concern itself with the teaching of re-

ligion to its own flock, and it has no

right to usurp the functions of the

Education Department. Why then

should it pass decrees on what books of

mere history and poetry should be in-

exactly what it has done.

troduced into the schools for the use of

bly has declared in favor of a system

of "religious" teaching which will

exclude religion. This is surely the

We have but little confidence in the

if the schools were homogeneous in re-

entertain such views as this? It is

evident, then, that the introduction of

Biblical teaching in mixed schools

would be the introduction of an apple

of discord into the schools. We would

soon have in the public schools,

colleges, and universities such teach-

ers as President Elliot, or Dr. Briggs

of New York, or Dr. Workman of

Victoria University, in Canada, whose

their own co religionists, and the

satisfactory religious instruction.

DOES HELL STILL EXIST ?

An article by the Rev. G. W. Shinn

appears in the June number of the

North American Review under the

title, "What Has Become of Hell?"

Dr. Shinn does not give any new argu-

ments against the reality of everlast.

means, as a matter of course, Protest

antism, which is certainly a misuse of

words, as Protestanlism which has

of the Church of Christ cannot by any

legitimate mental process be under-

stood to be the Church established by

Christ. The Church which Christ

established on earth still exists. He

ent, still exist in their successors, and

"Neither doth any man take the

in a very unsatisfactory way.

play of Hamlet with Hamlet left out.

## The Catholic Record. Published Weekly at 484 and 486 Richmond

Price of subscription-\$2.00 per annum. EDITORS:

EEV. GEORGE R. NORTHGRAVES,
Author of " Mistakes of Modern Infidels."

THOMAS COFFEY.

Publisher and Proprietor, Thomas Coffey. Messrs, Luke King, John Nigh, P. J. Neven and Joseph S., King, are fully authorized to re-ceive subscriptions and transact all other busi-pess for the Carholic Record.

Rates of Advertising—Ten cents per line each insertion, agate measurement.

Approved and recommended by the Archishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominton.

Oorrespondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Arrears must be paid in full before the paper and be stopped.

arrears must be painted as their residence it is important that the old as well as the new address be sent us.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900. The Editor of THE CATHOLIC RECORD

The Editor of THE CATHOLIC RECORD
London, Out:
Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RE
CORD, and congratulate you upon the manner in which it is published.
Its matter and form are both good; and a
truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
it to the iaithful.
Blessing you, and wishing you success.

to the faithful.
Blessing you, and wishing you success,
Believe me, to remain.
Yours faithfully in Jesus Christ,
+D. FALCONIO, Arch. of Larissa,
Apost. Deleg.

London, Saturday, July 21, 1900.

A GOOD LAW.

In Belgium the laws prescribe a rigid reparation to be made by any one guilty of a calumny which aims at injuring the reputation of another. A few months ago the Peuple, the principal Socialist organ of Brussels, imputed to one of the curates of the parish of Riches Claires in the city conduct of a very scandalous character. The priest was not named, though the charge against him was very specific. To bring the calumniator to a stand, the four curates of the parish entered a libel suit against the publisher of the paper, who was not only condemned to pay 500 francs damages, but was also ordered to insert in two issues of the paper the full text of the judgment of the Court, and to pay for the insertion af the same in two other papers to be named by the curates. The Peuple was also obliged to pay the costs of the trial, and the publisher was severely reprimanded by the Judge, as it was

THE PASSION PLAY.

The Passion Play at Oberammergau is attracting this year more attention from foreigners than ever before. Americans especially are visiting the little village in great numbers to witness it. One tourist company has booked eleven thousand American visitors and three thousand English. The play as carried out at present is the work of the parish priest, Daisenberger, who died This creed may be found in the form twenty years ago at the age of eightythree. It was much improved by him, all the farcical scenes which were in the old version having been left out, and the language made more classical.

There is an idea in the minds of some who have not witnessed the play that there must be some irreverence in its rendering, but it is on the contrary so thoroughly reverent that it never fails of making a pious impression on all who assist at it. The fact that Christ does not take much part in the action of the play probably contributes greatly to its reverential character. He suffers for the most part silently while the action goes on about Him. The representation lasts from 8 a m. to 5 p. m, with a recess from 12 to 1.80 p.m.

" BOXERS" IN THE UNITED STATES.

That the members of the defunct A. P. A. of the United States have not all learned wisdom from experience is evident from the fact announced by our American exchanges, that a new Association has been organized under the name of the "American union ' which in spirit is identical with Apaism, notwithstanding that an entirely fresh name has been adopted for

From the ignominious way in which Apaism made its exit, the Grand Lodge having been sold out for a petty debt which it could not pay, we might suppose that the lesson would be taken to heart that the Amer ican people cannot be wheedled or buildozed into a secret persecuting ference to the manner in which they organization. But it appears that the

as the election of 1896 killed Apaism, the coming election will kill, or at least wound mortally, the American Union. History often repeats itself.

CHANGE WANTED IN FRANCE.

The Ouest Eclair, a French journal, declares that the time has arrived when the French people should rise to insist upon a change from the persecuting policy pursued by the present irreligious Government of the country, which violates without scruple the principles of justice, equality and toler ance which should be observed by a Government which professes to administer the affairs of a republic. Torrents of blood have been shed in France professedly to establish freedom, but the freedom to worship God does not exist. The Onest Eclair gives several instances in proof of its position. Thus at Morbiham a customs

officer was recently summoned before the prefect and compelled to take his son from a Jesuit College and send him to the State Lycee. A teacher who was sending his son to learn sea chart making from the Brothers at Vannes was threatened with the loss of his school unless he removed him from the Brothers' school, and another teacher was ordered to remove his son from the seminary. At Tanpont an ex gend. arme was deprived of his tobacco-shop for attending Mass and sending his Pius IX. it is certain that they were two sons, one to a foreign missions seminary, and the other to a Jesuit col lege. He was told plainly that " the manufacture priests." When will the the dates above mentioned. people of France shake off their apathy in allowing such a Government to rule them?

THE CREED OF CATHOLICS

The New York Literary Digest of July 7th, examines the question What is the Roman Catholic Creed Now?" and in answer to this gives from the New York Sun a fairly accurate exposition of the creed of the Catholic Church in the following terms:

"Now we find the creed, not in the state-ments of Bishops, or doctors, or assemblies, or even of pontiifs. The decrees of the Council of Trent are the irrepealable laws of Rome. Confessions they are, not only formal, but final." proved that there was not the slightest foundation for his scandalous state

The following bit of history is nex

"Paul III. in 1545 convoked the Council, which finished its work in 1563 when Pius IV. was pontiff. This Pope, two years after, published his creed which is an infallible exposition of the doctrines of the Council binding on all Catholics." given :

The Creed of Pope Pius IV. which contains in synoptical form the principal doctrines of the Church as they were defined by the Council of Trent, is then given in an abbreviated form.

prayer books, and in the rituals used by the clergy in the performance of their duties. It is then remarked that two dogmatical decrees were also promulgated by Pope Pius IX The first, on the Immaculate Conception of the Bessed Virgin, is substantially contained in these words of the decree, promulgated Dec. 8th,

of "a profession of faith in

1854:

"The doctrine which says that the Blessed Virgin Mary was preserved exempted from the stain of original sin from the first instant of her conception, in view of the merits of Jesus Christ, the Saviour of mankind, is a doctrine revealed of God, and for which reason all Christians are bound to believe it firmly and with confidence." 1854:

The next is on the Infallibility of the Pope in the pronouncement of doctrines of faith and morals, which was promulgated on the 18th of July, 1870, and is as follows:

1870, and is as follows:

"If, then, any shall say that the Roman Pontiff has the office merely of inspection or direction and not full and suoreme power of jurisdiction over the whole Church, let him be anathema. We teach and define that it is a dogma divinely revealed that the Roman pontiff, when he speaks ex eathedra—that is, when in the office of pastor and doctor of all Christians, by virtue of his supreme apostolic authority, he defines a dogma regarding faith and morals to be held by the Universal Church—by the divine assistance promised the blessed Peter, is possessed of that infallibility with which the divine Redeemer willed His Church to be crowned. If any one, which God forbid, presume to contradict this definition, let him be anathema."

The Literary Digest then makes the following remarks on these two decrees, which we are confident will be read with interest by the readers of the CATHOLIC RECORD, as they state clearly the character of the two doctrines of the Church with special reare misunderstood by non Catholics.

organization. But it appears that the fools did not all die with their society. It is claimed that the new society has twenty two thousand members, and its President, one Mr. H. C. Seymour of New York, asserts that it will have a great influence on the result of the coming elections. The influence of so small a society cannot amount to much,

One error into which the writer of the article in the Sun appears to the mythologies of Greece and Rome have fallen is the supposition that the Council of Trent changed in some degree the doctrines of the Church while it fixed them. This is not the case.

We admit that the Sun does not positively make this statement, but it is so clearly implied in his comments on the matter that his readers would be almost sure to be of the opinion that such change had taken place if they relied on his statements.

The doctrines of the Catholic Church have always been as unchangeable as they are to day for the simple reason that they are truths revealed by Christ to His Apostles, or sure deductions from those truths made by the infallible authority of the Church of God.

The Council of Trent simply set in order truths which had been in the first place revealed, and which were taught and believed in the universal Church, whether or not they were clearly laid down in the writings of the Fathers. For the most part they were so laid down, as is evident from the study of these doctrinal teachers of every age ; but the authority of the Church speaking in the Council of Trent, made clear some matters which may have been previously obscure.

Even in regard to the two doctrines defined during the Pontificate of Pope taught by Doctors of the Church generally in every age, though there were a few who appear to have doubted them Government would not pay him to before they were specifically defined at

Truth is unchangeable, and it follows that once a doctrine is defined to be of Catholic faith, it must remain so forever. It is a different matter with the teachings of humanly made Churches. Most of them have either already changed their teachings several times, or are meditating to change them at an early date to suit the prevailing whims of men. These changes prove that these Churches are mere human institutions which have erred, and are always liable to err.

THE BIBLE IN SCHOOLS AND COLLEGES.

The Canadian Presbyterian General Assembly which met recently at Halifax considered the question of religious instruction in the Public schools, and by a resolution unanimously passed in- teaching would be unacceptable to structed the committee on education to aim at securing the introduction of the element of religious discord would Bible as a regular subject of study in be at once raised in the pubsities.

From the account given of this reso- polemical discussion on the question, must infer that the aim is merely to have the Bible studied as a history and a literary work, just as Shakespeare or Sir Walter Scott's Marmion, or the works of Voltaire and Jean Jacques Rousseau might be studied. The palm off on the public the mere study Westminster says:

Westminster says:

"There could be no mistaking the attitude of the Assembly on this question. One or two expressed doubt as to the likelihood of the authorities favoring the study of Biblical history and literature in the secondary schools and colleges. We have a higher opinion of our educationists than to assent readily to the sentiments of such doubters. In fact we have assurances from many leading university men and High School teachers that their sympathy is entirely in tavor of the reform which the Westminster has been advocating, and the support of the Ontario Educational Association may be counted on in any wise movement planned on true educational lines, aiming at the systematic study of the literature, history, and ethics of the Bible, under competent instructors, in all our schools and colleges."

A committee consisting of no fewer

A committee consisting of no fewer than twenty-nine members has been appointed by the Assembly to carry the resolution into effect, and the personnel of the committee, which consists of so many of the most prominent clerical and lay members of the Assembly, shows that great expectations are entertained as to the good results which will flow if the wish of the Assembly

instituted a teaching body in His can be put into effect. Church, and "some, indeed, He gave We must say here that we have no to be apostles, and some prophets, and such expectations, and we can scarcely others evangelists, and others pastors conceive of any resolution which the General Assembly could have passed and teachers" (Eph. iv. 11); and these officers of the Church, so far as which could have exhibited more forcibly the weakness of the position the offices by their nature are perman-

which it has taken. The Presbyterians have several times declared the need of religious time, according to the divine promises that Christ will always remain with education for the rising generation, yet they have always set themselves His Church (St. Matt. xxviii, 20). against any system of education in which a religious education can be honor (of the priesthood) to himself but given in a mixed community like that he that is called by God, as Asron of any of the provinces of Canada. was." (Heb. v. 4) Aaron was called And now when the Church has come to by God directly, and his office was atthe conclusion that it is proper to de- tested by the miracles which God fine its position "unmistakably," as wrought by the hands of both Moses Apostolic College assembled in Jerusathe Westminster declares, at what con and Aaron. But the priests who succlusion does it arrive? That the Bible ceeded Asron assumed the office in which issued its decrees as "it hath my word simply in the confidence that,

riculum in this Christian land, and as ordained by the imposition of hands, as we learn from the Acts of the Apostles do actually find a place where the (xiv. 23): "And when they had works of Virgil and Homer are among ordained for them priests in every the text books. What concern is it to Church, and hath prayed with fasting the General Assembly at all, if the they commended them to the Lord in Bible is to be studied only as a heathen whom they believed." The word classic? The Assembly is supposed to ordained is in the Greek original, priests for them in every church."

From 1 Tim. iv, 14; v, 22, 2 Tim. 1, 6; Titus i, 5, 7, we learn that similarly Timothy and Titus received their ordination and consecration as priests and bishops with authority to church? We scarcely think so, for ordain priests in the same way.

pupils belonging to every conceivable religious denomination? Yet this is Scripture, as well as from the constant not be blessed by the prayers tradition of the Church of God, that of the Church and that all It is easy to see that the Assembly the priesthood is to be continued by an such blessings are but superstitious resolution is a mere blind. The desirunbroken succession from the Apostles, ability of giving religious instruction and as that succession is found comto children is so evident that even the plete only in the Catholic Church, it General Assembly could not close its eyes to the fact, yet by passing any Protestantism as "the Church," misesolution to the effect that a School applies the language of Scripture system should be based upon religion which speaks of only one Church, " the would have called public attention to Church of the living God, the pillar the fact that the Presbyterians of Canada as a body have opposed Catholic Church with which He promised alclaims to the right to teach religion in ways to abide. Catholic schools. Hence to keep up an appearance of consistency the Assem-

From these considerations it is clear that the Catholic Church alone can be being so, it is not true that "the Church" has obliterated the doctrine of Hell from its preaching and teaching. beneficial results to be derived from such a proposal. It is undeniable that izations, which have no right to be gard to religion, the Bible could be safely and well taught, but in mixed hell from their teaching; but the schools it must necessarily be taught Church which has preserved un-We have recently had before our the Saints" continues to teach it as she eyes the spectacle of President Elliot of Harvard University publicly maintaining that, as an authority in re the doctrine of Christ, (St. Matt, xxv., ligion, the Bible has hitherto had too 34 46) "And these (the wicked) shall go into everlasting punishment; but much sway. What kind of Christianily would be taught by professors who

the just into life everlasting ." Dr. Shinn's question, which he does not presume to answer positively himself, but only evasively, and in reference to the present teaching of Protestantism, as we have seen above, can be answered unhesitatingly by the Catholic, who belongs to the Christian communion which comprises within its fold the great bulk of the Christian world. "What Has Become of hell?" It exists still where it has always existed. We shall not attempt here to locate it definitely, but we know from Revelation that it still exists, all high schools, colleges and univer lic school system. In addition to and that is sufficient; and its all this, we should have also violent continued existence is believed not only by Catholics, but by the whole lution in the Toronto Westminster we what version of the Bible ought to be Greek Church, and by many Protestused as a text-book: whether the ants also, notwithstanding that Protestants as a whole may possibly have Douai, or that of King James the ceased to believe in it. It requires no First, or the Revised. But even if little brazenfacedness to assert in the this difficulty were to be solved, it face of these facts that "the Church would be ridiculous to attempt to has practically obliterated hell from her of the Bible as a book of literature for teaching."

THE REMEDY FOR IRREVER-

The boisterous scenes which took place at the recent General Methodist Episcopal Conference, and especially the wire pulling of the candidates for the Episcopacy, which savored more of the proceedings of Tammany or some ing punishment, but he asserts that other political club, have given occa-Hell has been practically obliterated sion to considerable indignation which from the preaching and teaching of has found expression in the religious the Church." By the Church he papers.

Amongst others, a correspondent of the Christian Advocate, an organ of the same denomination, complains actually destroyed the Christian idea bitterly of the demoralizing scenes as a disgrace to Christianity, and purposes that hereafter the general Conference should be held in a religious edifice, and not, as of late years, "in music halls and semi-theatres."

The practice is, according to this writer, to find a building which will accommodate the largest possible audience. This begets the practice of playing to the galleries," a thing which, he remarks, is not done by other religious legislative bodies, " which hold their councils in edifices will continue to exist to the end of consecrated to worship and the service of God." He asks :

"Does anybody believe that such scenes of bosterous excitement and violent vociferation would have occurred within the walls of a church—a real house of God?"

Certainly we can scarcely conceive of such scenes being enacted at a meet ing of the primitive Church under the sible, and I can give the fulfilment of Apostles, such a meeting, for example as is described in Acts xv. when the lating the natural law of meekness and lem to settle points of discipline and me. You should believe, therefore, on

as no doubt most of the members will vote just as they would have done if the society had not been organized. But whatever party may be supported by it, we may re-sonably expect that as the election of 1896 killed Apaism.

| Conserver into which admits not only that a pope, may sin, but hathe may be in intellection in the society had not been organized. But whatever party may be supported by it, we may re-sonably expect that as the election of 1896 killed Apaism.

| Conserver into which the writer into which the writer is a state of many party may be supported by a council possessing the accordance with the law of succession which God established.

| Under the New Law Christ was the heathenish thics, somewhat after the selected and ordained by Him. Their fashion in which the works of Confusions in which the works of Confusions in which the works of Confusions in which the works of Confusions.

| Conserver into which the works of the Holy Ghost and to us." But no one will maintain, nor does the Methodist body itself claim to be governed by a council possessing the accordance with the law of succession which God established.

| Under the New Law Christ was the High Priest, and the Apostolic authority. Methodism, is also a stated, miraculously and the succession which God established.

| Under the New Law Christ was the High Priest, and the Apostolic authority. Methodism, is also a stated in the law of succession which God established.

| Under the New Law Christ was the High Priest, and the Apostolic authority. Methodism, is also a stated in the law of succession which God established.

| Under the New Law Christ was the work and the Apostolic authority. Methodism, and the Apostolic authority. Methodism, and the Apostolic authority. Methodism and the Apostolic authority. It is a succession which the work and the Apostolic authority. The Apostolic authority and the Apostolic authority. It is a succession which the work and the Apostolic authority. The Apostolic authority are consequenced in the Apostolic authority taining that the individual judgment is supreme in all matters of religion or religious controversy. It is, therefore, a misnomer to call Conference a 'legislative body," as it cannot make laws which are binding on the supreme individual conscience, and it would be when they had imposed hands upon an unmitigated pity if such a beargarden as the recent Conference should have such a power of control or of making real laws.

Would it be a remedy to the evil if conference held its sessions in a no sect has more persistently main-It is therefore clear from Holy tained that inanimate things should and idolatrous rites. According to this view a building does not become "a real house of God" by means of a follows that Mr. Shinn in speaking of dedicatory service, and no special re. spect ought to be shown to a house which has been so dedicated. We would as soon expect the Methodist Conference to use holy water as to see and ground of the truth," that same it show any special reverence to a building because it has been devoted by the prayer of the Church to the service of God. Nevertheless the letter from the Christian Advocates corresspoken of as "the Church," and this pondent shows a yearning among Methodists for the old Catholic teaching, which is indeed also the teaching of Holy Scripture, that "every creat-"The Church" teaches this doctrine as | ure of God is good and is sanctified by it was taught from the beginning, and the word of God and by prayer." (1 Tim only modern and local heretical organ- iv.,:5) and that the house built by many becomes by dedication truly a house called the Church, have obliterated set apart from profane uses for His worship; a teaching approved by our Lord who drove the money-changers changed "the faith once delivered to out of the temple because they had desecrated His heavenly Father's house, has always done; in accordance with the house of prayer, by turning it into

a den of thieves. When we find even Methodists thus returning to the ancient Catholic practices which were abandoned by Protestants at the Reformation, the fact tends to raise the hope that the time will come when it will be admitted by Protestants that they were too precipitate in rejecting Catholic devotions which cultivate piety towards God, and that they may even yet return to the unity of faith, whereby alone they will be saved from being tossed about like little children by every wind of doctrine. (Eph. iv., 14)

THE REAL PRESENCE.

C. B., writing to us on the above subject, in connection with our remarks two weeks ago on an article which appeared in the Toronto World under the title. "Self-Righteous Mr. Milligan," and in which we took occasion to speak briefly of the heads of proof of the Real Presence of Christ in the Blessed Eucharist, asks us to answer an objection made against this doctrine by a Protestant friend to the effect that "it is cannibalism to eat the flesh and drink the blood of Christ, and therefore the doctrine is not to be entertained."

Answer. 1st. This is in fact the very objection which the unbelieving Jews raised against the same doctrine when our Lord Jesus Christ first revealed it saying : (St. Jno. vi., 51) "I am the living bread which came down from heaven. If any man eat of this bread he shall live forever: and the bread which I will give is my flash for the life of the world. The Jews therefore debated among themselves saying, How can man give us his flesh to eat?" Their meaning is: "There is something shocking in the notion that this Christ should give us His flesh to eat and His blood to drink. That is cannibalism, against which nature revolts."

How does Christ answer this? Does He endeavor to explain away the doctrine He has taught? No. He affirms it more positively than ever : "Amen, amen, I say unto you :" that is "Amen, amen," " most truly I assert," which is on His part equivalent to an oath, "you must believe in My word, as by the great miracle which you have just witnessed I have proved the divinity of My mission, and by all My miracles I have shown that I am truly God come to earth to redeem you, and therefore, My word is to be implicitly believed without questioning how it is to be done. With God all things are posmy promise without shocking or viocharity towards your fellow man or to difficult though it may seem to you, will find a way to fulfi! my promise without doing violence to humane feel ings." In reality, by concealing Hi flesh and blood in the holy Eucharis under the form of our food Christ find an admirable way to give us the bene fit He has promised without shockin human feeling and without any can nibalism. An illustration of this is found in th case of Abraham who was commande

to sacrifice Isaac. That was somethin to shock humanity, and yet Abraha obeyed God's word to the point of bining Isaac on the altar and raising th sword to kill him. (Gen. xxii, 9, 10 Then God saved Isaac miraculous and supplied a victim to be sacrific in his stead. Abraham's faith is ve highly praised in God's word (Rom i 218: ix, 17-19) because he believe firmly that God would keep His wo in some way which he did not kno of, and God did so, without allowing him to do a crime. We should ha the same confidence in Christ's promi that He will give His flesh to eat a His blood to drink. He does fulfil t promise of St. John's gospel vi, 52, 54, 55, 56, 57, 58, 59, when He stitutes the Blessed Eucharist as scribed in St. Mathew xxvi, 26 to 2 St. Mark, xvi, 22 to 24; St. Lt xxii, 17 to 20; 1 Cor, x, 16; xi, 24 The very frequency and the stro

terms in which He declares that will give His Flesh and Blood, and similar words which He uses when stituting the Blessed Eucharist, si that He means exactly what He s in the passages above quoted. An is to be seen from the above passa of the Apostle St. Paul to the Corin ans that that the Apostles acces Christ's words just as they were spok that is in their literal sense.

2adly. There is another ans derived from the nature of cani

What is cannibalism? It is crime of killing or murdering a n thus violating God's commandm and then adding insult to injury eating the flesh as it lies before t flashy form. There is nothing of this in

Blessed Eucharist. There is no ki or murdering, for Christ died one Mount Calvary, but dies no n Thus: (Romans vi. 9, 10:) "C rising from the dead dieth now more. Death shall no more dominion over Him. For in tha died for sin, He died once" (th once only and He will die no n The Blessed Eucharist is theref memorial of Christ's death acco to I Cor. xi, 26, but we do not sl kill Him and there canno cannibalism. In fact the who objected against "this giving His flesh to eat" founded objection on the supposed cannil of such a thing-but Christ kne to keep His word without instit cannibalism, and He did it by His flesh and blood not as it is the butcher's shambles, but und forms of bread and wine, our or

food and nourishment. 3. A third answer is that hooves us not to criticise God's but to accept and believe them Abraham did when he was told to sacrifice Isaac. The responsib our obedience will then be Go not ours. But we may be su will not order anything sinful, we may be sure there is no ca ism or sin of any kind when H "Unless you eat the flesh of the Man and drink His blood you shall

THE ORANGEMEN'S D

The 12th of July, or Oran day, passed off very quietly s the Province, and though the speeches of the blood and character so characteristic of these appear not to have been n

numerous as on former occasio The number who marched cession in Toronto is stated been 3,000. As we have se 5 000 in the ranks in past ye as far back as a quarter of a ago, the fact to day certainly betcken an increase either in bers or the enthusiasm of the and if it is really dwindling, that Orangeism does not increa with the increase of populatio spread of intelligence.

On this fact the country is gratulated. In other cities lack of enthusiasm in the ce was also noticeable; and the tain leaders, to further th political aspirations, did all power to keep the spirit of ancy alive, the failure to embers of enthusiasm into seems to have been very gen