

enjoy to educate their children as they desire.

It is the general spirit of the Canadian school laws to give parents all the liberty possible in the proper education of their children; and the aggressiveness is altogether on the part of those who, like Colonel O'Brien, would deprive Catholics of the liberty they now possess. The injustice is all the more glaring as under the present school laws Catholic schools are hampered in many respects with provisions which deprive them of advantages which the Public schools possess.

In regard to the schools of Manitoba, the principle is the same, with this difference, that when Manitoba became part of the Canadian Dominion the people were assured that the educational rights then granted to Catholics and Protestants alike would be continued under the new form of Government. Were it not for this perhaps Manitoba would not be to-day part of the Dominion.

Concerning the contention of the Catholics of Manitoba, His Grace Archbishop Tache writes:

"I am convinced that the Catholics of Manitoba have an unquestionable right to their schools; that such right is not based on mere promises, but on the very constitution of the country. I consider that in urging that such right be respected, we do not apply for any favor, but simply for an act of justice. I am, moreover, persuaded that those in power are in duty bound to protect us."

Yet Col. O'Brien has the effrontery to assert that this contention for justice is sufficient justification for the existence of a society "which tends to produce discord and ill-will."

But is there any aggression in the rights enjoyed by French-Canadians under the treaty of the cession of Canada? Indeed those rights are very slight. The French-Canadians were guaranteed just the rights enjoyed by all British subjects. True, they were guaranteed in all respects freedom in the exercise of their religion; but this was specified because England was at the time persecuting Catholics at home. These rights were granted to men with arms in their hands, and it is possible that the cession would not have been effected, and that this Dominion would never have existed in its present form if these terms had not been conceded.

Mr. O'Brien wishes now to lead a party of treaty-breakers. It is needless to say his efforts will be futile; therefore they are not to be feared. If there were any likelihood that they would prove successful, other nations besides Great Britain would have the natural right to interfere in the matter. France might even consider it a *casus belli*; but Great Britain is not likely just now to give the French any more causes for quarrel than they have already. There is no fear that the Imperial Government will ever permit Col. O'Brien's programme to be carried out, even if he were to gain all Ontario to his side.

EDITORIAL NOTES.

The suggestion that a conference of the editors and publishers of Catholic papers be held during the week of the Catholic Congress, in September next, at Chicago, having met with the approval of the Catholic press, and arrangements having been made whereby a hall and committee rooms in the Art Institute Building are placed at the disposal of the Catholic press during the week ending 9th, 1893, now, therefore:

The undersigned (inasmuch as no organization of the Catholic press exists under whose authority a call may be issued), do hereby call a conference of the Catholic press of America to be held in the Art Institute Building, (Michigan avenue and Adams street) Chicago, beginning Wednesday, September 6, 1893, at 10 a. m. And we ask the general attendance and cordial cooperation of all our brethren of the Catholic press, to the end that this conference may be fruitful of good to the work in which we are mutually engaged.

Dated the 22nd day of June, 1893.
Signed,
The New Union, JOHN HYDE, Ed.
Catholic Union and Times, REV. P. CRONIN, Ed.
Catholic Citizen, H. DESMOND, Ed.
The Republic, PATRICK MAGUIRE, Ed.
Catholic Standard, GEORGE WOLFE, Ed.
American Catholic Quarterly, G. HARDY O'MANUS, Pub.

We hope to see the *Catholic Times* of Philadelphia represented by the brilliant Father Lambert. Father Cronin is, as is his wont, in the vanguard, ready for anything that tends to the good and glory of Church. The other editors can show the signs of a gallant service to the cause of the truth; and the Congress will only inspire them, if that be possible, to put forth greater exertions. The *Catholic Record* hails with joy the approaching conference and joins in the call. We are aware of the fact that the press is

in our age a powerful auxiliary of the Church. We are anxious to do anything that may strengthen and perfect its influence upon men and to avoid all that may detract from its dignity and cause it to play the sycophantic role of the time-server. We approve of free discussion, but no bitter and malicious personalities.

It is now stated on good authority that the German Government has intimated to the Pope that it will offer no opposition in the Reichstag to Centrist proposals to have a law passed allowing the return of Catholic religious orders to Germany. The repeal of the law banishing the Jesuits is all that is now needed to sweep away entirely Bismarck's persecuting enactments; and this intimation, if true, will give the opportunity to Catholics to move successfully for the abolition of the last remnant of the penal code.

The end of the world prophets who seem to spring up at regular intervals, are making times lively at Tipton City. Under the name of the heavenly recruits, twelve preachers hold religious services at every hour of the day and night, and the wildest scenes are being enacted. The shouting disturbs the whole neighborhood, and it is on the increase, as there are many converts from all the Protestant sects to the new belief. The end of the world is predicted as being about to take place speedily. These fanciful beliefs have been one of the special features of Protestantism. Jurien, Luther's fellow and friend, started the business of foretelling the date of the end of the world as a new religious dogma, but he lived to see his predictions falsified three times. He died, however, before his fourth prophecy on the subject was falsified, as he took care to place the date further in the future than had been his wont.

The *Western Watchman* is suggestive of the West. It is a very breezy, unconventional and cyclonic kind of a newspaper. The reverend editor has the courage of his convictions, and we might say that he is the "enfant terrible" of the American Catholic press.

It is pleasant to note that President Saenz Pena of Argentina has informed the Pope that he will send a special representative to Rome to settle all matters of dispute which have arisen between the Church and the Republic. While several of the European Governments appear to ignore God's existence entirely, it is a great satisfaction to find that some

Governments in the New World, at all events, are disposed to rule in accordance with the divine law.

BISHOP NEWMAN, of the Methodist Church, holds the title of champion bigot of America. His utterances on Catholic questions are enduring monuments to his audacity and mendacity. His *bete noir* is Catholicism. Writing lately in the *Christian Advocate*, he gives free rein to his hatred and prejudice and shows by his disregard of truth how incapable he is to be a religious leader, and proves, by his contempt for all social amenities, how little he is entitled to the name of gentleman. "Pizarro," he says, "sent to his Christian master, the king of Spain, one fifth of his plunder, and a larger sum to the Mother Church for the pious work of building Cathedrals, for Masses, monasteries for the monks, convents for the nuns, and orphan asylums for their progeny." This accusation is worthy of Bishop Newman. It is cowardly and shameless—is characteristic of the man, and our only wonder is that any self-respecting editor should permit it to appear in the columns of his paper.

BISHOP KEANE has been sharply criticized for his connection with the Parliament of Religions, to be held at Chicago. The learned prelate, nothing daunted, is busily occupied in preparing his expositions of Catholic doctrine. "It is not controversy," he says, "we are seeking, but comparison. All religions claim to be able to explain man's destiny and to aid him in attaining it. But it is one thing to make this claim in favored temples before believing crowds, and another to maintain it before the doubting world. A good many absurdities will be destroyed and foolish dreams come to naught." There is no doubt that permanent good will be effected by the Congress. There are many sincere men who only desire to have the doctrine of Catholicism explained them, to embrace it. To many now seeking rest in unintelligible systems and echoing ever the sad cry of Goethe, "More light, more light," the truth will come, silencing their doubts and uplifting them to a higher plane of life. The indifferent, who think all religions equally good; and the bigoted, who are fettered by the chains of prejudice and of preconceived opinions derive no benefit from dispassionate statement of religious belief. Let them keep away from Chicago during the sessions of the Parliament of Religions.



THE NEW ST. MARY'S CHURCH, ST. MARY'S, ONT.

(By kind permission of the Canadian Architect, Toronto.)

DIOCESE OF LONDON.

Parish of St. Mary's.

Sunday, July 16th, was a red-letter day in the history of the Catholic church in St. Mary's. On that day the handsome new church which was commenced but eleven months ago was opened for divine worship.

At the hour appointed for the service the beautiful edifice was filled to its utmost capacity, and ere long the clergy, headed by a procession of well-trained attendants, advanced slowly towards the church, when Right Rev. Dr. O'Connor performed the solemn rites of blessing and dedication. Many, indeed the large majority of those present, now witnessed for the first time the impressive ceremonies peculiar to the occasion, and all appeared touched with their grandeur and solemnity.

Pontifical High Mass was then sung, Rev. Dean Murphy being celebrant, with Rev. Fathers Ferguson and Walsh as deacon and sub-deacon respectively. Rev. Father Kennedy, of Seaford, performed the office of master of ceremonies, while Rev. Dr. Kilroy acted as chaplain to His Lordship. In the sanctuary also were Rev. Father Connolly, and the pastor, Rev. Father Brennan. A highly interesting sermon was preached by Bishop O'Connor, who took occasion to eulogize in high terms both pastor and people for the completion of a work so creditable alike to both. Musical Vespers were sung in the evening, and Rev. Father Ferguson delivered a most learned discourse, dwelling chiefly on the propriety of beautifying places destined as the Holy habitation.

The music was pronounced by critics to be of a high order and to have been excellently rendered. An orchestra assisted the choir both morning and evening, adding materially to the pleasing effect.

The collection taken up amounted to the handsome sum of \$850—surpassing by far all expectations. Many prominent Protestant citizens attended; and he it said to their credit they came not through idle curiosity, but to encourage by their presence and their liberal contributions the esteemed pastor, Rev. Father Brennan.

For him, indeed it was a proud day; he now sees his crowning success, for the proceedings of the day, without a single exception, passed off most harmoniously. What cared he now for the anxiety of the time and labor expended on the beautiful pile—labor, we say truly, for not a stone was laid, scarcely a nail driven, that he did not personally superintend. His heart was in his work; and indeed in what more fitting manner could he celebrate the twenty-fifth anniversary of his sacred calling than by erecting to his Master a fit and suitable dwelling. Through his indefatigable efforts a large sum has already been paid, and no one doubts that ere long the debt will be entirely wiped away. Through all he was most fortunate in his selection of architects; and through them, of contractors, for a more painstaking and

conscientious body of men could not be found, as is proven by their work.

The architects—Messrs. Post and Holmes—evinced the greatest care during the erection of the building, and spared neither time nor expense in supervising and directing, and now they can proudly point to a monument which speaks volumes for their skill, taste and ability. Each contractor, in his own department, seemed to aim at excellence, the chief of course being the masonry by Mr. Murphy, and the carpentry by Mr. Hanrahan; and on the whole no better work can be found in the diocese.

The church, which occupies a very commanding position on the north side of the town, is cruciform in plan, and measures over all 51 feet by 120 feet. The style of architecture is thirteen century English Gothic, modified to suit the requirements of the present age. The style, although simple and severe in outline and detail, was chosen by the architects, because it gives, when properly handled, very pleasing results, with a moderate expenditure.

Limestone from the St. Mary's quarries has been used throughout for the walling; it is laid in random ashlar, and gives to the building a massive appearance, the severe style serving to enhance the good qualities of the material. The label mouldings, strings, sills, and arch-stones of doors and windows are executed in Ohio sandstone; the roofs are covered with black slate, relieved with green slate, worked to various patterns.

The front presents a very fine appearance. In the centre rises a massive tower to the height of 65 feet, and crowned by a spire 61 feet high, making a total height of 126 feet from the grade level to the top of the gilded cross. In the lower stage of the tower is placed the principal entrance door to the church. It is beautifully executed in Ohio stone, and on each side are two polished granite columns resting on moulded stone bases and supporting richly carved capitals, from which springs a finely wrought pointed arch in Ohio stone, the head of this arch being filled in with rich tracery.

In the second stage of the tower is a large and handsome window, divided into three lights, with heavy moulded mullions, the head being filled in with geometrical tracery; above this is the belfry stage in which is placed a sweet-toned bell. The side elevations of the buildings are well broken up by means of transepts and massive buttresses. In each bay of nave is placed a single lancet window, and in the transepts three lancets. On passing through the main doorway, the visitor finds himself in a space 12 ft. 9 in. square; on the left of this is a porch 12 ft. by 16 ft. which gives access to the church through a handsome doorway from the side street; and on the right is the baptistery of the same size as porch, and from which a stair leads to the gallery above. From the porches, baptistery, etc., access is had to the church through doors hung with double action spring hinges. On each side of the central entrance is placed a holy water stoup. They are

executed in white marble, and are the gift of the architects.

The main body of the church is 42 ft. x 81 ft. and 42 ft. in height to the centre of the ceiling.

A large sanctuary of semi-octagonal shape occupies the north end, and is separated from the nave with a massive arch. The roof is in one span, the trusses of which are of *hammer beam* construction, and visible, and form the ceiling into panels; the ceilings and walls are plastered in rough stucco. A large and commodious gallery occupies the whole of the south end of nave. Opening off the sanctuary on the east side is a large and roomy vestry which will be used as a winter chapel. The interior wood work, including roof trusses, is slightly stained and finished in varnish. The pews, Communion rail and altar are of oak. The windows of nave, transepts and sanctuary, are filled with stained glass, each opening containing an artistically painted figure of a saint.

The windows have all been donated by members of the congregation. The windows in the porches, etc., are filled with tinted cathedral glass set in lead. The building will be lighted with incandescent electric lights, and heated with hot air furnaces.

The plans and specifications were furnished by Messrs. Post & Holmes, architects of Toronto, and the work carried out under their personal supervision.

The contractors for the various works were Michael Murphy, Toronto; masonry work: John Hanrahan, Toronto; carpenter work: John Gilfillan, St. Mary's; galvanized iron work: Gilbert White, St. Mary's; painting: W. T. Stewart, Toronto; slaters work: M. T. Lyon, Toronto; stained glass: John Goddard, Toronto; cut stone work: and the Bennett Manufacturing Company, London; pews and altar. The cut of the building is furnished us by the *Canadian Architect and Builder*, Toronto.

REPORT.

S. S. NO. 2, ASHFIELD, PROMOTIONS.

Jr. IV. to Sr. IV.—Jennie Harrie, Sara O'Neill, Patrick Sullivan, Maurice Lambertus, Daniel Dalton, John Austin, Daniel Harrie.
Sr. III. to Jr. IV.—Hanna Dalton, Hattie Young, Annie Dalton, James O'Connor, John Sullivan, Timothy Griffin, Cornelius O'Keefe, Maurice Hogan.
Jr. III. to Sr. III.—Rose Hogan, Dora Dalton, Ella Deane, Mary Sullivan, Jennie Griffin, Lillian Griffin, Cassie Griffin, Thomas Harrie, Frank Dalton, Patrick O'Keefe, John O'Connor, James Buckley, Tans. Hogan.
II. to III.—Marie Blaissonette, Addie Martin, Edward Kennedy, John Dalton, Joseph Dalton.
Jr. II. to Sr. II.—Cassie O'Connor, Annie Hussey, Matilda Austin, Katie Sullivan, Nicholas Austin, Frank Harrie, John O'Keefe, Part II. to II.—Orie Griffin, Frank Dalton, Willie Dalton, Saele Griffin, Katie Sullivan, Thomas Sullivan, Leo Lambertus, John Finn, Willie Monahan.
Winners of Inspector Donovan's Certificates of Merit—Agnes O'Keefe, Sara O'Neill, Hanna C. Dalton.

OBITUARY.

JAMES HARKIN, NEW LOWELL.
On Wednesday, the 15th inst., Mr. Neil Harkin, of New Lowell, passed through Barrie with the remains of his dear son, James, who died, at the age of thirty-seven years, at Fargo, N. Dakota, on the 10th inst. He was notified of the death of his son by Mr. McAuliffe, of whom Mr. Harkin speaks in the most complimentary terms for the hospitality received while there.
The deceased had arrived at Fargo but a few days when he became afflicted with spinal disease. He did not survive the illness long, but sufficient to make his peace with God through his confessor, Rev. D. V. Collins. His reverence proved a kind friend and counsellor in the hour of need, which quality always predominates in the dear *seignior's* arrival.
The remains were followed by a large funeral cortege to the church at Stayer, where requiem High Mass was celebrated by Rev. M. J. Geary, assisted by Rev. M. J. Moynan, parish priest. The remains were then taken to the cemetery and consigned to their last resting place.
The afflicted wife, the father Mr. Harkin and deceased relatives have the sincere sympathy of the community in their irreparable loss. May he rest in peace.

A very good remedy for effacing the attachment to earthly things which you remark in yourself is not to think of them, but, on the contrary, to raise your heart to God.

HE LOVED
good bread, pie,
and pastry, but his
stomach was delicate.
SHE LOVED
to cook, but was
tired and sick of the
taste and smell of lard.
She bought Cottolene,
(the new shortening) and
THEY LOVED
more than ever, be-
cause she made better
food, and he could eat it
without any unpleasant
after effect. Now
THEY ARE HAPPY in
having found the BEST,
and most healthful short-
ening ever made—
COTTOLENE.

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