

The Catholic Record.

Published weekly at 484 and 486 Richmond Street, London, Ontario.
Price of subscription—\$2.00 per annum.

REV. GEORGE H. NORTHGRAVE,
Author of "Mysteries of Modern Catholicism."
REV. WILLIAM FLANNERY,
THOMAS COFFEY.

Publisher and Proprietor, THOMAS COFFEY,
Manager, LUKE KIRBY, JOHN NICHOLSON,
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Agent for Alexandria, Glenoevis and
Raines of Advertising—Ten cents per line
each insertion.

Approved by the Archbishop of Toronto,
and recommended by the Archbishops of
St. Boniface, Ottawa, Kingston, and the
Bishops of Hamilton and Peterborough, and
leading Catholic Clergymen throughout the
Dominion.

Correspondence 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.

Advance must be paid in full before the
paper can be stopped.
Persons writing for a change of address
should invariably send us the name of their
former post office.

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London, Sat., Oct. 25th, 1890.

CONSECRATION OF BISHOP
O'CONNOR.

Among the grand and soul-revealing ceremonies of Catholic worship there is none so imposing or pregnant with lessons of veneration and awe of the Christian religion than the consecration of a Catholic Bishop. On Sunday last the Cathedral of London, and indeed of this Western Province—for almost every town and parish of the diocese was represented in the Cathedral—had the rare privilege of witnessing a scene of grandeur and solemnity never enjoyed in this city previously. The Archbishop of Toronto and Kingston, the Right Rev. Bishops of Hamilton, of Peterborough, of Detroit, of Grand Rapids and of Covington, with their attendant secretaries and assistant priests, preceded by a large array of acolytes and venerable Deans and Church dignitaries, walked in solemn procession from the Episcopal residence to St. Peter's Cathedral. The nave and aisles of the sacred edifice were packed with an attentive audience, while the organ peals, mingled with the trained voices of St. Peter's choir, enhanced the solemn grandeur of the ceremonial and seemed to add new life to the scene. A large number of the congregation was furnished with a book that explained every part of the ritualistic observances necessary to render valid the consecration of a Catholic Bishop. Thus every action and symbol had a meaning, and every prayer and blessing, although pronounced in Latin, the language of the Universal Church, was fully understood by most of those present. The sermon, pronounced by the eloquent Bishop of Detroit, was heard in the remotest corner of the church, and both moved and delighted the vast audience. It was a source of intense gladness for the people to behold once more the familiar form and benign countenance of Archbishop Walsh—to see him in his old place, and be assured that His Lordship was again in the midst of those in whose interest and for whose spiritual welfare he spent the best part of his Episcopal life and labors. Many heartfelt prayers went up for God's choicest blessings on His Grace and for a prolonged and happy life for him in this new sphere of toil and usefulness. All eyes, however, were centered on the downcast eyes and solemn mien of the new Bishop. A thrill of excitement and intense sympathy passed through the entire audience when, lying prostrate, he gave him self up to the service of God and for the welfare of the flock entrusted to his guidance and safe keeping.

We may assure His Lordship Bishop O'Connor that reciprocal vows were, at that solemn moment, made in many grateful and sympathizing hearts, and resolutions taken that never should word be uttered or deed done unwilfully in this diocese that might cause displeasure or impede the work of episcopal administration. The feelings of the Catholics of London found true expression in the address presented to His Lordship at the conclusion of the grand ceremonial that elevated Dr. O'Connor to the Episcopal dignity. We have every reason to know that His Lordship fully appreciates the sincerity of the sentiments embodied in that address. The people of London acclaim his presence in their midst with joy and thankfulness, and are happy in the confidence that the glorious and consoling ceremonies of last Sunday were but the augury and the opening of a bright and blissful future for the whole flock, both priests and people, of the diocese of London.

The Brothers of the Sahara have established, under Cardinal Lavigerie's directions, an institution at Biskra, Algeria, for the purpose of teaching agriculture to escaped slaves. It is also intended to establish villages of Christian Tuaregs along the new railway which is to be built on the Sahara, as a nucleus for wandering natives that they may be brought under the influences of Christian civilization.

ASSOCIATION FOR THE
ADVANCEMENT OF WOMEN.

This association is composed of American ladies, married and single, who have for object, ostensibly at least, to improve the condition and elevate the status of the female sex in general. We have written "ostensibly" because, after reading the speeches delivered by the several ladies, we can discover nothing really practical advanced or discussed, and we have arrived at the conclusion that those ladies from Boston, from Omaha, Kansas, and other cities, have for object to air their eloquence before Canadian audiences, and have an all-round good time of it, perambulating the country, while their husbands, brothers and children are left at home to provide for themselves in the best way they know how. Probably, as the women are going about making men of themselves, the husbands are left at home to look after the nursery, the parlor and the kitchen, and are allowed to make women of themselves in a general way. Nor were the men lacking in Toronto to give the ladies a cordial reception. Aid, Dods spoke words of welcome to the American ladies, and hoped that before they left Toronto they would find means of getting themselves annexed in good old orthodox Church form. The ladies from Boston and Omaha could tell Mr. Dods more about the divorce court than of the "good old orthodox Church form." Prof. Clarke, of Trinity University, thought "fair play should be ceded to the ladies." Inspector J. L. Hughes said he had for a wife the finest woman that could be found in the States, and he advised the young men of Toronto to cross the border and get companions in life among the Yankee ladies. The McKinley Bill would not affect their entrance at a Canadian port. Hon. Mr. Ross had the honor of introducing Mrs. Julia Ward Howe, the president of the association, to the audience. Rev. Dr. Wild, in a neat and witty speech, welcomed the visitors. In fact all the gentlemen present seemed so charmed with the presence of so many highly cultured ladies that they could not control their feelings, which found vent "in neat and witty speeches." In reply, Mrs. Julia Ward Howe expressed her pleasure at the reception that had been tendered their organization. She confessed herself an ardent suffragist and was strongly in favor of education, which means bringing up young men and women in one and the same college. Mrs. Kate Garrett Wells, of Boston, complimented the audience on being residents of "so good and so holy a city as Toronto." She did not go so far, however, as the Sunday school organizer from Cleveland who, last spring, declared that when in Toronto he felt that he was in Heaven's vestibule. Mrs. Wilcott followed, and regretted very much that Dr. Jennie Trout, the Vice-President, owing to illness, was unable to be present. As treasurer of the association, she pointed out that "joining their ranks was a very simple affair, as any lady, by sending her name to any member of the committee prior to 6 o'clock in the evening, would be passed."

On Wednesday evening the first public meeting was held. The theatre of the Normal School was well filled by members and visitors. Mrs. Julia Ward Howe opened proceedings by ringing a silver-toned bell and reading an address. It began with the words of Browning: "I am not a trumpet but a reed." Mrs. Wilcott read the first paper. It was an essay on the work and influence of Dr. Maria Mitchell. Dr. Mrs. Mark of Baltimore, said that one of the objections to scientific training of women was that men would not marry them. She would remedy this by having scientifically trained men. Dr. Martha Mowbray, from Rhode Island, went back to the sixty-six elements in defining training, and was more inclined to plead for scientific training of man than of woman. Dr. Mrs. Lezier, of New York, pathetically combated "the natural tendency of women to jump at conclusions. They should carefully observe all facts and strongly repress all desire to jump." Mrs. Martha Strickland, a lady barrister from Michigan, read a paper on women pleading in courts of justice. She hoped for the fulfillment of Bellamy's idea, that women litigants shall be tried by female judges and juries. She had reached that opinion after seven years' practice at law. Miss Alice Stone Blackwell was in favor of a mixed jury of both men and women. Clara Bewick Colby, of Nebraska, editor of the *Women's Tribune*, favored the admission of woman to the jury box, where she could use her power of intuition for the benefit of the race. Mrs. Wilcott asked the ladies to consider the possibility of spending a day at Rochester and several at Buffalo, as they had been invited to do.

How all the above nonsense can benefit society is a mystery that may be solved by Mr. James L. Hughes or the Rev. Dr. Wild. We fail to see in what particular anything said or done by these masculine women can be of the least use to mankind in general or to women in particular, whose sphere of action

should be in the home circle. Do those women, or the rev. gentlemen who encourage their boldness, ever read St. Paul. We would respectfully ask them to study his epistles. They will therein be taught a most useful lesson.

PRINCIPAL GRANT.

What is considered on all hands to be the most eloquent speech of the season was delivered on last Monday evening, by Rev. Principal Grant, of Kingston, before a brilliant assemblage, in the dining room of the National Club, Toronto. The orator dwelt for some time on the necessity of Canada remaining forever attached commercially and politically to the mother country; but he said that "whether we separate from the Empire, to form an independent state, or remain in the Empire, it is equally a matter of first importance that Canada be united and strong. No matter which of the destinies is in store for us," he continued, "our duty is to be Canadian first men. That is the ground that must honestly be taken by Unionist and Separatist alike." The rev. speaker went on to show how Canadian sentiment is growing down by the Atlantic in Nova Scotia, the place of his birth; how British Columbia is becoming "all right." But he admits that cordial co-operation between the English and French speaking Canadians is, of course, our great necessity. That must be based, he says, "on justice and on the limitation, as far as possible, of hostile and irritating forces and of everything that would interfere with a good understanding between the two."

It is to be hoped that Mr. Dalton McCarthy and Principal Grant, the chiefs and leaders of the Equal Rights Party, will heed the lesson, and cease to give trouble by constantly interfering with the "good understanding that should exist between us and the Province of Quebec." Principal Grant knows well that the good understanding will never be disturbed by the peaceable, easy-going French Canadians, to whom he gives credit, further on, for a spirit of toleration and Christian charity that should bring shame on the rev. intermeddlers and fanatics of the James L. Hughes and Dr. Wild genus.

Dr. Grant says: "Who that has once sailed up the St. Lawrence from Quebec in the daylight can help having it borne in upon him that there is there, in the very centre of our country, a Christian civilization that is not of our type, but that is altogether beautiful from some points of view? Each side of the great river is lined with houses, like a continuous street, clustering at convenient spots three or four miles apart into picturesque little villages, each with its imposing church, the centre of every sacred and secular interest for time and eternity to the whole population. For more than a hundred miles the eye cannot detect a single unpainted or unwhitewashed house. No tumble-down sheds or unseemly leaning can be seen. Everything is clean, orderly, hygienic. It is Aeridia of the nineteenth century—Aeridia with steamboats, steam saw mills and electric light as well as wind mills, and native ponies drawing carts. 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