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The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

VOL. III.—No. 39.

TORONTO, THURSDAY, SEPTEMBER 26, 1895.

PRICE FIVE CENTS.

NEWS OF THE WEEK.

British Politics—Lord Rosebery,

instead of retiring from the forefront of politics, is preparing to take a most active part in political affairs.

A tact arrangement has been made between the Salisbury government with the English Catholics, who supported the Conservative candidates in the recent elections, and this has been followed by the establishment of an entente with the Irish Catholic Bishops. Under the latter understanding the Government expects to have the votes of 70 anti-Parnellites for its proposals in regard to denominational education.

William Shaw, M.P., for Halifax, and successor to Isaac Butt, leader of the party which started the home rule movement, died at Enniscorthy, Wexford on the 23rd. He was 85 years of age.

European—A Spanish warship was

sunk on Thursday in collision near Havana. Admiral Parejo, Captain Banez, three other officers and 30 of the crew were drowned.

The Italian fetes in honor of the 25th anniversary of the seizure of the Pope's temporal power began on Friday Sept. 20. Only the English and American flags were displayed at ambassadors' residences.

The Pope went on the previous evening to St. Peter's where he spent an hour in prayer. His Holiness performed a similar act on the two succeeding evenings. The chief event of the day was the unveiling of a monument to the memory of Garibaldi on Janiculum Hill. Premier Crispi delivered an oration. He concluded by saying that if despite the advantages which the clergy enjoyed they should violate the laws or vituperate the country their punishment would be prompt and inexorable. A procession of Freemasons afterwards marched about the Porta Pia.

A monument to Cavour, which was erected by the municipality was inaugurated on the 22nd in the presence of the King and Queen.

With reference to the report that President Faure had decided to visit St. Petersburg next spring, and had arranged with the Russian Foreign Minister for a grand demonstration of the united French, Russian and Danish fleets at Copenhagen, a correspondent says the President will be escorted by a French squadron to Copenhagen, whence, after visiting the King and Queen of Denmark, he will proceed to St. Petersburg and then to Moscow to attend the ceremonies of the coronation of the Czar Nicholas II. During his stay in Russia President Faure will be lodged in the Imperial Palace.

There was a special service in the Cologne Cathedral on Sunday in the interest of the restoration of the Pope to temporal power. An immense mass meeting of Catholics was also held, at which it was resolved to renew the protests in favor of the Vatican. Under instructions emanating from the Bishops' Council at Fulda, solemn mass will be celebrated in all Catholic churches in furtherance of the Vatican's claim to temporal authority.

Canadian—The anniversary of the

entry into Rome was the occasion of a solemn demonstration by the Papal Zouaves of Montreal by the Cathedral on the 20th. There were present over one hundred, the majority of whom were in regimental costume. Chevalier Prondgeat, Cashier of the Hoolagala Bank, acted as chief representative of the regiment, and among other prominent members present were Chevalier Drole; Chevalier Hughes, Chief of Police, Chevalier Laroque; Chevalier Vallee, Governor of the Montreal Jail; Dr. H. Desjardins, Archbishop Fabre and representatives from the different religious orders were also present. The chapel erected by the Zouaves in the cathedral was dedicated, after which a mass was said for the repose of the souls of the departed comrades. An adjournment then took place to the grand parlor in the Archbishop's palace, where a resolution of protest was adopted.

After a protracted discussion of the subject of religious education the Anglican Synod at Montreal passed the following resolution: "The church, having in view her highest interests, should as soon as possible, wherever practicable, secure the establishment of her own schools."

Devotional Uses of the Rosary.

Rome, Sept. 20. A Papal Encyclical on devotional uses of the Rosary appears in which the Pope recommends the offering up of prayers for the return of the dissentient Churches to Catholic unity and for softening in the early future of all feelings of bitterness felt by them.

FOR CATHOLIC TRUTH.

Proceedings of the Convention at Bristol.

Cardinal Vaughan on Anglican Heresy—The Fundamental Principle and Kernel of the Question Explained. Discussion of the Press, Education, Birth and Other Subjects.

LONDON, Sept. 10.—Last evening Cardinal Vaughan opened the Catholic Conference, which is meeting this year at Bristol under the auspices of the Catholic Truth Society, and addressed an immense meeting at Colston Hall, over which he presided. The assembly was of a thoroughly representative character, and the vast hall was packed.

THE QUESTION OF REUNION.

Cardinal Vaughan, in his inaugural address, referred to the prominence which the subject of re-union had attained, and said that there was nothing that Catholics desired so ardently as to see England once more reconciled with the Apostolic See in the unity of the faith. There was nothing absolutely nothing—that they would do which might bring this a step nearer realization. As allowing self-interest to find a place in the matter, the idea could only be entertained by those who did not know them. He did not understand what was meant by the notion which had been put about that if England and Rome were to draw together again the position of the Catholic clergy, and more especially that of the bishops and the Archbishop of Westminster, would become impossible. If it meant that upon England once more becoming united to the Catholic Church it might be necessary or expedient for the good of religion that the actual archbishop and bishops should efface themselves, he had no hesitation in saying that once gladioli they do so. To secure the object they had most at heart no sacrifice would be too great. To sacrifice life itself for such a cause would be an unresponsible privilege, so intensely did they desire the welfare of their fellow-countrymen, brethren according to the flesh, in the reunion of Christendom (applause). They were absolutely one with the Holy Father in their desire to promote reunion. The air had been full lately of ideas suggestive of compromise.

A FUNDAMENTAL PRINCIPLE.

It might seem hard to expect those who did not realize with Catholics the fundamental principle on which the Church was built to regard them as unreasonable when they said that the first condition of reunion must be that all should accept—accept mind, and not merely permit—Catholics still to hold whatsoever the Church taught and had defined on all matters of doctrine. They could, however, see that if this were the Catholics firm and only standpoint, no purpose—and certainly no honest and straightforward purpose—could be observed by allowing any doubt to exist as to the possibility of compromise on any matter of doctrine (applause). Nor was it possible for the Church to admit to her communion those who desired to exercise the right of private judgment to reject any part or parts of the faith. Matters of ecclesiastical discipline were subject to revision, according to the wisdom and prudence of the Holy See. These, indeed, were openly admitted to be matters for arrangement and compromise. But the Church had not a free hand to deal with the truths of revelation and of religion. She was constituted simply as the guardian and teacher of those truths, and had no power to surrender or to compromise with any one of them.

KERNEL OF THE QUESTION.

The kernel of the question of the reunion of Christendom consisted in the admission of the Roman claim that the Pope had received by Divine right authority to teach and govern the whole Church as defined in the Councils of Florence, Trent and Vatican, and as set forth by Thomas Arandell, Archbishop of Canterbury, in the formulary drawn up as a test of Catholic doctrine in 1418, and approved by the Convocation of Canterbury. The essence of the Anglican position on the other hand, and the reason d'être of the Anglican Church, was the negation of the Roman claim. It declared that the Pope had not authority by a Divine right bestowed by Christ on blessed Peter to teach and rule the whole Church of God; that the Pope had no jurisdiction in England. The whole question of reunion lay, therefore, within a nutshell. It was not a question of examining and accepting a long list of Catholic doctrines. It was simply a question of the fundamental and essential constitution of the Church. It seemed to him that the straightest and simplest way to the discharge of their ordinary duty of preaching and defending the Catholic faith in England was to say that the Church could

never recede from the words of Christ constituting a visible head to His Church on earth, or from the authoritative interpretation given to those words by her constant tradition and by her general councils. They could not but hope and believe that the truth of the Church's revealed doctrine would by degrees make its way amongst the English people. It had been said that the admission by Rome that Anglican clergyman had received power to consecrate the body and blood of Jesus Christ, to say Mass, and to forgive sins would remove a source of "irritation," but why should High Churchmen be irritated with Rome for not recognizing these supernatural powers in Anglican clergyman, when those powers had not been recognized, nay, had been denounced and denied by the great mass of clergyman in the Anglican Church for 300 years down to the present day? Were that cause for "irritation," it should be felt not against Rome, but against the formularies and traditions of the Church of England.

ANGELIC ORDERS.

So far from desiring that the question of Anglican orders should be left where it was, he earnestly pleaded that it be thoroughly re-examined in Rome. If Anglicans thought that now historic facts and arguments could be adduced in behalf of the validity of their orders, by all means let them be heard. He had reason to think that a thorough and exhaustive examination of the whole question would be instituted, so as to lead up to a decision by the Apostolic See, whether the Catholic practice of the last 300 years should be maintained, or whether the orders be treated as either valid or doubtful. But it ought to be distinctly borne in mind in order not to confuse issues, that the validity of the orders had really nothing to do with reunion. Nations had been brought into communion with the Apostolic See in one of two ways—by the conversion of individuals, of families, until practically the whole nation was won over to the faith, or by a corporate or national act of submission and union, and looked forward to the eventual conversion of England to the Apostolic See, but did not expect it to come about at once, or by an act of corporate reunion. He expected it to be the result of the method which God had hitherto steadily followed with signal blessing to souls and to the Church, namely, that of direct action by the Holy Ghost upon individuals, calling them severally and separately by an act of insurmountable predestination.

THOUSANDS OF CONVERTS YEARLY.

Year by year several thousands of the English people, drawn from all classes of society, were received into the Catholic Church. Advertising to the Archbishop of Canterbury's recent letter he invited all Anglican aspirants after reunion to say in face of this authoritative pronouncement whether they now saw any prospect of an act of corporate reunion as a way of terminating their divisions. Had not this timely and suggestive document made it absolutely clear that there could be no hope for the reunion of Christendom save by individual submission to the See of Peter? While they perceived and touched with their hands the barriers set up by ignorance, worldly power, pride and wealth, and human passions against the wretched society, gradually separating into two camps, that of rationalism and that of Divine faith, his soul was filled with hope for the future, as the design of God continuously and slowly unfolded. They regarded the revival of religious feeling as due to the power of prayer, and his Eminence urged the importance of continued and regular prayer amongst Catholics for reunion.

On the 2nd day a commencement was made with business at the annual conference "Dr. Brownlow Bishop of Clifton discharged the duties of chairman.

POWER OF THE PRESS.

The most important paper of the day was read by Rev. Luke Sevington who urged that the Press, as one of the great powers of the day, should be enlisted on behalf of Catholic truth. It was not the greatest power. The quiet, unobtrusive work of the Church in building up souls in the life of God was greater far, but the Press had a power of its own and devilry of its own. It had a charm and a grace, too, which were its own. These, therefore, must be used in the service of truth; and they had the undeniable fact before them that the Press, taken as a whole, was willing to allow their case to be placed before the public, where common fairness demanded that the other side be heard. If their work was to command success there were certain conditions under which it must be done. He put first civility and courtesy. They must always remember that their object was not, or need not be, to bring the opponent to his knees, but to exhibit their case in such

a light that onlookers might be drawn to the truth. Their opponent was not their readers were many. They must not always put the onus on the other shoulders, but place their reader in the flattering position of judge (laughter and applause).

ARGUMENT AGAINST BITTERNESS.

The Rev. J. H. Boudier of Clifton was introduced as a clergyman of the English Church, said he rather out of place in speaking to them, but he had been most interested and anxious on the subject of reunion. He took that opportunity as an Anglican clergyman to protest strongly against the bitterness often used by a great many of their own communion as well as by Nonconformist brethren against Romans, bitterness aroused largely by ignorance (applause). Common fairness demanded they should hear both sides. The Pope's letter was an open one addressed to the English people, and it should be distributed to all those to whom it was addressed. There was a great deal in the Cardinal's address on the previous evening tremendously helpful to them and to the point (cheers).

CATHOLIC EDUCATION.

Mr. Austin King, Bath, introduced the subject of Catholic education, with a general review of their schools and what was wanted for them. He claimed that the Catholic schools were carried on at a smaller cost than any elementary schools to the country, that their voluntary subscriptions were higher, and yet they were confronted with an annual deficiency. Then in a short time many of their schools would require considerable capital for expenditure, and they did not know where the money was to come from. The night was very dark, but they now saw a faint streak of what they fondly hoped would be the dawn. There had been a great change in the spirit of the nation. A year or two ago voluntary schools were talked of with contemptuous pity as institutions which had had their day and done their work, but that day the nation recognized that education without religion was a sham and a snare, and that it was to be the voluntary schools they must look to provide the religious training which was a national necessity. The managers of voluntary schools put forward their claims for further assistance, but must not barter for gold one jot or tittle of their right to manage their own schools. It was manifestly unfair that the voluntary schools should be eaten up by the board schools and some modification was urgently needed of the relative position of the two systems.

THE NEW WESTMINSTER CATHEDRAL.

The first paper read on the third day was that of Dom. Gasquet, O.S.B., who dealt with the erection of the cathedral, which he urged should be a national work. It was intended that the walls of the cathedral should serve as picture lesson books and bibles of the poor, and a series of paintings, illustrating the history of the Catholic Church in England, would be there. He pointed to the purposes the older churches, with their wealth of adornment, served in that land. Art and beauty ought not to be solely confined to the circles of the rich, and the new cathedral would be the family palace where beauty might send a ray of gladness into the lives of poor brethren in their overgrown modern Babylon.

THE CATHOLIC TRUTH SOCIETY.

Mr. James Britton, the hon. secretary of the Catholic Truth Society, gave some particulars as to its working. The number of new members enrolled during the conference had been 48, and the total membership was 1,400, though they wanted that doubled to do for the Catholics what the Society for Promoting Christian Knowledge and the Religious Tract Society were accomplishing for Protestants. Their publications were intended for the education of Catholics and the enlightenment of Protestants.

THE DRINK QUESTION.

In discussion the drink question came strongly to the front, and various methods of temperance reform were ventilated. Rev. J. H. Boudier, Anglican clergyman of Clifton, joined in the debate and condemned excess in drinking. Although a teetotaler for many years, he had given up administering teetotal pledges, regarding it as an incentive to drinking.

In the evening a dinner was held at the Royal Hotel under the presidency of the Bishop. The Bishop of Clifton, in proposing the toast of "The Pope," stated that on the previous day they sent a telegram to the Pope expressing their homage to him and their desire for his paternal blessing. The reply to that telegram from Rome had just arrived, and it was as follows:—"Holy Father greatly pleased with the telegram and willingly grants the implored blessing.

WINTER LECTURES.

Rev. Dr. Treacy on the Catholicity of the Church.

Description of the Search of Humanity After Truth—Marks of the Catholicity of the Roman Church Her Catholicity in Time.

Rev. Dr. Treacy outlined the course of winter lectures at St. Michael's Cathedral on Sunday evening, speaking on the subject of "Catholicity in Time." The Mark of the Church of Christ. He said: "In the varied history of our civilization there is nothing so worthy of our admiration as the eagerness of the early philosophers in their search for the truth. It is perhaps one of the strongest features of general history, so much so that I need not define what I mean by general history. I might say that it is the history of humanity in search after truth. Men have surmounted all obstacles in quest of the truth; they have studied the dusty records of bygone ages, they have pondered long and deeply over the occult characters of ancient manuscripts. They have journeyed over deserts wild and vast, penetrated into the remotest corners of the civilized world, wandering in the track of the Argonauts in search of the golden fleece of the true religion. They endeavored to solve the great mysteries of life—the why and wherefore of their existence on earth. Whence did they come? Whither were they going? Why were they here? These were the thoughts constantly before their eyes—great eternal truths that puzzled the human intellect and perplexed the human understanding for four thousand years before the advent of Christ. As dissatisfied people always do, they asked many questions; they raised objections, and in their moments of doubt and uncertainty they prayed God to give them some signs of the truth. Like Hyacinth, the Greek, they descended into the deepest depths of degradation in their eagerness to obtain some sign that would lead their hearts more hopeful and their convictions more reasonable. At last God gave them

A SIGN OF THE TRUTH.

"Behold a Virgin shall conceive and bring forth a Son." This was the sign for the Sibyls of Rome as well as for the Prophets of Israel. In later times miracles and prophecies were the Divine signs and tokens which placed in the heavens as a sign to the Magi of the East. He gave a sign to John the Baptist, to Cornelius the Centurion and to Paul of Tarsus, and as the arm of His mercy is not shortened, He will also give us certain marks or signs by which we may easily recognize His true religion. He has founded a Church for the salvation of men and He has commanded all men to enter that Church under penalty of eternal reprobation. That command of God does not depend in any way from the liberty of man. Man may be free to use his own judgment in discerning the true faith. His reason must tell him that the Catholic Church is the true Church before he will enter it. The truth.

MUST BE EVIDENT.

Why do we believe the proportion of Euclid or the laws of physics or science? Because they are evident from demonstration. Why do we believe that Christ is God or that Christianity is divine? Because those truths are evident from the miracles wrought to confirm them. In the same way according to the will of God the true Church of Christ must be evident to all men. It must have the stamp of truth, the seal of Christ upon it. And as He gave signs to the Gentiles of old so He now gives us certain marks or signs by means of which we shall be able to discern the truth. He has imprinted those marks on His Church so that all men may be able to recognize the true Church in every generation and behold it from afar as a luminous city built upon a rock, the light of which is reflected over the dark waters of life to illumine the storm-tossed children of Adam's race to the haven of rest. These marks or signs are Unity, Holiness, Catholicity, and Apostolicity. We have already seen in you from ecclesiastical history that the true Church of Christ was always known as the Catholic Church. But the true Church is not only Catholic in name, it is also Catholic in nature. It must exist in every age and must last to the end of time. It is the Church in time. It was one of the noblest imprints by Christ Himself who promised His Apostles that His Church should subsist in every age and would last to the end of time. "Go ye, teach all nations, and I will be with you all days even to the consummation of the world" (Mat. 28). Again in the gospel of St. Luke Chap. I, the Church is described as the perpetual Kingdom of Christ on earth. "Thou shalt bring forth a Son and thou shalt call His name Jesus, and the Lord God shall give unto Him the throne of David His father, and He shall reign in the house of Jacob forever and His Kingdom there shall be no end." These texts of scripture which

TASTY TO THE CATHOLICITY.

of the true Church are still further corroborated by numerous other texts in the Old Testament and notably in the 47th Psalm where the church is set forth as the everlasting city of God. "As we

have heard, so we have seen in the city of the Lord of Hosts, in the city of God, that hath founded it for ever. The Church of Christ must therefore be Catholic in time. We see the reason of this in the very nature and constitution of the Church of Christ established by Him. It is an organic organization for the salvation of men. It should be the Church of the Saxon as well as the Celt, of the East as well as the Latin. It should be the Church of the last centuries as well as of the first. As God is the father of all men and as Christ is the Redeemer of all men so the Church must be the mother of all men, all generations should receive as her fatherly the good waters of His precious blood, and as long as men lived on earth, so long should the Church of Christ remain. As we have heard, so we have seen in the city of the Lord of Hosts, in the city of God, that hath founded it forever. The true Church must therefore be Catholic in duration. Christ said so. The Scriptures said so. Human reason says so. Therefore on the triple authority of God, the Bible and human reason we may say that only as the true Church which has existed in every age, which is co-existent and co-eternal with all generations of men, and which will last to the end of time. Where is that Church to be found? Amid the various conflicting creeds which is that Church that has lived through the centuries of the past co-existent and co-eternal with the nations of the earth? Where is that Church that can appropriate that title of

CATHOLICITY OF TIME.

which was the mark which Christ imprinted on the Church? He established a history shall answer us. History will bear witness that all the so-called Christian Churches, the Church of Rome only is descended from Christian antiquity. She alone is truly Catholic in time, and therefore she alone is the true Church of Christ. No other church can go further back than the 16th century. They have no continuity with primitive Christianity. Who ever heard of the names of the modern sects in the primitive ages of Christianity? Their names appear for the first time in the 16th century, and as the names of churches at birth it follows that they must have just seen the light of day at that time. On the other hand the names of Christian and Catholic were always given to the Church affiliated to the See of Rome. They received these names from Christ and the Apostles, and to confirm their right to couple these names the Church of Rome will furnish documents to prove her title as sole heir to primitive Christianity. If we examine pages of ecclesiastical history we shall find that the Church of Rome not only existed in every age but it was over the recognized head of orthodox Christianity, so much so that Dr. Dollinger does not hesitate to assert that "the early Christian churches were decidedly Catholic." They received scriptural truths and apostolic traditions from her. They acquiesced in her judgments in matters of juridic appeal and they always acknowledged her authority in dogma, faith and morals. Whenever false doctrines were propagated she assembled the Christian Bishops from every part of the civilized world and with the Bible in one hand and the apostolic tradition in the other she expurgated the heaven of heresies from the sacred deposit of faith and revelation. From Polygamy in the second century to Manichaeism in the nineteenth; from the Council of Nicea to that of the Vatican, all Christian Bishops have ever submitted to her as to the supreme and infallible teacher of faith and morals. The history of the first

FIVE GENERAL COUNCILS.

from 325 A.D., which covers a period of nearly 200 years, to 680 A.D., is proof sufficient of her pastoral supremacy over the early Christian churches. The Arians, the Nestorians and the Eutychians were condemned by these councils, the doctrinal errors of which were effective only after having received Papal sanction. Other heresies arose in more modern times, but like all preceding errors they only served to purify the church and their only utility lay in the pages of history, to emphasize the fact that Rome has seen the rise and fall of all heresies and sects. She was not founded for one period only, but for all time. For as humanity is not circumscribed by any national limits or periods of time, so the Church of humanity, the Catholic Roman Church is truly Catholic in extent and Catholic in duration. As Matthew traced the genealogy of Christ her Founder from the humble Mary of Nazareth to Ruth of Moab, so we can trace the history of the Church of God from Leo of the Vatican to Peter of Galilee. Ever fresh and ever decaying her chiefest attribute is to be old, which amongst

THE CHECKS OF TO-DAY.

can rival her antiquity? Taking down the scroll of time from the wall and with our index finger of the 19th century we can say: "There they all began; before that, they were not." But antiquity is hers, for she is the Church of humanity. She came first in an age of luxury and refinement, but our own and in spite of the persecutor's tortures in the resources of his cruelty she soon gathered from the various classes of society the slave, the soldier, the high-born lady and the "vulgar philosopher"—heterogeneous materials it is true, but still enough to begin her social career. The savage hordes of northern Europe fell upon her but she turned them aside and civilized them, making them ten times more Christian than the nations they

HISTORIC USNEACH.

The Central Hill of Ancient Ireland.

Now beautiful and verdant, but in the days of the past it was a barren waste.

The following description of Usneach Hill appears in the Freeman's Journal. Usneach is one of the most historic hills in Ireland...

A PECULIAR SHAPED HILL.

Usneach is one of the most peculiarly shaped hills in Ireland. It is only about five hundred feet in height...

A HILL OF MANY NAMES.

It has the misfortune to be called by so many apparently different names that strangers are often puzzled...

A PLACE OF ANCIENT ASSEMBLY.

There is probably not another hill in all Ireland so well suited as a place for assembling and a site for building as Usneach.

extraordinary hill possesses it seems strange that it was not chosen by the ancient Irish for a place of central government.

A CRUMBLE OR A BOLDER.

All an Mireann, or, as it is now called, the Cat Stone, is the greatest curiosity of Usneach Hill.

A CENTRAL SHAPEY SPOT.

There are many interesting things besides the crumbluch to be seen on the vast undulated summit of Usneach.

As Parmelee's Vegetable Pills contain Mandrake and Dandelion, they cure Liver and Kidney Complaints with unerring certainty.

An Endorsement.—"Is Bunkins as good as his word?" asked one business man.

Chronic Derangements of the Stomach, Liver and Blood, are speedily removed by the active principle of the ingredients...

A laugh is worth a hundred groans in any market. Have a smile for all, a pleasant word for everybody.

If the Baby is Crying Teeth. Be sure and use that old, and well-tried remedy, Mrs. Winslow's Soothing Syrup for children's teething.

Be sure and use that old, and well-tried remedy, Mrs. Winslow's Soothing Syrup for children's teething.

VISIT TO BROCKVILLE.

My stay at Alexandria was brief. The priests of the diocese with the excellent man who wields the episcopal sceptre...

One scarcely tires of visiting Cornwall. The town is old, and primitive looking; yet young, robust and progressive.

On my way down town, I was overtaken by a man who, after giving me very closely for some time, exclaimed: "But always put it down to the Hamble?"

Corwall has a population of about 10,000, and hence is entitled to membership in the growing circle of Canadian cities.

Corwall has a canal—indeed it is scarcely worth the name—a deep, wide ditch, with gates, chains and locks...

Corwall has always enjoyed a fair reputation of the sons of the Emerald Isle, Broderick, Hinchey, Casey, Gannan...

Dr. Borghin is a physician as well as a politician—he has lived in Cornwall for many years where, with results honorable to himself and advantageous to those residing in the adjoining counties...

Although, from my point of view, mistaken in entering public life, yet the Doctor has been successful as a politician...

I have heard it said that there has been hatched a conspiracy, composed of the various elements of the county...

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I have heard it said that there has been hatched a conspiracy, composed of the various elements of the county...

Coughing.

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The Catholic Register.

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THURSDAY, SEPTEMBER 26, 1895.

Calendar for the Week.

- September 26—St. Eusebius, Pope and Martyr. 27—St. Cornelius and Pionianus, Martyrs. 28—St. Wenceslaus, King and Martyr. 29—St. Michael, Michaelmas Day. 30—St. Jerome, Doctor of the Church. 1—St. Gregory, Armenian Bishop and Martyr. 2—Angels, Guardian.

The thermometer is in the shade and cool up to 85. Still we must boil our sewage or perish.

Devotions continue to be offered at the Irish shrine of Knock which was famous before Holywell came into prominence in England. A large pilgrimage took place to Knock on the Feast of the Assumption, and the scenes witnessed were eloquent evidence of the warm faith which endures among the Irish people.

Dr. Benson's reply to the Pope's Encyclical letter has earned for him no small share of candid criticism from the Anglican church editors who tell him that he has been trying to please everybody. Meanwhile it is reported that His Holiness is preparing another Encyclical letter dealing with the conversion of the English speaking races, and this it is said will go into details of a comprehensive scheme.

Prof. Wiggins announces that his storm is predicted for benevolent purposes. Toronto is not without one true friend at least. Wiggins guarantees that his storm will make the feathers fly, and even at the risk of tumbling a score or more buildings, it will clear this city of the accumulated stench of boiled sewage. If it would but sweep away the aldermen at the same time permanent good might be expected to follow. Hurry it up Wiggins!

The man O'Donohue who came down from Winnipeg to Ottawa in the role of "a prominent Catholic" to assist Mr. Dalton McCarthy upon the school question is a strange religious product. He is a member of the Winnipeg Public School Board, and when arrangements were being made the other day for the laying of a corner stone of a new school building in that city, O'Donohue, the "prominent Catholic," suggested that the stone be laid with Masonic honors. His Protestant conferees voted him down. Now this is doubly remarkable. O'Donohue, of course, took the cue from his fellow Masons in some of the states of the American union who have succeeded in putting laws upon the statute book forbidding the wearing of a religious habit in the public schools while school functions are graded with Masonic honors. O'Donohue's Masonic hatred of the Church prompts him to put the shackles of Masonry upon the Public Schools, but Protestants, in Canada at least, have not lost respect for the Christian religion.

The Rome correspondent of the Irish Catholic gives particulars of the punishment which the Orthodox Diocesan Council of Nijni Novgorod has inflicted upon Nicholas Tolstoy, the Russian priest, whose conversion to Catholicism has caused him to suffer a veritable via crucis. The punishment consists of the deprivation of his ecclesiastical rank and of his exclusion from all participation in the offices of the ecclesiastical ministry. The decision is promulgated in a lengthy document which enumerates the various faults which he is considered to have committed, these being his submission to the Roman See, his communicating in sacred with Catholics, and several other counts which all clearly prove him to be a sufferer for justice's sake and for the cause of religious reunion. It will be remembered says the correspondent that the condemned, who belongs to the family of the well-known Russian writer, Count Leo

Tolstoy, is a young priest of the Orthodox Church, whose early tendencies and faithful correspondence with great brought about his conversion to the one true Church. Last year, facing persecution in consequence, he left Russia for Rome, where he was at first received with favour by the diplomatic representatives, both to the Vatican and to the Quirinal. His real and the simple profession of his faith, soon brought him into disfavour, more especially after he had prayed for the Pope in the chapel of the Russian Embassy to the Quirinal, where all the diplomats of the Orthodox religion repair for Divine worship. With the consent of the Holy Father he returned to Russia in the spring of the present year, having previously drawn up a significant apology for his action and having transmitted it to the Imperial court. As I write I have both the incriminating documents and the defence on my table. The first are his letters published in La Renaissance by Dom Gerard von Coloan, O. S. B. The first may be justified and the second summarised in one word, that unity is one of the essential conditions of existence for the Church of Jesus Christ, and that the Russian Church has never dared to make a formal repudiation of this condition, but has so far recognized its necessity that it offers liturgical prayers to beg for the unity of Christendom.

Anglican Conference.

As might be expected, the debates held last week in the Anglican Conference at Montreal amounted to nothing more than to auditing accounts and interchanging civilities. The important questions of marrying a divorced person whether guilty or not and blessing the union of two persons on the strength of a marriage license, were left in abeyance or referred back to the general synod. Three years ago after a protracted discussion on the question "whether it be lawful for any Christian minister to preside at the wedding of a divorced man or woman and bless the same," it was resolved that no action be now taken, but that the legality or illegality of such action, on the part of Anglican ministers, be decided at the next conference or at a general synod.

Both conference and synod have now been held and the matter is yet undecided. Rev. Prof. Worrell was in favour of the matter being referred back to the committee, because it was shielving it, to appeal again to a general synod. Mr. M. Wilson thought if the synod saw fit to wait until England had pronounced upon the matter, it could just do so as well as the provincial synod. Rural Dean Bogart favoured delay until some means be taken of settling what were the powers of the provincial synod, and what those of the general synod. Fessenden did not favour the matter being referred to the general synod. The danger, he said, of the general synod passing bad legislation is a hundred times greater than that of this synod. (Laughter.) Dr. L. B. Davidson mentioned that in his professional capacity he had within the past year, no fewer than four applications for a legal opinion on this very question, and these from clergymen who were placed in a difficulty as to what they should do under the existing laws of the church, when they were called upon to marry a divorced person, innocent or guilty. There was in fact a very grave doubt as to what the law of the Church was on this point. Finally it was moved and carried that the subject of marriage and divorce be referred to the general synod for its consideration, and for such action as will commend itself to that body, &c., &c. So that according to existing laws in the Anglican Church, a minister may sanction divorce and render it easy and to be sought for, by consenting to marry a divorced man or woman, whether guilty or innocent.

We may interject here the fact that the Catholic Church never tolerates such marriages, teaching with her Divine Founder, that the bond or tie of marriage never can be broken, but by the death of husband or wife, and that once a Christian couple is validly united in marriage, no divorce is possible by legislation or otherwise, because the voice of the All Wise and All Potent Legislator must for all time be heard—"What God has joined together let no man put asunder."

It will be asked, is there no remedy then for the innocent? Must the

gentle, faithful spouse with delicate mind and refined instincts be compelled for ever to co-habit with a brutal husband? We do not say so, she may return to the protection of a father or brother, or she may live apart and do by patient industry for herself. But permitting her to marry, while the husband is living, could only be in virtue of dissolution of the marriage tie, which dissolution would extend to the guilty husband, and thus allow him, with the sanction of the Church, to marry other persons of refined and delicate instincts, and make them as unfortunate as the first wife, whom he abused and ill-treated.

The question of petitioning the Ontario Legislature to abolish marriage licenses, although recommended in a message of the Upper House or convention of Bishops was also shelved.

Rev. Archdeacon Brockton moved that the message be concurred in. Rev. A. Brown, in seconding the motion, said that any person who had any acquaintance with the marriage law of Ontario knew the facilities it afforded for clandestine marriages, and that under it those portions of the province which were adjacent to the States gave greater facilities for clandestine marriages than did the adjoining states. In Windsor the marriage rate, in proportion to the population, was very much greater, some 100 per cent., than any other town in Ontario. The reason was, he believed, that in the state of Michigan, when a marriage license was required, it was necessary that the names of the parties should be published within a given period. The consequence was that many persons in Detroit who did not wish their names to be published or their marriages to be made known, went over to Windsor. The license system was an invitation to young people to get privately married. He was sure that licenses were granted in a great many cases without any investigation or publicity; that perjury was committed, and the clergyman was an innocent party in solemnizing marriages that were an outrage against the laws of God and man. He thought that it would be within the memory of the clergy of Ontario how frequently they were approached by two young people, who were unaccompanied by witnesses, who drove up at nine or ten o'clock at night, with a license in their hands, and asked to be married. There was great need in the interests of morality, in the interests of society and in the interests of the law, that the whole marriage law of the province of Ontario should be looked into by gentlemen of experience, and such amendments proposed as would protect the interests of society and further morality.

Canon Burke considered that the whole question of marriage licenses needed to be investigated. Dr. Hoeker was of opinion that if the people of Ontario were dissatisfied with the marriage laws, it was for them to move in the matter; let the churchmen of the different dioceses come together and take such action as they may think fit. Why, he asked, should those of the other provinces be requested to take any action in the matter? To make such a request was a thing of the like of which he had never heard; it was unwarrantable. Mr. Walter Drake thought that as the matter was a provincial one that synod had no right to be detained by considering it. Judge Macdonald favored a committee from each of the Ontario diocesan synods conferring together on the matter. He moved that the message be not concurred in. On a vote being taken, the message was not concurred in, and the following were appointed a committee to draw up the reasons for such non-concurrence: Rev. Prof. Worrell, Rural Dean Bogert, Canon Young, Judge Macdonald, Dr. L. B. Davidson and Mr. A. H. Dymond.

The Anglicans and other so-called religious denominations are finding out to their cost, how unwise and injurious to religion and to the best interests of society, it was for their forefathers in Reformation times, to break away from all the restraints and wholesome discipline of the Catholic Church. The sacredness of the marriage tie and the Christian family are the foundations of civilization. Do away with either of these or tamper with their binding power, and all moral strength becomes enervated, all social happiness is at an end; while the gloom of sin and despair, like a dark cloud, settles down upon and destroys the innocent charms of domestic life.

Let all the honest, God-fearing members of the Anglican Church and of every Christian organization, in a matter that affects our common social existence and national honour, follow the example and adopt the disciplinary rules of the Mother Church. Let them as she does, insist upon three publications of banns before marriage; let them pass wholesome restrictive laws against favouring or encouraging divorce, and let them rise over and above anything that may be done by the Ontario or any other Legislature, taking for their motto "salus populi suprema est," and the other—"it is better to obey God than men."

Women in the Mission Field.

The harrowing accounts that have reached us, and which are now before the world, of the atrocities perpetrated in Lu-Chong, and of which several lady missionaries were the victims, have raised a discussion in the English press as to the appropriateness of sending lady evangelists to help spread the Gospel among savage nations. The consensus of public opinion in England not only censures the practice, but even questions the wisdom of permitting nuns and exhortors to be accompanied by their own wives, when sacrifices have to be expected, and dangers encountered in the missionary field. Mr. H. Labouchere is very outspoken in his paper. "Truth, on this subject," he says in a recent number. "If really it is deemed desirable to make converts among the Chinese in provinces where we cannot protect our citizens, the task should be placed in the hands of men wifeless and childless, ready to live in poverty, and to die, if needed as martyrs, but above all things, of approved intelligence and discretion. A person should not get into missionary work as a profession in which he can keep himself and his family, as he goes into the church. It was not in this way that Christianity first made its way."

The Apostles abandoned all things, possessions, home and country, in order to obey the call and carry the Word into Samaria and the uttermost parts of the earth. To all those who left goods and wife and home to follow Him, Christ promised heavenly rewards and recompense one hundred fold. The secret of the wonderful success which blessed the missionary labors of St. Francis Xavier in Japan and of other Jesuit missionaries among savage tribes, is found in their compliance with the injunction "to leave all things take up their cross and follow Him." The Christian Marabout among the Arabs of the desert, and the Black Robe among the Red Men of the Rockies, are hailed as messengers of peace, as deputies sent by the Great Spirit, to teach, to guide and console. They are true fathers of the people, they share in the poverty of their converts, accompany them in their nomadic migrations, partake of their scanty food, and find rest under their tents and in their wigwams. Such a life would be an utter impossibility for a missionary unless he were, as Mr. Labouchere says, "wifeless and childless."

In countries like China that are exposed to the evils of periodical uprisings and public disturbance, where law, if it exists, is but poorly administered, and where government officials connive at riot and bloodshed, missionaries with wives and children have a very limited field to work in, while in the seaports and under protection of iron clad and pieces of heavy ordnance, they may open schools for native children and dispense charities to induce attendance. They may even succeed in making a few converts to Christianity. "But the Chicago Tribune asks: "Are the results shown worth the labor and money expended in achieving them?" To be true missionaries to evangelize the nations, and draw in the multitudes, they should go out into Samaria and the uttermost parts of the earth. They should row out into deep water, and at the bidding of the Heavenly Master "let down their nets for a draught."

But hampered with wives and children and a retinue of servants, the Protestant missionary is of necessity compelled to limit his evangelistic efforts to city life and preach within range of British guns.

In civilized communities the minister with a family may do good, and prove his usefulness in society by attracting to church every Sunday all those of his denomination, and being a harbinger of peace and goodwill among men. Should danger threaten, however, should rumors of cholera or yellow fever or other death-dealing epidemic cause a panic, the minister is utterly powerless, his mission is abandoned. His first duty is for those of his household. He cannot, without exposing the lives of all those dear to him on earth, expose his own life and set the part of the good shepherd in "laying down his life for his flock."

In the ordinary course of peaceful events and undisturbed missionary life we see evidence occasionally obscuring themselves in proof of the wisdom of St. Paul's advice, when wishing that all men "were even as

himself, unhampered with home and kind cares and anxieties.

At the Baptist Convention held in St. John, N.S., Aug. 27th, the report of the foreign mission board, presented by the Rev. J. W. Manning, gave full information of the work done and the conditions under which the work is conducted. Mr. Grant was expressed that the mission staff had been depleted by the sickness of several missionaries and the marriage of others.

Rev. M. D. Shaw, who spent five years in India, had to go to Southern California, because his wife could not stand the climate.

Mrs. Higgins and Mrs. Archibald were laid up—reported on sick leave. Mrs. Kate McNeill, who was working among the Telugas, married the Rev. Mr. Marsh, an American missionary. On the whole the report shows that instead of being a needful help, the ladies who accompanied the missionaries as wives or catechists, were more of a hindrance than a helpful accessory to the spread of the Gospel.

Cardinal Vaughan's Address.

Along with the report published in THE REGISTER to day of the Bristol Catholic Conference the address of Cardinal Vaughan a synopsis of which appeared in our last issue is given. This discussion of the re-union of Christendom clears the air of all misunderstanding, and lays bare the kernel of the question. Pope Leo in his impressive letter pointed the way to the English people; Dr. Benson, the Protestant Archbishop of Canterbury, as the head of the Anglican Establishment, rejected the invitation. "It is" says Cardinal Vaughan, "absolutely clear that there can be no hope for the re-union of Christendom now save by individual submission to the See of Peter." The true issue, he also says, is "the admission of the Roman claim, that the Pope has received by divine right authority to teach and govern the whole Church."

If England return to the faith this is the way. Meanwhile we have Cardinal Vaughan's authority that the converts from the Establishment are numbered annually by thousands. In many cases, the converts are distinguished figures in the realm of learning, in almost all cases they come from the higher classes whether ranked by education or nobility. The more prominently the modern battle for morality and intellect is being waged by the Catholic Church against the forces of secrecy and socialism the more rapidly will the recruits rush from Protestantism over to the side of Catholicism. And every day sees that battle more clearly defined as an issue between the forces of disorder and the cause of truth. Protestantism, private judgment, indiscipline, cannot fight this good fight, but they can and are recruiting the fighting army. What we mean to say is this, that it is the spirit of Protestantism which is killing Protestantism; it is private judgment that dictates desertion from one separated communion or another; it is indiscipline in the various denominations that impels Protestants to seek for a safe refuge from its manifold results. All these forces swell the stream of conversion throughout Christendom, and turn men's faces to the true Church. So that if the world be not now ripe for re-union the time is surely coming.

The Toad and the Butterfly.

We were not mistaken in the estimate which we made a couple of weeks ago of Dr. Grant's independence as a special commissioner for the Globe in Manitoba. His latest letter, in the language of our P. P. A. friends, is an "eye-opener." When Mr. Sifton was down here he never tired of telling us that, if the education were to be seriously undertaken in Manitoba, only one school system could exist, and beside this invulnerable fact the sentiment of religion could, of course, carry no weight. So he used to point with lofty triumph to the number of Catholic school districts that had accepted the logic of his situation and joined the Public School system. We have an idea that Dr. Grant must have been a doubting person all this time, for upon going to Manitoba he hastened to examine into the accuracy of Mr. Sifton's boast.

And what does he find? Why the so called reformed schools are absolutely in a state of suspended animation. One of them, according to the report of the inspector, has not had a pupil in it for six weeks; in another case, at the time of Dr. Grant's personal visit, the door was locked and the teacher in Winnipeg. The only ground upon which such schools can be called "Public" is that the teacher

by ill-advant declares them to be so, while in every essential and detail of method they "are practically the same as under the old denominational system."

All is far in, says the Manitoba C. A. Journal, "the present is a time of war."

In Winnipeg, Dr. Grant tells us, the Roman Catholics of the city are suffering as they are not suffering in any city of the Maritime Provinces or of Ontario or Quebec. One feels his sympathy for them questionless, inasmuch as they have been treated for a long time from them, a compromise which the spirit of even-handed justice should have induced to be withdrawn, but the fact is, that instead of the virtues being entertained, the depiction were entirely lost that they were all right, and that their duty was to comply with the law.

This is terrible truth for the Green Government to bear. Nor do we see how any fair minded person, even if he supposed, can resist the conclusion which Dr. Grant expresses in the following striking sentences:

"The people are being induced by the Government to betray what they believe to be the cause of religion. That can be done only to their serious loss, and whatever injury the mass require the citizen. Work of that kind, too, is certainly not the duty of the State. Some men yield to the temptations which are offered. It may be said that these are, thereby, simply delivered from superstition. But the wheat goes from the thresh, the flour which is left is injured. Stronger or more sensitive men do not yield, and they are angered at the injustice to themselves, the loss to their children and the deserting by their neighbors and compatriots. They are little comforted on being assured by newspapers in Protestant districts, and by people who live thousands of miles away that they have no grievance."

"The toad beneath the harrow knows precisely where each tooth point goes. The butterfly upon the road. Preaches contentment to that toad."

The Future of Italy.

Even patriotic Italians must have been pained to witness the glorification of the Porta Pia breach made largely to depend upon the threats of Crispi against the clergy and a pious procession of Freemasons through the streets of the Eternal City. As if the actual condition of United Italy today were not in itself enough to provoke the patriotic sorrow of the Italian people without this foolish celebration of the 25th anniversary of the violent seizure of the Holy Father's temporal power?

National bankruptcy, political corruption, the people starving and taxed to death in the provinces; are these, we ask, facts which call for bitter expressions against the Italians from Catholics throughout the world? Far from it; and it is pleasing to see that few such expressions have found vent, owing perhaps to the calm attitude adopted by Pope Leo towards the fetes.

The future of Italian government as now administered is utterly hopeless and the people know it. They also know that official Italy is an interloper in Ancient Rome, which belongs to the Catholic world, and there is very little doubt that they are in favor of the Pope to-day. So freely was this feeling displayed before the opening of this celebration, that when a proposition was carried in the municipal council at Naples, by a small majority, in favor of sending representatives to the fetes, the Syndico and his followers promptly resigned.

The Italian people deserve sympathy truly in view of the unparalleled corruption in their national life under a Masonic government. The existing conditions cannot much longer hold together, and one of the great changes which the signs of the times show to be inevitable towards the close of the century is a political re-arrangement which must embrace the restoration of the temporal power, now more than ever demanded by the millions of Catholics in every part of the world.

A Sore Disappointment.

The many friends of Hon. Edward Blake, M.P., who had hoped to greet him in Massey Hall on Monday evening next, will be pained to learn that, owing to illness, they will not have that very great pleasure. Mr. Blake, during the recent elections in Ireland, was hard at work, early and late; and it is not too much to say that by his indefatigable efforts is largely due the signal victory gained by the Nationalists.

But the degree of this hard work remained, and the reaction has now set in. In the thick of the fight there was no thought of consequences; and it was only in the calm that Mr. Blake began to experience the penalties due to over-exertion and its inevitable result—prostration and debility. Arriving home a few days since Mr. Blake, who was then in comparatively good health, acceded to the request of a number of his fellow-citizens, that he accept some slight token of their gratitude in acknowledgment of the sacrifices he had made in the cause of Ireland and the precious services he had rendered that imperishable struggle. A public reception, as is already known, was agreed upon; but when all the arrangements had been perfected for a demonstration which promised to be imposing numbers and character, it was received that the central figure was missing.

This indeed will be a sore disappointment to Mr. Blake's admirers, who we are proud to say, are confined to the Irish alone, but a found in all the nationalities, an accolade that obtain in the Dominion.

OUR BOOK REVIEWER.

Old Man Savarin and other stories. By Edward William Thompson. Toronto, William Briggs. Price \$1.00.

We have at least one Canadian story writer who with justice may be called great. The volume of short tales before us represents to the Canadian people what 'Crocket's' genius in the same direction gave to Scotland a little while ago in his collection of stories published under the title of the 'Stickeen'.

Mr. Thompson's stories are mostly of Eastern Ontario, and he, who, as far as we know, is not a Catholic, is peculiarly happy in the Catholic coloring of his pictures. His imagination seems naturally to dwell upon purity and beauty, and he is never fagged in his simple faith of his characters, whether they be French Canadian, Highland or Irish.

The tale that gives the title to the volume is by no means the best of the collection. True, it is a quaint sketch of humble French-Canadian social life, and the handling of the dialect is the best we have ever seen, preserving all that is French in the fragments into which the English is broken. The humor is without exaggeration or strain, whilst the playfulness and the situations we find them in, tend to relax the mind.

But Mr. Thompson's strength is not confined within the limits of humor. His genius shines out only when it is unobscured to show us the deep sympathies the hearts of his men and women and children. There is his humor hushed and his exclamation 'groweth and travaileth in pain'; they live and we weep with them. Of such are 'McGrath's Bad Night,' 'Great Godfrey's Lament,' 'The Shining Cross of Iguazu' and 'Little Baptiste.'

The delineation of the characters of the 'Shining Cross' is from my pen in a long time. It brings us close enough to the borderland of the supernatural to inspire awe, but it attempts no intrusion. It is, if we may be permitted to hazard an opinion, unsurpassed in the literature of the day, and the writer who has written it to put forward such a suggestion of the operations of the human mind upon itself when diseased with sorrow, is capable of literary work of a very remarkable order. In the story of the 'Shining Cross of Iguazu' Mr. Thompson comes nearer to the 'Crested' than the death of the heart-sore little lad at the foot of the big cross reared on the summit of the mountain, has too much woven in it; but we are left in doubt whether his bitter disillusionment was despair itself rather than the last of the poor little martyr was called upon to bear. If the former the story would be badly marred, and we cannot even suspect our author of committing such an error.

'Little Baptiste' is not so darkly drawn, indeed it may be said to be in the lighter vein, for Meneure's unwavering faith in le bon Dieu would illumine it, agely itself. There are other tales where the author's sense of humor dominates plot, style, words—everything. 'The Privilege of the Lord' and 'The Red-Headed Whinge,' and 'Grandpa's Wolf Story' are all charmingly fresh and palatable. The American war tales again bring us upon new ground where to our surprise we find the author as much at home as he is on the banks of the Ottawa or the St. Lawrence. And if further proof were necessary that his education and travel have not been narrow, he tells us, to conclude with a Russian story where he manages his human eyes in the most masterly manner.

But as we believe that Mr. Thompson has the genius to enable him to reveal Canada to the Canadian, let us hope that when he writes again we shall find him at home amongst his own people, near the song of the rapids, deep in the Canadian bush, where all the sounds he hears are musical and familiar.

A word must be said for the very excellent dress in which 'Old Man Savarin' has been issued from the establishment of William Briggs.

A Lecture for Readers. TRUTHFULNESS IN EXPRESSION, (William Briggs). This is a lecture delivered at Knox College by Mr. A. C. Mounier, B. A. Among the selections chosen as gems of good literature is Father Ryan's 'Song of the Mystic,' commencing:

I walk down the valley of silence— Down the dim, voiceless valley—alone.

The lecture contains many excellent suggestions. Concert at Penetanguishene. A Penetanguishene correspondent writes: Under the auspices of the local branch of the C. M. B. A. Mno. Rosa d'Eria gave one of her recitals here. The affair was a brilliant success in every sense. The audience was a representative one.

All honest men will bear watching; it is the rascals who cannot stand it. For gas, electric and combination fixtures go to Leary & Co., 19 and 21 Richmond street West. Mr. W. H. Meredith, who is successor to the old firm, and has ably managed its affairs from the beginning, offers the choicest of wares in his line at prices a little above first cost.

OBITUARY.

MR. WILLIAM MORRISON.

On the 9th inst. a highly esteemed citizen of Ontario, Mr. Wm. Morrison, passed away to the land of the blessed. William Morrison. Deceased was born in Central Tyrone, Ireland, in the year 1825, and was just verging on his sixty-second year. His demise was a sudden shock to the numerous friends throughout the country whom he had served faithfully and well in various public capacities. He settled in this city in the year 1847, when this country was a dense wilderness, but his untiring energy and elevated ideas of husbandry, soon converted that wilderness into a charming domain with every comfort and luxury. He served in the militia in the early days, of Militia service, Mr. Morrison was chosen Captain of Grenville district. He was 27 years in municipal office, 16 in Council, three of which he served with distinction in the County Council. He was a member of the County with his bosom friend and colleague as Reeve, James Edge, Esq., of Edge Hill P. O. He retired from active life, and was ten years assessor for the Township, giving universal satisfaction. In his country the sympathies of our country neighborhood will, we hope, assure that poignant grief which wife, daughters, and sons must feel. R. I. P.

His bereaved widow and family have sustained an irreparable loss; but the sympathy of all our country neighbors will, we hope, assure that poignant grief which wife, daughters, and sons must feel. R. I. P.

These few adjectives apply with peculiar force to Dr. Thomas' 'Electric Oil'—a standard external and internal remedy adapted to the relief of coughs, croup, sore throat, hoarseness and all affections of the breathing organs, kidney troubles, excretions, aches lameness and physical pain.

The Catholics of Belgium.

A collective letter from the Belgian Episcopate on the divisions existing among Catholics on the social question was published on Tuesday. The document says, in order to conform fully to the instructions of the Holy Father the Episcopate has decided to organize shortly a meeting of priests and laymen in each diocese with the object of concerning measures for the establishment and maintenance of concord among Catholics. A general conference, which will be attended by the Bishops and by delegates from different dioceses, will afterwards be held at Malines, under the presidency of the Archbishop, for the purpose of harmonizing the decisions of the various local meetings and agreeing to a uniform course of action. A permanent central committee will at the same time be formed to superintend, under the direction of the Bishops, the execution of the measures adopted and assure the maintenance of unity among Catholics.

Five years ago, I was taken so ill with rheumatism that I was unable to do any work," writes Peter Christensen, Sherwood, Wis. "I took three boxes of Ayer's Pills and was entirely cured. Since that time, I always keep them in the house." They are easy to take.

Mr. Michael Feeney, of Bond Street Galt who had been slightly indisposed for some ten days, passed away at an early hour on the 18th. At the time of his death he was seated in the roomed compartment of the Royal High Street car, attributing his trouble to his usual affliction—asthma. There were with him at the time only his wife, one daughter and one son, who is ill. On the day previous, Rev. Father Slaven, the pastor, administered to Mr. Feeney while perfectly conscious, all the rites of his Church which he loved. Mr. Feeney had reached the ripe age of 70 years, and was the father of seven sons and three daughters, three of whom died some years ago. The funeral took place on the 19th from his residence, Bond Street, to St. Patrick's church, thence to the Roman Catholic cemetery for interment. The cortege left the house shortly after 9 o'clock and proceeded to the church to attend the high mass which was celebrated by Rev. Father Feeney, of Brantford, son of the deceased. The church choir was in attendance and took part in the entire service, which was solemn and impressive. Rev. Father Feeney was assisted by Rev. Father Kough, Vicar General of Paris, and Rev. Father Lonnon, of Brantford. Vicar-General Kough also preached a most thoughtful and instructive sermon on 'Prayer for the Dead,' basing his remarks on the text 'It is a great mercy we should be loosed from their sins.' After the sermon the Rev. Father Lonnon read the prayers for the dead. Rev. Father O'Reilly, of Hamilton, formerly of Galt, and Rev. Father Burke, now of Galt, were also present and took part in the solemn service. The funeral was well attended, the late Mr. Feeney being a citizen who enjoyed the respect of a great many residents of Galt and surrounding country. R.I.P.

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Trusts Corporation OF ONTARIO And Safe Deposit Vaults, Bank of Commerce Building, King St. TORONTO. Capital, \$1,000,000. Hon. J. C. Aird, P.O., President. Hon. Sir J. C. Cartwright, K.O.M.G., Hon. B. C. Wood, Vice President. The Corporation undertakes all manner of TRUSTS and acts as EXECUTOR, ADMINISTRATOR, GUARDIAN, COMMITTEE, TRUSTEE, ASSIGNEE, LIQUIDATOR, or as AGENT for any of the above appointments. Estates managed. Money Invested. Bonds issued and countersigned. Financial business of all kinds transacted. Deposit notes for rent all sizes. Valuable of all kinds received and safe custody Guaranteed and Insured. N.B.—Solicitors bringing business to the Corporation are retained in the professional care of same. A. B. PLUMMER, Manager.

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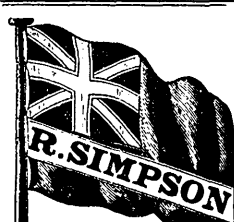
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WINNER LECTURES.

had subtle. Since then has she not ceased to assist with the pen of our country, the noblest of our country's literature...

FROM THE STUDIES OF THE PAST and like the oaks of our country she grows strong with increasing years.

FATHERS HAND AND REDDAN.

Presented with addresses by the Parishioners of St. Paul's—The former upon his return from Rome, the latter upon his appointment to Toronto Gore.

On Monday evening the parishioners of St. Paul's Church met at St. Anne's hall, Power street, to tender Rev. Father Hand a reception upon his return from Rome and to take leave of Rev. Father Reddan who goes to Toronto Gore.

REV. AND DEAR SIR—We your parishioners extend to you a hearty welcome on your return from your travels in Italy.

Since you became our pastor our relations have been most cordial and harmonious, and it is with a great deal of regret that we bid you adieu.

Then the ladies of the Confraternity of the Holy Family presented Rev. Father Reddan with a valuable dinner set and read the following address to which he made a feeling and suitable reply.

REV. AND DEAR FATHER—We, the Women's Division of the Confraternity of the Holy Family, have learned that His Grace the Archbishop, in his wisdom and seal, has decided upon your removal from St. Paul's to Toronto Gore.

Though the change is, no doubt, in the interest of the diocese and of the holy religion, still we, whose director you have been and who, perhaps, more than a great many others, have felt your gentle discipline...

Be good enough to accept, as a small mark of our esteem, this dinner set, and with it accept our highest appreciation of your zeal and devotion for the Master, and believe that our prayers will be ever offered up to obtain for you grace to lead the life of a good, holy priest, for the health, a long and happy life, and when you, like the rest of us, are called away, may you receive the rich reward of a well spent life.

Dated at Toronto, this 23rd day of September, A.D., 1895.

To Rev. M. J. Reddan, St. Paul's, Toronto. Signed on behalf of the Confraternity: Mrs. Murphy, Mrs. Curry, Mrs. McManis, Mrs. Jennings, Mrs. Graham, Mrs. Barber, Mrs. Deane, Mrs. Rigney, Mrs. O'Brien, Mrs. Lizzie Kearney, Miss Minnie Fitzhugh, Miss Maggie O'Connor, Miss Mary Kennedy.

The third event was the presentation to Rev. Father Reddan of a richly illuminated and framed address accompanied by a substantial purse by the men of the parish.

To Rev. M. J. Reddan—It is with feelings of deepest regret that the parishioners of St. Paul's parish have learned that the fond tie that has bound us together as priest and people for many years are about to be severed.

However, as the reference of these ties

have been ordered under the direction and in the wisdom of our beloved Archbishop, we bow most submissively, though a little sadly, as we truly believe that His Grace has acted under the inspiration and guidance of Him who doeth all things well.

We do not say good-bye to you and we wish you God speed in the field of your future labors and we confidently trust that you will remember your old parishioners in your pious prayers and particularly when offering up the Holy Sacrifice of the Mass.

Finally, Reverend Father, we request you to accept this purse to show our most substantial appreciation of your personal worth.

Plenitude in Macon. The Catholic picnic at Macon, under Rev. Father O'Leary, came off on the 17th inst., and was an event which for pleasure and real enjoyment will be long remembered by those participating in it.

Feast of St. Michael. Sunday next (20th) is the Feast of St. Michael to which special attention has already been called in the city churches.

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A Notable Jubilee. Many of the priests of the Archdiocese are looking forward to the coming celebration of the silver jubilee of priestly labors in the parish of St. Thomas which the Rev. Dr. Flannery will have completed on the 26th prox—the first Sunday of October.

FREE Valuable Book on Nervous Diseases and a sample bottle to 500 ad- dressed envelopes.

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Table with 2 columns: Commodity and Price. Includes items like Milk, Butter, Eggs, etc.

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