

and a great advantage in it is the fact that the ordinary typewriter may be used for it. This advantage is gained by giving special meanings to capital letters, numerals, and other characters used in typewriting.

The Right Reverend Bishop Matz, of Denver, strongly recommends Father Quinn's system, and says: "I am satisfied that it meets a long-felt want." He has put it to practical use, and has become an expert in stenotypy. His opinion is, therefore, worth much, as it is that of one who knows by experience the value of the method.

We feel bound to add that in his book, Father Quinn, as we think, unnecessarily depreciates the brevity and legibility of shorthand. Shorthand has been brought to much greater perfection than he appears to be aware of; but this fact does not prevent his invention from being a valuable one.

#### EDITORIAL NOTES.

THE *Rock*, a Church of England newspaper, published in London, England, gives statistics showing the great progress of Ritualistic practices within the last few years, in spite of bitter opposition. From 1892 to 1894 the number of churches which used these practices increased from 2,381 to 5,043. Vestments are worn in 1,029 as against 336 in 1892. Incense, which was then used in 9 is now employed in 177, and altar lights in 2,048 as against 551 in the former year. The *Rock* says also that in 1893 there were 7,000 clergymen who favor the Romeward movement. Though the London *Times* and the Archbishop of Canterbury declare so positively that there can be no approach to Rome on the part of the Church of England, these figures show conclusively that the Holy Father is not without substantial reason for entertaining the hope that at least a large section of the Church may return to the one fold if a kindly disposition be manifested toward them.

FROM a list of the various general assemblies of the Presbyterian Churches given in a recent issue of the New York *Observer*, we find that there are at least eight distinct bodies in the United States which claim to be the Presbyterian Church. Their General Assemblies will meet at different cities and on different dates, except that the Presbyterian Church of the United States, and the United Presbyterian Church of North America will meet at Pittsburgh, Pa., on different dates. The other Churches are the Presbyterian Church in the United States, Cumberland Presbyterians, Colored Cumberland Presbyterians, Reformed Presbyterians, the Reformed Church of the United States of America, and the Reformed Church in America. There appears to be quite a lack of originality in the selection of names for these different bodies—so much so that there must sometimes be a difficulty about knowing which is which. The Chicago *Interior*, a Presbyterian journal of prominence, compares the various denominations to John O'Grat's 'eight quarrelsome sons, for each of whom the canny Scotchman had to provide a special door in his house to keep them at peace. The *Interior* says that two doors suffice for the Presbyterians; but from the list given by the *Observer*, it appears that there are just as many doors needed as John O'Grat built in his dwelling.

THE A. P. A. Convention which met recently at Milwaukee has decided to make the association international, and as a beginning for its international character it announced that it is allied with the Canadian P. P. A., which has the same purpose with itself. It is the intention to endeavor to stir up other nations against their great bug-bear, the Pope. It is not very likely that the obscure and unlettered rabble composing the association will have much weight among the nations of the earth, whereas they have so utterly failed in making any impression in their own habitats. It is a foreign association, both in the United States and Canada, and its spirit is alien both to the American and British love of fair play and liberty. It is foreign under the British flag, for it was born in the United States and thence imported into Canada; and it is foreign in the United States, because it was inaugurated by Canadians inculcated with the views of hatred and intolerance.

WE HAVE received from the author, Mr. Jas. M. O'Leary, a pamphlet entitled "History of the Irish Catholics of Quebec," in which are given many details concerning the formation and progress of the Irish congregation of that city, and of their trials while endeavoring to establish themselves as a distinct congregation, until the present beautiful church of St. Patrick, and the presbytery in connection therewith were erected: "a monument of Irish perseverance," and of the liberality of Protestants and Catholics who alike contributed toward its erection. This historical sketch closes with an account of the death and obsequies of the Reverend Patrick McMahon, who was pastor of the congregation for twenty-five years, until his death, in 1851. The Irish of Canada, especially, will find the pamphlet interesting reading. See advertisement in another column.

A VERY successful mission, preached by Rev. Fathers Doherty and O'Bryan, members of the Society of Jesus, was brought to a close, on the 19th ultimo, in the parish of Mount Carmel, in this diocese.

AMONGST the honors given to Canadians on the Queen's birthday, we notice that Dr. Hingston, of Montreal, will hereafter be known as Sir Wm. Hingston. Considered as a mark of distinction we do not know any Canadian more deserving of consideration. Not long since the title of Hon. Edward Murphy, of Montreal, was changed to Sir Edward Murphy. He and his companion-in-honors, Sir Wm. Hingston, may, with justice, be considered two of the most prominent Irish Catholics in Canada, and not only prominent, but brimful of genuine worth. Long years ago, in the time of Thos. D'Arcy McGee, we well remember Dr. Hingston as an earnest worker in every movement to better the condition—morally, socially and intellectually—of the Irish Catholics of Montreal; and from that day to this he has continued to do his part nobly and well. Long may he live to enjoy the new honor conferred upon him!

ARCHBISHOP IRELAND'S address on Patriotism has been sent the world over, and the eloquent utterances of St. Paul's prelate have not only fanned to white heat the love of native land in American hearts, but have also caused many pessimists who are groaning over the unhappy condition of their country to say one bright and hopeful word. They of the sluggish temperament may cavil at the spread-eagledness of our neighbors. But we admire it, for it indicates an enthusiastic love and trusting faith in their country. Would that it were amongst us! and our Canadian rare land would not mourn the loss of some of its best and brightest swelling the tide of emigration.

THE Presbyterian General Assembly, now in session at Pittsburgh, Pa., is in commotion over the question of control of the theological seminaries. The question arose out of the heresy of Dr. Briggs, who has been hitherto sustained by the Union Theological Seminary of New York, in which he still retains his Professorship of Biblical exegesis, notwithstanding that he persists in teaching the doubtful character of biblical inspiration. The Assembly was led by this fact, and by similar teachings in Lane Seminary, Ohio, to demand that these institutions should be under control of the Assembly, so that none but orthodox professors might be appointed to the theological professorships. The seminaries resist this demand, with the exception of Princeton, which is said to be already under Assembly control. Last year three-fourths of the Assembly's delegates were for Assembly control, but it is said that the present Assembly will be nearly equally divided on the subject, and that the conservative element may even meet with defeat. The question of Dr. Briggs' deposition is still to be brought before the Assembly, but that of seminary control overshadows it at present, and if the action of the Assembly be reversed on this matter, it is very probable that the present Assembly may even sustain Dr. Briggs. Some even expect that a schism may result, whatever decision may be reached.

#### Love of the Sacred Heart.

THE world has never witnessed such love as the love of the Sacred Heart for fallen man. The tenderest, fondest earthly love fades away and becomes as nothing in comparison with the love of Jesus. It combines in itself the love of the most devoted friend, of the most affectionate brother, of the lover for his beloved, of the mother for her darling son. Every form of love is united in the yearning love of the Sacred Heart of Jesus.

There never was a love so patient, so much enduring, as the love of the Sacred Heart of Jesus. It puts up with neglect, coldness, nay, even outrage and insult. Any earthly friend or lover, nay, even the fond mother, would long ago have been repelled by

such treatment as He receives from ungrateful man. But not so Jesus. Can a woman forget her infant. He asks, so as not to have pity on the son of her womb? Even if she should forget, yet will I not forget thee.

The love of Jesus is a love which shows itself in deeds. He delights to pour out the treasures of His mercy on men, even on the ungrateful and on His enemies, and how much more on those who return Him love for love. For them there is no end to His gifts of love. Every day, every hour, some fresh favor and benefit, and all these only preliminary to the eternal reward He has prepared for them in heaven. How generous He has been to me, and what have I been in return!

#### "OUR QUEEN, OUR COUNTRY, OUR CONSTITUTION."

A church picnic was held in Lakefield on the 24th, which proved to be a very successful affair, some of the most prominent public men of the country having been present. The chief event of the day, we learn from the Toronto *Mail* and *Empire*, was a meeting in the skating rink, at which a patriotic address was delivered by Hon. J. J. Curran, Solicitor-General for Canada. The chair was occupied by Mr. W. H. Casement, reeve of Lakefield, and those on the platform, in addition to the guest of the day, were Messrs. Jas. Stevenson, M. P., for West Peterborough; John Burnham, M. P. for East Peterborough; the Rev. Archdeacon Casey, of the Peterborough cathedral; the Rev. Chancellor Scollard, rector of St. Paul's church; the Rev. Dr. O'Connell, the Rev. W. J. McCall, the Rev. T. Collins, J. W. Fitzgerald, Dr. Fraser, Strickland, J. H. Burnham, Thos. Cahill, of Peterborough; John Crowe, and other leading men of the district.

#### THE SOLICITOR-GENERAL.

MR. J. J. CURRAN was received with continued cheers and applause. This is not his first visit to the country, and he has on previous occasions done much to secure the esteem and admiration of the electors. His return had therefore been looked forward to with pleasurable anticipation, and the announcement that he would speak at the picnic had without doubt been a principal reason for the large attendance. Nor did he disappoint his audience, for he delivered a most eloquent and forcible address, admirably fitted to the occasion, replete in interesting facts concerning the changes that have taken place during the Victorian reign, and above all, characterized by a deep spirit of pride in the Dominion and intense loyalty to its institutions.

In opening, he paid a graceful tribute to the ability shown by the previous speakers, and a neat compliment to the ladies present, which at once put him on good terms with his hearers. Continuing, he expressed pleasure that they were not there to introduce political subjects, and so, perchance, disturb the harmony of the meeting by a discussion of matters upon which people would undoubtedly continue to disagree until the end of time. But they were there to celebrate a most auspicious occasion, and to join in assisting a work of charity. He had ever found Canadians of all races and creeds ready to join in laboring for the advancement of religion and Christianity, and this spirit was aptly illustrated by figures—if one were but to consider the number of places of worship in the Dominion, of which there were 11,000 in all, or one to every 400 of the population, while one-fifth of the inhabitants were in attendance at educational institutions of one kind or another. It is well at such a time as this to look back and consider the progress that had taken place in this and other countries during the reign of our queen. On every side changes had occurred. France has had chaos repeated again and again, and had vacillated between empire and republic. Germany, under the great Chancellor and the great Emperor, had been consolidated and strengthened. From her throne Victoria had seen in the republic to the south of us the greatest civil war of the age, when amid fire and bloodshed, at an immense cost of life and property, the Union had fought for its existence and been preserved; while here in this yet greater portion of the continent she had seen the firm establishment of those monarchical institutions under which we had prospered and been free, the establishment of a people happy in the present and confident of the future, beneath that flag, under which, with God's help, Canada would long remain. (Applause.)

#### MATERIAL PROGRESS.

Turning, then, to the material progress that had been made since 1837, Mr. Curran instanced the railway building as perhaps the most important. When the queen was first seated on her throne this business was in its early infancy, and now there were in existence 410,000 miles, with an invested capital of \$30,000,000. In 1850 there were seventy miles of railway in Canada; now there were 16,000 miles, the annual receipts of which exceeded the entire public revenue by \$15,000,000. In 1870 the public revenue was \$600,000 more than the railway receipts. He instanced also the railways of the United States, which earned in 1891 \$1,205,641,498, almost equal to three times the public revenue. Honor should be given to the men who had foreseen this wonderful development, and in this connection Mr. Curran quoted from an article written in 1832 in the *United Service Journal*, by Mr. Hy. Fairbairn, in which attention was strongly called to the necessity for promoting a railway system for British North America, and urging it as imperative in view of the

rapid development on the same lines that was being begun in the United States. Taking up next the clearing-house returns as an indication which was among the most reliable as a test of the condition of business, Mr. Curran quoted those of the past few years, and compared their rise and fall with that in different American cities. He pointed out that these years had been years of great depression, that things had now taken a turn for the better; but in 1892 the highest point was reached in the bank clearings on both sides of the line, those in Montreal, for instance, being then \$500,043,000. In 1893 there was a drop in Montreal of 3.6 per cent., and in 1894 a further drop of 3.9 per cent. How did this compare with American cities? In 1893 the New York clearings decreased by a sum 250 times greater than those in Montreal, or equal to 14.7 per cent., as compared with 1892. Boston decreased 10.3 per cent., Philadelphia 10.6 per cent., and the same tale might be told of the other great trade centres on the other side of the line. In 1894 New York clearings experienced a drop of 22.1 per cent., as against 14.7 in 1893, while Montreal clearings dropped only at practically the same rate as in 1893. These were facts which spoke volumes for the solidity of Canadian finances, and of which every Canadian citizen should feel proud.

Turning, then, to the political position of the country, Mr. Curran recalled the fact that at the time of Victoria's ascent to the throne Canada was in the throes of a rebellion. They sent out a statesman who had seized the position at a glance, and found the remedy. It had been said that Lord Durham had made a nation and lost a reputation. Yes, he did lose it for a little time. He went back under a cloud, but his name shone bright to-day. (Applause.) The system he had instituted might be yet further extended, bringing closer together the mighty colonies of this mighty Empire, and they might hope that the time would not be long before that whole confederation to which we would be proud to belong. (Continued applause.) But if there was hope for the future, might they not also look back on the past, and on the great men who had appeared upon the scene and been foremost in bringing about the changes of which he had spoken.

#### HELD IN REVERENCE.

Four men especially had passed across the stage whom Canada must forever hold in reverent admiration and faithful memory—four Premiers, who had brought glory to the Dominion and to the Empire at large. He spoke first of Sir John A. Macdonald, that wonderful man whom they delighted to honor, and to whom monuments had been erected, both as a Canadian and an Imperial statesman, which would not endure longer than his fame. Then they had had that grand old Alexander Mackenzie, than whose name there was none more honored in Canada. Sir John Abbott, in his old age, had answered the call of duty, and had literally laid down his life as a sacrifice to his country; and last, but not least, was there a name of the man who was honored both by the people and by his sovereign, who had carried the standard of Canada to victory so often at Paris, London, or Washington, and who had died at the very foot of the throne, serving his country to the last? He referred to the late Sir John Thompson. (Loud applause.) These men belonged to no political party now. They were the universal heritage of the Canadian people, and their names would live forever in the history of the nation. (Cheers.)

#### PATRIOTIC PERORATION.

In conclusion, there was this to be said, which he hoped would be engraved on the hearts of every man and woman within the sound of his voice. If they were to go ahead as they should, and occupy in the future a high and honorable position in the eyes of men, they must remain true to those great cardinal principles upon which their system of government was based, and must maintain that system in its highest form. Their motto must be, "Stand fast by our Queen, our country and our constitution"—their queen, whose name they held in honor, and whose high character they revered; their country, which was their own, to make of it what they would from ocean to ocean, which belonged to them, and which they intended always to hold; and their constitution, which was the guarantee of their liberties, and on which they would stand through thick and thin as being the protection of the weak equally with the strong. Thus would they foster and encourage that sentiment which would always characterize the Canadian people, and which would insist that no right of the citizen may be transgressed and no privilege trampled upon. (Loud applause.) He closed by a few words of courteous thanks to his hearers for the kind reception they had given him.

A vote of thanks to Mr. Curran for his address was moved by Mr. R. C. Strickland, and seconded by Dr. Fraser, to which Mr. Curran briefly replied.

Short addresses were delivered by Mr. John Crowe, Rev. Father Casey, Mr. Thos. Cahill, Mr. J. H. Burnham, and Rev. Father Scollard, after which the meeting dispersed with cheers for the queen.

The Peterborough visitors returned home by a special train during the evening.

#### ARCHDIOCESE OF TORONTO.

Corner-Stone of the New Wing of the House of Providence Laid by the Archbishop.

Toronto Mail, May 25.

The spacious grounds of the House of Providence were thronged yesterday with a gaily-dressed and happy-looking crowd of pleasure-seekers, who had come from all parts of the city, not only for the purpose of spending a happy day and enjoying the many attractions provided, but to contribute towards the maintenance of one of the most praiseworthy institutions of the city, which is quietly and unostentatiously doing the work of true Christian charity among the infirm, aged and homeless. In past years the annual picnics of the House of Providence have always been well patronized, and sums of money amounting to several thousands of dollars have been realized from the entrance fees and the bazaar stalls, which do a thriving business on such occasions.

In the warm flood of sunshine the grounds looked at their best yesterday. On the north and east sides tents of white and striped canvas were erected, and were gaily ornamented with flags of various colors. Above the entrance to each tent was suspended a scroll bearing the name of the church or public institution which provided and supervised it. Inside these tents tables were spread with inviting looking cakes, fruits, candies and other luxuries which are so irresistible to the holiday-maker. There were flowers also for sale in profusion, and the succors of the young ladies in charge in disposing of their wares were testified to by the number of bouquets which decorated the coats of the gentlemen. Another source of attraction was the fishpond, an arrangement by which, on the payment of a small sum, the visitor was permitted to drop a large hook over the canvas walls and fish out a parcel. The area to the north of the building was devoted to sports in the shape of swings, and a miniature Ferris wheel, all of which were extensively patronized. A performance on the high wire was very good, and much appreciated by the crowd. There were also a number of raffles, for which a number of young ladies canvassed with results very creditable to their powers of persuasion.

The principal feature of the afternoon was the laying by His Grace Archbishop Walsh of the corner stone of the new wing to the south of the present building. The old men, of whom there are a large number in the institution, have hitherto been domiciled in a rough-cast building entirely separate from the main building, and considerable inconvenience has resulted, particularly in the extra charges and expense of heating. It was therefore thought desirable by the authorities to erect an addition to the present structure for the accommodation of the old men. It will be a handsome addition, and is estimated to cost \$30,000.

Shortly after 4 o'clock the Archbishop arrived and repaired to a chamber in the institution, where he was met by many of the clergy of the diocese and by several from outside places. The following were among those forming the procession: Vicar-General McCann, Rev. Fathers Teely, Morris, Newmarket; Lynch, Niagara; Murphy, Halifax; Lamarche, Murray; Rohleder, Frachon, Minehan, Martin, Walsh, Tracey, Cruise, Carberry, Hand, McRae, Wynn, Jeffcott, Gallagher, Ryan, Redden, Wilson and Lafontaine.

At half-past 4 his Grace, accompanied by Vicar-General McCann and Father Teely, and preceded by the other clergy, proceeded to the platform which had been erected beside the stone, and was covered with a canopy. During the progress the "Miserere" was chanted. Before performing the ceremony of sprinkling and blessing the stone, his Grace delivered a brief address remarkable for its force and simplicity. Referring to the building of the new addition, he said that its purpose was two-fold. In the first place, to transfer the aged men to warm and comfortable quarters, from those crowded ones which they now occupied and to make their lot as happy as possible; and in the second place, to afford more accommodation for the unfortunate grew also; and it was the usage of the Catholic Church to make provision to keep pace with such wants. In so doing the Church was following in the footsteps of Christ, who said: "This command I give unto you, that ye love one another, even as I have loved you." The love of Christ for mankind was a practical love, and was manifested in His acts of charity and healing and His desire for their greater happiness. When asked if He was the Messiah, He did not appeal to His greater miracles, but bade the questioners go and tell what they had seen: how the lepers were cleansed and the sick healed. The charity of Christ was pre-eminently a tender charity, of which so many instances are given in the Scriptures. So with the Church—she tended the poor and needy as her Master would wish them tended. "In this house," said His Grace, "the Sisters are working quietly, devoting themselves to the care and attendance of the poor and the afflicted." The charity of the Church is constant, not confined to a few spasmodic efforts. It is always working with but little outward show, and the results endure. Those who erected this institution are all dead, but the evidence of their work will last forever. Continuing, His Grace said that the institution had

deserved well of the citizens, and he was proud to say that their representatives in the city council had dealt generously by it. In this he felt convinced that they reflected the feelings of their constituents, who might at times be warped from their better judgment by party politics, but were nevertheless ready to do justice by their fellow-citizens, no matter what their creed.

In conclusion, His Grace gave a brief summary of the work done by the institution since its foundation in 1856 by Bishop Charbonnel. At the present time there were in the institution no less than 752 aged poor, of whom 156 were Protestants, 200 incurables, and 121 homeless children. Between the years 1856 and 1895 the average number of inmates was 734, of whom one quarter were Protestants, making a total of 28,474 sheltered in the institution during the years of its existence, to say nothing of the many vagrants whose necessities had been relieved.

At the conclusion of the address the ceremony of sprinkling and laying the stone was performed, and the procession passed round the building, the priests chanting the Benedictus. The ceremony was a very impressive one, and was viewed by a large and reverential crowd.

The next feature of the programme was the contest in putting the shot, throwing the hammer, tossing the caber, and 100 yards' race, all of which events were well contested. There was a still larger crowd in the evening when a number of interesting attractions took place, comprising some very good dancing in costumes by Miss Mable Glouin, selections by the L. C. B. A. band, and drill exercises, singing and dumbbell exercises by the children of St. Paul's school. The whole affair passed off very successfully and happily, and it was a very well satisfied crowd that wended its way home at the close of the proceedings.

Toronto, May 27, 1895.  
ST. JOSEPH'S SOCIALITY LEAGUE OF THE HOLY CROSS.

At a meeting held recently it was decided to hold a Grand Musical Vespers and Lecture in St. Joseph's church, Leslie street, on Sunday, June 2, at 7 p.m., for the purpose of increasing the membership of this society. A large amount of good has been accomplished since its organization, sixteen months ago, but the Rev. Chaplain, Father McEntee, together with the officers, not content with this, will continue to use every means to induce others to share the benefits and unite in the good work. Father McEntee has kindly consented to lecture; and this fact in itself, without doubt, be the means of filling the church to its utmost capacity. A number of first-class singers from the up town churches have promised to assist. The Vespers will be under the leadership of Miss Murphy, and the proceeds will be applied towards paying off the debt on the church.

J. J. H.

#### Catholic "Knights of Pythias."

Rome always speaks with deliberation. The papacy is the least changeable power in the world, changing not at all in dogma, and rarely even in temporal policy. Hence those Catholic "Knights of Pythias" in Indiana who imagine that they can induce the Vatican to annul the decree prohibiting Catholic membership in the order must be unfamiliar with the method of procedure there. In truth, the Knights of Pythias were condemned last year by the Catholic Church, under the supreme authority of the Pope, as were two other secret societies, for reasons satisfactory to the See of Peter, which is the world. That condemnation will not be withdrawn under pressure upon the Vatican, or on account of any fuss raised by Indiana or other members of the condemned order. Catholicity is definite and constant in law and morals, as in dogma.

It appears that the disobedient nominal Catholic members of the condemned society in Indiana seek for defence in the allegation that the priests "do not heartily enforce the decree." We do not believe it. The priests of the Catholic Church, and all the prelates of it, are bound to enforce the decree, bound to inflict the prescribed penalty upon every man calling himself a Catholic and receiving the sacraments of the Church, who disobeys it. The priest who fails of his duty in this matter will surely be brought under discipline. We doubt whether any priest in the United States will require to be disciplined on this account.

When Rome speaks, all faithful Catholics obey. He who disobeys is not of Rome.—New York Sun.

#### Advice to a Sandbagger.

Sir Matthew Begbie, Chief Justice of British Columbia, recently deceased, once had before him a man charged with having killed another man with a sandbag. The evidence was conclusive, and the judge charged the jury accordingly, but a verdict of "not guilty" was promptly brought in. The judge was astonished. "Gentlemen of the jury," he said, "this is your verdict, not mine. On your consciences the disgrace will rest. Many repetitions of such conduct as yours will make trial by jury a horrible farce and the city of Victoria a nest of crime. Go! I have nothing more to say to you." And then, turning to the prisoner, "You are discharged. Go and sandbag some of those jurymen; they deserve it."

These two things, contradictory as they may seem, must go together—manly dependence and manly self-reliance—Wordsworth.