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pathy, and the spirit of Christian brotherhood throughout the land. If you want to know what my mission is not, you have it in the words of this writer in which he explains what he thinks it is. He asserts that I am here to further the claims of the Pope to a kingdom of this world, a kingdom which embraces the whole world, all the kingdoms of the world and the glory of them in my own name and in that of Leo XIII., who sent me. I repudiate any such purpose, and when it shall please the Pope to recall me, trusting in the kindness and rectitude of the public press, as Samuel of old on laying down the government of Israel appealed to the assembly of the people to express their satisfaction or dissatisfaction with his administration, so I shall not hesitate to present to the press or the country the recrod of my labors and say Judge me.

ARCHDICCESE OF TORONTO.

Lecture by His Grace the Archbishop.

His Grace Archbishop Walsh lectured to the open meeting of the St. Alphonsus Catholic Association on Tuesday evening on the Relations of the Catholic Church to Christian Art. A very large audience had assembled to welcome the Archbishop's visit, and its enjoyment of the lecture was proven by the frequent bursts of ap-

In thought and feeling, in each nerve and vain,
Did Dante's genius sleep until the shock
Of jarring creeds encompassed Peter's Rock?
Those famous schools survey through Europe wide.
From Alban's vales where Cam and Isis glide,
To where, by winding Seine and Donan's tide,
Sate learning throned amid the public pride,
And name but one from Scythia to the West,
By priests unplanted or by priests unblest,
Oxford, Bologna, Paris and Salern,
Cambridge and Alcala, where'er you turn,
Praga and Wein, Ingoldstat and Louvain,
Leipzig and Basle: from Germany to Spain,
From Thurso to Tarent, and back again:
Still here some Pope hath raised a college,
there
Some council set a Greek or Hebrew Chair."
Be proud of such a Church! Prove Before treating directly of the subject, said His Grace, it might be well to recall the various reasons why she calls everything that is beautiful in nature and art into requisition for the ornamention of her churches and the adornment of her sanctuaries. The Catholic Church is distinguished from all others in this: that she has the true worship of God. All Divine worship must necessarily be centred in a sacrifice. That was the law of natural religion: it was also the spirit of the Jewish Tabernacle. To offer a victim to God; to perpetuate the anger of the Judge and acknowledge the sovereign power and majesty of the Creator, such was the object of religion in every age, whether under the preverted form of Paganism or under the Divine Covenant that guarded the spiritual destinies of the Hebrew commonwealth. Such tenets were perpetuated in the Christian religion, which bears the same relation to the worship of Israel as the type to the prototype, as the reality to the image. Founded by God the Catholic Christian and the catholic Christian and the catholic control of the catholic christian and t ship of Israel as the type to the prototype, as the reality to the image. Founded by God the Catholic Church has a sarrifice in her midst. Christ her spouse has given Himself to her as the High Priest of her sanctuary, the victim of her altars, the spiritual food of her children and the ever-abiding presence of her tabernacles. With such treasures is it any wonder that a loving and adoring Church should call all that is beautiful in nature and art into requisition to elevate heavenward the hearts of her children and to render suitable hom age to that God who humbles Himself to the condition of a Victim that His Father might be adored in spirit and in truth. Christian art, said His Father might be adored in spirit and in truth. Christian art, said His Father might be adored in spirit and on the things of earth and uninfluenced by higher and more celestial aspirations, they gave expression to the religious ideals in long horizontal temples that scarcely rose above the earth's surface. Their architecture was, as their religion, 'of the earth earthy.' Christian art, on the contrary, inspired by loftier and holier sentiments, produced architecture likely the many holier sentiments, produced architecture likely the many pleasant days he had so spent among the dealers of her many wonder that a loving and adoring the head of the many kindson and the surface of the many wonder that God who humbles Himself to the condition of a Victim that His Father might be adored in spirit and in truth. Christian art, said His Father might be adored in spirit and an truth of the case of the same position of the proposition of the proposition of the proposition to the proposition of the proposition o ing to other phases of the same posi

tion. His Grace said that Christian

painting likewise originated with

Catholicity. It began in the catacombs

and from the somewhat crude produc

tion of these subterranean galleries, it gradually developed in the succeed

ing ages until it gave forth to an ad-

miring world works such of those of

Fra Angelico, Michael Angelo and

Raffael - works that shall forever

remain unrivalled, and which modern

masters are unable to copy much less

originate. Such productions had no

equal in classic Greece or Pagan Rome.

They were copies taken not from the

material human beauty of earth, but

from the celestial beauty of heaven,

sent one hunsts, including enerals of the es. Although es. Although ron Club proits board must e remarks de-atolli, through Dr. Roker, reat public ine Committee of proval of Mgr.

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been with us now sixteen years attending to our spiritual wants, and we have had many opportunities of learning your real worth as a good and plous priest.

We have witnessed your untiring zeal in the discharge of your various duties. Your philanthropy and honorable advocacy of dear old Ireland and its cause, with that zeal and support in a material way so willingly and liberally contributed.

We have taken cognizance of the special attention which you have ever devoted to the poor amongst us—your frequent visits to their homes to see that they neglected not the proper Christian teaching of their offsprings; that they sent them regularly to catechetical instruction on Sunday, that they gave them an education betitting their place in society in the schools approved by the Church; and we have with much edification admired the assiduity with which you attended the sick, and the fatherly care with which you prepared and fortified the dying by administering to them the last scaraments.

Impressed with these recollections and the virtuous motives which prompted and still inspires them with others of graver significance, it is not surprising that your friends and parishioners should feel the keenness of their separation after solong a pastorate composed of the usual complements of trivials and troubles incident to the lot of those charged with the spiritual care of the faith and morals of those whom the Lord places under their guidance.

We have, dear Father, noted with more than ordinary spiritual pride how you have never sacrificed the least of your priestly duties to the enjoyment of any pastimes, thereby winning for yourself the respect of the rich and the love of the poor.

We feel that through your energy and perseverance we are indebted for the marked and permanent improvements that have been made in the parish since your advent amongst us.

On taking charge of St. Patrick's church you found it incumbered with a large debt.

Be proud of such a Church! Prove

yourselves Catholics in every circum-

stance of your daily lives and by striv-

ing to become honorable and practical

members of the Church Militant on

earth you shall gain the celestial honor

of having your names enrolled in the

Book of Life, thereby becoming glor-

ious children of the Church Triumphant

Mr. L. V. McBrady presided, and a

VICAR-GENERAL M'CANN.

DIOCESE OF HAMILTON.

in heaven.

and Mr. Ross.

and permanent improvements that have been made in the parish since your advent amongst us.

On taking charge of St. Patrick's church you found it incumbered with a large debt, which, by your energy and economy, you reduced to \$500; and on last Sunday, by your generous donation of that amoust, you cleared our church and presbytery of all in debtedness, for which we your parishioners return you our most sincere thanks. And, although we know that you have been actuated by higher motives than human praise, yet we deem it a duty on our part to avail ourselves of the present occasion to convey to you our appreciation of all you have done for us. Deign, therefore, dear Rev. Father, to accept this purse as coming from hearts that wish it were ten times as much, and hearts that will unceasingly pray that you may enjoy many years of peace and tranquility in the discharge of the functions of the grand and exalted ministry divinely allotted to you. vote of thanks to His Grace was moved by Mr. Jas. Gilmore and seconded by Mr. W. T. J. Lee. Others who took part were Miss Rolleri, Miss Harrison, Miss O'Donoghue, Mr. R. Thompson

lects, and of the highest integrity, in the person of the Honorable Edward Blake, I asked myself, and ask you, as Irishmen and sons of Irishmen, why should we not, at least, give a helping hand to such a noble cause, which, I am glad to say, we did, to the amount of \$550; besides, we were the first parish in Ontario, to set the ball rolling. He could not deny that he did his best to encourage the education of our children, especially the religious part, which he took upon himself in a great measure, by preparing them for their first Communion and confirmation. He was glad to think (and with this the parents could bear him out) that he was leaving behind him a body of young men and young women who in a future time would be capable of bringing up their children in the love and fear of God. In fact they were capable of thoroughly preparing them, of themselves (it circumstance required it), without the aid of any priest or teacher. In them he saw the fruits of his labor more than anywhere else. He was proud to think that during his sixteen years he never received the slightest complaint from anybody in coming to or going, from catechism. While around the church their conduct. interests will claim the biggest share of your kind heart. But, for all that, we hope you will not entirely forget your sanctuary boys of St Michael's. Please accept this lokstand as a slight token of our everlasting love and re-REV. FATHER LYNCH VERY GENEROUSLY REMEMBERED BY HIS CONGREGA-TION. On Friday last a large number of the members of St. Patrick's Church of this village called upon the Rev. Father Lynch, their pastor, and presented him with an address, accompanied by a handsome and substantial fur coat and robe, as a mark of their esteem and attachment for the services he has rendered them since his appointment to the parish. The following is a copy of the address presented: dress presented:

Rev. and Dear Fr. Lynch—We, the members of St. Patrick's church, desire to take advantage of this happy occasion to express to you our hearticit thanker for your able services as spiritual services. The services as spiritual services are you first entered upon the duties of parish priest of Caledonia and Binbrook. We therefore beg of you to accept this can be serviced as a slight token of the high esten in which you are held by us all, and trust you may long be spared in our midst as a guide and adviser in our temporal welfare, and an example the preparation for our eternal welfare. Wishing you a long and happy life in the work you are engaged in Siened on behalf of the parishes of Caledonia and Binbrook.

Alex. Gauthier. Patrick Fagan, Katle Downey and Mary Ryan.

In reply, Rev. Father Lynch said ha had partent human beauty of earth, but from the celestial beauty of heaven, from those bright spirits that energies the throne of the Lamb and who reflect within themselves Hisbeauty and glory. Again, what is so necessary in the accedents of religion as music? Music alle forth the noblest and most sympathetic sentiments of human nature. It imprires glory, awakens patriotism, despite grief and melancholy, and gladdens the heart bowed down by earthly grief and sorrow. The Church makes use of music to raise our souls from this earth and elevate them towards Heaven and God. Catholic aspiration. Thus, for example, the organ and use. Its many stops and pipes of all the principal times any stops and pipes of all the principal times. The normal particular times are the child of Catholic aspiration. Thus, for example, the organ is essentially Catholic in its origin and use. Its many stops and pipes of all the principal times and the church their conduct with the combining to produce a sweet and solem harmony, is a beautiful image of Catholic congregation. Different in nationality, customs and social life powers and solem harmony, is a beautiful image of Catholic congregation. Different in nationality, customs and social life powers and solem harmony, is a beautiful image of Catholic congregation. Different considerably and the church the church which are produced as the hard thouse and the church their catholic congregation in Massillon, Ohio, has the bell of Catholic music constructions of the church state of the church when he arrived, and now his generous domain on his departure, of the church without one cent of a Catholic congregation. Different constant of generosity on their account of generosity on their ferent tones and calibre, yet all combining to produce a sweet and solem harmony, is a beautiful image of Catholic congregation. Different constant of generosity of the constant of generosity of the constant of generosity of the constant of the constant of generosity of the constant of the constant of the constant o

him the best wishes of the people of St. Patrick's parish, Biddulph.

Honored by protestants.

The following address, accompanied by a gold-headed cane, was presented Father Connolly on the eve of his departure from Biddulph, by his Protestant neighbors:

Rev. John Connolly, P. P., Biddulph:

Rev. Sir.—On behalf of a number of your Protestant iriends in Lucan and vicinity we, the undersigned, beg leave, upon the eve of your departure for another field of labor in your sacred calling, to express our sincerer rerest that you are about to sever your connection with your parishioners, and also with you of the eventure for another field of labor in your sacred calling, to express our sincerer rerest that you are about to sever your connection with your parishioners, and also with you return the protection of a different religious persuasion. During your incumbency of St. Patrick's parish for a period of sixteen years we have ever found you ready and willing to lend a helping hand in procuring any desired favors, and we can, for our partestify that our success invariably depended on your exertions in our behalf. We also take much pleasure in being able to say that, owing to your wise and peaceful counsel during the long years of your ministry, though the bidden and other minters, but the slightest ill feeling or misunderstanding has ever arisen among the citizens so far as their religious persuasions were concerned. We have to relierate that we regret the event of your departure, and sincerely pray that in your new field of labor you may be blessed with many years of health and prosperity, and that your newly found acquaintances will fully appreciate your gentlemanly, noble and Christian qualities, to which we so cheerfully testify.

And now, reverend sir, you will please accept this slight testimpail (a. gold headed abony

fig.

And now, reverend sir, you will please accept this slight testimonial (a gold-headed chony cane) of our regard for you. It is of little la reinsic value, but will serve to remind you in days to come that we, the donors will slways remember you with reverence and respect, wherever your lot in this life may be ast. (Signed: John Fox. F. A. O'Neil, R. S. Hodgins, W.m. Ellwood, B. Stanley, W. E. Stanley, Jas. Suton, M. D., W. Forte.

SECRET SOCIETY DEGREE.

the Holy See.

ance, the American Ecclesiastical Re-

sphere, and giving pecuniary aid in case of sickness or death. The mem-

bers are, as a rule, respectable citizens whose public conduct inspires no mis-

giving as to their loyalty to the State,

or their honorable character as mem

bers of the social body. Many of them are prominently active in Protestant

Christian congregations, and some of them have become Catholics without

any suspicion that the society to which

they belonged fostered opposition to

the principles of right faith and moral-

Nevertheless, the supreme authority

of the Church, after years of delibera

tion, demonstrating on its part the de-

sire to restrict the use of odious meas

societies as forbidden to Catholics. For this step there is good and egent reason. It has been ascer-

ures, designated the above mentioned

ciew says:

Church music was entrusted to Palestrina, with what felicitous result we are all aware. Thus it is that Christian art concentrated in the three graces of Painting, Architecture and Music, has descended down the river of antiquity losing none of its beauty by contact with modern Catholic Church that she has done so much for Christian art? She alone is the mother and mistress of all that is beautiful in painting, sculpture and music, and that artistic beauty which she produces in the external world is but a faint shadow of the interior beauty and harmony which her teaching begets in the soul of man. Her efforts to promote education have been great and unceasing. All the great seats of learning in Europe bear witness to her read of the first the produces in the external world is but a faint shadow of the interior beauty and harmony which her teaching begets in the soul of man. Her efforts to promote education have been great and unceasing. All the great seats of learning in Europe bear witness to her read to the state of the produces of the seath of the seat everlasting reward due to your many virtues.

In conclusion, he recommended union amongst ourselves and charity and good will towards our Protestant neighbors, from whom, during the last sixteen years, he received many marks of kindness and friendship, and whom he believes regret his departure as smeerely as we do. He hoped that the same good feelings would always continue towards those who differed from us in religious belief, and we should recognize no motives, no considerations, except or apart from our duties to each other as common citizens.

He then announced that he would leave the following Wednesday, and would not have another opportunity, of bidding many of them adieu, but would do so then. The most of the congregation were affected to tears, and before Father Connolly could reach the first pew they flocked to the railing, where he gave each one a tarewell shake hands, and his last parting words.

Father Connolly left for his new field of labor, on Thursday at 9 a. m., taking with him the best wishes of the people of St. Patrick's parish, Biddulph.

HONORED BY PROTESTANTS. Catholics, if they could challenge the censure of the Church by open meth ods and agents.

Archbishop Janssens Tells Why The Pythians are Condemned.

In the American Ecclesiastical Review, for June, 1892, Archbishop Janssens, of New Orleans, has an article on the attitude of the Church towards the Knights of Pythias. This article is of interest in view of the recent decree.

"The Knights of Pythians" says Archbishop Janssens, "come under" Decree 247 of the Third Plenary Council.

THE ORDER DOES NOT ALLOW its secrets to be made manifest to the authority of the Church, i. e. to the Ordinray legitimately inquiring there-in. "It is to be numbered among the forbidden societies and the members are to be deprived of sacramental ab-

Pythians, who call themselves Catholies dilate on the arbitrariness of the Church, which has her power and authority from Christ, the Son of God -and they kneel down and take an oath by order of a man who has no other power or authority over them but that which he assumes. In the initiation of the third rank the candi-date calls God as witness that "he may suffer all the anguish and torment possible for man to suffer, if ever by word or sign he expose the secret work or ceremonies of the order." What an imprecation, degradation, and slavery THE OATH OF SECRECY,

moreover, is absolute, without reserve or restriction; the promise of obedience is conditional. The candidate "promses to obey all orders that may be given, emanating from the Supreme Lodge, etc." He promises obedience as to things unknown, to commands of the future, to all orders that may be given, with the only proviso—a weak one for-sooth!—"so long as they do not conflict with my political or religious liberty.'
This is the formula of the third rank I call it a weak proviso, for politics in these days seem to have thrown off the shackles of conscience, and it may be Some Reasons Why it Was Issued by safely assumed that religion has no longer any restraining power over Catholics who have proceeded to this third initiation, and who, as some have In discussing the recent decision of the Holy See making it unlawful for Catholics to join, or retain member-ship in, the societies of Odd Fellows, Knights of Pythias, or Sons of Temperdeclared, would rather leave the Church than their Pythian Lodge.

THERE IS A CONTROLLING POWER in this dark and dangerous society, called the Council of Ten, consisting These societies are ostensibly nothing more than beneficial unions This council is the Supreme, Court formed for the purpose of promoting 'from whose decision there is no good fellowship, affording mutual assistance in the social and industrial sphere, and giving pecuniary aid in talk of secret work, whatever it may be, and the ceremonies according to the ritual repeatedly mention Pluto. the pagan god of the infernal regions I leave it to others to judge whether the promise of obedience is one of blind obedience, and as such con-demned by section 247 of the Plenary Council. I believe it is.

The Plenary Council, section 246, also condemns any society that has its own chaplain and its own rites and ceremonies. The Knights of Pythias are not satisfied with a chaplain, they

THEY HAVE A PRELATE. He leads in prayer, and so might a father in his family. But he is the ex-pounder of the Pythian religion and its mysteries, the expounder of the mobile and cryent reason. It has been ascertained beyond doubt that the societies of "Odd Fellows," Sons of Temperance," and "Knights of Pythias" are ance," and "Knights of Pythias" are what has often been denied—secret societies in the same sense in which the term is applied to the Freemasons, Carbonari, Fenians and other orders whose destructive purpose has not only been avowed by their members, but demonstrated by the political events in Europe during the present century. The oath of absolute secrety and unconditional obedience which is exacted from members on admission to certain grades of these societies is essentially subversive of social order and moral sity, because it gives them a power which no legitimate authority can control. For the individual it means a surrender of his judgment and free will without sufficient cause and for a doubtless end. This makes it ethically wrong.

There are, admittedly, secret societies is existed by the political provided by the order of the societies is observed by the order of the societies is considered by the political provided by the political provided by the political events in Europe during the present century. The oath of absolute secrety and unconditional obedience which is exacted from members on admission to certain grades of these societies is essentially structured the provided provided by the political events in the same series within a provided pr its mysteries, the expounder of the emblem symbol or skeleton of their

and obedience to an order, closely allied to the Free Masons; its chiefs are in good standing in the Masonic fraternity and use this order for a nere pretence by which to draw Catholies to the Lodge and away from the Church.

To the question: Are the Knights of Pythias a forbidden society for Catholics? there can be but one answer. According to the decrees of the Third Plenary Council of Baltimore it is to be numbered among the forbidden societies and the members are to be deprived of sacramental absolution until they recede from it, or at least seriously promise to recede at once.

Faith and Science.

It may be stated broadly that every discovery in any field of truth has its religious bearing. There are Christians weak enough to fear that as science advances there will be a pro-portionate lessening of faith, and that many cherished religious beliefs of the present day will be treated as fables in a future age of greater enlightenment. Prof. Asa Gray, the eminent American botanist, in a lecture delivered some years ago to the theological students of Yale College, pointed out that science is a natural ally of religion. Another distinguished educator, President Andrews, of Brown University, takes the same stand in an article contributed to the New World. The objects of science, he contends, are but the works of God; and if the pursuit of it does not have the effect of elevating the mind to the Creator, the fault is in the student. "If critical study of the world ever dulls a man's religious sense," says Dr. Andrews, "or fails to foster his appreciation of divine things, it must be because he has gotten him-self involved in some talse theory or method, or because he is simply a smatterer and no student at all, or else because he has a proud heart and will not learn. Unless one is humble and honest, science will, of course, not guide one aright. Vanity, hero-worship, shibboleths, and false watchwords are quite as plentiful and quite as dangerous in the scientific as they are in the theological world."

Well said! The time is coming when people who prate about a conflict between science and religion will be laughed at .- Ave Maria.

Catholic Liberty.

Mental freedom does not mean that a man may think what he pleases, but only that he may think rightly and truly of a given subject. To think rightly and truely a man's mind must

be unbiased by prejudice and passion.

The Catholic has true mental freedom, for he knows what to believe and what he is to do, not carried about by every wind that blows without any certainty If he is free in a civil sense, can he be free in a spiritual sense? It is little use for a man to know the truth, unless his heart is ready to embrace it:

But how is the heart of man, addicted to evil, to aspire to the possession of truth? The grace of God does this. What truth does for the mind, grace does for the spirit. Thus we have the double liberty of mind and body. Paganism and the modernisms may train the mind and body, but they do not the heart. This is the grand pre-

The TRUTH! The Whole TRUTH!

Nothing but the TRUTH!

WARNER'S SAFE CURE

has been before the public for the past 14 years and achieved a success never equaled in the history of medicine, not only in Can-ada but in the United States, Great Britain, Germany, France and Australia as well.

you ask, has this Great Remedy oururn all competitors in the field of medicine in all parts of the world?

Befoll Shi it is a Purely Vegetable Compound.
It contains No Harmful Prugs or Opintes.
It does exactly as represented.
It Permanently Cures all Kidney, Liver, Urinary and Nervous disorders.

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