state. They are the sole judges of the situation both on earth or in heaven. Listen to this:

Idols and intoxicants! Away with them. Let the State stand clear. Perseverance will win.

The Guardian is convinced that the Canadian population to a man will respect prohibitionist zeal even as a divine nilesion. Perhaps 30. Except for the repudiation of the Scott Act the Canadian people have displayed a decidedly submissive respect in the past for temperance and all its apostles, including the Prohibitionists. The prohibitionist is now, however, acting on the confident expectation that the country is ready to learn wisdom only from him. If the people are acting under his guidance strictly the proposition must carry with it the that only for his watchful dehip they would make beasts stewardship they would make beasts of themselves. No one should try to convince him that the Canadian people are temperate through more reasonable causes than the public influence of the Prohibition Party. If the climate or the standard of public the climate or the standard of puone intelligence help to save men from the drinking habit the prohibitioniat will not acknowledge it. It is unquestionably true that in the aggregate the Canadian people are as sober as any in the world. And 'the question is shall the prohibitionist, receiving all the credit for this satisfactory state of affairs, be allowed to prosecute his self-appointed, work to its ultimate conclusion? But is it really conceded conclusion? But is it really consecuted that the small per capitis consumption of drink in Canada is owing to the persistent agitation for prohibition? Take Toronto as an example. Licensed drinking places are not half as numeras first class hotels are There are not half a dozen places in the city that deserve description as bar-rooms. It would be interesting barrooms. It would be interesting to have it definitely understood whether this fact is to be attributed to the local residence of the leading spirits in the prohibition agitation. The people of Toronto themselves would be the last to admit that the form prohibition agitations. few prohibition agitators who live here have helped the cause of temperanc appreciably. Ninety-nine people out of every hundred will say that Toronto is a sober city because the struggle of life here is keen and the man who drinks cannot long hold his place drinks cannot long hold his place among his fellows. Neither the summer nor the winter chimate allows the indulgence of the toper. This is being found out more and more surely by every now generation. All that the Prohibitionists have ever done for the cause of temperance in the city of the cause of temperance in the city of the city of the cause of temperance in the city of the city of the cause of temperance in the city of the cause of temperance in the city of the city of the cause of temperance in the city of the city of the cause of temperance in the city of the cause of temperance in the cause the city is to import professional ranters from the United States, and parade the example of Kansas and other woully western parts as the proper models for our citizenship. to form itself upon. But if we were to adopt Kansas morals, laws and rules for our better governnt, our progress might turn into a ner questionable direction. Kansas is the state in which it is proposed to teach nothing but Kansas history in the public schools. The "chosen people" in the Good Book were never manded to learn any history but when own; and the Kansas reformers will tell yeu that what was good enough for the children of Israel is all that the chosen people of Kansas want. It is precisely the same argu-ment The Christian Guardian uses when it proclaims the dual prohibition of idols and interior. their own; and the Kansas reformers ment The Christian Guardian uses when it proclaims the dual prohibition of idols and intoxicants, as if not another word could be said on the ubject after the Mosaic law had been subject after the Mossio law had been invoked. Those of us who are suspected of being drunkards simply because we do not belong to the Prohibition party, may also be adjudged guilty of idolatry. It is not at all a new experience for Catholics to find themselves publicly charged

Catholics and the Mail and Empire.

with the latter sin.

One of the intelligent staff writers One of the menigent said where in-forms the readers of that paper of the reason why the alien population in the United States is a despised factor.

The alien population in the United States is largely hish and Romanist.

The explanation will, we fear, recom The explanation will, we fear, recommend itself to very many of the readers of The Mail. The statement is but one of a thousand made from time to time with a persistence which must have a motive by the organ of the Conservative party in Toronto. It is this incurable vice in the paper that has

brought it into the contempt of Canadian Catholics. It is idle to ask what the motive may be. It is beneath the dignity of intelligent men to protest against ir. We know that hundred of Catholies in this city and province ir We know that hundreds believe that the disease from which th Conservative organ suffers is political. On the other hand we have the assertion of Conservative politicians that under the old regime, before Sir John Macdonald found it necessary to pub-hely denounce the paper, there was some reason for helieving that the money of both policical parties was going into the pocket of the man who was supposed to be all along respon-sible for the offensiveness towards Catholics. That ascertion may be wild or well-founded : we only mention it by way of indicating the facility with which Conservatives scrape off their own clothes the slime of the "old pulp tower." They will not hesitate to say that the paper may have any sort of underground connec tion with the party whose polities it professes to oppose. We confess, how-ever, that we fail to see anything more than ingenuity in the explanation. The fact remains that The Mail and Empire is nominally the organ of the Liberal-Conservative party. A still more astonishing fact also remains, that the men who were chiefly instruthat the men who were chiefly instru-mental in restoring it to the posi-tion from which Sir John Mac-donald east it off were not only Conservatives but Catholics. So that the paper stands a greater puzzle to-day than over before; retaining the old venomous stupe it has been old venomous sting it has been brought back into the Conservative camp by Catholics, Irish-Catholics indeed, whose race and religion it has never missed an opportunity to vilify; and this necessarily to the personal injury of every Catholic wage-earner who has to seek employment in a business community such as is found in the great majority of cities and towns throughout Ontario. Snake charmers are in the habit of extract ing the fangs from the reptiles they perform with. A snake that has once misbehaved itself should never be left in the enjoyment of its teeth. This is good sound philosophy. But the Catholia canital ers who restored The Mail and Empir to the Conservative party organship do not appear to have been troubled at all by the past experience with the paper. We are not politicians; but paper. We are not politicians; but this much we can say to those Catholies who may know the true inward ness of The Mail and Empire's mission, that the time is long past when Catholic electors will allow themselves to be insulted with impunity by the

ignorant scribblers of a party organ, no matter what "Catholic" connection it may claim in its directorate. John Kensits Mission.

The now famous John Kensit, the man who made an unseemly disturb-ance in an Anglican Church in Lon-don, on Good Friday, and was fined £8, continues to be the hero of the Evangelical Conscience in England. Kensit's wish was to die "testant martyr." He expected Kensit's wish was to die "a Pro-testant martyr." He expected that the Ritualistic congregation would have stained the carpet of St. Cuth-bert's church with his bleed; but as a matter of fact they did nothing more sensational than to call in a police-man, who took Mr. Kensit into the man, who took Mr. Kensit into the open air by the nape of the neck. The magnistrate at west London police court read Mr. Kensit a lecture on conduct, and let him off with the fine already mentioned. But Mr Kensit appealed. He appealed both to the Evangelical Conscience and to the higher court. From both tribunals he arregined the attentional and the court and the second the second to the second the street confect and has received the utmost comfort and satisfaction. In the public press, on the platform and in Parliament, not to speak at all of the various repre-sentative Protestant assemblies of Churchmen and Non-conformists, his name has been blessed and applauded as a pillar of Protestantism; and throughout the length and breadth of throughout the length and breadth of England the evy has gone forth that the nation must stand by Keneit. No wonder that the court of appeal has remitted the fine of 28. The case came before the court last week. The evidence showed that on the morning of Good Friday, the service called "veneration of the Gross" at St. Cuthbert's was attended by Mr. Kensit.

invited ladies had taken the fore thought to provide themselves v numerous pocket handkerchiefs have ready when the idolatrous Ritu alists should make a bloody end of him. The programme did not work out as expected. This is the out as svidence:

idence:

After a considerable number of the congregation had gone to the cross and returned, Mr. Kensit and his friends left their seats and made their way to the chance! Mr. Kensit took up the cross in his hands and, raising it above his head shouted, "I protest against this idolaty." Mr. Westall the vicar, approached him and took the aross from him. The appellant, who was surrounded by his followers, was shouting "Murder, murder! I die a martyr to the Protestant faith." A constable was then called and Mr. Koneit and his friends where twined out of the church.

The courts having now vindical.

The courts having now vindicated Mr. Kensit's right to put down "idoletry," it is understood that he will undertake a long series of performances similar to that described at St. Cuthbert's. The country is with him, and Parliament, too, invested as it is with the power of making or breaking the Established Church, at least to a considerable extent. The probable result cannot nelp to keep men and women who try to worship God according to their conscience within the church of England.

Peace Prospects Improving.

There will be a feeling of general rollef that the lapse of another week has brightened in the most practical way the prospects for a restoration of peace between the United States and Spain. Spain is directly suing for ace, and it is to be hoped the United ates will not allow the negotiations to drag but will meet the vanquished to urag but will meet the vanquished fee half way. For the Monarchy the outlook is dark enough, and the Republic can have but little more to gain by continuing the war. What is done is done; and if Spain has lost Onha and the United States is deter mined to hold and govern it, the island will doubtless be a better place to live will doubtees be a better place to live in or visit during the future. The Americans will clear the cities of yellow fever, they will build modern hotels for touriest, and capital may be introduced with time to develop the land. The idea of giving the Cubans possession of the island no longer holds favor. Whether they may fare better under the Americans than the Span-lands is a question; but that the place will be made more safe and attractive for all who are not Cubans goes with out saying. If the Americans are determined to have Porto Rico also, they will have it. The pity of it is that the change of rulers should cost

Ominous rumors come from the

Far East. The novelty of the American position in the Philippines may can position in the Fithinghes may account for the dragging of events in Ouba. While a large discount must be allowed upon the sensational cable despatches that represent serious danger of a rupture between Russia or Germany and the United Stater, the increasing activity of all the interested parties is not without very great sig-nificance, wherever the real point of danger may lie. The new naval prome announced for England dur ing the past week by Mr. Goschen may be no more than a concession to the jingoes, who have for months been velling for ships enough to meet the world. At the same time Mr. Goschen's reference to Russia is significant, and may be intended by him to have a bearing upon whatever is now have a bearing upon whatever is now going on behind the scenes of European diplomacy. If we could put aside such terms as "Anglo-Saxon' as well as all the noncensical gush that has passed for a hope of a definite alliance between England and the United States, we could fairly discern in recent events a most desirable in the style of Anglo-United States, we could fairly discern in recent events a most desirable improvement in the style of Anglo-American interchanges. But it cannot be forgotten that Englend's jingoes when they ask for more and more ships may probably be providing as much against the fear of a great American navy as the Russian fleet of Mr. Gooshen's speech. That the Americans will set to work without delay to bring their navy into the very first class is something that does not require stating. And whatever the near prospect may be for international peace, based upon better relations between England and the United State, the span of the next generation will be a period when the exercise of text and caution in the intercourse of these two nations will become increasingly He went there as a member of the parish to "stop the idolatry," and he had invited a select company of ladies to see him do it. He had also made all possible preparations to "die a Protestant martyr"; and perhaps the.

Long Comes Liza with the Broon

Jong Comes 'Liza with the Broom.

Just as soon 's I get to playm'
Noah's ark or train of cars
Out there in a nlee were kitchen.
Trouble's in for mc.—my stars!
Long comes 'Liza with the broom,
''I look out new, I've lots to do,
Clear your duds out of my way.—
Can't be bothered here by you?

The I think I!!

Then I think I!!
Then I think I!! bry the stoop,
So I nove as meek 'a a lamb.
Cet to playin nice as even in my way!"
Out comes Liza's broom, ker-slam!
'Comen ow, bey—you ro in my way!"
I'll whe flies. I 've get to sweep!"
My coals a sri, my cars, and me
All go tumbling in a heep.

"Yes to the train of the carth?"
That 's hove I mell back to her;
But it's and sright in my face,
That I have to cut an' run,
Gind to hurry from a place,
Where there 's not a bit of fur!
I'.
Who I have a little boy,
I'll salah play just where he likes,
Litteria' up the kitchen floor
All he wants to, makin' kites,
Pastin' scrap-books, playin' cars—
Jolliest place in all' the town;
There sha'n't be a 'Liza then
Always bossin' my boy roun'!—St.
Nicholas.

Knights of St. John.

Knights of St. John.

The organizing of the Ladies' auxiliary in connection with St. Paul's commandery of the Knights of St. John held in Richmond Hall on Sunday last, was a grand success, and it reflected much credit on the committee who had the affair in hand. There was a large attendance of ladies, and seventy-dive knights in their handsome uniforms. The Rev. Father Rohleder was present, as were the ladies of St. Patrick's Auxiliary. The Rev. Father opened the meeting with grayer after which he delivered a short address on the benefits of the auxiliary, also advising the young people to practice economy and to lay up for the fature. He said that these societies had a tendency to reduce the number of mixed marriages, which were only too frequent. He hoped that in the near future the Catholic societies of the oity would have a ball of their own in which they could meet. Toronto though well provided with Catholic Institutions lacked a Catholic hall. He closed his remarks with best wishes for the success of the auxiliary.

Sir Knight Bro. Dawzy then moved that a vote of thanks be tendered to Father Rohleder. He was heartily seconded and the motion was carried unanimously. Then the vote of the ladies was taken on various subjects such as the time of meeting, the initiation fee and monthly duer. They also decided to call upon the Rev. Father Finnegan to be their chaplain. A recess of 15 minutes was rendered agreeable by the able recitation of Miss McCarthy. The election of officers was the next important business transacted. The choice of the ladies was as follows: Spiritual Director, the Rev. Father Finnegan; President, Miss O. Girox; 1st. Vice President, Miss G. Girox; 1st. Vice President, Miss B. Bostien; 2nd. Vice President, Miss G. Girox; 1st. A. Mollon; Treasurer, Niss McCarthy; Messenger, Miss Andel Miss Lens Huntley.

It was then moved, seconded and arried that the charter be left open for three months in order that the young ladies who wish to avail them selves of the opportunity, could do so. The board of trustees were austre

Death of a Learned Priest.

Death of a Learned Priest.

Montreal, July 25.—A very humble though learned priest passed away in the person of Rev. Abbe Andre Onog, of the Seminary of St. Sulpice, who died at Oke, on Friday last, at the ago of seventy-eight years. Deceased was a native of Frame, but came to Canada shortly after his ordination to the priesthood in 1848, and lived here ever since. The greater portion of his life was passed at the Indian micronic of the country in the early days of his priesthood, after he had become familiar with different Indian dialects, he also held missions in different northern ections of the country, and at intervals he taught for short periods in the Montreal College. Abbe Cucq was learned in classics, while in the different Indianet, and the continuations of the North American Indians, of which he made a life-long study, he was a recognized authority. Many years ago, he published a valuable book on this subject, refuting certain views and theories advanced by the famous Renan, which stracted the attention of the scientific lished a valuable book on this subject, refuting certain views and theories advanced by the famous Renan, which attracted the attention of the scientific world. Abbe Cuoq was also the author of several grammars, text books and translations, in Iroquois and other dialects. Abbe Cuoq was the first preceptor of Chief Joseph of Oka, who afterwards became a Frotestant minister and died some years ago. The old priest asked to be buried in his loved mission of Oka, and his funeral took place there this merning.

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Funeral of the Late Bishop Laffeche

Funeral of the Late Bishop Lafteche.

There Rivers, Quo, July 18.—The funeral of the late Monsignor Lafleche, which took place here this morning, was the occasion of a romarkable demonstration of regret at the loss which Canada has suffered by the death of this venerable bishop.

The morning trains and boats brought a large number of strangers to the city, while hundreds of residents in the country round drove in to pay their last respects to the dead prelate.

All business was suspended and a majority of the houses and shops were decorated withcrape and yellow, insignin of grief. It is estimated that 5000 people perseiptated in the ceremonies.

Among those who were here in person represented were Sir Wilfrid Lauvier, Bishop Gravel, Bishop Emard, Bishop Bish, and Bishop Larcoque, Hon. F. G. Marchand, Premier of the Province, Judge Olimet, Judge Pannuele, Judge Malhiot, Judge Olranger, Hon. Senator de Botcherville, Hon. J. J. Ross, and Hon. E. J. Flyun.

An eloquent sermon was preached by Hs Grace Archibshop Bruchesi, of Montreal, who paid a glowing tribute to the grand work for Canada and the Church, of the deceased prelate.

An Historic American Paper.

An Historic American Paper.

An Historic American Paper.

The question is constantly arising have the Americans any ancestors? We are reminded that it is time they should have by the appearance of the Fourth of July number of the Philadelphia Saturday Evening Post. This journal was founded in 1728 and was purchased the following year by Bonjamin Franklin and published by him as the Pennsylvania Gazetto, until 1765, when it passed into other hands and the title was changed to The Saturday Evening Post. In 1821 the office of publication was the one formerly occupied by Franklin in the rear of 53 Market street, Philadelphia. In 1897 the paper became the property of the big Curis Publishing Co. Through its entire career The Saturday Evening Post has been a family napor of the very bost class, and under the Curis control the control the control and the statement of the decrease of the production has been greatfy increased. It is now turned out in the statement of the decrease of the production has been greatfy increased actions of the decrease of the production of the best vertices its intelligence of the American ancestry, it is clear enough that prod sufficient would be that the great grand relation of the ancestry of an American family of the modern readers had been subscribers to The Saturday Evening Post

Mr. Stead on '98.

The centrel feature of the new number of the Review ol Reviews is an article on the '98 Centenary by Mr. Stead. It is a most foreible indictment of English action in relation to the rebellion, and give, in Mr. Stead's attractively grophic style an admirable history of the time He says that when Dr. Ingran asks "Who fears to speak of '98?" he and every Englishman should four to speak of it and hang their heads in alame when it is mentioned. The article is very appropriately illustrated.

Consumption Cured.

An old physician, retined from practice, having had placed in his hands by an Each India missionary the formula of a single vecesable retunely for the specify and permanent cure of Consumption, Bronchilar, and the property of the property

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10 Towns. Incurring, cover memoria IIII at 10 On Wednesey and Saturday Alternoon Exception rate to Richmond Hill and return is 26c, child. ro., 15 cents. Care leve C. P. R. Cressing, Yong St., 1.50 pm., 240 pm., 3.50 pm., 5.00 pm., 76 pm., 72 pm., 240 pm., 250 pm.

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