

1889. **SUMMER** 1889.

**Wm. Atkinson**  
DRY GOODS—  
—& CROCKERY

—Direct Importer and Dealer in—  
**Domestic Manufactures, Millinery,  
Mantles, &c.**

Stock magnificently assorted for the Summer Trade.  
All Goods at the Lowest Figures possible.  
Sugar, Fruit Jars, Jelly Mugs, for the approaching Fruit  
Season; Extra Value.  
Highest Price allowed for Butter, Eggs, Lard, Dried  
Apples, Bacon, &c.

**WM. ATKINSON,**

ALL KINDS OF  
**Choice :: Groceries**  
—GO TO THE—



**Fresh Teas!**

**Ontario House!**  
FULL LINE OF PROVISIONS, CROCKERY, BOOTS & SHOES.

PRICES AWAY DOWN.  
Choice Flour, Bacon, &c. always kept in stock.  
The People Cry—Save! Sewing! Sewing! and money laid up for a rainy day by purchasing Household Supplies at the Ontario House.  
Butter and Eggs wanted—Highest Price Paid.

**JOSEPH H. HALL.**

**OKLAHOMA**  
—Isn't a patch on—  
**The Fire Proof Store**  
RICHMOND HILL,  
—Where there is the—

**Choicest Stock of New  
Seasonable Goods**

Ever brought into our Town. The business, we are pleased to say, is improving every day, which, we think, proves what we have often repeated, viz:—  
(1). "That the Prices are Right."  
(2). "That the Quality of the Goods is Right."

Our first desire and ambition is to please each and every one of our Customers, and by strict attention to business and to the wants of our Patrons, and by courteous treatment of everyone we hope to continue our past success.  
Please note that we consider it a favor and no trouble to show our Goods to you.

All Parcels delivered if desired.  
**WILL. D. ATKINSON**

1888. **SPRING** 1888.  
Are you threatened with  
**Typhoid, Malaria or Bilious Fever**  
TAKE  
**Iron Age Tonic.**

It works like magic, driving the disease or its symptoms out of the system. Try it! It builds up the entire system and renders you able to attend to your accustomed pursuits. Prepared only by  
**SANDERSON BROS.**  
CHEMISTS AND DRUGGISTS, RICHMOND HILL

**Savage & Nicholls'**  
—REPAIR SHOP—

Has a complete Stock of Repairs for Binders, not only a few pieces but all that is needed to repair a Binder, and all parts of Reapers and Mowers kept in Stock. Also a

**STOCK OF BINDING TWINE**  
As Cheap as any House in Canada. It was bought for Cash and will be sold at the Lowest Prices.  
Business attended to any day of the week except on Sunday.

**The York Herald.**  
PUBLISHED BY  
**M. H. KEFFLER,**  
BY APPOINTMENT  
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**COMMUNICATIONS.**

To the Editor of the Herald:

Sir,—In my last letter I referred to Mr. Egan's denunciation of Pascal. In this letter I am desirous of supplementing my remarks on that writer, and, at the same time, I wish to make some reference to the writings of the Jesuit Gury, mentioned with so much approbation by Mr. Egan in his letters. I do so in order to show that there is a reverse side to both the characters, and reputations, of the works of the Jesuits to that given by Mr. Egan, a consideration of which may enable your readers to judge more fully of the reliance to be placed on the statements of that gentleman throughout the whole of the Percival-Egan controversy. And here, at the outset, I am free to say that any controversialist who will deliberately mystify, or misrepresent, a single feature of a case, in order to gain an advantage, may, on the other hand, be charged with setting aside all modesty, as to truth, when a falsehood will better serve his purpose; and I really fear that the position of the Rev. gentleman in this affair is open to the above reflection. To take the general tenor of his writings, I shall be safe in saying that of all other controversial efforts that I have met with during a somewhat active life, I have no recollection of having seen, at any time, anything of a literary character, marked by so much verbosity without argument, where so much is asserted and so little proved, or anything so diametrically opposed to honest discussion as those violent tirades that have, of late, appeared in the Richmond Hill press over the signature of J. J. Egan. In judging his letters, it is difficult to be just and, at the same time, to acquit the author of writing wholly for effect on one set of readers, knowing that, with them, mere assertions from him have more force than argument, and that in their case, to a very great extent, he has ignorance of truth to trade upon. He has demonstrated that the tactics of Jesuit life is now as of old, in all controversies, to deny the truthfulness, or reasonableness of the statements, and arguments of their opponents, no matter how clearly they are put, and, at the same time, to make use of, and to repeat continually any misleading statement, or even untruth, (with a mental reservation) that will serve their own side. In this controversy, Mr. Egan has not relied on counter arguments to support his position, but wholly on the skill with which he could throw coarse remarks, at his opponent. With such views, sir, it is clear I do not consider that Mr. Egan has abandoned his order, or that he is by any means a polished controversialist.

Mr. Egan has described the writings of Pascal as of a very low order, and this he has done in concise language, denouncing them as a tissue of lies, forgeries, and misrepresentations, though he must have known, if he dared to know, that every fact was against him. These hard words are easily to be accounted for, in any case, under the control of the Jesuits, and the name of Pascal to the Jesuits is like a red flag to a herd of wild cattle. Pascal denounced, and not before they richly deserved denouncing, the blasphemous writings of the Jesuits, which they called moral teaching. His letters, without doubt, were witty, but they were bitterly sensible, yet all the charges he brought forward against the Jesuits have been found, by reference to the works from which he quoted, to be distinctly true. He attacked the whole Jesuitical system through the avowed and published works of the Jesuit authors, every work of which, before passing through the press, had received the consent of the examining committee, or superiors of the order, which made the whole body responsible for their contents.

In the researches done into the teachings of the Jesuits, Pascal, Anand, and many others, have done human services in the cause of moral and religious truth, for they exposed the foul sink of iniquity which had been nursed and brought to maturity at their hands, and which ran through the whole of their voluminous writings, by them so blasphemously termed moral theology. That the charges of Pascal were true is proved by the report of a special commission of the Parliament of France, published in 1762, which commission, in its investigations, extracted from no less than 147 accredited works of Jesuit authors, a collection of the base principles exposed by Pascal contained in those works, and which, amongst other things, led to the expulsion of the Jesuits from France two years later. But Mr. Egan, in his letter of the 7th of May, says the expulsion of the Jesuits from France was on account of the hostility of Louis XV and his mistress, Madame Pompadour. This is not correct; they quarrelled with Louis and his mistress, it is true, and Madame Pompadour used her influence in the direction of their expulsion, but the real cause was their insidious and unmitigated rascality in every walk of life where they could intrude their poisonous presence; always stirring up some turmoil, political or otherwise, which, together with their efforts to crush the Jansenists, was the last feather on the load, and together ended the forbearance of the Crown and brought about their expulsion. But whatever may have been the cause of their expulsion from France, there were not Madame Pompadours in every other country in Christendom from which they were expelled. It was not their efforts in the cause of virtue, that distinguished and blameworthy integrity of their acts, and their writings, which brought their expulsion from every country about.

Under the Jesuit doctrines of *Probability*, *Philosophical Sin*, and *Devotion of the Intention*, there is no sin in the denouement that, by a direct use of those doctrines, cannot practically be made unless if not positively virtuous. There is no fondness that has not amongst the writings of the Jesuits its acrobatic by which the sin may be got rid of or palliated; and when this state of things was so vigorously exposed by Pascal amongst others, but principally by him, is it a matter of surprise that the whole Roman Catholic priesthood should denounce Pascal and his writings to the bitter end? But it may be said that this character of that order relates to times gone by, if it ever existed at all. Your readers must make no mistake at all. The Jesuits were, from the early part of the sixteenth century to their final suppression by Pope Clement XIV, in 1773, at the root of all the turmoils in every Government in Christendom; setting Kings against people, people against Kings; Kings and people against the Pope, and, in turn, the Pope against both King and people, and crushing the truth out of all, as it may be said for purpose. Such was their past life in the political world, and in the religious world they were no better. The Jesuits are the same now since their restoration as they were in their worst days, and are becoming as active as ever. It is their boast that

they never change. Yesterday, to-day, and for ever, is their motto. The aggressiveness of the order, the dominion over mankind, the ending of universal life under their jurisdiction, is their aim, and to accomplish their object the end sanctifies the means. They are, therefore, objects of suspicion and dread, and always will be in whatever country they curse with their presence. If the whole true Roman Catholic population were to renounce the society as dangerous to social order, they would be better Catholics, better citizens, and happier people.

Now as to the writings of the Jesuit Gury, whose works Mr. Egan says are used as moral text-books in the Jesuit seminaries. I regret, for society's sake, to hear that such is the case. To think that seats of learning should turn young people loose into society, imbued with the principles which that writer adopts is to be deplored. For the credit of the Roman Catholic Church, I hope those text-books are such an extensive abridgement of the original works of Gury that little more of them are left than the covers, for what good they contained may easily be dispensed with so that all that is pernicious be lost; otherwise the original works are revised and corrected, and they are no longer the same works originally published by that author. It is only fair, however, to say that there is much in Gury that a sound moralist may endorse, but there is so much in his works that is detrimental to the true principles of spiritual Christianity, and agreeing with the principles of the earlier Jesuits, taught, perhaps, in a modified form of language, that they give a strong indication of the teachings of that order in their boldest days, so forcibly condemned by the commissioners of the Parliament of Paris in 1762.

Paul Bert, though according to Mr. Egan's statement an infidel (which, however, does not make him so), thoroughly exposed the works of the Jesuits, through Gury, in his celebrated work, "La Morale de-Jesuites," for which clever and searching exposure he was, by the Catholic journals, denounced as a materialist, a scoundrel, a rake, and much more besides, for which outbreak it is fair to conclude, with an Austrian journal which commented on it, "that Paul Bert has hit the dark fraternity too well." The above, in brief, gives some idea of the truth as to Pascal and Gury in the statements of Mr. Egan, and may give a strong indication of his reliability to the reputation of the Jesuits, when he says that "their enemies can find no valid weapons against them and are compelled to resort to falsehood and slander." Such men as Mosheim, Hare, Macaulay, and many others, comparatively modern men, eminent as historians, do not make much mistake as to history, nor do any man who describe the Jesuit history as "a real scene of heavey, vice, and treason, unparalleled in the annals of any country under heaven," without having truth at their back. Popery is a drawback to any country, but Jesuitism, which is the quintessence of Popery with much other attached, is a curse.

On looking through Mr. Egan's letters, I notice that he objects to the statement, to the effect that "some have been an agent for the free circulation of the Index in the vulgar tongue." He strongly denies it several times and calls upon Mr. Percival to prove it. This, in vulgar phrase, is a piece of bluff. It hardly seems worth while to spend time about proving it, for a fact so patent, so universally known, surely does not require proof. The Roman Catholic Church has never yet circulated, nor never yet allowed to be circulated, when it could prevent it, in any country, or in any place, a pure unadulterated translation of the scriptures in the common language of the country, and I challenge Mr. Egan to show that it has. How can we realise the scale of boldness which would allow Mr. Egan to throw down the gauntlet in the face of the fact that every page of history teems with proofs against him? He has before him the decrees of the councils of his own Church, and has only to look at the 4th rule of the congregation of the Index of Prohibited Books to convince him. Even the Douay version, which is the best of all their translations, is falsified in its rendering to puff their Church, and here I need not go further than his own letters. He quotes Luke 10th and 16th as follows: "He that will not hear the Church let him be to thee as a heathen and a publican." The latest translation of the New Testament gives that verse as follows: "He that heareth you heareth me, and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me." What is there here about hearing the Church? But, if this late translation be doubted, it is only necessary to get a Polyglot and read side by side the original with the translation to end the matter. But let us see what different Roman authorities say. First, as to the reliability of their translation: The Council of Trent declared that the old and vulgar edition, which has been approved by its use in the Church for so many ages, shall be held as authentic. This was a strange declaration in face of the knowledge that the said edition abounded with errors. Attempts to produce a more correct translation (assisted in its course by two Popes) were only, which translation was set aside as too imperfect for use, and in its place, a new one, produced at last. I need go no farther on that head. Second, as to the circulation. A correct rendering from the original of the scriptures the Catholics have not, and where the distribution of a Bible of any kind can be withheld it is done. Let us see as to the truth of this. Pope Clement VIII, in the Index of Prohibited Books published in 1592, in the year 1592, said, not to be read, Cardinal Belarmino, the Jesuit, says that it is necessary to salvation to believe that there are any scriptures written; Cardinal Hosius says perhaps it had been better for the Church if no scriptures had been written; Pope Alexander VII, forbade, in Italy, the Bible to be translated into the vulgar tongue; Ferdinand IV, in 1781, in the year 1781, said the same under heavy penalties; the English Romanists published the New Testament at Rheims in 1825 as favorable to their opinions as possible, and circulated it as a correct version; the Bishops at Bologna gave Pope Julius the III, as their best advice, that as little as possible of the Gospel in the vulgar tongue be read to the people; the VII, in 1816, calls the Bible Society a most crafty device; the VIII says the Society strives with effrontery throughout the world, and abhors with all its might to pervert the Holy Bible into the vulgar language of every nation; the Irish Roman Catholic Prelates concurred with this Pope's views. When the Priesthood in Roman Catholic countries do pretend to circulate the Bible, a probability is that it is not the Bible but a mere history, knowing that the people would not be likely to detect the imposture. The Bible Romanist is an example; and even where some sincere Roman Catholics have produced a translation, more than usually correct, the book has been placed on the "Index." Such was the case with the translation of Martini, the Archbishop of Florence. Yea and even the distribution of accented Roman Catholic versions is fiercely opposed in the East, as is the case with the Bible since that a number of Protestant Bibles and Testaments were publicly burned by Roman Catholic clergymen at a Mission in Kingston, near Dublin. Nor would a Bible of any kind allowed to be used even in Protestant countries but for the

circulation of Protestant copies making the printing of such an easy matter, to compete with which, their own imperfect translations are, per force, compelled to be put into the hands of those of their own people who are determined to have the Bible in their homes so as to keep the Protestant Bible out. What mental misery does this represent? I might mention authorities on this matter, all diametrically proving that the scriptures are withheld from the people; and I could show that in Protestant countries where the Bible can only be partially withheld, the annotations which accompany them give them a false bias, or the interpretations of the texts are incorrect. So much for Father Egan's veracity.

The Scriptures are not only not circulated, but even the service of the Romish Church is largely performed in an unknown tongue, as if the Almighty would fail to understand any but a dead language; and as Derby says, "she relies for the conversion of the people upon her own interpretation, and trusts to ceremonies, processions, candles, incense, oil, salt, holy water, masses, bulls, indulgences, jubilees, pilgrimages, transubstantiation, images, saints, shrines, and orisons to the Virgin for the salvation of souls." If, then, we should take into consideration the above facts, might we not borrow that favorite word of Mr. Egan's (blasphemous) and apply it, with a clear conscience, to the Roman Catholic Church.

But amongst the many misrepresentations and false insinuations to be found in Father Egan's letters, there is no more slanderous falsehood in the whole than the following: "that a Priest or Nun cannot, since the crusade commenced, walk the streets of Toronto without being insulted." This is an unmitigated falsehood, unblushingly told and repeated, and that is denouncing it in very mild language, and all that need be said about it.

I shall have a few more remarks to make on Mr. Egan's letters which I will defer to my next and last communication.

I am, &c.  
GEORGE TOMLINSON.  
Markham, July 25, '89.

**LIST OF LICENSED AUCTIONEERS AND PEDLARS, FOR THE COUNTY OF YORK.**

NAME	RESIDENCE	Date when License Expires
James C. Stokes	King	July 12th, 1889
David Beilan	Markham	September 3rd, do
James O'Brien	Stouffville	October 4th, do
Albert Travin	Toronto	do 22nd, do
Edward Fox	Toronto	November 9th, do
Gilbert Gilmore	Alexandria	do 20th, do
Almond Black	Port Credit	do 20th, do
John Thompson	Scarborough	December 5th, do
James Kavanagh	Scarborough	January 15th, 1890
Nelson E. Smith	Kingwood	do 22nd, do
John Fleming	Kingwood	February 4th, do
Al D. Evans	Amora	do 12th, do
Salon Eckardt	Unionville	do 24th, do
Joseph Bogart	do	do 24th, do
Henry Russell	do	March 12th, do
Placard Draper	do	do 14th, do
W. S. Andrews	do	do 19th, do
James Cookwell	Markham	do 23rd, do
Thomas Poucher	Bramham	do 23rd, do
George P. Stiver	Unionville	April 6th, do

**PEDLARS:**

NAME	RESIDENCE	Age	Sex	Date when License Expires
Henry Penney	Toronto	One horse	July 12th, 1889	
William Hye	Scarborough	do	September 3rd, do	
Joseph Coulson	Toronto	do	October 4th, do	
Benjamin Cohen	do	do	do 22nd, do	
George Gibbard	do	do	November 9th, do	
John M. Harty	Toronto	do	do 20th, do	
John Elliott	Thornhill	Two horses	do 20th, do	
W. S. Andrews	Toronto	do	February 4th, do	
Harry Mansel	do	do	do 12th, do	
R. G. Balderson	Toronto	do	do 24th, do	
David G. Harty	do	do	do 24th, do	
James Savard	Markham	do	do 12th, do	
Otto Bomberg	Toronto	do	January 3rd, 1890	
Benjamin Toggenduff	do	do	do 12th, do	
Thomas Newell	Markham	do	March 12th, do	
Albert C. Harty	Toronto	do	do 14th, do	
R. W. Graham	Toronto	do	do 19th, do	
Alfred Grier	Toronto	do	do 23rd, do	
Francis W. Griffith	do	do	do 23rd, do	
John T. Grant	do	do	do 23rd, do	
Marcus Strouner	do	do	do 12th, do	
Abraham Brondy	do	do	do 14th, do	
John T. Grant	do	do	do 14th, do	
Alfred Smiggs	Napanee	Two horses	do 21st, do	
	Toronto	do	do 21st, do	

Published by authority of County Council.  
J. K. MACDONALD  
Treasurer County York.  
Treasurer's Office, York County  
Toronto, July 12th, 1889.

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**The Pills**  
purify, regulate and improve the quality of blood. They assist the digestive organs, cleanse the

**STOMACH AND BOWELS,**  
increase the secretory powers of the Liver, brace the nervous system, and throw into circulation the purest Elements for sustaining and repairing the frame.

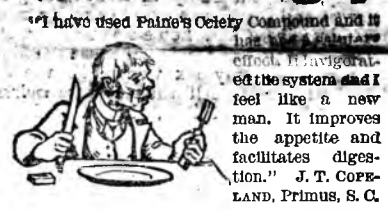
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The four greatest medical centres of the world are London, Paris, Berlin and Vienna. These cities have immense hospitals, crowded with suffering humanity. Crowds of students throng the wards studying under the professors in charge. The most renowned physicians of the world issue and practice here, and the institutions are storeshouses of medical knowledge. The Hospital Remedy Co. has made this experience available to the public. The Hospital Remedy Co. at great expense secured the prescriptions of these hospitals, prepared the specialties, and although it would cost from \$25 to \$100 to secure the attention of their distinguished originators, they are offered at the price of the quack. For a number of years the Hospital Remedy Co. has been in the market and has already claim to cure every ill from a single bottle. The Hospital Remedy Co. has a class of domestic remedies now in full and perfect satisfaction. The Hospital Remedy Co. has a class of domestic remedies now in full and perfect satisfaction. The Hospital Remedy Co. has a class of domestic remedies now in full and perfect satisfaction.

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