

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

VOLUME XVI.

LONDON, ONTARIO, SATURDAY, JULY 28, 1894.

NO. 823.

ARCHDIOCESE OF KINGSTON.

Corner-Stone of the Church of St. Denis, the Areopagite, Blessed and Laid by Archbishop Cleary, on Sunday, 15th Inst., in Presence of an Immense Concourse of People Gathered from the Village and the Surrounding Country.

Athena Reporter, July 17.

Preparations were made for this ceremony with great care by Rev. J. J. Kelly, priest of the parish of Yonge. Protestant tradesmen of the village of Athens gave their time and labor to the work of laying a platform over the foundations of the building and constructing a temporary vestry-room free of charge to the priest, as a token of their good will. At 3:30 p. m. the Archbishop, accompanied by Vicar-General Gauthier, Rev. J. J. Kelly, of Yonge, and Rev. M. J. Spratt, of Toledo, arrived in the village. The Archbishop's carriage was followed by an immense procession of vehicles filled by farmers and their families from all parts of the country. It was certainly a stirring sight, such as the people of Athens had never before witnessed, and was significant of the loyalty and devotion of those Catholic people to their Archbishop and the Church. It was a brilliant day for so many to travel long distances on open vehicles. His Grace and the clergy, vested in splendid robes, proceeded through the crowd to the platform and stood in front of a large cross that had been erected on the spot where the altar will hereafter stand. Here they recited some prayers and chanted psalms and the Archbishop sprinkled the cross and the place around it with holy water in the name of the Blessed Trinity. Thence they proceeded to the corner-stone at the angle of the front of the church. It was upheld by ropes and machinery, by which it was to be lowered into position as soon as the ceremony of blessing would be completed. Prayers and invocations and aspersions of holy water, and the marking of the sign of the cross with a trowel on the sides of the stone and the chanting of psalms in solemn and pleasing tones constituted the rite of blessing, after which His Grace laid the mortar and spread it with a trowel, and the builder and his assistants lowered the heavy stone into its position. They then formed into procession anew and moved slowly around the church, chanting psalms, whilst the Archbishop sprinkled the foundations of the walls with blessed water. Returning to the platform, His Grace knelt at a *prie-dieu*, and the clergy and Catholic laity knelt down whilst the Litany of the Saints was chanted, and the conclusion of which they descended from the platform, and taking other places in front of the corner-stone, other prayers were recited by the Archbishop, and thus ended the ceremony. Needless to say, all the prayers and psalms were recited in Latin, which is the official language of the Catholic Church. The assembled people, more than half of whom were Protestants, comported themselves reverently and observed silence throughout the performance of the sacred rite. The Archbishop was heard to say that their conduct was most decorous and he was much pleased with the people of Athens.

THE ARCHBISHOP'S ADDRESS.

Standing beside the corner-stone of the elevated platform, Archbishop Cleary, vested in gorgeous robes of office, with jeweled mitre on his head and crozier in his hand, addressed the assemblage. He explained the sacredness of the rite he had just performed by reference to the holy purposes for which the building will be used in all future time, chief amongst them being the obligation of sacrifice to the Most High God. He showed how the relations between man and his Creator demand of us to pay to Almighty God the homage of our adoration and acknowledgment of His supreme dominion over us, and our entire dependence on Him and His gracious providence for our life and health of soul and body, and for all that we possess or hope for in time and eternity. Praise is also a duty intelligible creature, all men and all angels, give to the Supreme Being, Who is infinite in all the perfection of His attributes—Holy, Holy Holy, the Lord God of Hosts, the heavens and the earth are full of His glory. The sacrifice of thanksgiving is likewise manifestly due to the Supreme Author of all mercy and goodness and the giver of all good gifts of nature and grace. And, since we all are sinners in the sight of God, and are surrounded by sinfulness in all the walks of life, and the best amongst us can hardly avoid contracting stains from day to day in the midst of the corruption of this world, every human conscience feels the necessity and the duty of offering to the God of all holiness the sacrifice of supplication for mercy and pardon on our faults of commission and omission, and imploring Him to stay the arm of His justice and show Himself propitious to His weak and erring children in this vale of tears. Finally, our own consciousness of our insufficiency for ourselves in journeying towards the goal of our eternal destiny—of the darkness of our understanding, and the weakness of our will, and the downward ten-

ARCHDIOCESE OF TORONTO.

Toronto Globe, July 17.

Niagara Falls, July 16.—The Carmelite Fathers to-day laid the corner-stone of their new \$80,000 hospice, which is being erected back of the old hospice and west of Loretto Convent, situated on the eminence overlooking the Horseshoe Falls and Queen Victoria Park. The event was an important one in the history of the order, and transpired on the day, July 16, of the annual feast of the order. The occasion was honored by the presence of His Grace Archbishop John Walsh, of Toronto, and other distinguished priests and clergy of the United States and the Dominion. The day was perfect and drew out a large gathering of Catholics from both sides of the river to view the interesting ceremonies.

Solemn High Mass was celebrated in the little church near the hospice, and it was crowded to suffocation. Father Pius B. Meyer of the Carmelite Order in America, conducted the Mass. Arch-bishop Walsh occupied the seat of honor and Very Rev. P. J. Kavanagh was honorary deacon. Father Dominic O'Malley, of Niagara Falls, officiated as subdeacon, Father Bernard Finck of Kansas as subdeacon, Father Timothy Sullivan of Thorold, as master of ceremonies, and Father Lynch of Niagara, assistant. Siebold's Mass in C was sung by the Holy Redeemer church choir of Rochester, under the direction of the composer, Prof. F. W. Siebold.

THE ARCHBISHOP'S ADDRESS.

At the conclusion of the Mass the Archbishop made a brief address, referring to the high standing throughout the world of the order of Mount Carmel. He cited the objects which his predecessor, Archbishop Lynch of Toronto, had at heart in establishing religious educational institutions on both sides of the river, Niagara University and Loretto Convent, but it remained for the Carmelite Fathers to do a greater work, and to-day was the first step in the great and grand future which the order had before it in founding a large and handsome hospice. The Archbishop said that here nature and God were together, and no more fitting place could be found where the soul could commune with God and find peace and rest. His Grace's remarks were simple and effective, and he invoked the Papal blessing upon the work and the ceremonies which had taken place, and also on the people.

ARCHDIOCESE OF TORONTO.

Toronto Globe, July 17.

This church is erected by the title of St. Denis, the Areopagite. I have made him the titular out of respect for the name of your village. He was an Athenian by birth, a learned philosopher and one of the judges of the Areopagus, when the Apostle St. Paul preached in that city, as is related in the 17th chapter of the Acts of the Apostles. Athens was then the most distinguished city in the world for learning and refinement of art. Its supreme court, whose sessions were held in the Areopagus, on the summit of the hill of Mars, was composed of judges elected by the people as the best representatives of the learning and probity and prudence required for the fulfillment of their high duties. To be an Areopagite, or member of that supreme judicial court, was a charter of true nobility of character. On occasion of St. Paul's address to the Athenians in the great hall of the Areopagus and his account of the fundamental doctrines of the Christian religion, among which he particularly specified the Unity of God and the Resurrection of Our Lord Jesus Christ from the grave, the majority of the listeners refused to accept the faith; but many adopted the new belief, and of these the sacred text mentions, with honor, Denis the Areopagite. St. Paul baptised him and gave him charge of the infant church of Athens. Some years afterwards, St. Clement, the third Pope in succession to St. Peter in the See of Rome, sent Denis, then a Bishop, with a priest and a deacon to evangelize the Gauls. The centre of his missionary labors was Paris, now the capital city of France. He had spread the Christian faith throughout a great extent of country around that city, when, at one hundred and more years of age, he was seized by the military prefect of the Roman forces and condemned to torture and death for preaching a new faith in opposition to the polytheism of the State. He was scourged and roasted upon red hot iron bars, and finally beheaded for the faith and name of Jesus Christ. For eighteen hundred years he is honored in the Catholic Church as a martyr, and is the patron of the Archdiocese of Paris. He shall for all future time be your fellow-citizen and the patron of the inhabitants of Athens in Canada, through whose friendly intercession at the throne of mercy I hope many favors will be bestowed on you from out the celestial treasury, and peace and happiness shall always abide amongst you. The Archbishop concluded by solemnly entoning the benediction which he bestowed upon the large assembly by blessing them with right hand outstretched and making the sign of the cross over them in all directions in the name of the Father and of the Son and of the Holy Ghost.

FATHER FUHR'S ORATION.

The idea of having a Franciscan deliver the oration arose from the fact that Father Hennepin, the first white man to look upon the great cataract, was a Franciscan, and to honor him and his order a Franciscan was chosen. The theme of Father Fuhr's oration was the Scapular, the insignia of the blessed Mother of God, who was the patron of the Carmelite Fathers. He cited the fact that the fathers of Mount Carmel were the oldest religious sect in existence, and had had special favor from Popes and Princes. He referred to the hospice too, and to the great work the order had accomplished in America as well as other countries. He felt that this grand hospice, so auspiciously begun here, would prove one of the greatest of blessings to the United States as well as the Dominion.

CATHOLIC SUMMER SCHOOL.

No doubt a short reference to the opening of the third annual session of the "Catholic Summer School of America"—the second at its permanent home in this pretty little town—will be of interest to the readers of the CATHOLIC RECORD. Before proceeding to do so, however, it may be well to give them an idea of the aim and object of the school, and to do so I cannot do better than subjoin an extract from the OFFICIAL PROSPECTUS.

Briefly stated, the object of the Catholic Summer School is to increase the facilities for busy people as we, as for those of leisure to pursue lines of study in various departments of knowledge by providing opportunities of getting instruction from eminent specialists. It is not intended to have the scope of the work limited to any class, but rather to establish an intellectual centre where anyone with serious purposes may come and find new incentives to efforts for self-improvement. Here in the leisure of a summer vacation, without great expense, one may listen to the best thought in the world, condensed and presented by unselfish masters of study. The opportunity thus provided of combining different classes of students for mutual improvement will be most acceptable to professors and lecturers who wish to have an appreciative audience to enjoy with them the fruits of the latest research in history, literature, natural science, and other branches of learning. All these branches of human learning are to be considered in the light of Christian truth, according to Cardinal Newman's declaration. Truth is the object of knowledge of whatever kind; and truth means facts and their relations. Religious truth is not only a portion, but a condition of knowledge. To blot it out is nothing short of unravelling the web of university teaching."

Although the formal opening of the classes will not take place till to-morrow, Monday, the preliminary religious exercises took place in St. John's Church, of which Rev. Father Walsh is pastor, to-day. Precisely at half past 10 o'clock the clergy proceeded in procession from the pastoral residence to the church, where High Mass was celebrated by the Bishop of the diocese, Mgr. Gabriels, assisted by Very Rev. Father Mooney, V. G. of New York diocese, assistant priest, Rev. Dr. Conaty, of Worcester, Mass., president of the school, and Very Rev. J. H. O'Rourke, of Port Henry, deacons of honor, Rev. Father McMahon, deacon of the Mass, Rev. Father Gahan, sub-deacon, Rev. Father McMahon and Mr. McLaughlin, of New York, masters of ceremonies, and Rev. Father Pierce, of this village, cross bearer. It had been announced that His Excellency,

MONSIGNOR SATOLLI

Apostolic Delegate, would be present, and that he would be the celebrant of the Mass, but unavoidable causes prevented him from coming. Meantime he transmitted the Papal Brief conferring the Pope's benediction on the school, which will be read to-morrow at the formal opening of the classes. After the first gospel, Right Reverend Bishop Watterson, of Columbus, Ohio, advanced to the sanctuary railing to preach the sermon of the day. He said the subject on which he would ask his hearers to follow him in his remarks, was:

"LIBERAL STUDIES

in their relation to the Republic and to the duties of citizens." He commenced by asserting that the so generally received axiom that "all men are equal" was a myth; and the selfishness which was also the great evil of the day was its consequence. Education—Christian education—he said, was the great want of the time. In their selfishness great corporations and monopolists had forgotten that they were only agents; and the mass of the people, in their societies and organizations, seemed to have forgotten or ignored the good God who rules over all. He urged unity of action among all classes: the wealthy and the childless should endeavor to help their less favored brethren. All men are not equal, he repeated, but equality should not be brought about by leveling down but

BY LEVELLING UP.

A false idea prevailed, he said, that authority came from below instead of from above. He continued in this strain for over three-quarters of an hour, pointing out in forcible language the errors of the time; and he spoke thus fearlessly, he said, as "an American of the fourth generation."

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PLATTSBURGH, N. Y., 15th July, 1894.

into the world, preach, suffer, and finally die upon the Cross if not to establish a religion, a dogmatic religion, which would not be subject to human whim or fancy. He combated the sayings so popular in these days, that "one religion is as good as another," and that "it matters not what a man believes, it is only a question of what he does." The reverend gentleman treated his subject—as he did also his right reverend predecessor in the morning—in a masterly manner. The church, which by the way is a gem as regards architecture and internal decorations, was crammed to the doors, many of those present being non-Catholics. A front pew was occupied by the municipal trustees of the village.

Plattsburgh is, as I have already said, a pretty and prosperous village beautifully situated on the picturesque Lake Champlain, about six hours ride from Ottawa. Its population is about ten thousand, about one-third of whom I believe are French Canadians (the sign-boards over the places of business bear testimony to the fact) while the Catholics form the majority of the people. The streets are pretty regularly laid out and clean, and nearly all are planted with shade trees; perhaps in this particular it

EXCELS ANY VILLAGE

or town of its size on this continent. There are several hotels; the Fontaine House (where your correspondent has put up) overlooks the lake, as does also the Hotel Champlain, which is situated on a high bluff or promontory, just outside the village, and several others. There are also public buildings, the Opera House—where the summer school meets for the present—town hall and churches, belonging to the different denominations. The Federal government are just now erecting quarters for the accommodation of four companies of Infantry of the United States army, who fire a morning and evening gun. The river Saranac runs through the town, and the latter is thoroughly lighted by electricity, both streets, public buildings and private buildings, and there are two newspapers published there. Not the least interesting feature, perhaps, in connection with Plattsburgh is the fact that it is the home of the popular American Consul General at Ottawa.

MR. JOHN E. RILEY,

and to him and to his amiable wife your correspondent and other visiting Canadians were indebted for a delightful afternoon drive through the village and its outskirts, and who pointed out to them the various points of interest. That the Catholic Summer School has "come to stay," is evidenced by the fact that the Board of Trustees (of whom Mr. Riley is one) have acquired a lot of five hundred acres of land on the outskirts of the village at a cost of some \$200,000, all, or nearly all, by donations. They have already commenced the erection of buildings suitable to the wants of the School, which, in a year or two, will be able to hold its meetings in its own halls.

Nor are the proceedings of the meetings confined to Americans, as I find on reference to the Syllabus of Lectures, that among those who are to take part during the present session are:

REV. JAMES McALLEN

of Montreal is to precede and Mr. Joseph K. Foran is to deliver two lectures.

The school will remain open until the 13th of August, and there will be two morning and one evening lectures delivered each week day, besides two sermons on each Sunday.

The hotels are all good and are moderate in their charges, besides which there are a number of private houses whose proprietors are prepared to receive visitors. I would gladly remain here, but am obliged to leave for Ottawa to-morrow morning.

BRASSNAGH,
Plattsburgh, N. Y., 15th July, 1894.

A Princess Converted to Catholicism.

Berlin, July 22.—Much court gossip in the last few days has concerned the report that the Princess Frederick Charles has been converted suddenly to Catholicism. The change has not been so sudden as is supposed. The initial impulse to her change of creed was given several years ago. It came from Queen Marie of Bavaria, an ardent Catholic. She improved her friendship with the Princess to bring her into consultation with the royal confessor and Cardinal Hohenlohe. Immediately after the Queen's death in 1889 the Princess told her friends that she felt she must at once declare her conversion to the Catholic Church. Under the persuasion of her daughter, the Duchess of Ennaught, and the insistence of the Emperor, however, she remained formally attached to the Protestant Evangelical Church. Eventually the conversion of two German princesses to the Greek Church for State reasons disarmed Emperor William's opposition. The Princess will publicly abjure the Evangelical creed very soon.

One of the first acts of Bishop Tierney of Hartford after his consecration last month was to go forward to the altar rail, where his aged mother, who is over eighty years of age, sat, greet her and give her the episcopal blessing. The scene was a touching one and greatly impressed all who witnessed it.

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Algoma District, Ont. 821.2

TEACHER FOR THE THIRD

Deloro, Section No. 1, a female
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apply to JOHN O'REILLY, Secretary,
822.3

FOR CATHOLIC SEPARATE

Deloro, Section No. 1, a female
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TEACHER WANTED FOR

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TE OF JOHN BATTLE,

have described was closed it too, as after to her boorish, approaching him with notorious Elizabeth...
 Three times had the king swooned when word was brought him that the queen was no more. He persisted in remaining at Kensington, and as no one dared intrude on his grief, Florence was at a loss how to convey to him the letter of the queen; chance, however, threw her in his way.
 The queen's funeral had taken place, and she was beginning seriously to think of addressing herself to the Princess Anne, when, wandering down one of the galleries of the palace, she met the king advancing toward her; to retreat was impossible. He would have passed her by, for his head was bent downwards, and he seemed lost in thought.
 Her step, however, arrested him, and he seemed about to pass on, when, as if a sudden idea struck him, he paused. "I will speak to you to the Princess Anne," he said, and was walking on, when summoning courage by the thoughtfulness he had expressed, she knelt down, and gracefully presented to him the dead queen's letter. A flush akin to anger, it might be passed like a momentary shadow across his countenance; and in somewhat harsh tones, he exclaimed: "You may go."
 She scarcely understood his meaning, and rising, and turning as to leave the gallery, looked enquiringly in his face.
 "You may go," he repeated: "go from here; go where you will, with your maid; read, and go quickly."
 Her eyes fell on the few lines the dying queen had written, and with, passing on without further word or comment, the king left in her hand. They ran thus:
 "In remembrance of my maid of honor, Florence O'Neill, having saved my life during the fire at Whitehall, and also of her submission to our will respecting the overtures of marriage from the Count Von Arnheim, I beg that you will allow her to leave the palace, with her maid, whenever she pleases to go, wheresoever she shall see fit; and as she has now turned her twenty-first year, that she may have the full and entire management of her late uncle's property, as well as of the Irish estates inherited from her aunt, Catherine O'Neill."
 FLORENCE WAS ALONE in the gallery, and for two or three minutes after reading the paper, remained in the position in which William of Orange had left her. Joy is near akin to grief in her manifestations, and her tears fell abundantly over the paper as she proceeded to her own chamber, her mind busily weaving a thousand delightful images by the way.
 When she reached her rooms she immediately summoned Grace. When that importunate hand maiden made her appearance she was seated with that small piece of paper open on the table, her hands clasped, and an expression of joy on her countenance.
 "Grace," she said, "I am going to France. Will you accompany me thither?"
 "To France, madam," said the astonished woman, and her eyes fell on the open letter of the queen.
 "I have permission of the king. A voice from the grave which he dared not refuse, has spoken to him. You may read if you wish, and, with a something of reverence, she put the dead queen's letter in her attendant's hand, and made it quickly.
 "It is already made, madam," said Grace. "I love the queen better just now than I ever loved her in her lifetime. When shall we go?"
 "Pack up my clothes and books at once, Grace; let us go as speedily as possible."
 Then Florence withdrew to her private apartment, and you may be quite sure that for some little time she felt like one in a dream, dazed, bewildered. Should she go straight to St. Germain's? Oh, no; she should act upon a hint the Queen Mary Beatrice had given her. She should seek out King Louis, and beg him to redeem his word because you will please to remember that when she met the king at Marly, more than four years since, he had told her she would grant any boon she at any time wished to ask of him.
 I shall not say what boon she meant to ask, but her thoughts might be thus construed into words.
 "I shall go to Paris, and then enquire where King Louis holds his court. If I can get speech of Madame de Maintenon I will, because the king will refuse her no favor she asks of him, though he has already passed his word to me to grant whatever boon I solicit. I shall then go to St. Germain's. How surprised they will all be to see me again; and he to whom I have been so long betrothed, which will he say when I give him the message I am sure to take him from King Louis."
 Do not blame her, too, that when her soliloquy was ended, her tears fell to the memory of Queen Mary. How little did she think that the queen, on that morning her hand had traced those lines, was thinking how she should at least remedy one wrong. She had decided on speaking to her husband, as it were from the grave. Thus she secured to Florence her property, as well as her freedom. Probably when she begged her so earnestly to give the king the paper the day after her death, the thought may have occurred to her that permission would be refused, if time were allowed to pass over, so as for the wound, occasioned by her loss, to heal up before the request was made.
 There was not a small surprise evinced by the ladies of the court at the departure of Florence; but with persons of greater importance, even as with Mary herself, she speedily passed out of the minds of those amongst whom she had moved.

Half fearing to put herself in the way of the king, and yet not liking to leave the palace without craving an audience, she begged one of the ladies in attendance on the Princess Anne to ask if she might have an interview with him. The king's boorish and uncouth message was worthy of himself: "Tell her I do not want to see her."
 TO BE CONTINUED.

My Little Wild White Rose.

"It was peeping through the bramble That little wild white rose,
 Where the hawthorn hedge was planted,
 My garden to inclose;
 All beyond was fern and heather;
 All within was sun and shelter,
 And the wealth of honey's store;
 But I did not heed the fragrance
 Of flowers or of tree,
 For my eyes were on that rosebud,
 And it grew too high for me."
 "In vain I strove to reach it
 Through the tangled mass of green—
 It only smiled and nodded,
 Behind its thorny screen;
 Yet, thro' that summer morning
 I lingered near the spot,
 Oh, why do things seem sweeter
 If we possess them not?
 My garden buds were blooming,
 But all that I could see
 Was that little mocking white rose,
 Hanging just too high for me."
 "So, in life's wider garden,
 There are buds of promise, too,
 Beyond our reach to gather,
 But not beyond our view;
 And, like the little charmer
 That tempted me astray,
 They steal out half the brightness
 Of many a summer's day.
 Oh, hearts that fall with longing
 For some forbidden tree,
 Look up, and learn a lesson
 From my white rose and me."
 "Tis wiser far to number
 The blessings that we meet
 Than ever to be sizing
 For just one bud more sweet.
 My sunbeams and my shadows
 Fall from a pierced hand;
 I can surely trust His wisdom
 Since His heart's understand.
 He'll maybe in the morning
 When His blessed face I see,
 He will tell me why my white rose
 Grew just too high for me."

HIS ELOQUENCE NEVER EQUALLED.

Tribute of Wendell Phillips to Daniel O'Connell, the Great Irishman.

Broadly considered, O'Connell's eloquence has never been equaled in modern times, certainly not in English speech, once said Wendell Phillips, America's greatest orator. Do you think I am partial? I will vouch John Randolph of Roanoke, the Virginian slave-holder, who hated an Irishman almost as much as he hated a Yankee, himself an orator of no mean order. Hearing O'Connell, he exclaimed: "This is the man, this is the man, this is the man, who speaks the English tongue in my day!" I think he was right. I remember the solemnity of Webster, the grace of Everett, the rhetoric of Choate; I know the eloquence that lay hid in the iron logic of Calhoun; I have melted beneath the magnetism of Sergeant S. Prentiss, of Mississippi, who wielded a power few men ever had; it has been my fortune to sit at the feet of the great speakers of the English tongue on the other side of the ocean; but I think all of them together never surpassed and none of them ever equaled O'Connell.
 Nature intended him for a Demosthenes. Never, since the great Greek, has she sent forth any one so lavishly gifted for his work as a tribune of the people. In the first place, he had a magnificent presence, impressive in bearing, massive, like that of Jupiter. Webster himself hardly outdid him in the majesty of his proportions. To be sure he had not Webster's craggy face and precipice of brow, nor his eyes glowing like anthracite coal. Nor had he the lion roar of Mirabeau. But his presence filled the eye. A small O'Connell would hardly been an O'Connell at all. These physical advantages are half the battle.
 I remember Russell Lowell telling us that Mr. Webster came home from Washington at the time the Whig party thought of dissolution and went down to Faneuil Hall to protest. Deying himself up to his loftiest proportion, his brow clothed with thunder, before listening thousands, he said: "Well, gentlemen, I am a Whig, a Massachusetts Whig, a Faneuil Hall Whig, a revolutionary Whig, a constitutional Whig; if you break the Whig party where am I to go?" And, says Lowell, "We held our breath, thinking where we could go. If he had been 5 foot 3 we should have said who cares where you go?" So it was with O'Connell. There was something majestic in his presence before he spoke, and he added to it what Webster had not, but what Clay might have lent—grace. Little as a boy at seventy, every attitude a picture, every gesture a trace, he was still all nature, nothing but nature seemed to speak all over him.
 He had a voice that covered the gamut. I heard him once say: "I send my voice across the Atlantic, careering like the thunder storm against the breeze, to tell the slave-holder of the Carolinas that God's thunder-bolts are hot and to remind the bondman that the dawn of his redemption is already breaking." You seem to hear the tones coming back to London from the Rocky Mountains. Then, with the slightest possible Irish brogue, he would tell a story and Exeter Hall shook with laughter. The next moment, tears in his voice like a Scotch song, 5,000 men wept. His marvellous voice, its almost incredible power and sweetness, charmed millions.
 The scrofulous taint which may have been in your blood for years, may be thoroughly expelled by giving Hood's Sarsaparilla a trial.
 Holloway's Corn Cure is the medicine to remove all kinds of corns and warts, and only costs the small sum of twenty-five cents.
 Coughs, Colds, Sore Throat, Asthma, Bronchitis, and all Lung Troubles are quickly cured by Hagar's Pectoral Balm.
 Minard's Liniment Cures Distemper.

PILGRIMAGE TO YORK.

London Universe, June 16.

The annual pilgrimage to York, under the auspices of the Guild of Our Lady of Ransom, in honor of St. William, Archbishop of York, and the York martyrs, took place on the 8th inst. Representatives of the Guild were present from various parts of Yorkshire, as well as from London, Preston, and other places. The proceedings began with High Mass in St. Wilfrid's church, the celebrant being the Very Rev. Provost Dawson. The Rev. Arthur Whelan was the preacher. There was a crowded congregation. The musical portion of the service was under the direction of Herr Oberholfer. The Mass sung was composed by Father Witt in honor of St. Francis Xavier, and the Offertory was *Jubilate* by Abinger. Selecting his text from St. John x. 16, the rev. preacher, after alluding to the storms and trials through which the Catholic Church had passed in times long ago, said the last great storm was in the sixteenth century when England attacked her dearest mother. That was a period which must ever remain in English hearts and to all who spoke the English tongue the most tender and most pathetic, and the most unfortunate in all our national history. England went from the faith, but not all the brethren. He would say that the people of this country never gave up the faith willingly; they were positively robbed of it. But was there no chance that the Catholic faith, which had been the prerogative and the property of England for a thousand years, would return to this land? Had they any hopes that England would be converted? By conversion he did not mean anything sudden. It must be attained by the co-operation of all true Catholics in the land. THERE WERE MANY OBSTACLES IN THE WAY

THE POPE AND AMERICA.

Some Statements Which Will Startle Bigoted Non-Catholics.

Maurice Francis Egan contributes an interesting article on "The Pope and Temporal Power in America" to the *North American Review*. Among other things he says: "No Pope claims temporal sovereignty beyond the territory which was his as a temporal ruler. No Pope claims infallibility in directing the matters of everyday life. No Pope, unless by the consent of nations, could appear among them in the capacity of their temporal head. The Pope cannot make a moral issue out of a merely political one. No word of his could force American Catholic soldiers to throw down their arms in a cause which they believed to be just.
 Bishop Doane declared that the "pronounced principles of the Roman Church give the Church a right to control the political actions of its members," implying that the conscience of the Pope, whom he considers secular conditions must ever ride the conscience of all Catholics. This is a monstrous doctrine, and it seems impossible that Bishop Doane should seriously assert it, in the face of history and in the face of his American Catholic fellow-citizens.
 There is no reason that Rome should love the Public school system; no reason that she should concern herself about it; but every reason that she should be anxious that her children should learn the truth of Christianity and the rules of Christian morality. With out these "universal education" must be a failure from the point of view of thoughtful Christians. As a body, Catholics are not in opposition to the Public school system. Rome has not asked them to interfere with the rights of their neighbors; and when Rome does it will be time enough to raise a "war cry." If Catholics were in the majority in this country they would probably use their share of the school taxes to support their own schools, if they could. It would be a question of the ballot, as it is a question of the ballot now. After all, this school question is a local political question.
 The Best Advertisements.
 Many thousands of unsolicited letters have reached the manufacturers of Scott's Emulsion from those cured through its use. Of Consumption and Scrofulous diseases: "None can speak so confidently of its merits as those who have tested it."
 Bickie's Anti-Consumptive Syrup stands at the head of the list for all diseases of the throat and lungs. It acts like magic in breaking up a cold, a cough is soon subdued, tightness of the chest relieved, even the worst case of consumption is relieved, while in recent cases it may be said never to fail. It is a medicine prepared from the active principles or virtues of several medicinal herbs, and can be depended upon for all pulmonary complaints.
 How to Get a "Sunlight" Picture.
 Send 25 "Sunlight" Soap wrappers (wrappers bearing the words "Why Does a Woman Look Old Sooner Than a Man") to LIVER HOLLOWAY, Ltd., 49, Scott street, Toronto, and you will receive by post a pretty picture, free from advertisement, and well worth framing. This is an easy way to decorate your home. The soap is the best in the market, and it will only cost you a few cents to send in the wrappers if you leave the ends open. Write your address carefully.
 TRY IT—It would be a gross injustice to confound that standard healing agent—DR. THOMAS' ELECTRIC OIL, with the ordinary unguents, lotions and salves. They are sometimes inflammatory and astringent. This Oil is, on the contrary, soothing, cooling and soothing when applied externally to relieve pain, and powerfully remedial when swallowed.
 SOME people laugh to show their pretty teeth. The use of Ivory White Tooth Powder makes people laugh more than ever. It's no nice, Price 25c. Sold by druggists.

THE BOY FOET.

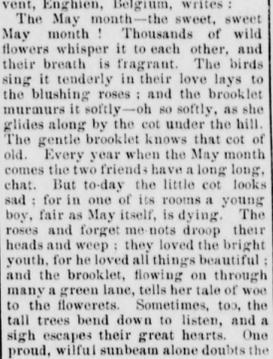
A Beautiful Word-Picture of the Life and Death of a Genius.

Annie Murphy of the Ursuline Convent, Enghien, Belgium, writes: "The May month—the sweet, sweet May month! Thousands of wild flowers whisper it to each other, and their breath is fragrant. The birds sing it tenderly in their love lays to the blushing roses; and the brooklet murmurs it softly—oh so softly, as she glides along by the cot under the hill. The gentle brooklet knows that cot of old. Every year when the May month comes the two friends have a long long chat. But to-day the little cot looks sad; for in one of its rooms a young boy, fair as May itself, is dying. The roses and forget-me-nots droop their heads and weep; they loved the bright youth, for he loved all things beautiful; and the brooklet, flowing on through many a green lane, tells her tale of woe to the flowerets. Sometimes, too, the tall trees bend down to listen, and a sigh escapes their great hearts. One proud, white sunbeam alone doubts the brooklet's story, and steals in through the cottage windows to ascertain the truth.
 Alas! it is too true. A mother watches at the bedside of her dying son—a tired heart struggles against death. The young life is being away, and that heart-broken mother begs for strength to the Virgin opposite the sufferer's bed. Ah, thou, who has seen thine own Son Die, inspire that mother's heart with some of thy sweet calm, murmur mercy and love to him now—his soul is e'en on the brink of the boundless sea. Breathe consolation to her now—the dark blue eyes close, the heart of her son is still.
 But a few years hence he was rich in health and joy. No word kind as his, no sympathy sweeter, no laugh merrier till feeling in his soul music knotted to the poet alone, wild dreams agitated his being. Yes, the world should hear that melody! His own hills and the cottage home would ring with glory of his name! Dreamer, dreamer, how delusive are thy visions!
 London! strong, noble workers have braved thy coldness and thy scorn till the goal of honor was won. Many a great heart is struggling, struggling on. Alas many a sensitive soul has received its death-wound from thy hands!
 The youth poured forth the harmony of his soul; the crowd passed on indifferent. And he tried again. The strains were purer, richer than before, but they found no echo in those hearts. Still the boy poet hoped and sang till the music grew discordant with despair. Now the crowd laughed and cried "Fool!"
 He wandered back to the mother who was waiting, ever waiting, for her son. But the heart that had beaten so exultingly was broken—the music of the noble soul was too sublime for earth!
 The curious little sunbeams, stealing in one morn through the windows, linger lovingly among the curls of his golden hair. A feeling of peace comes over the weary mother's heart. She knows that beyond the clouds the harmony of her boy's soul is understood by the angels.
 IT IS NOT what we say but what Hood's Sarsaparilla does that tells the story of its merit. When in need of medicine remember Hood's Sarsaparilla.
 CONSTIPATION, Headache, Biliousness and Bad Blood are promptly cured by Hood's Blood Purifier, which acts upon the stomach, liver, bowels and blood, curing all their diseases.
 DEAR SIRS,—I have used Yellow Oil for two or three years, and think it has no equal for croup. Mrs. J. S. O'Brien, Huntsville, Ont.
 Derby Is Acknowledged To Be The Best Plug Smoking Tobacco In The Market, 5, 10 and 20 cent Plugs.
 I WAS ATTACKED severely last winter with Diarrhoea, Camps and Colic and thought I was going to die, but fortunately I tried Dr. Fowler's Extract of Wild Strawberry, and now I can thank this excellent remedy for saving my life. Mrs. S. Kellott, Milton, Ont.
 Minard's Liniment Cures Colds, etc.

Hood's Cured

After Others Failed

Scrofula in the Neck—Bunches AM Cone Now.



Blanche Atwood, Sangerville, Maine.

"C. I. Hood & Co., Lowell, Mass.: 'gentlemen—I feel that I cannot say enough in favor of Hood's Sarsaparilla. For five years I have been troubled with scrofula in my neck and throat. Several kinds of medicines which I tried did not do me any good, and when I commenced to take Hood's Sarsaparilla there were large bunches on my neck so sore that I could not bear the slightest touch. When I had taken one bottle of this medicine, the soreness had gone, and before I had finished the second the bunches had entirely disappeared.' BLANCHE ATWOOD, Sangerville, Maine.
 N. B. If you decide to take Hood's Sarsaparilla do not be induced to buy any other.
 Hood's Pills cure constipation by restoring the vertebral action of the alimentary canal.

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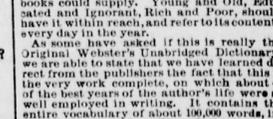
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Boniface, and the Bishops of Hamilton and
Peterboro, and the clergy throughout the
Dominion.

Correspondence intended for publication, as
well as that having reference to business, should
be directed to the proprietor, and must reach
London not later than Tuesday morning.

Articles must be paid in full before the paper
can be stopped.

London, Saturday, July 28, 1894.

THE CATHOLIC MOVEMENT IN
ENGLAND.

Cardinal Vaughan is indeed walking
in the footsteps of his sainted pre-
decessor. Contrary to the expectations
of many, he has endeared himself to all
classes. His splendid abilities have
commanded the respect of the cultured
and educated, and his kindly heart,
that has prompted him to the furtherance
of philanthropic objects, has secured
him the deep affection of the little ones
of his flock. Some time ago he
established an association bearing the
title of the Catholic Social Union.

When we consider that the Union
aims to promote a feeling of brother-
hood among all classes—to interest the
rich in their poor brethren, and to en-
courage efforts for the amelioration of
their condition—we need not say that
it has achieved great popularity. At
the annual reception of the Union a
very forcible discourse was delivered
by the brother of the Cardinal—the
Rev. Bernard Vaughan. The reception
was a success in every way. All
classes were represented. The London
dicker brushed against his titled
brother, and felt perchance that the
old barriers of caste were being swept
away by the waves of Christian charity.
Madame Albani hastened from the
continent to do honor to the occasion,
and was escorted to the stage by the
courtly Prince prelate. Father
Vaughan during the course of his ad-
dress told some very plain truths, that
but a decade ago would have drawn
around him a surging mob of bigots:

"Not the least of our blunders in the
past has been the making too much of
the intellect and too little of the heart.
Have we not been committing the
fatal blunder of putting weapons
of knowledge into the hands of our
people without teaching them how to
use those weapons, and have we not
thereby in too many instances rather
armed a mob than drilled an army.
The great transforming power in the
world is love: so that as the crystal by
drinking in the sunbeam becomes
transformed into a glittering gem of
loveliness, so man, by filling his heart
with the fires of God's love, becomes
splendid with the splendors of God
Himself."

Eloquently did he speak of the re-
generating influence of Christianity
—how it touched with healing hand
the dying colossus of Paganism and
gave it back its old-time but more
beautiful vesture of light and love.
Her missionaries, with a music as the
sound of the tramp of armies, and with
a power that could only come from the
God of battles, passed North and South,
East and West, purging minds and
hearts of the false and impure and
exemplifying for all time that self-
sacrifice is the lever of the world.

Father Vaughan spoke of the in-
fluence of the Middle Ages. To many
outside our faith the words Middle
Ages suggest merely a vision of truculent
clerics, despotic prelates and
myriads of laymen crouching in abject
terror before their masters. But for-
tunately, the clouds of misrepresentation
are fleeing fast before the search-
light of honest investigation, and men
are beginning to see that period of
history as it really was—a period, in
deed, not faultless, or yet devoid of
sterling qualities.

Mr. Froude well says that the
Church during the Middle Ages ruled
the State with the authority of a con-
science, and self-interest as a motive
of action was only named to be abhorred.
And Canon Farrar wrote:

"Under the influence of Catholicism
the monasteries preserved learning and
maintained the unity of Christendom.
Under the combined influence of both
grew the lovely idea of chivalry,
moulding generous instincts into gal-
lant institutions, making the body
vigorous and the soul pure, and wed-
ding the Christian virtues of humility
and tenderness to the natural graces
of courtesy and strength. During this
period the Church was the one mighty
witness for light in an age of dark-
ness, for order in an age of lawless-
ness, for personal holiness in an epoch
of licentious rage, and the despotism
of kings and the turbulence of aristoc-
racies. It was an inestimable bless-
ing that there should be a power which
by the unarmed majesty of simple good-
ness made the haughtiest and the bold-
est respect the intents of justice and

tremble at the thought of temperance,
righteousness and the judgment to
come."

Speaking of the Reformation in Eng-
land he made a few plain statements
that will doubtless wound the feelings
of the glorious Establishment's defend-
ers. He quoted Macaulay, who said
that the Reformation in England "was
started by Henry, the murderer of his
wives; continued by Somerset, the
murderer of his brother, and completed
by Elizabeth, the murderer of her
guest." Doctor Littledale declared
that the reformers were unredeemed
villains, and Dickens has nothing more
complimentary to say of Henry VIII.

save that he was "the most intolerable
ruffian and a blot of blood and grease
upon the history of England."

When an address such as Father
Vaughan's can be delivered in Lon-
don, we are convinced that the tide of
bigotry is ebbing away—that the
nation is looking Romeward.

A TYRANNICAL YOKE.

We cannot say that we regret that
in the constituency of North Perth
the P. P. A. has shown itself to be
what it really is, a tyranny of the
most despotic kind in the control it en-
deavors to exercise over the consci-
ences of its members.

Much has been said in the P. P. A.
organs, and especially in the Toronto
Mail, of the tyranny of the Catholic
hierarchy, which has been falsely ac-
cused of having sold the Catholic vote
in the first instance to Sir Oliver
Mowat for a consideration, this con-
sideration being some concessions
which would increase the political in-
fluence of the Catholic clergy and
hierarchy in the Province.

Our readers do not need to be informed
that the charge is groundless, and
no attempt has been made to
furnish the smallest proof that either
any such bargain was made with Sir
Oliver, or that any attempt was made
by the clergy to coerce Catholics in
the manner indicated.

If any Catholic journal had made
such an assertion concerning any Pro-
testant body, the indignation of these
journals would have been unbounded.
The whole Catholic body would have
been branded as conspirators to malign
a respectable body of Protestants; and
we have not the least doubt that even
those Protestant journals which are not
affiliated with the society which might
be impugned would unite with those
who might feel themselves injured by
the accusation in denouncing the sup-
posed outrage.

We have evidence of this in the way
we have been ourselves abused and
misrepresented for having exposed the
attacks made upon Catholic rights by
the allies who fought the Provincial
Government during the last cam-
paign. Our columns were watched to
see whether we would have the courage
to return blow for blow to assailants
who aimed at destroying those educa-
tional rights which we hold most dear,
and every blow we gave was represented,
especially in the Mail, as an undue
attack upon Protestant liberties and
Protestant honor.

We were not deterred by these mis-
representations from maintaining our
cause, and fighting to the best of our
ability, and we take to ourselves some
credit for having contributed towards its
utter defeat; nor shall we in the future
hesitate from using our rights as Canadian
citizens, should such a battle have to
be fought again, notwithstanding that
the Mail, more knavishly than ab-
surdly, interpreted our language as
being an order from the hierarchy to
Catholics to move in solid column in
support of the Government.

But the revelations which have just
been made in South Perth prove that
there is an organization which con-
trols its members, and leads them to
the polls, or rather attempts to lead
them like a flock of sheep following a
bell-wether.

We already mentioned in our
columns that the P. P. A. of Toronto
issued a stringent circular to its mem-
bers, commanding them, under pain
of expulsion, to support the four con-
servative candidates for that city,
as they had bound themselves to
support the P. P. A. platform. It
now appears that similar orders were
issued by the P. P. A. of North Perth
to its membership to support Mr. Mag-
wood.

There were a certain number of
P. P. A.ists who refused to be thus
dictated to. We imagine that they
thought that Protestantism was quite
as safe in the hands of Mr. Macpherson,
as in those of Mr. Magwood, as Mr.
Macpherson is a rigid Presbyterian,
and the son of a highly respected
Presbyterian clergyman, who was at

one time moderator of the Presbyter-
ian Church of Canada.

But the P. P. A. judged otherwise;
and so bitterly partisan is that society
that only a few days were allowed to
elapse after the election, when the
recalcitrant voters received official
orders to attend a meeting of the
election committee of the society, to be
held on Friday evening, July 13, to
answer the charge made against them:

"Please take notice that you are
charged with violation of your obliga-
tions and of section 57 of the Consti-
tution, in that you did vote against
the candidate of the order at the recent
elections."

The 57th section of the P. P. A.
Constitution here referred to was made
a law of the society at the burlesque
Hamilton convention of the Grand
Council, held last January. It is thus
given by the Stratford Beacon:

"The Divisional Council may en-
dorse a candidate or candidates as the
exclusive candidate or candidates of
the order for any ward or constituency,
and when a candidate or candidates
are so endorsed, then, and in every
such case, to allow oneself to be put
in nomination as another candidate,
or to vote or work for any other can-
didate not so endorsed shall be a viola-
tion of the constitution. Where no
Divisional Council exists, the same
law may be enforced by a subordinate
council."

It thus appears that not only have
the P. P. A.ists sworn to keep Catholics
from having any opportunity to work
for a living, but they have sworn away
their own liberties, and committed
them to the keeping of whatever fan-
atical clique may happen at the time
being to control the lodge.

Talk about leading voters to the
polls like a flock of sheep! The like
of this tyranny has never been so
openly and vindictively attempted in
Canada before; and what adds to the
wonder is that it is in the province
which no t loudly boasts of its intelli-
gence and love of liberty that such an
enormity is successfully perpetrated.

The Rev. Mr. Madill was very posi-
tive in his declaration at Niagara,
shortly before the election, that he had
a solid vote under his control, and it
appears that his boast had some founda-
tion in reality. The fact that a few
voters in Stratford had the courage to
vote according to their conscience does
not destroy the disgraceful and
astounding truth that we have in this
flourishing Province an organization
the members of which have sworn
away their liberties to vote according
to conscience for good and honest Gov-
ernment.

We say again: We rejoice that the
true character of P. P. A.ism has thus
been revealed by its own act. If the
members of the organization are will-
ing to remain under a yoke so galling
as that they have placed upon their
own necks, they deserve to live under
a corrupt Government. Honest citizens
of Ontario have so far succeeded in
putting off the day when such dishon-
orable tactics should prevail; but un-
less the P. P. A. be frowned down per-
severingly, as it has been in the
past, we shall soon find corruption in
high places which that organization is
endeavoring to establish, and the Pro-
vince will deserve the infliction, should
it, even by apathetic tolerance, permit
the P. P. A. to become a power in the
land.

On the subject of the tyranny of the
dark-lantern association, the only
comment made by the Toronto Mail
is:

"This is a serious charge to
make. It amounts, in fact, to this,
that the Protective society gives its
members no more liberty than do the
Patrons, or the party organizations."

This is a very mild condemnation,
indeed: much milder than its con-
demnation of Catholics for having
resented at the polls the cowardly
alliance which under false pretences
aimed at depriving them of rights
guaranteed under the Act of Con-
federation; for such was the real
significance of the attempt to harass
Separate Schools out of existence.

A RECENT ISSUE of the New York Sun,
speaking of the prospect of an A. P. A.
candidate for the Mayoralty in that
city, says that the city is not "an en-
couraging field for A. P. A. prosely-
tizing on political grounds." It is too
cosmopolitan in character, and none of
the political parties could afford to
nominate an A. P. A. for their stand-
ard bearer. Not only would a major-
ity of all the voters absolutely crush
down any attempt at electing an A. P.
A.ist, but the native Americans are
also most decidedly opposed to A. P.
A.ism and its methods. The Sun does
not believe that an A. P. A. candidate
would receive 24,000 votes out of the
300,000 which would be probably cast
at an election.

THE POPE AND THE CATH- OLIC PRESS.

Another proof of the broad and com-
prehensive policy of the Pope is the
encyclical addressed to the Archbishop
of Lima and the Bishops of Peru.
He advises them to devote their
every care to the training of
aspirants to the priesthood, and to
counteract the influence of an infidel
press by the dissemination of good
Catholic newspapers.

The nineteenth century is a read-
ing century, and the newspaper has a
hold and a power upon the minds and
hearts of the people. It is the fashion-
er of public opinion; it is the means
of instruction to many who have no
leisure to permit them the close
acquaintance of ponderous folios.

The enemies of the Church have per-
chance seen this more clearly than our-
selves. They have made it the mes-
senger of error and misrepresentation.

Wonder it is that many Catholics
permit the entrance of newspapers
inimical to their Church into their
households. They might as well
shelter a deadly serpent. Such Cath-
olics, however, are generally of no
character, for who with an earnest
love for the heritage of his faith,
would look kindly on a newspaper
that has for its object the defamation
of its teachers and teachings. Some
give as an excuse that they wish to
know the two sides of the question.
But there is but one side to a ques-
tion that concerns Catholic interests
of vital importance. They know this,
though they fain would deny it,
They know well that as Catholics they
should ever hearken to the voice of
Him whom the Holy Ghost has placed
in their midst to guide them. He, the
watchman on the tower, sees more
plainly the danger, and when he
warns them of it, his voice is but the
echo of duty. A deep sense of his
office and tremendous responsibility
will not permit him to be silent. He
must speak or prove recreant to his
duty. He must speak unequivocally,
though his accents may jar on ears at-
tuned to honied commonplaces and be
distasteful to those astride the political
fence. He may arouse animosity in
certain quarters, but thinking men
will venerate him as being true to
principle and will admire him for
honest and fearless action.

Compromise and temporary policy
are, in certain cases, the devices of
the sluggard and coward.

MR. DALTON MCCARTHY'S
NORTH-WEST AMEND-
MENT.

The North-West Bill brought before
the House of Commons by the Hon. Mr.
Daly was made by Mr. Dalton Mc-
Carthy the occasion for a new display
of hostility against Catholic education.
Mr. McCarthy moved as an amendment
to the Bill, that the Legislative As-
sembly of the North-West Territories
shall have full power after the next
general election in the territories, to
legislate in the matter of education re-
specting Public and Separate schools.

The object of the motion was, of
course, to enable the Protestant major-
ity in the North-West Assembly to
abolish the Separate school system at
present existing in the territory, but
we are happy to have it to say that
the fanaticism which led to the intro-
duction of such an amendment found no
favor with the great majority of the
members, Protestants and Catholics,
Reformers and Conservatives alike
voting that for the present, at least,
the whole population shall retain the
liberty they now enjoy to have such
schools as they can approve of in con-
science, and that, as long, at least, as
the territory shall remain a territory,
the liberties of all denominations to
have schools of their own, if they see
fit, shall be preserved.

It is very true that the Protestants
of the Dominion generally would prefer
that there should be no Separate
schools, but most of them now see and
admit the reasonableness of not forcing
their views upon Catholics, who view
matters differently. They view the
matter in the same way as the Ottawa
Citizen, which in a recent editorial on
the debate on Mr. McCarthy's amend-
ment said:

"Our apparent liberality of senti-
ment, (in desiring one school system for
all,) assumes the aspect of intolerance
when we attempt to force certain prin-
ciples of public action upon those who
abhor them, and who do so through con-
scientious motives. Let the minority in
the territories have their Separate
schools, and let us maintain Separate
schools in Ontario, so long as a con-
siderable section of the population
clings to them. We hope they may
be of another opinion some day,
and when they are, the difficulty
will at once disappear."

Mr. McCarthy's amendment was de-
feated by a vote of 114 to 21. The fol-
lowing members constituted the min-
ority: Messrs. McCarthy, Sproule, Mc-
Neill, Denison, Marshall, Tyrwhitt,
Madill, Smith (Ont.), Charlton, Mulock,
MacDonald (Huron), Davin, Carscal-
len, Bain (Wentworth), Innis,
Rowand, Somerville, McMillan, Allan,
Beith and Boston. It will be observed
that all the Protestant members from
Quebec voted in favor of Separate
schools. It is not their wish to destroy
the Separate school system, because
they know that if it be destroyed, the
liberties they enjoy must go with those
of the Catholics in the other Provinces.

THE MAIL'S METHODS.

The following paragraph has ap-
peared in the New York Tribune, the
Christian at Work, the Toronto Mail
and many other papers:

"There still appears to be considerable
opposition to Monsignor Sallini in the Roman
Catholic Church. The Catholic Review
says: 'The Monsignor must be recalled.
There never was any need of him here.
The American Bishops never had any use
for him; they did not ask for him, and
when he came they did not know what
he came for. In fact, it could be said
without untruth that they do not know
who sent him. Of course he came with
the Pope's commission, but nevertheless
it cannot be said, as a matter of fact,
that the Pope sent him here.'"

We have informed the editors of the
above-named papers that the foregoing
never was published in the Catholic
Review. The editor of the Tribune
assures us that he will correct the mis-
statement made by his paper. As yet
we have not heard from the Christian
at Work and the Toronto Mail.—Cath-
olic Review.

It is not at all likely that a correc-
tion will appear in the Mail. That
paper has fallen into a Margaret Shep-
herd style of dealing with Catholic
matters.

EDITORIAL NOTES.

WE ARE pleased to be able to an-
nounce that the town of Galt has, to a
considerable extent, regained its stand-
ing amongst the other towns of Ontario.
At one time, as we some weeks ago
pointed out, the P. P. A. epidemic
had attacked the municipality, and for
a while the disease assumed a most vir-
ulent character, so virulent indeed,
that the town constable, Mr. Ahern, a
most respected citizen, was voted out
of his position because he happened
to be a Catholic. So indignant
were the majority of the most worthy
residents of the town at this proceed-
ing, that a public meeting was called,
and the P. P. A. element of the Council
were denounced in the most un-
measured terms. At the last meeting
of the aldermen, Mr. Ahern, by a vote
of 7 to 6, was confirmed in his position.
We congratulate that gentleman on
the outcome of the affair, and we
also commend the majority of the coun-
cil for their honest course. The P. P.
A. wing of the body will hereafter
have abundant cause to hide their
heads when appearing in public.

For some time past many news-
papers in the country have been dis-
cussing what is called the "Curran
Bridge Scandal;" and members of
Parliament have brought to the atten-
tion of the House what appears to be
crooked transactions in connection
with the erection of this bridge.
It may be well to remember, however,
that the Hon. the Solicitor-General is
not in any way responsible for these ir-
regularities. The bridge merely bears
his name. That is all.

MANY colored persons applied for
permission to attend the revival ser-
vices conducted by Mr. Moody recently
in Richmond, Virginia, but they were
insulted and beaten away from the
church, and were given to understand
that the free offer of salvation which
Mr. Moody announced was not in-
tended for those who have a black skin.
The Catholic Church alone in all the
Southern States makes no distinction
between white and black in the admin-
istration of sacraments, and in the
public worship.

THE Rev. Robt. McB. Johnston, the
Presbyterian clergyman of Lindsay,
writes to the Presbyterian Review,
complaining that the proceedings of
the last General Assembly of the Can-
adian Presbyterian Church make it
manifest that there is a spirit of dis-
satisfaction, restlessness and fault-
finding among the clergy and laity of
that Church, which will much retard
the Church's growth, unless they be-
come more hopeful in thought and
speech. It may be supposed that the
evil complained of arises in a great
measure from the existence of two
schools of thought, as made manifest
in the extraordinary anti-biblical doc-
trines propounded by Professor
Campbell of Montreal, and the effort
made by other parties to bring the
professor back to orthodox teaching.
It is very doubtful whether the deter-

mination of the assembly to cover up
loose theological theories will bring
about peace and prosperity in the end.
It appears to us that tolerance of such
views as those which the professor
teaches will result in the spread of
latitudinarianism, which may in the
end become too powerful to be sup-
pressed.

THE chief writer on an A. P. A.
paper in Columbus, O., says of his
own creed:

"I think Christianity is pernicious.
I am not a Christian, and I hold in con-
tempt the whole brood of mysteries with-
out reference to the names under which
they do business."

The man who wrote the above is a
fair type of the P. P. A.ist of Canada.
He is identified with the movement
either for revenue or notoriety.

"Don," in the Toronto Saturday
Night, thus pays his respects to Prin-
ciple Grant. The picture drawn is re-
markable for its correctness:

"The Rev. Principal Grant is a
gentleman whose personality and ora-
torical ability I sincerely admire, yet
I do not think I am going too far when
I assert that he has achieved no con-
spicuous place in Canada by reason of
extraordinary piety or because of any
special spiritual elevation. I imagine
that his most ardent admirers would
not suggest his name as that of one
who should be canonized. Such being
the case, no one can have had his feel-
ings outrageously injured while view-
ing the castigation which Archbishop
Cleary has inflicted upon the professor.
If ever a man deserved a real good
trimming it was Professor Grant; and
if a committee of those interested in
seeing the gentleman of Queen's Uni-
versity properly attended to had chosen
the man who was to wield the cat-o'-
nine-tails, Archbishop Cleary would
have been appointed to the task."

AT THE Congress of Polish Catholics
recently held at Posen, there were
three Bishops and several deputies of
the Reichstag and Landtag. The
whole number of delegates present was
1600, and an address was unanimously
carried amid the greatest enthusiasm
thanking Pope Leo XIII. for his recent
encyclical letter to the Polish Bishops,
in which the rights of the Polish people
to civil and religious liberty were
maintained. A telegram expressing
the most earnest loyalty to the Holy
Father was sent to Rome, and the Holy
Father sent his blessing to the Con-
gress. The loyalty of the Poles to the
faith and to the head of the Church is
the best answer to those papers which
recently misrepresented the Pope's
encyclical as betraying the interests
of Poland in order to curry favor with
the Czar.

THE EVILS OF THE DAY.

In a discourse at the consecration of
St. Gabriel's Church in New York,
Archbishop Ryan thus referred to the
crying evils of our day and to the sav-
ing teaching of the Church:

"The most pernicious and absurd
error of our day is the notion that we
can have morality and public virtue
without doctrinal teaching. As well
expect fruits and flowers without stem
or root as expect such results. If we
examine closely the crying evils of the
day, we can trace them to the rejection
or only partial admission of some Chris-
tian doctrine. Divorce, with its
countless sins and miseries, is to be
traced to the denial of the Christian
doctrine of the indissolubility of mar-
riage. Anarchy and all rebellion
against legitimate authority is to be
referred to the rejection of the great
principle that all power is from God,
and not from the people directly,—from
God through the people. Perjury,
with its fearful consequences to life,
property and reputation, is caused by
denying the doctrine of God's providence.
His ever-present interest in the
affairs of men, and His certain punish-
ment of those who shall call His name
in vain; immorality of all kinds, from
the rejection, or such modification as
is equivalent to a rejection, of the doc-
trine of God's necessary and intense
hatred of sin, and the loss of faith in
the awful punishments with which He
will visit it.

"Now, the reformation of society
requires that these and other saving
truths should be taught, and taught
with absolute uniformity and cer-
tainty, as they are taught
in the Catholic Church. Divi-
sion and doubt about them
will destroy their restraining power.
What Cicero said of the natural moral
law must be true of them—that 'not
one law in Rome, another in Athens,
one now and another hereafter, but
one law perpetual and immutable will
bind together all nations and all time';
of which the common Teacher and uni-
versal Ruler is God. It is because of
such uniformity and certainty that
the Catholic Church is such a power in the
world in proclaiming the restraining
influences of religion on human pas-
sion, and thus benefiting mankind
without as well as within her fold."

The discourses of most preachers are
heard with incomparably more pleas-
ure than they are read. There is
much in voice and manner to
supply for literary defects, but "bald
spots" are not to be concealed in print.
Speakers who have never learned how
to frame sentences, or who do not write
their discourses, ought not to print
them. The sermons of Archbishop
Ryan are pleasant to read as well as to
hear; they always contain notable and
quotable passages.—Ave Maria.

A COMMON FALLACY AS TO DRINK.

Rev. Arthur Barry O'Neill, C. S. C., in Ave Maria.

In the course of a debate on a High License Bill introduced into the Provincial Parliament of New Brunswick some years ago, one of the speakers stated that he would support the measure, not for the increase of revenue that it would bring about, but because of the practical benefits likely to result therefrom to the cause of temperance.

Having incidentally volunteered the information that personally he was a total abstainer, he added: "In fact, gentlemen, I have never tasted intoxicating liquor in my life."

Among all the considerations which in every age have induced young men to proffer their devotions at the shrine of Bacchus, to take their initial step on a course that has so lamentably often led to degradation, ruin, and the unhallowed grave of the drunkard, no other perhaps has been so potent as the impression that a moderate indulgence in alcoholic stimulants is conducive to one's general well-being, increasing the number of life's pleasures, and enhancing the delight of their fruition.

The example of companions and associates undoubtedly counts for much in the formation of the drinking habit among the young; but, for a great deal of its effective force, the example is indebted to the opinion, pre-existing in the mind of the young man or boy, that the sparkling glass is the inviting portal to a world of hitherto unknown joys.

The poets who, from Anacreon to our modern lyrics, have wreathed the sparkling goblet with garlands of encomiastic verse have very generally suppressed all mention of the emotions by which they were swayed on the morrow of the goblet's draining.

Let us then, in the first place, consider the testimony of the poets, and the evidence which has been commonly failed to give, if not the truth, at least the whole truth.

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daily becoming more and more generally recognized. The doctrine that the total abstainer is debarred from the fullest enjoyment of the highest delights afforded by social intercourse, perfect physical health, or intellectual activity, is so far from being correct that its direct contrary is the very truth. There is, of course, no question here of comparison between total abstinence and confirmed drunkenness; one might as well discuss the relative advantages of sanity and lunacy. Nor is there question of the comparative well-being of the teetotaler and the drinker who, although habitually moderate, is once in a while betrayed into excess.

If the testimony of most literature is, as has been stated, at variance with this doctrine, it must be borne in mind that the great bulk of that testimony is proffered by special pleaders rather than witnesses unbiased by prejudice and considerations of personal interest.

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abstainer, as such, is happier than, not only the abuser, but the user, of intoxicating liquors. Of the relatively few men who practised abstinence until they arrived at the age of thirty or thirty-five, and then began to indulge in the moderate use of alcohol, not three in a hundred can honestly affirm that their indulging has increased life's sunshine or lessened its gloom; whereas the thousands on thousands who at about the same age entirely abandoned drink are unanimous in declaring that their abstinence has been the source of a notable addition to their peace and comfort, light and joy.

If it be asked why the condition of the abstainer is thus incomparably preferable to that of the drinker, abundantly satisfactory reasons will be found in the demonstrated truths of medical science relative to the action of alcohol on the human system.

Alcohol, even in small doses, will take the bloom off, and injure the perfection of loveliness of health, both mental and moral.

It is one of the commonest things in English society," says Sir William Gull — and his words are equally applicable to American society — "that people are injured by drink without being drunkards. There is a great deal of injury done to health by the habitual use of wines in their various kinds, and alcohol in its various shapes, even in so-called moderate quantities. It leads to the degeneration of the tissue, it spoils the health, and it spoils the intellect."

Dr. Ridge found by experiment that the senses of sight, hearing, and touch, were impaired by even so small a quantity of alcohol as is found in a glass of ale. Dr. Norman Kerr declares: "Our mind will be clearer, our thoughts more at command, and our execution of whatever we have to do more thorough, if we totally abstain than if we drink even a little."

Now, whether the thesis which we have advanced be considered fully established or only partially proven, this much at least has been made manifest: that the transition from moderate drinking to total abstinence is not a change from a better to a worse condition or state. And this is a point which, with all respect be it said, the advocates of temperance may well emphasize considerably more than they are accustomed to do.

In view of the respective advantages of the two conditions, is there not a certain unnecessary stress laid upon the "sacrifices" made by the moderate drinker who becomes a total abstainer, and a certain undue prominence given to the idea of the "self-denial" involved in his abstinence? Does not frequent use of these terms imply a lingering suspicion that, after all, the man who absolutely quits drink is going, in the graphic phrase already quoted, "to miss a whole lot of good times?"

If, as we hold to be evident and as all total abstainers certainly believe, the true doctrine is the direct opposite of this, why not state the case more logically, and employ somewhat apter terms in the statement? Two facts that need to be emphasized at this stage of the temperance battle are: that even the most moderate drinker has contracted, or is contracting, a habit certainly injurious to his health and happiness; and that the moderate drinker who, abjuring alcohol, becomes a total abstainer, displays, not heroic sacrifice and self-denial, but merely common prudence and genuine self-love.

EFFECTUAL. — Charles J. Booth, Olivewood, Cal., says: "I have used Ayer's Pills in my family for several years, and have always found them most effectual in the relief of ailments arising from a disordered stomach, torpid liver, and constipated bowels. Mother Graves' Worm Exterminator does not require the help of any purgative medicine to complete the cure. Give it a trial and be convinced. HOOD'S AND ONLY Hood's Sarsaparilla is the medicine for you. Because it is the best blood purifier. Hood's Cures. Minard's Liniment Cures Diphtheria.

OUR HOLY FATHER AS AN EX-AMPLE OF ZEAL AND DEVOTION.

Do Catholics realize the magnitude of the work the Catholic Church has to do in the world and the tremendous responsibility that rests upon each one for his share of the great work? We fear not. Look at our Holy Father Leo XIII., that grand old man, who towers majestically above all who are called great in this world: sitting in his exalted Seat and surveying the nations with a keen perception of the evils of the time and the needs of the age in which we live, longing and laboring incessantly for the temporal as well as spiritual good of the people. With a wisdom well nigh superhuman he comprehends the great fact that the Catholic Church, as the true and only valid representative and embodiment of Christianity on earth, is the only savior of society and hence he is laboring for two important objects, first the union of all Christians in one grand comprehensive efficient and authoritative organization; and, second, the conversion of all outside the pale of Christianity, Jews, Pagans, Turks, Infidels and heretics. The zeal, the energy, the comprehensive wisdom and the never-failing, untiring and self-sacrificing devotion with which he is laboring for the accomplishment of these great ends are such as to command the admiration and homage of the whole world.

But our object is not to write a eulogy of our holy and beloved Pontiff. Reading, studying and meditating upon his character as revealed in his history and in his numerous encyclicals, briefs and official communications to the Church and the results which are daily being developed, we have been stirred to the very depths of soul, and the thought has spontaneously been suggested, What are we — what are all Catholics — doing to respond to this noble enthusiasm of the great leader of the chosen hosts of God's elect? Have we ever risen to comprehension in any degree of the magnitude of the work of the Church and the responsibility which rests upon each one of us for our share in the great work? Have we a real living faith in the truth and power of our holy religion? Do we love the Church and take a deep and absorbing interest in her prosperity? Have we a sincere compassion for the souls outside of what we believe to be the true Fold of Jesus Christ?

It would seem as if we had but to cast an eye over what is called the Christian world outside the Church to be filled with a genuine sympathy and yearning compassion for the multitudinous sects of so-called Christians who are groping after the truth with no certain infallible light to guide them. Becoming more and more convinced of their fatal mistake in adopting the disintegrating principle which has resulted in the divisions which now plague them, and seeing clearly the necessity of unity in order to fulfill the desire and the prediction of the great Head of the Church, they are casting about with the greatest anxiety and perplexity for some efficient plan of union, but without the slightest hope, we will not say of organic but of even confederate union which will at all satisfy the demands of logic, of common sense or of true Christian principle.

To us who have the only true, efficient principle of unity, who feel an infallible certainty that our feet are planted upon the eternal, impregnable Rock of ages, the condition of these our left handed brethren is indeed most pitiable. And when we consider that it is nothing but an old hereditary prejudice, as absurd as it is unfounded and unjust, that keeps them from returning to the unity of Holy Mother Church we may well be roused to an earnest zeal and enthusiasm for their conversion and pray that the good Lord will remove the scales from their eyes and that they may be led to see and embrace the truth.

But what appeals, if possible, with even greater force to our compassion, our zeal, and our prayers is the powerful tendency to lawlessness, anarchy and corruption of morals which are being everywhere developed in society. Every man is a law to himself and the stiletto and the revolver are at once his instruments of protection and revenge. But the grand danger lies in combination of the bad elements of society when force is opposed to force and it becomes a question of numbers, as to which shall triumph.

Where is the hope of society? Not certainly in legislation. What does the anarchist care for law or for interests of society? Not in a godless, secular education. Such an education only adds to power to the depraved enemy of society. No, reason, experience and all history proves that our only hope is in the moral power of the Gospel of Jesus Christ brought to bear upon the minds and hearts of men by an authority recognized as divine, and which binds the conscience, as with links of steel, to the throne of God the Maker and Ruler of the Universe. There is no power on earth that can do that but the Catholic Church.

We are not now reasoning with outsiders — we are simply recalling to the

minds of our own brethren — of Catholics everywhere and of all classes and conditions — the recognized principles and teachings of their faith, with the purpose of grounding upon them an earnest appeal to their faith, their loyalty and their zeal. Would to God we could stir their hearts with something of the enthusiasm and persevering devotion of our Holy Father in his efforts to build up the Church and save society as well as the souls of men from impending doom!

Let us not be discouraged with the idea that we are powerless to stem the tide of corruption and disorder. With God all things are possible. Have faith as a grain of mustard seed and you shall remove mountains. Let no feelings of tenderness or sympathy with the overshadowing of Protestantism with which you are daily associated cause you to falter in your zeal and effort for the holy cause. Protestantism is powerless in this more than herculean task. But are there not good men among Protestants? Oh, yes, plenty of them of every shade of opinion. But they are isolated, individual, disintegrated and powerless as an organized body. They lack continuity, consistency and unity of faith and that divine authority which links us with Jesus Christ and His holy Apostles. The world does not respect them, does not care for them, certainly does not fear them. They fear the Catholic Church, and they respect, though they hate it. They hate it because they do not understand it. It is their best friend if they did but know it, but they have been taught that it is their worst enemy. It is for us Catholics to convince them of their mistake.

Let us then all wake up to our individual responsibility. Let us preach to them and at least set them a good example of Christian integrity, Christian zeal and devotion in every relation of life. Let us be ready for every good work and always careful to let our light shine before men that they may see our good works and glorify our Father who is in heaven. — Catholic Review.

The Sisters in a Chicago Pest-house.

There was a pretty general feeling of alarm in Chicago some weeks ago over the prospect of a small-pox epidemic. Cases were quite frequent, and more than once a panic was narrowly averted. The health authorities took the matter vigorously in hand; a contagious disease hospital, or pest-house, was fitted up and placed under the care of a resident medical force and twenty Catholic Sisters, who managed the establishment and nursed the patients.

When a case of the dreaded disease was brought to light the fact was immediately reported to the health officer, who promptly caused the removal of the person afflicted to the isolation of the pest-house. The number of inmates quickly reached and, indeed, exceeded the capacity of the hospital. Yet the faithful nurses, whose identity was concealed by the religious garb, with a self-forgetfulness and heroism rarely encountered outside of Catholic charitable institutions, loyally and tenderly devoted themselves to the victims of the leathsome disease placed under their care.

The inmates of the pest-house were recruited from all ranks, but the majority, as may be supposed, came from the hovels of the very poorest classes in the community. Black and white persons, varying in age from infancy to a period beyond the Scriptural allotment, and representing all conditions of humanity and various nationalities, were turned over to the tender care and keeping of the angels of mercy, self-consecrated in God's name to the alleviation of human anguish and affliction.

The record of the noble women who have nursed the inmates of the Chicago pest-house will only be revealed when the glorious scroll of human virtue and self-sacrifice is unfolded in eternity. — Cleveland Universe.

Home and Abroad. It is the duty of everyone, whether at home or travelling for pleasure or business, to equip himself with the remedy which will keep up strength and prevent illness, and cure such ills as are liable to come upon all in every day life. Hood's Sarsaparilla keeps the blood pure and less liable to absorb the germs of disease. HOOD'S PILLS are hand made, and perfect in proportion and appearance. 25c per box. DEAR SIRS, — I was suffering very much from diarrhoea, and could get nothing to cure me. A friend told me of Dr. Fowler's Extract of Wild Strawberry, and a few doses completely cured me. Thos. L. Graham, Melita, Man. Syrup.

USE SUNLIGHT SOAP IT LESSENS LABOR AND BRINGS COMFORT AND WILL SAVE ITS COST MANY TIMES OVER.

AS IN YOUTH Ayer's Hair Vigor CORDIALLY INDORSED. RESTORES Natural Growth OF THE HAIR. —WHEN— ALL OTHER Dressings FAIL. "I can cordially indorse Ayer's Hair Vigor, as one of the best preparations for the hair. When I began using Ayer's Hair Vigor, all the front part of my head — about half of it — was bald. The use of only two bottles restored a natural growth, which still continues as in my youth. I tried several other dressings, but they all failed. Ayer's Hair Vigor is the best." — Mrs. J. C. FREUSER, Converse, Texas.

DUNN'S BAKING POWDER THE COOK'S BEST FRIEND LARGEST SALE IN CANADA. COOKS FRIEND BAKING POWDER.

THOMAS D. EGAN, Catholic Agency, 42 Barendy St. New York, N. Y.

TRY THAT MOST DELICIOUS TEA & COFFEE SOLD ONLY BY James Wilson & Co. 398 Richmond Street, London. Telephone 650.

SNAPS. Silk Scarfs 15c, two for 25c. Silk Four-in-hands 15c, two for 25c. Men's Shirts and Drawers 25c each. Men's Balbriggan Shirts and Drawers 37 1-2 cents each. Men's Cotton Socks 10c pr., 3 prs. for 25c. Men's Galatea Coats \$1.25 each. Men's Alpaca Coats and Vests \$3.00. Men's Linen Vests \$1.00 and upwards.

PETHICK & McDONALD, 398 Richmond Street, First Door North of City Hall.

BENNET FURNISHING CO'Y. LONDON, ONTARIO, Manufacturers of Church, School and Hall FURNITURE. Write for Illustrated Catalogue and Prices. Bennet Furnishing Co. London, Ontario, Can. ONTARIO STAINED GLASS WORKS. STAINED GLASS FOR CHURCHES. PUBLIC AND PRIVATE BUILDINGS. Furnished in the best style and at prices low enough to bring within the reach of all. WORKS: 454 RICHMOND STREET R. LEWIS.

YOUTH Hair Vigor RESTORES Natural Growth OF THE HAIR Dressings FAIL

UNN'S MAKING POWDER BAKERS BEST FRIEND

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Y THAT MOST DELICIOUS & COFFEE

SHIRTS & COFFEE

ST FURNISHING CO.

STAINED GLASS WORKS

FIVE-MINUTE SERMONS. Eleventh Sunday after Pentecost.

GRATITUDE. My brethren, we have had a word to say before this about the vice of ingratitude, and of how mean a vice it is, especially in a Christian.

UNN'S MAKING POWDER BAKERS BEST FRIEND

MARK Catholic Agency

Y THAT MOST DELICIOUS & COFFEE

SHIRTS & COFFEE

ST FURNISHING CO.

STAINED GLASS WORKS

OUR BOYS AND GIRLS. AN ARTIST'S STORY.

In the Strada Reale in the city of Valette, Malta, stood one of those quaint old houses, half castle, half church, built at the time the brave knight and Grand Master John de Valette, lived quietly in his stronghold, after the many stout blows his battle-axe had showered on the heads of the infidel Turks.

UNN'S MAKING POWDER BAKERS BEST FRIEND

MARK Catholic Agency

Y THAT MOST DELICIOUS & COFFEE

SHIRTS & COFFEE

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STAINED GLASS WORKS

THE CATHOLIC RECORD.

All at once a sudden inspiration seemed to strike me. "What a splendid subject that boy would make for my canvas," I thought.

UNN'S MAKING POWDER BAKERS BEST FRIEND

MARK Catholic Agency

Y THAT MOST DELICIOUS & COFFEE

SHIRTS & COFFEE

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Why Don't You Use Surprise Soap?

IT does away with hard work, —dirt, don't boil or scald the clothes, nor give them the usual hard rubbing. (See the directions on the wrapper).

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Y THAT MOST DELICIOUS & COFFEE

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STAINED GLASS WORKS



SURPRISE SOAP. The cheapest Soap to Use.

Why Don't You Use Surprise Soap? IT does away with hard work, —dirt, don't boil or scald the clothes, nor give them the usual hard rubbing.

Father Damien, S.J.

One of the most instructive and useful pamphlets extant is the lectures of Father Damien. They comprise four of the most celebrated ones delivered by that renowned Jesuit Father, namely: "The Private Interpretation of the Bible," "The Catholic Church, the only true Church of God," "Confession," and "The Real Presence." The book will be sent to any address on receipt of 10 cents in stamps.

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Best Qualities Only. Prices the Lowest. McCausland & Son 70 King Street West, Toronto.

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Offices—Rooms 28 and 29, Manning House King St. West, Toronto. Also in the Gerrie Block, Whitby. A. A. Post, R. A. A. W. Holmes

MRS. SHEPHERD

We have printed in fly-sheet form the letter written by Rev. J. A. Thomas, Presbyterian minister of St. Thomas, concerning this miscellaneous woman. Her plan of operation seems to be to go to out-of-the-way places, where her character is not known, and by retailing abominable slanders against the Catholic Church and its institutions, play on the credulity of innocent people, all the while reaping a rich harvest of solid cash.

PRAYER BOOKS

We have now in stock a very large and beautiful assortment of Prayer Books, ranging in price from 25c to \$1.00. There are among them some specially imported for Presentation purposes. Orders from a distance promptly attended to.

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We have in stock a large consignment of Pure Bees Wax Candles for altar use. Orders from the rev. clergy will be promptly attended to.

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Complete Classical, Philosophical and Commercial Courses. And Short-hand and Typewriting. For further particulars apply to REV. THEO. SPEZT, President.

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Classical Course and English Commercial Course. Banking and Practical Business Departments. Best modern text-books are taught by competent professors.

MARGARET L. SHEPHERD

A COMPLETE ACCOUNT OF HER LIFE. A Single copy, 25c; fifty or over, 15c. Address, THOS. COFFEY, Catholic Record Office, London, Ont.

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MR. O. LABELLE HAS OPENED A FIRST-CLASS Merchant Tailoring establishment on Richmond Street, next door to the Richmond House, and opposite the Masonic Temple. He will carry a full range of the very choicest goods.

P.P.A.

An authentic copy of the Ritual of the P. P. A. will be sent to any address on receipt of 6c. in stamps. By dozen, 45c. By 100, \$4.00. Address, THOS. COFFEY, Catholic Record Office, London, Ont.

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With Assets of over \$2,500,000. Is always prepared to loan large or small sums on Farm, Town or City Properties on most favorable terms and rates, repayable at any time of year preferred.

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Owns a mind, Ontario, is the very best place in Canada to get a thorough Business Education. Take a road trip and visit all other in-home colleges and Commercial Departments in Canada, then visit the Northern Business College.

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ERNEST GIRADOT & CO. A Fine Wine a Specialty. Our Altar Wine is extensively used and recommended by the Clergy, and our Claret will compare favorably with the best imported Bordeaux.

The Annual Favorite.

WE HAVE RECEIVED A SUPPLY of BENZIGER'S HOME ANNUAL, a delightful book for the Catholic household. Price 25c. free by mail. By the dozen \$2.00. Address, THOS. COFFEY, Catholic Record Office, London, Ont.

PIMPLES



Pimples, blotches, blackheads, red, rough, and oily skin, prevented by Cuticura Soap, the most effective skin purifying and beautifying soap in the world.

DRUG THROUGHOUT THE WORLD. Price, 35c. POTTER DRUG AND CHEM. COMP. Sole Props., Boston. "All about the Skin and Hair," mailed free.

C. M. B. A.

A mistake occurred in No. 9 assessment notice, regarding the date of initiation of John Murphy in Branch No. 11, Niagara. It was initiated Dec. 21, 1889 (not 1892), and was forty-nine years of age when admitted.

Meeting of the Board of Trustees. A meeting of the Board of Trustees of the Grand Council of Canada was held in Toronto on the 18th and 19th inst.

There were present: Grand President O. K. Fraser, Grand Secretary E. R. Brown, Treasurer E. M. J. Torman, P. J. Taney, P. J. O'Keefe, Lasalle Gravelle and J. J. Behan. There also present Assistant Grand Secretary J. E. H. Howison, Supervising Medical Examiner Edward Ryan and Solicitor F. H. Latchford.

Considerable business was transacted. The Board recommends to the convention the omission of the medical form attached to the application for membership. Hereafter the report of acceptance or rejection of candidates will be sent direct from the Supervising Medical Examiner in the case of the organization of new branches.

In future, the annual financial statement of the Branches should be prepared and forwarded by the Financial Secretary of the Branch instead of the Recording Secretary.

It was proposed to add to the constitution articles to be read to the representatives of the Branches at the Grand Secretary at least a month prior to the Convention.

The Grand President and Grand Secretary were empowered to have official blank ballots printed for the convention for the purpose of only such delegates as are present at the opening of the convention and remain during all its sessions will be allowed their expenses.

The Board recommends to amend the constitution so as to make all medical fees payable to the Branch Financial Secretary, and the supervising medical examiner's fee for work done by him to the Grand Secretary who will keep an account with the Supervising Medical Examiner and the local medical examiner's fee to be paid by the branch.

The Board recommends also that only thirty days be allowed to members to replace their advance certificates. The Branches in Dublin, Calgary and Carleton Place were approved and allowed to be issued.

Several other appeals were disallowed. Signs and passes were recommended for perfect arrangements for St. John's convention forthwith.

Solicitor F. H. Latchford submitted the altered form of certificate which the superintendent of insurance desired should be filed before his license issued, and the Board being of opinion that they had no power to alter the form of certificate recommended for adoption by the convention the form of certificate proposed, and that the consideration of this matter be the first brought before the convention, and that in the meantime copies of the certificate be prepared and filed with the Superintendent of Insurance.

The proposed changes in certificate will not affect any certificates already issued.

The Grand Secretary was instructed to procure the usual necessary to protect the property of the Grand Council and also to place \$100.00 of insurance on the C. M. B. A. property of the Grand Council.

The Treasurer's Bond. To the Editor of the CATHOLIC RECORD—Dear Sir and Brother—It is not too late to make a suggestion to the Committee on Laws with a view to action thereon at the coming meeting of the Grand Council. I would respectfully submit for their consideration the subject of this letter, as it appears to me a matter of much importance to our association.

I refer to the Treasurer's Bond. Let me not be misunderstood. To the treasurers of our branches I make no personal reference whatever, nor would I be thought to hint the faintest suspicion regarding their honesty and integrity. They are worthy men, all of them, taking much pains and a little responsibility to obligate their brethren and further the ends of our association, and that without any reward. But as there are some mortal sins which are capable of commission, and whereas, with the best of intentions they assume the performance of certain duties, a reverse of fortune may take away the means of discharging them, or, at least, prevent their full and satisfactory accomplishment.

The constitution speaks as follows regarding the treasurer's bond: "Before entering upon the duties of his office the treasurer shall give to the President of the Branch his bond, with at least two approved sureties, for the faithful performance of his duty, for such amount as the branch may determine." This clause would seem to give all the security required, but as a matter of fact it does not. Cases may arise in which this requirement of the constitution is no guarantee whatever, as the branch funds will be sufficiently accounted for.

In most of the branches I know of, the treasurer's bondsmen are members of the branch. This follows as the reasonable result of the following language in the constitution: "The treasurer shall give to the President of the Branch his bond, with at least two approved sureties, for the faithful performance of his duty, for such amount as the branch may determine." This clause would seem to give all the security required, but as a matter of fact it does not. Cases may arise in which this requirement of the constitution is no guarantee whatever, as the branch funds will be sufficiently accounted for.

It is useless to say it would be only just to enforce the bond. It would be the proper thing to do, of course. But what branch would do it? Human nature acts on the same manner in parallel circumstances; and the same fallacy we have heard so much of late from our brethren of the C. M. B. A.—that charity is the basis of our association—would come into play in the case I suggest (this time perhaps with some show of reason), and the bondsmen would be liberated. Business principles are the foundation of our association; charity comes later as its beautiful and admirable superstructure. The present system of taking bondsmen from the branch is not in my opinion a business method, and while I do not know that such a calamity as I have just mentioned has occurred, I see that it is possible. If there is a better plan for placing our funds it should be discovered, and I shall be glad if the Committee on Laws or some thoughtful brother will evolve a solution of the difficulty.

Resolutions of Condolence. Guelph, July 16, 1894. At the last regular meeting of Our Lady's Branch, No. 31, Guelph, the following resolution was unanimously adopted: Moved by Brother Frank H. Frank, seconded by Brother M. J. Duignan, that whereas God in His infinite wisdom has been pleased to remove by the hand of death our esteemed Brother, Thomas Mulrooney, therefore be it

Resolved that, while humbly submitting to the will of our Divine Redeemer, we sincerely regret the loss of our earnest and devoted brother, and we desire to convey to his wife and family our sincere sympathy in their sad bereavement.

Resolved that these resolutions be entered on the minutes of the branch, and that a copy of the same be presented to the widow of the deceased, and forwarded to the CATHOLIC RECORD and Catholic Register for publication. JAMES KENNEDY, Sec.

Springhill, N. S., July 11, 1894. At the last regular meeting of Branch 229, the following resolutions were unanimously adopted: Whereas we, the members of this branch, having learned with deep regret, the sad and afflictive which has befallen our esteemed Brother, Mr. John McCarron, by the death of his respected brother, Mr. Joseph McCarron, which occurred on the 7th inst., we deem our duty to extend to him and his family our heartfelt sympathy, and this hour of sorrow, the more so, as we were well known to us all, and by his kind and genial disposition won for himself the respect and esteem of a large circle of acquaintances; therefore we, the fellow members of Branch 229, well knowing the grief felt by him at the loss of a loving brother, do hereby extend to him and his family our sincere sympathy, and we pray the Almighty God may console our grief-stricken brother and his family, and grant them the grace of resignation to His Divine will. Further

Resolved that a copy of these resolutions be recorded in the minutes of the meeting; one sent to Brother McCarron, also to the CATHOLIC RECORD for publication. R. J. McDONALD, Rec. Sec.

Resolutions of Condolence. At the regular meeting of Branch 28, Ottawa, held 18th July, the following resolution of condolence was adopted: Whereas it has pleased the Almighty in His all-wise Providence to remove from our midst our dear Brother, Whalen, mother of our beloved Chaplain, Resolved that we, the members of Branch 28, Ottawa, do hereby extend to him and his family our sincere sympathy, and we pray the Almighty God may console our grief-stricken brother and his family, and grant them the grace of resignation to His Divine will. Further

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mittee of management are to be congratulated on their success. E. B. A.

LETTER OF CONDOLENCE. At the last regular meeting of St. Patrick Branch No. 12 the following resolution of condolence was unanimously adopted: Whereas, the all-wise Providence in His infinite wisdom has called to His Eternal reward the beloved Brother of our esteemed friend and brother, Wm. Burns, Resolved, that we, the members of Branch No. 12, fully recognizing the sad loss that Brother Burns has sustained, wish to tender to himself and family our sincere sympathy in this time of their sad bereavement; and we pray the all-wise Providence will give assistance to his widow and family in their grief, and to his family in their bereavement.

Resolved, that a copy of this resolution be spread on the minutes of this meeting, and sent to Brother Wm. Burns, and one sent to the Grand Secretary, Treasurer for insertion in the official organ. J. J. MALONEY, Pres. W. P. MURPHY, Rec. Sec. W. LANE, S. T. O.

C. O. F. Toronto, July 20, 1894. At the last meeting of Sacred Heart Court No. 23, Toronto, five candidates were initiated members of our order and of the following profession was presented for membership. An excellent time was spent. As it was the eve of Holy Trinity, the members of the Court were in the most cheerful mood. A few remarks being made by several members, the meeting was adjourned. Catholic Foresters of Toronto spent a grand time at Oakville on Saturday. Although the weather was not ideal, the party was quite a number out to catch the early boat leaving Yonge street wharf. At the day passed on the water, the members enjoyed the scenery, and every one seemed to enjoy themselves and returned home satisfied. ANDREW KERR, Rec. Sec.

HON. J. J. CURRAN, SOLICITOR GENERAL. The following eloquent speech, delivered by Solicitor General Curran, at the Board of Trade banquet, in Montreal, in honor of the Colonial delegates, is well worthy careful perusal. Mr. Curran is at all times imbued with the most lofty ideas in regard to the future of our great country, a quality which should animate every son of Canada, whether native or adopted, or whether in public or private life. The hon. gentleman replied to the toast "The Parliament of Canada."

Hon. Solicitor General Curran, who was greeted with cheers. His first duty was to thank the chairman for his kind invitation, and then to extend, on behalf of the body he spoke for, a welcome to the distinguished guests of the evening. A welcome already been extended in brilliant and impressive by His Honor the Lieutenant Governor, and the language in which he addressed them indicated the branch of the great Celtic family to which he belonged. (Cheers.) He then spoke of the late Hon. Mr. Bowell, had told them that he was an Englishman, and now to make matters as complete and comfortable as possible his welcome had been extended in his own words, "Caeid mille jaithe." (Cheers.) Mr. Lee Smith, who might rest assured that he was much more popular in Canada to-day than his namesake Goldwin (laughter), had told them something of the ways and ideas of the colony he so worthily represented, and amongst other things he had informed them that the glorious privilege of female suffrage was in fact and effect in that happy land. (Cheers.) He then spoke of the men of female loveliness, now on the floor of the banquet hall, who accompanied the delegates on their mission, was it surprising that he should be so much interested in their position on the part of our legislators to grant the suffrage, but the charming daughters of Canada.

They would all have none of it. They were all home rulers already, queens of our presidencies, and their mandates were so cheerfully obeyed that they would not tolerate any statutory enactments regarding their rights. They had proposed and honored the health of the Parliament of Canada. Nothing could be more appropriate. At that very moment the delegates of the Empire in their own right, their own honor, and their own glory, were conferring for the benefit of this country. Saturday night brought no relief from their labors, and the health of men who worked day and night, and who were in the morning, not infrequently in committee, on the day, and invariably at night, needed all the good wishes that could be offered in their behalf, and it was a passing fancy to have a committee on the strike for the eight hour or any other similar movement on behalf of that august body. (Cheers.) His voice was too familiar to wish to derive them of the pleasure of listening to Sir James Grant, one of their most polished orators, but he could not refrain from saying one or two things the meeting brought to his mind. Mr. Bowell had referred to the great confederation of the representatives of the American colonies to draft their own constitution. The meeting of the delegates of the British American provinces in 1866 was one fraught with equally weighty consequences to the stability of the Empire in particular, and the stability of this great Empire in particular. The results had been marvellous, not only in the creation of this great Dominion in 1867, but in the way in which the Empire in after years, and are not only in boxes bearing the first trade mark and wrapper, at 50 cents a box or six boxes for \$2.50, and may be had of all dealers or direct by mail from Dr. Williams' Medicine Company at the above address. Beware of imitations and substitutes.

Assessment System. Mutual Principle. Napanee, Ont., July 18, 1894. Provincial Provident Institution, St. Thomas, Ont. RE WM. STONE. Dear Sir:— We enclose you herewith receipt of Mrs. Stone's promissory note, as per correspondence and furthering the speedy payment of this claim has been such that should commend itself to all people desiring fair and business-like methods. (S) HERRINGTON & WARNER, Solicitors. Newburgh, Ont., 16th July, 1894. Sec'y The P. P. L., St. Thomas, Ont. Dear Sir:— I desire to express to the Provincial Provident Institution my hearty appreciation at the very prompt and satisfactory settlement of my claim under Certificate No. 3440 for \$1,000 on the life of my late husband, Mr. Stone, and to certify that the amount paid amount having just been received. The proofs were only completed a few days since, and the amount, according to terms of Policy, would not be due for some time yet, but the company for not taking advantage of that fact. Yours truly, (S) HARRIET SELENA STONE, Beneficiary.

Death of Mr. Patrick Lynott. A telegram was received yesterday afternoon the sudden death on the previous night of Mr. Patrick Lynott, merchant of Edmondston, N. B. Deceased was married to a niece of Hon. Mr. Costigan, and was a well known thorough business man, of a genial disposition, he was a great favorite with all who happened to come in contact with him, and his demise will be generally regretted.—Ottawa Citizen, July 19.

WESTERN FAIR. Our exhibitors should know from past experience that those who apply early have choice of accommodations, as provisions are made on receipt of entries. Many have found in the past that their own delay they might attribute the cause of dissatisfaction, if any, as it is almost impossible at the last moment to accommodate all. In this respect the Fair of 1894 promises to require even more attention, as a number of our exhibitors have already made their entries. The Directors of London Fair are always alive to advancements made elsewhere, and suggestions received by them at the Western Fair, Chicago, where possible, will be acted upon to the comfort of their many visitors. The special attractions of this year will be of a highly entertaining and educating character.

MARKET REPORTS. London, July 26.—Wheat had no change from 97c. to 81 per bushel. Oats 51.25 for a good sample. There was an average supply of grain at 82.50 to 85.00 per cwt. Lamb, 1 lb. by the carcass, and 10c. by the quarter. Veal 65c. a lb. by the carcass. Spring chickens 90c. to 95c. pair. Ducks, 50 to 75c. a pair. Butter 21 to 22c. a lb. by the basket for best roll, and 18 to 19c. for crock. Eggs 9 to 12c. per doz. New potatoes 10 to 12c. per bushel. Raspberries were in keen demand, at 11 to 12c. a box. Cherries, 8 to 10c. a quart. Black currants 11 to 12c. per quart. Wool sold at 15c. to 17c. a lb. Milch cows \$30 to \$15 a piece. The hay supply was short, at \$6.50 to \$8.50 a ton. There was a large quantity of straw, roller, \$2.50 to \$3.00; extra, 2.50 to \$2.00. Wheat—white, 57 to 58c.; spring, 60c.; red winter, 59 to 60c.; best western, 57 to 58c.; superfine, 62.50 to 65c.; Manitoba strong bakers, \$3.10 to \$3.50; do, best brands, \$3.45 to \$3.50. Bran, \$1.00 to \$1.10; do, best brands, \$1.15 to \$1.20. Millfeed, \$1.15 to \$1.20. Manilla—Manitoba patents, best brands, \$3.50 to \$3.60; straight cut, \$3.20 to \$3.30; extra, \$2.75 to \$2.85; superfine, \$2.50 to \$2.65; Manitoba strong bakers, \$3.10 to \$3.50; do, best brands, \$3.45 to \$3.50. Bran, \$1.00 to \$1.10; do, best brands, \$1.15 to \$1.20. Millfeed, \$1.15 to \$1.20. Manilla—Manitoba patents, best brands, \$3.50 to \$3.60; straight cut, \$3.20 to \$3.30; extra, \$2.75 to \$2.85; superfine, \$2.50 to \$2.65; Manitoba strong bakers, \$3.10 to \$3.50; do, best brands, \$3.45 to \$3.50. Bran, \$1.00 to \$1.10; do, best brands, \$1.15 to \$1.20. Millfeed, \$1.15 to \$1.20. Manilla—Manitoba patents, best brands, \$3.50 to \$3.60; straight cut, \$3.20 to \$3.30; extra, \$2.75 to \$2.85; superfine, \$2.50 to \$2.65; Manitoba strong bakers, \$3.10 to \$3.50; do, best brands, \$3.45 to \$3.50. Bran, \$1.00 to \$1.10; do, best brands, \$1.15 to \$1.20. 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