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ist. It is situated in the heart of the whole saletrade of the metropolis, and has complete such arrangements with the leading manufacturers and importers as enable it to purchase it any quantity at the lowest wholesale rates, thus petting its profits or commissions from the importers or manufacturers, and hence—

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# THE RITUAL OF THE P. P. A.

We have published in pamphlet form the entire Ritual of the conspiracy known as the P. P. A. The book was obtained from one of the organizers of the association. It ought to be widely distributed, as it will be the means of preventing many of our well-meaning Protestant friends from falling into the trap set for them by designing knaves. The book will be sent to any address on receipt of 6 cents in stamps; by the dozen, 4 cents per copy; and by the hundred, 3 cents. Address, Thomas Coppers, Catholic Record Office, London. Ontario.

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# UNTARIO STAINED GLASS WORKS

STAINED GLASS FOR CHURCHES.

## A CANDID TESTIMONY.

The speeches of Senator Sherman and President Palmer at the recent ceremony of reception to the Spanish caravels reached the acme of courtesy and good taste. In glaring contrast to the pulpit anathemas so often hurled against everything Catholic, these two distinguished Americans, pre-eminent by their ability and honored careers, had the manly courage, begotten of true chivalry, to pay to the guests of the day and to their historic nation a tribute of honor which ignored distinction of race or creed.

Such speeches as these, rising above the base currents of prejudice and tion of aboriginal races. bigotry, are a more than sufficient answer to the narrow intolerance which would degrade the noble title of 'American " to the level of the spas modic mania of the A. P. A.

In his dignified compliment to the Spanish people Senator Sherman said: By injustice and cruelty the chief nations of Europe seized and held all parts of America. But it is due to the Spanish, French and Portuguese people Spanish, French and Fortuguese people to note that, while their conquests of the native tribes of America were marked with cruelty, yet they preserved and engrafted the body of the native population into and among their conquerors, and have thus formed six-teen independent republics, peopled teen independent reputites, peopled chiefly by descendants of native Amer-ican tribes, while the Anglo Saxon domination resulted in the remorseless extermination of the native tribes wherever our race planted its feet. That these words of the distinguished Senator are strictly true, a glance at the history of colonization will tell.

The Anglo Saxon colonized the present territory of the United States, and where are the native Indians? A few squalid remnants of the conquered tribes are grudingly allowed a last refuge in the most undesirable of the land over which their race was once supreme. The Anglo Saxon colonized Australia, and an aboriginal Austra-Australia, and an aboriginal Austra-lian is to-day a rarer sight in New South Wales and Victoria than an Iroquois in Buffalo or New York. The Anglo Saxon colonized Tasmania, and it is forty years since the last native Tasmanian died; he colonized South Africa, and is rapidly sweeping the aboriginal from Cape Colony; he colonized New Zealand, and the noble Maori is disappearing before the march of civilization; he colonized Hawaii, aided by the unrestricted rule of American "missionaries," and in a century 90 per centum of the native population has disappeared. Such are the practical results of the Anglo Saxon and American coloniza-

But it is, as the Senator declared, the opposite with the Latin and Celtic nations—South America, Mexico, the Philippine Islands, for example, count

as many, related to the control of t so it has ever been.

It is but a couple of years since Rev. Mr. Downey, a Protestant missionary, in a lecture delivered in Brooklyn, asserted that he had never been more edified than by the sight of the multi-tudes of native Catholic children coning their lessons on their way to school in the Portuguese settlement of St. Paul de Loanda on the West Coast of Africa. But this and similar sights are only the natural result of the Church's mission to teach all nations— a mission which, despite her feeble re-sources, she is daily fulfilling in every part of the globe. The Protestant sects, on the other hand, having no divine mission, make no progress in the Christianizing of aborigines, and who, quickly learning the vices of civilization, and having no antidote in the form of divine faith, rapidly suc-cumb to their consequences in disease

If we would make a test of the practical results of Protestant missionary effort, we can take two prominent ex amples in the people of two nations, in each of which Protestant zeal has found unhampered play and has been supported by every aid of wealth and political influence. In British India, notwithstanding that the expenditure PUBLIC AND PRIVATE BUILDINGS.
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Tental MORECIAL HOTEL, 54 and 56 Javvin sires, our wickness perhaps, that is the cause of your sickness. In this world there is no of your sickness. In this world there is no of your sickness. In this world there is no of your sickness. of Protestant missionary societies amount to more than \$10,000,000

with vice and disease, an eyesore upon the sunny face of the Pacific.

But in conclusion, says P. Dillon in the *Monitor*, though these considerations did not come within the scope of Senator Sherman, he acted generously in drawing attention as he has done to the varying results of colonization as it has been carried out respectively under Anglo Saxon and Latin control. We hope that zealous preachers, when they dwell hysterically upon the cruel-tics of "Rome," will glance around the world and let their eyes rest for a moment upon the evidence of "Romish" cruelty afforded in the preserva-

## IN DREAMLAND AND OTHER POEMS.

From the Toronto Week.

The dainty volume in white and gold which comes to us bearing the above title, holds, we think, a unique place in Canadian literature. Now that it is so largely the tashion to sneer at the need of a patriotic Canadian sentiment, or to point out the strange dearth of such amongst us, it is certainly refreshing to find a poet so frankly outspoken in his love for and faith in his native Canadian poets, at least, cannot justly be accused of a lack of love for their native land, as witness the stirring odes of Professor Roberts and others—songs which, if on the lips and in the heart of every Canadian schoolboy, would do much to take from us the reproach of luke-warm patriotism.

Through his volume. "In Dreamland." Mr. From the Toronto Week.

ism. Through his volume, "In Dreamland," Mr. O'Hagan has made an important addition to Canadian patriotic poems. In particular, "My Native Land," besides its true, natural sentiment, its purity and simplifity of phrase, its earnestness and depth of feeling, has that fine rhythmical flow, as of something written to be sune.

be sing.

My native land, how dear to me
The sunshine of your glory!
How dear to me your deeds of fame,
Embalmid in verse and story!
From east to west, from north to south,
In accents pure and tender,
Let's sing in lays of joyous praise
Your happy homes of splendor,
Dear native land!

'Across the centuries of the past,
With hearts of fond devotion.
We trace the white sails of your line
Through crested wave of ocean;
And every man of every race
Whose heart has shaped your glory
Shall win from us a homage true
In gift of song and story,
My native land!

Dear native land, we are but one From ocean unto ocean; The sun that tints the Maple Leaf Shines with a like devotion on Stadacona's fortress height, On Grand Pre's storied valley, And that famed tide whose peaceful shore Was rocked in battle sally, My native land!"

Was rocked in battle sally,

My native land:"

We hope soon to hear of this being set to music, as it would be a welcome addition to our growing list of national songs. Other patriotic poems in this volume are, "A Song of Canadian Rivers," "Our Own Dear Land," "An Ode to the New Year," and "The Maple and the Shamrock." This last poem it is that shows what is unique in the volume. No one can mistake the true, deep love of the author for his native Canadasuch entered and the statement of the following st

selish thing for one's country, were it only "To sing a sang at least."

And this note we find in Mr. O'Hagan's "Erin Machree," as well as in his "My Native Land."

The remaining poems of the volume are chiefly poems of sentiment, and poems written for special occasions. There is little of the purely objective in Mr. O'Hagan's writings, and no long sustained poem such as would give the reader sure insight into the poet's real strength. No occasional poem, however well turned, can do a poet full justice. Such represent rather the dainty dishes we look for at dessert than the real meat and staple of the feast. Without doubt the near future will find this defect remedied in Mr. O'Hagan's case. We are certain the author of such a poem as "Profecturi Salutanus" does not lack any gift requisite to the production of a sustained narrative poem.

"To my Mother to whose Faith, Devotion and Love I owe the inspiration of anght that is worth recording in my life," the dedication reads; and after this graceful and loving tribute we are not surprised to find the finest poem in the volume entitled, "The Song my Mother Sings."

"O sweet untomy heart is the song my mother sings."

Seventide is brooding on its dark and noiseless whirs:

Every note is charged with memory—every

As eventide is brooding on its dark and noiseless wings;
Every note is charged with memory—every
more bright with rays
Of the golden hours of promise in the lap of
childhood's days;
The orchard blooms anew and each blossom
seents the way.
And I feel again the breath of eve among the
new-mown hay;
While through the halls of memory in happy
notes there rings
All the life joy of the past in the song my
mother sings."
There is a fine sympathetic note here.

mother sings.

There is a fine sympathetic note here, which is in perfect accord with that directness and simplicity of phrase which is a characteristic of all Mr. O'Hagan's poems. We do not find in them any striving after effect, nor any elaboration of phrase, such as so many minor poets use in an attempt to disguise the poverty of thought. And as the phrases are unstudied and natural, so the poems are simple and clear and touch the leart by their sincerity and pathos. How readily we can enter into the poet's mood in the introductory poem, "In Dreamland."

"I dream a dream of the old, old days, when life was sweet and strong, When the breath of morn swept thro' the groves

race, and to leave the remnant, scored with vice and disease, an eyesore upon death of his mother. "We need mothers—we men who read and write—to keep us from

we men who read and write-becoming paper."

Of the poems written for especial occasions the best is perhaps "Memor et Fidelis," a poem commenorative of college days, read at the annual remnion of the Alumni of Ottawa University, June, 1885. There is

What care we for the rugged verse
If but the heart speaks in each line?
Tis not the sunbeam on the grape,
But friendship's smile that warms the wine. In the same poem we find a graceful jeur Vesprit worthy of Dr. Holmes:—

d'esprit worthy of Dr. Holmes:

"See, vonder is our Magister.

Who rules the board with grace and art;
You think his hair is growing white?

This but the flowering of his heart."

A marked and just tribute to Mr. O'Hagan's gift as a poet is found in the fact that his first volume of verse, "A Gate of Flowers," has been translated into French in Paris.

Of the remaining poems of "In Dreamland" we need say but little. Uniformly graceful and melodious, thoroughly pure in tone and simple in treatment, they are a valuable addition to Canadian literature, and will be welcomed, we are sure, in many songloving homes. Perhaps, of all our Canadian poets Mr. O'Hagan comes the nearest to Longfellow in simplicity of phrase, directness of thought, and sweetness of versification.

EMILY McMANUS.

### THE OBLATE MISSIONS IN THE NORTH-WEST.

ED. CATRIOLIC RECORD-Five weeks after my departure from Good Hope, situated at the Arctic Circle, Macken-zie River, I was pleased to receive letters from our Oblate Fathers who are stationed in that quarter, in which I found enclosed six short letters addressed to me from my young In-dian pupils of last winter, whom I taught to read, write and sing in their own native tongues—Rabbit Skin (Peau de-Lievre) and Squint Eyed

Loucheux). I find their letters so ingenuous, s full of that simplicity so natural to the tittle ones that I have translated them into French and English. I have followed as nearly as possible the literal translations, and thus submit them to your own judgment to do with them as you may think fit.

They were written in Syllabic char-

Hoping they may be of some interes to your many readers, I remain, dear editor, your obedient servant, †ISIDORE CLUT, O. M. I.,

Bishop of Arindele. LETTER FROM ANTONIA

To Mgr. Clut, O. M. I.

makes me sad. But when shall you see my letter?
Long before the big canoe came back I wrote this. Father Seguin has already written to you.
When we again saw little Father Andemard we have said: marci, marci (thanks! thanks!) and we were glad.
This letter which I send to you is badly written; perhaps you may have much trouble to read it. I hope you will be able to understand it.
It is Antonia who writes to you; I touch your hand (I present you my respects) and at the same time I bless you (I pray for your happiness).

ELIZA BLONDIN WRITES

To the Great Praying Chief, Isidore Clut, O. M. I.: MY Great Fraying Chief, Isidore Clut,

MY Great Father—A little letter I
write to you. Last winter you remained in
our Fort, and I thank God. That same winter the Creator did not will that I should be
happy. He left me very miserable when He
took my son from me. He does not wish us
to be happy in this world.

My great Father, you were very sick; it is
for that reason I am in great trouble; you
were not well when leaving in the big cance.
All our people are sad for you. If you live
and we could see you again, we shall be
glad!
God is our Muster. He tweeters.

glad!
God is our Master; He treats us as He pleases; we ought to submit to His will.
My husband and myself are in good health, our people are also in good health. My sister-in-law is not very well. My great Father, I always think of you, I pray for you, I shake your hand.

ELIZA BLONDIN.

JULIENNE WRITES To the Great Chief of prayer, I Clut, O. M. I.

M. I.

Good Hope, July 17, 1893.
It is to my great Father that I write. You only remained one year with us, and nevertheless you love us, and you sacrificed youwere killing yourself for us—yes, it was for us that you wasted your health.

If we pray always for you, perhaps we

real happiness; in Heaven we shall be happy forever. Alast in this world, it is not so; you only remained a year with us. My great Father, if we live well-if we are good— it is only in Heaven we shall see you again. God is master; if He wills us to see you, we shall see you. It was you who gave me the medicines of

snail see you.

It was you who gave me the medicines of God (the Blessed Eucharist and Confirmation); for that reason I shall not forget you, Please write to me, Julienne has said that.

LETTER OF TOBACCO CROWN

LETTER OF TOBACCO CROWN

To her Great Father, I. Clut, O. M. I.:

Good Hope, July 17, 1893.

To the great Chief of Prayer, Isidore Clut, it is to him that I write.

Your daughter Crown is sad at heart: while she lives, it shall be difficult for her to see you again. When she thinks of that her heart grows sad. However that may be if for the love of the Almighty, she lives well, her great Father she may see in Heaven. But you must speak (pray) for her. I speak to God for you, but because I am so bad I cannot speak (pray) well; that makes me sad. Sometimes God listens to me when I speak, I hope He will grant my request and cure you.

My biy Father, our hearts are sad because you are so far away from us. Father Seguin is with us. But he is sick and has great deal to do. He cannot do anything for us (children). With him we feel lonesome. Our hearts were joyful during your stay with us. The lessons you taught us I remember them, and it is as if I were crying bitterly at the thought. The Almighty wishes to punish me.

the thought. The Amaginy wishes to his ish me.

My big Father, here is my letter, and it you see it it will seem as though I shook your hand, and when you read it as though you were speaking to me.

My great Father speak to God for me, that I may take pity on me, that I may dive well, and our people may not fall sick. Speak for us that our wishes be granted. Each time I speak to God for you I make of you.

you. It is Tobacco Crown who has spoken. To her Father the great chief of prayer she has written this.

LETTER OF ROSALIE

To her Great Father, Isidore Clut, O. M. I:
Good Hope, 17th July, 1893.

Eh! my great Father, I shake your hand, and wish to return you my thanks for all that you have done for me. My Father, you have given me confirmation: you have done me a great good. Your sickness obliged you to leave us and go far away. I am so sorry. Our little man of prayer (the young priest) has returned, and to us it appears as though we had seen yourself.

My Lord and Father, please write to me; I am very desolate. My younger brother is very disobedient to my father.

Rosalie has written this. LETTER OF ROSALIE

LETTER OF MADELEINE KOYI

To the great praying Chief, I. Clut, O.M. I.
Good Hope, July 17, 1893.

Madeleine speaks so. After your departure I received the first Communion by your order. I return you thanks. On account of your sickness I feel sad. I am miserable. Each time I think of thee my eyes are filled with tears; my heart weeps at the thought that perhaps I shall never see you again. I have asked myself: When shall thou see this letter? If at least it goes speedily to thee, my dear Father, I shall be glad! Pray for me that I may become good.

Father Seguin has given me paper to enable me to write to you. I am thankful to him.

Our little Father, who went part of the road with you, I desire to see him return soon. If another great praying (Bishop) comes to our House of Prayer (the church), and if we see him, which is my desire, and if it turns out so, I think it will ease my heart after your departure.

In shaking your hand, I ardently desire to see you happy. The great praying I. Clut, it is to him that I write. I am happy; nevertheless, on the other hand, I look upon myself as very miserable.

To the great praying I. Clut. LETTER OF MADELEINE KOYI

To Mgr. Clut, O. M. I.

Good Hope, July 16, 1893.

It is Antonia who speaks: to my great Father (in great dignity) I write to him. My Father, how sad I am since you left in the big canoe (steamboat). Behold my heart is not strong at all. I can do nothing but weep when I think of you. I shall be glad if at least the little (assistant) Father comes back to us soon; such is my wish.

My great Faher, it is you who can make him return near to us—our little Father. If he returns I shall thank you very much.

Great praying chief, I love you. I touch (shake) your hand (I offer you my respects), and from the bottom of my heart I beg you to bless me. I beg of you to write to me, and send me a holy little paper (religious picture). If you write me it shall seem that I see you again. My big Father, you have made me unhappy in not bringing me with you to the Sisters. I placed, nevertheless, my hope in you. It is again with many tears that I ask of you again to send me to the Sisters. My Father, I desire you send me some good thoughts or good advice.

My great Father, it is for him that I write, for I was impatient until I had an occasion of writing this letter to you, but when shall to any beart is letter? If at least it goes speedily to thee, my dear Father, shall be glad! Pray to thee, my dear Father, it will be glad if at least it goes as tilled with you, I desire to see him return soon. If another great praying (Bishop) can will be seen him return soon. If another great praying (Bishop) and if we see him, which is my desire to see him return soon. If another great praying (Bishop) and seed my beart of the soon if with you is a see him return soon. If another great praying (Bishop) and seed my beart of the see him, which is my desire to see him return soon. If another great praying I Clut, it is to him that I write, it is on him that I write, for I was a great Father, it is for him that I write, for I was impatient until I had an occasion of writing this letter to you, but when shall thear the are tears in my eyes when I

B. B. Stood the Test. It ried every known remedy I could think of for rheumatism, without giving me any relief, until I tried Burdock Blood Bitters which remedy I can highly recommend to all afflicted as I was.

HENRY SMITH, Milverton, Ont.

HERRY SMITH, Alliverion, Ont.
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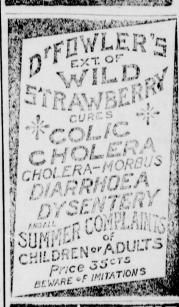
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