

C. M. B. A.

Resolution of Condolence. At the last regular meeting of Branch No. 4, London, Ont., the following resolution was unanimously adopted: Whereas, Almighty God in His infinite wisdom has taken to Himself our esteemed Brother, James Smith, Resolved that the members of Branch No. 4 extend to the wife and family of Bro. Smith their heartfelt sympathy in their bereavement.

Resolved that copies of these resolutions be sent to Mrs. Smith, published in the CATHOLIC RECORD and in the Canadian.

Malden Cross, Oct. 5, 1895. At a regular meeting of St. Mary's Branch, No. 23, the following resolutions were moved by Chancellor Wm. Cole, seconded by Chancellor Chas. Kavanagh:

On account of the sudden death of our much esteemed Brother, Denis Burke, and the two sons of our much respected Brother, Edward Mooney, who were the victims of that dreadful accident at the town of Essex, on the 21st inst., being struck by an express train, and instantly killed. Whereas it has pleased Almighty God to call to Himself these three young men.

Resolved that, while loving to the will of God, we, the brothers of Branch No. 23, unanimously extend to Brother Mooney our heartfelt sympathy in his sad affliction. It was also Resolved that we extend to the parents, brothers and sisters of Brother Denis Burke our sincere sympathy for the loss they have sustained by the death of such a devoted member of their family. He is further Resolved that the members of this branch receive Holy Communion in a body and offer it for the repose of the souls of these three young men.

That this resolution be spread on the minutes of our branch. That our charter be draped in mourning. That copies of this resolution be sent to the families of the deceased (The Canadian), the CATHOLIC RECORD and the local papers for publication. CHAS. T. McCLOSKEY, Rec. Sec.

I. C. B. U.

Toronto, Sept. 21, 1895. The first of a series of open meetings of the St. Agnes Society ladies branch of the I. C. B. U. was held at the I. C. B. U. hall on Monday Sept. 16. Mr. P. Shea presided as chairman. Rev. Father Ryan, Mr. D. Carey and Mr. C. J. McCabe gave very interesting and instructive addresses on the work of the society, which was received with a great encouragement to it, and impressed on them the fact that Faith alone will not save us without good works. We must have good qualities; we must have charity; and also that the society held a particular advantage for the reason of its close connection with the Church.

At the close of the meeting our worthy President, Miss Thompson, presented a vote of thanks to the speakers and talent. MRS. B. GREER, Sec.

C. O. F.

RESOLUTION OF CONDOLENCE. At the last meeting of Court St. Basil, Catholic Order of Foresters, No. 534, Brandon, the following resolution of condolence was unanimously adopted:

Whereas it has pleased Almighty God, in His infinite wisdom, to call from this life the beloved Father of our respected Chaplain, Rev. Father J. J. Feeney, Resolved that the members of Court St. Basil, No. 534, while bowing in humble submission to the will of Divine Providence, keenly feel the sad loss that our brother has sustained, in the death of his beloved father; so, united, we tender him our sincere sympathy in this the hour of his sorrow, and we pray that our Heavenly Father will comfort and console him in his bereavement.

Resolved, that a copy of this resolution be inscribed on the minutes of this meeting; be sent to Rev. Father Feeney, and one to the city papers and London Record for publication. Signed on behalf of the court, T. E. CONVERY, Rec. Sec.

A BAZAAR IN AID OF THE MANITOBA CATHOLIC SCHOOLS.

The following letter has been addressed to the Bishops and Clergy of the Dominion: Oblate Fathers' House, 107 Victoria St., Montreal, July 24, 1895.

My Lord—Your Lordship is not ignorant of the painful and distressing delay in the settlement of the school question, which has caused the Catholics of Manitoba. We had fully hoped to reopen the doors of our schools to all our children, but we are held, we now fear to see most of them closed. Since the year 1890 all the Catholic schools of the province of Manitoba, except those of the city of Winnipeg, have been closed by the Government grant, but they still had for their support the municipal school taxes.

From the year 1890 the Greenway Government deprived the Catholics of Winnipeg of the Government grant and of the school taxes. It requires more than \$2,500 to maintain the schools of the city, and the taxes of the Catholics were quite sufficient to defray these expenses. Then, more than \$12,500 have been taken from the Catholics, to be handed over to the Protestant schools. At that time the Catholic population of Winnipeg, which is composed chiefly of people of Irish descent, struggled heroically and showed a generosity and a zeal beyond all praise. In spite of their good-will and exertions it has been nevertheless impossible for them to complete. They pay the salary of the Brothers and Sisters; we are, therefore, in a position to remain open until 1894, when an unjust amendment deprived the municipalities of the right of giving the taxes to the Catholic schools, a number of which were then closed. In many places several of these schools were united so as to form one, and, at times, the parish priest became the teacher thereof.

Others received the Government grant though they remained Catholic as to the teaching, the prayers, the books and the teachers (there are about twenty of these out of ninety). Others were allowed to continue because there was a reserve fund. Others, again, were kept up by bazaars, concerts, etc. Weary of molestation the Catholics have become almost discouraged. Besides, it would not be becoming to request the grant of a Government which is growing more and more hostile. Lastly, we have no more funds in reserve. The Archbishop of St. Boniface is getting more and more into debt, and a catastrophe is feared unless the strictest economy is practised.

In the midst of such difficulties I thought, my Lord, that I should recur to extraordinary means to obtain from the charity of our brethren in other Canadian provinces, and elsewhere in America and Europe, resources necessary for the maintenance of our schools. We would not wish it to be said of Manitoba: "Parvuli puerum panem et non erant qui frangerent." I trust, therefore, my Lord, that you will grant your benevolent patronage to the lottery organized by Reverend Father D. Guillet, O. M. I., P. P. of St. Mary of W. O. I beg of you, my Lord, that you will commend the same to your devoted clergy.

May our Blessed Lord reward a hundred-fold the generosity of your dioceses. It will be to them a source of blessing, for the question of our schools has become, as it were, one of general interest. A venerable Archbishop of the Province of Ontario rightly said that we were the vanquished and that our school struggles were the struggles of all the Catholics of Canada, especially of those who are in the minority. It is not my place to give my judgment on

the situation that has been made for us in Ottawa in delaying the settlement of the Manitoba school question, but we are obliged to believe that this concession made in favor of wavering friends will obtain for us their faithful adherence and that all Catholics shall unite with the lovers of justice of every denomination to give us our rights. In the meantime we shall have a great deal to suffer, but we hope in Divine help, since our will is fixed and we are resolved. May the good St. Anthony of Padua help us to find that which we have lost! I beg of you, my Lord, to accept in the homage of my deep respect, with the assurance of my entire devotedness. ADELARD, O. M. I., Archbishop of St. Boniface.

ARCHDIOCESE OF KINGSTON. CONSECRATION OF CEMETERY IN DESERONTO.

On Tuesday, October 1, 1895, His Grace the Most Rev. J. V. Cleary, Archbishop of Kingston, accompanied by Right Rev. Mgr. Gaudet, V. G., and Very Rev. H. Gaudier, V. G., came from Kingston to Napanee, where they were received at the depot by Rev. J. T. Hogan, pastor of Napanee, and the Rev. J. S. Quinn, pastor of Marysville.

The following day they proceeded to the new cemetery on the eastern border of Deseronto, which had been recently purchased for the sum of \$750, for the purpose of consecrating it to the exclusive and perpetual use of the Catholic Church for the interment of the deceased. The order of the sacred rite of consecration prescribed in the Roman Ritual was observed with exactness, all the preparatory arrangements having been carefully made by the Rev. Father Hogan. Although the day and the hour (1 o'clock, p. m.) did not admit of the presence of the men of Deseronto, who all belong to the working class, there was nevertheless a large gathering of the faithful, chiefly women and children, who were gathered on the cemetery ground to receive their Archbishop and assist at the solemn ceremony that could not fail to interest every one of them. Their demeanor was very decorous and edifying throughout. At the conclusion His Grace delivered a short address for about fifteen minutes on the nature and purpose of the work he had just done in the name of the Holy Catholic Church, whose care of her children begins before their birth and continues after their death, his body hidous with its diseased condition, and plunged into it just once. The water is very cold. He wore in the bath the simple breechcloth which the men wear when they are immersed. He was lowered down and plunged in for a moment, and then, as he was lifted from the water, he rushed from the room of the bath to the grotto, shouting, "Thank God, I am cured!"

The crowd followed, also shouting, partially with delight at the cure and partially at the funny and ridiculous sight of the joyous man with the breechcloth. They carried his clothes to him in the grotto, and there, dancing and jubilant, the man who had been unable to help himself, and who had screamed with pain at a gentle touch, dressed himself. That is the part of the story I heard, and I saw the rest of it. These cures have attracted physicians from all over the world, who come to examine the patients who have been healed, and there is an office where they make their headquarters. In the office I saw this young man carefully examined by two English Protestant physicians. They tested his lungs and examined him carefully in every particular and pronounced him cured.

There was a certificate from his physician testifying to his condition when he started for Lourdes, and the men who had tended him, eye-witnesses of his condition, were also there to testify. There were too many of his friends around not to expose the truth if he had not been as ill as he was said to have been. I saw him that evening in the procession, in which I was too tired to take part. He had been dragged around all day by his friends, but he was moving jubilantly along. He remembered having seen me at the morning and called out to me and went on, with his candle in hand, singing, "Ave! Ave! Ave Maria."

Mrs. O'Meara of our own party was cured. She had an abscess on her side, with an opening as large as the top of a flowerpot, when she went to Lourdes, and when she came home it was reduced to the size of a wine-glass, and she was apparently well and strong. Going over she was sustained only by brandy, but coming home she could not walk, and she was cured. She came home on the steamer with me. She had traveled through France and crossed the Channel without being ill a single moment. "I had never visited Lourdes before, and I could not help thinking of the transformation since the time when the Virgin Mary appeared to the peasant maiden. Now there is a wealth of churches and hotels, and people from all nations. I saw Spaniards, people from England and Ireland, besides the Americans, and a party of German Catholics, whom the French officials would not allow to enter because of the strong feeling of the French against the Germans. They were afraid of the crowds that there might be trouble. "But at the place of the apparition each day, the two churches, the one at the top, a little Gothic, and the lower basilica, with one hundred and eighty priests, singing at one time—and the affluence of all nations joining to reverence the Blessed Sacrament, as it was carried in the procession—it was wonderful. "As a leader of the pilgrims, and wearing my cope, I was able to be very near the Blessed Sacrament. It was carried by the Bishop of Montpellier, a nobleman. Three Bishops walked with it and four clergymen, also noblemen, carried the canopy. It shows that their nobility are coming into the Church again. It was a huge procession, with priests in cloth of gold and silver singing hymns in honor of the Blessed Sacrament. The procession started from the grotto and rows of gentlemen with clasped hands kept back the crowds on either side. "As we left the grotto and came to the place of the baths, there were the people, some of them on crutches, some

were so many delays, which were believed to be intentional, that Colonel Welsley, who soon saw that the year would be lost, he waited for its completion, decided to out-pace the "Old Lion," is called to mind on reading the foregoing impeachment of Sir George Cartier's loyalty to the Dominion, so many years after his death. It is now made public, and should not be allowed to pass unnoted. Yours etc., N. 7th Oct, 1895.

WITH THE AMERICAN PILGRIMS.

Father Smith, their leader, tells of Lourdes and the Holy Father.

The Rev. William Smith, of the Fathers of Mercy, attached to the Church of St. Vincent de Paul in West Twenty-third street, this city, who was the leader of the recent American pilgrimage to Rome, Lourdes, Paray-le-Monial, and other famous shrines, told last week of interesting features of the trip. Speaking of Lourdes, he said: "It would appeal to any one of any faith, and looking at it from any standpoint, to see this mass of suffering humanity waiting patiently, with perfect faith, and then to hear the joyous notes of the 'Magnificat' sung by pilgrims, as they proclaimed themselves cured and threw away their crutches and supports. "This is one case that came under my own observation: It was that of a young man of twenty-four. He had been suffering from typhoid fever. The disease had left him with bronchitis, with shrunken limbs, and so weak and feeble that it was necessary to dress and tend him carefully. His whole body was so sore that when his mother, drawing on his socks, touched him ever so lightly he screamed with pain. Two men brought him to Lourdes and tended him constantly, and when he went out a pair of crutches were placed under his arms to help support him. "I was taken to the bath, his body hidous with its diseased condition, and plunged into it just once. The water is very cold. He wore in the bath the simple breechcloth which the men wear when they are immersed. He was lowered down and plunged in for a moment, and then, as he was lifted from the water, he rushed from the room of the bath to the grotto, shouting, "Thank God, I am cured!"

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of the religious and the monks, as the procession passed, exhorting the pilgrims to have faith. There were poor, pallid faces, invalids, worn out with consumption, others eaten up with disease, crippled, and every sickness poor human nature is heir to, represented there. They were all crying out: "Jesus of Nazareth, cure me!" "O Lord, cure our sick!" "O Lord, make me straight!" "Then, as one and another was touched by the ointment containing the Host, there was a feeling that they had touched the hem of the garment of the Lord. "A child of eighteen months would be brought up; an old man, a delicate girl, actually gasping for breath, but with a look of perfect faith in her eyes. Then you would hear the joyful sound of the 'Magnificat'—'My soul doth magnify the Lord'—as some one was healed, and looking back, I would see held up in the air a crutch that had been used before as a support. "That was all I knew about it then, for the procession was moving up on the esplanade to the church. I could not keep the tears from my eyes. It was a sight to move the heart of any one who saw it. Then when we reached the stone the setting sun shone upon the Bishop, as he stood turning to the multitude, surrounded by the priests in their rich vestments. "The audience with the Holy Father at Rome was very interesting. Although after Mass he was kept three hours without eating, he was very active and alert. I never heard any one say the morning Mass with such an uplifting of heart and soul. When he came to the 'Gloria' the words were like a chant or hymn, and when it came to the 'Credo' he said it with reverence I could not help saying to myself, 'O Lord, how that man believes!' "I acted as interpreter, and introduced the pilgrims to the Holy Father, with a few words about the special requests of each and the places from which they had come. The Holy Father is very much interested in America. He spoke to all about their requests and their cities. He told several Protestant ladies who were present that he hoped they might soon become of his religion, as they wished. "We took several American flags for him to bless for the different shrines. He said he wished we had brought a flag for him, as he would like to have one draped in one of his rooms. We shall get one and send it to him during the year. "When we cheered after we left his presence—Americans haven't any past, you know, to reverence, and always do as they please—he stopped to listen. "Good! Good!" he said. "I wish they would do that again." "We cheered him and Mgr. Satolfi and Archbishop Corrigan, and then the pilgrims gave a cheer for me. "We had an American flag which we took with us and waved on all occasions from the car windows and buses—everywhere—so that when we reached Naples it was worn out. In Germany, at one place, an Englishman told the party that it would not be safe to wave the flag, but it was waved all the more. "We have six candles here which were lighted on the altar the morning when the Holy Father said Mass. They will be used again another year at the service before we start on another pilgrimage. I brought from Rome some materials for vestments,—lama cloth of gold and silver, some cloth of silver and red silk with ecclesiastical symbols. There is a revival of pilgrimages now, and they are coming to be what they were in the time of Edward the Confessor."

A WELL-TAKEN POINT.

Here are some very pertinent remarks from the Christian Statesman (Protestant) on a subject that should be more frequently ventilated than it is: "The cornerstone of the Public school of the Millers' district of the gentry was recently laid with Masonic ceremonies. Officers of the Order of Freemasons were on hand, and the distinctive services of that fraternity were conducted in connection with the erection of a Public school building. A copy of the charter of the local Masonic lodge was deposited in the cavity prepared in the stone. "Masons very generally gave their support to the Smith Garb bill. No class of citizens were more strenuous in their opposition to the wearing of the dress of a Sister of the Roman Catholic Church by any Public school teacher. But what better right have Masons to lay a cornerstone of a Public school with their distinctive rites and ceremonies than Roman Catholic Sisters have to wear their distinctive garb in the school room? "What is there in Freemasonry to give it a special claim to officiate in connection with our Public schools? What is there in the principles of this secret order, with its horrible oaths, to entitle it to parade itself at the founding of a building for the training of our boys and girls to be good, just, impartial citizens, who shall love God supremely and their neighbors as themselves? "The laying of foundation-stones of public buildings by Masons, with all the rites and ceremonies of their order, has become almost a daily event in this country. The laying of the cornerstone of the new City Hall in St. Louis was conducted under their auspices. A great uproar is made over the wearing of the religious garb by teachers in the Public schools, but who raises

his voice when the Masons preside over public celebrations and assume the special right of so doing? The Christian Statesman points out a curious anomaly in current affairs when it touches on this point. It is well to note it, and bring it to the public mind. What has Masonry to do with the Public schools and other public matters, that it presumes to make special claim to such public functions in their regard?—Church Progress.

Assessment System. Quality Before Quantity.

The Guardian, of Boston, is one of the most reliable authorities on life insurance matters in America. In its latest issue it refers to the P. P. I. as follows: "The Provincial Prudent Institution of St. Thomas, Ont., the head and front of the 'assessment system' is maintaining a proud position in the respect of the insuring public of the Old Dominion. And well it may, for with safe and liberal plans its affairs have been administered with energy and care, along safe lines and to the complete satisfaction of all with whom it has been brought in contact. The continued low mortality rate experienced, proves the conservatism with which the medical department is supervised and puts some meaning into the motto: 'Quality before Quantity.' Nevertheless, quantity is not lacking; the new business this far written averages \$60,000 per month more than that obtained a year ago, and the year will close with over \$3,000,000 in carefully selected new business, surpassing all previous records. The agency force of this company has been greatly extended, and has never been in better condition, while the public more than ever are recognizing the company's worth and rewarding it with deserved patronage. The reserve fund is keeping adequate pace with the increase in size. At this writing, more than \$500,000 has been distributed in settlement of its death losses, which large sum has been paid with promptness and an absence of quibbling in keeping with its honorable business methods."

MARKET REPORTS.

LONDON, Oct. 10.—Wheat, 51 to 52 per bush. Oats, 23 to 24 1/2 per bush. Barley, 30 to 31 per bush. Rye, 25 to 26 1/2 per bush. There was a large supply of meat and beef was easy at 4 to 5 1/2 per cwt. Lamb to a yearling, wholesale, 8 1/2 to 9 1/2 per cwt. Fowls sold all the way from 10 to 12 a pair. Ducks 10 to 12 a pair. Eggs 10 to 12 a dozen. Apples 10 to 12 a bush. Peaches were in large supply, 12 to 15 a bush. Grapes to 50 a bush. Potatoes, 20 to 25 a bush. Tomatoes, 10 to 12 a bush. Sweet corn, 15 to 20 a bush. A large number of shoats (young pigs) were offered at 15 to 17 a pair. Hay was in good supply at 23 to 24 a ton. East Buffalo, N. Y., Oct. 10.—Cattle receipts of sale stock were consigned to a few odd lots and bunches, and but few had over-40 all about three loads. The demand continues to be slow and prices weak. Hogs—Yorkers, fair to choice, 23 to 24 1/2; roughs, 22 to 23 1/2; pigs, good, 14 to 15; roughs, 13 to 14. Sheep and Lambs—Lambs, choice to prime selected, 43 to 45; culls and common, 32 to 35; sheep, choice to prime selected, 15 to 18; culls and common sheep, 12 to 15.

PORT HURON, Oct. 10.—Grain—Wheat, per bushel—white, 90 to 92; No. 2 red, 90 to 92; No. 3 red, 88 to 90; white, 18 to 20; No. 2 white, 18 to 20; No. 3 white, 18 to 20; No. 4 white, 18 to 20; No. 5 white, 18 to 20; No. 6 white, 18 to 20; No. 7 white, 18 to 20; No. 8 white, 18 to 20; No. 9 white, 18 to 20; No. 10 white, 18 to 20; No. 11 white, 18 to 20; No. 12 white, 18 to 20; No. 13 white, 18 to 20; No. 14 white, 18 to 20; No. 15 white, 18 to 20; No. 16 white, 18 to 20; No. 17 white, 18 to 20; No. 18 white, 18 to 20; No. 19 white, 18 to 20; No. 20 white, 18 to 20; No. 21 white, 18 to 20; No. 22 white, 18 to 20; No. 23 white, 18 to 20; No. 24 white, 18 to 20; No. 25 white, 18 to 20; No. 26 white, 18 to 20; No. 27 white, 18 to 20; No. 28 white, 18 to 20; No. 29 white, 18 to 20; No. 30 white, 18 to 20; No. 31 white, 18 to 20; No. 32 white, 18 to 20; No. 33 white, 18 to 20; No. 34 white, 18 to 20; No. 35 white, 18 to 20; No. 36 white, 18 to 20; No. 37 white, 18 to 20; No. 38 white, 18 to 20; 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