solemn (flering of incesse would be a real sacrifice; it has all the requisites called for by the definition, v.z., a sensible object, an effering minister and a change or transformation, still no one has ever termed such an oblation a

true sacrifict—hence why it is faulty.
Std. The last part of the deficition is
not verified in the unbloody sacrifice of
the Mass, because Christ, who is the sacri
ficer and the sacrified, undergoes no change
nor destruction. "Jesus Christ being nor destruction. "Jesus Christ being raised from death can die no more, and death hath no more power or domin. resurgem ex mortuis Jam no moritur mors illi ultra non dominabitur." Con Con sequently recourse must be had to another definition that shall prove unob jectionable to all concerned. Varquez befines it as follows: "Sacrificum est nota existens in re, qua profitemur Deum isse anctorem vitae et mortis." A sacrifice is a real offering by which we declare God as the author of life and death. Prior to further development a positive distinction must be established between an absolute and a commemorative or relative sacrifice The former, "absolute," is that which is so by its own nature, without reference to another object, e. g., the slaughter of animals; he latter, "relative," or commenorative, is a sacrifice inasmuch as it has some relation to another lite which it represents or commemorates. The sacrirepresents or commemorates. The sacri-fice of the Mass is called relative owing to its relation to that of the cross of which it is a memorial, a true and real representation, and in reality the Mass is a continuation of the sacrifice of the cross, because the Victim of the Mass is the same as the Victim of the cross, and be-cause the principal Offerer upon the altar cause the principal Offerer upon the altar is the same as the principal Offerer upon the cross. In both sacrifices Jesus Christ is the Victim and principal Offerer. Again, anticipating the royal commission extended to the aposiles and their successors "Do this for commemoration of Me," we are confirmed in the belief that Jesus Christ dies mystically, i. e., He is represented in the Mase as siain and dead, and that under the separate consecration and that under the separate consecration of bread and wine, which represents the real separation of Christ's body from His blood. It is manifest from the above

PROOF. From the beginning of the world, at least from the date of sin and even from the law of nature, there were always sacrifices; the but as the law was imperfect so were th

distinction that the absolute sacrifice necessarily implies a transformation, whereas the relative does not: in the

former is implicitly involved the formal reason of the latter. Hence the relative

is a figure and representation of the absolute. The question now at issue is whether the sacrifice of Jesus Christ on

the cross is really and truly an absolute