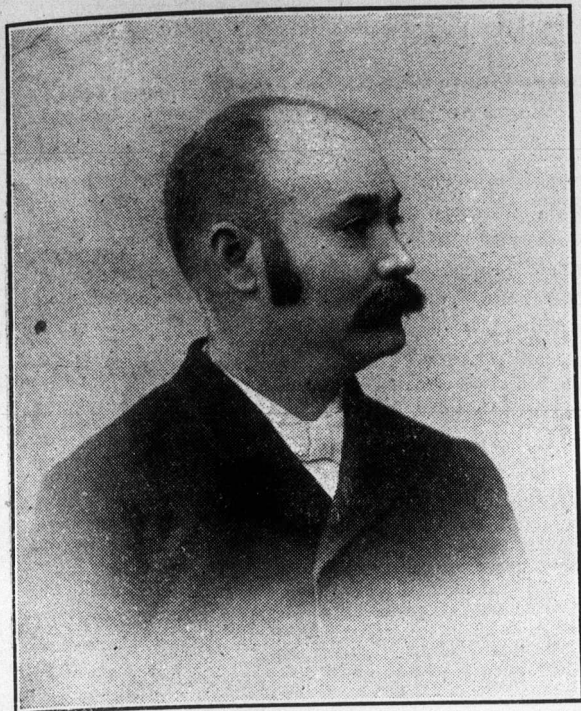


SKETCHES  
OF  
IRISH CANADIANS.

Hon. Justice M. A. McHugh



AMONGST the County Court judges of the Province of Ontario none occupies a more enviable position than His Honor Judge Michael Andrew McHugh. He was born at Maidenstone Cross, in the sister province, on the 19th of February, 1853. Like many of our best men in Ontario, he was educated at St. Michael's College, Toronto, where he distinguished himself by his talents and assiduity. Having studied law he was admitted to the Ontario Bar in 1879, and entered into partnership with the Hon. G. C. Patterson, one of the most prominent Conservative politicians in Western Ontario. Mr. Patterson was for a long time a member of the House of Commons, a Minister of the Crown, and, subsequently, Lieutenant-Governor of the Province of Manitoba. Whilst practicing his profession, Mr. McHugh

was drawn into political life and was an active, energetic and influential member of his party. Sir John Macdonald was most anxious that he should take a seat in the House of Commons, but he declined. Again he was offered the candidature in North Essex, as standard bearer of the Liberal-Conservative party, but he refused. In 1891 he accepted the junior county judgeship of Essex, and has since discharged the duties of his office with remarkable ability. Judge McHugh for many years has been the friend of popular education. As chairman of the Local Board his administration has been most efficient. In 1884, he married Mary Louise, daughter of Mr. James Cotten, of Windsor. As an active member of the Catholic Church he has rendered good service to his co-religionists, and is highly esteemed by all classes.

in support of his views." He also had stacks of quotations from Scripture, held for the same purpose. Non-Episcopal bodies are prepared on the same lines, and are quite ready to pose as Catholics, putting their own interpretation upon the teachings of the Bible and the Primitive Church; and though faith in the inerrant character of Scripture is no more, every sect is ready to give a Scriptural proof of the correctness of its Apostolic Position. With the Reformers this appeal meant no more than it means to-day among Methodists, Presbyterians, Baptists and all the rest, who are ready for union on the basis of Cranmer, provided that, like Cranmer and his associates, they may impose their understanding of Catholicity upon the world. Therefore "the Anglican Position" is the Protestant position, in accordance with which Cranmer and others were enabled to gain a dispensation from Edward VI. suspending the law of the Church which required fasting in Lent. In the same way Edward VII. now stands the supreme power in the Church, appointing bishops, and, by his coronation oath, assuming more than Papal power, pronouncing theological judgments. In common with the masses of the people composing the Christian world at large, he relegates some millions of Americans to their own place as idolaters. Here again we have a revelation of "the Anglican Position," in accordance with which the Church is a department of state, like the army and navy and the postal service."

A CIVIL GOVERNMENT. — This contention, and above all its conclusion, that the "Anglican Position" is decidedly Protestant, that is to say anti-Catholic, and that the term "Catholic" used by the writers of that Church is merely a misleading expression. But, above all, is it well to have it clearly pointed out that the institution the Anglican Church, be it High, Low, Broad, or Narrow, is nothing more or less than a development of the state, a branch of a civil government. The very word Anglican precludes the right to the word Catholic. The latter means universal, consequently unrestricted by any limitations, either of time or space; the latter indicates a clearly-expressed limitation, both as to time and as to space. Being Anglican it must necessarily be confined, in its origin and in its development to that which pertains to England. It cannot ascend, in years, beyond the first head of the Church—Henry VIII.—nor can it extend in influence and sway beyond the jurisdiction of the successor of that monarch, the present King, the actual head of the Church. Therefore, it is a patent contradiction for any of its members to aspire to the use of the word Catholic, as applying to his particular form of Christianity.

CLAIM TO INFALLIBILITY. — We are within a few weeks of the day when the present monarch will be crowned, and when he will, in all probability have to pronounce upon several dogmatic questions — in a most off-hand manner. It may be that the King finds it personally against his inclinations to say aught that would offend a vast number of his subjects; but the statute dictates the form, and he is expected to repeat that which the legislators of many generations ago thought well to enact. This is decidedly a claim to infallibility that no Pope, no council, no authority in the Catholic Church ever dared assume. The Pope is only infallible under certain given and very restricted conditions, all of which it is not necessary for me to hear mention; but the King of England, "Defender of the Faith," head of the Church of England, spiritual as well as temporal, guide of the Anglican institution, proceeds to decide upon dogmas of religion, great truths of Christianity, and does so in virtue of a statute passed by a body of men, called a Parliament, each one of whom derived his authority from the people who elected him, or from the accident of hereditary position. Was there ever such a clear admission, not in words, but in actions, in practices, and in theories, that the Anglican Position is unsound? Could there exist a better evidence that the Church of England is a human institution, human in its origin, in its methods, in its teachings, in its principles, in its founders, in its legislators, in its actual head, and in its aims as well as in its destiny? How can the most enthusiastic Anglican, be he an archbishop, or even a King, trace to a Divine source such an establishment? How make it different from any other branch of the civil service? I ask not these questions in disparagement of the gifted and sincere men who belong to the great Anglican body, nor do I recall these facts for the purpose of injuring the feelings

of any person; rather is it to illustrate how very natural it is that so many of the thoughtful, logical and studious members of that clergy — like De Costa — have come, and are coming into the Catholic fold.

In the Land of the Turk.

One of the European correspondents for the American press tells a strange story concerning Fuad Pacha. It is a tale that may well serve to illustrate how little removed from the line of barbarism the Turkish people, and the Turkish government still remain. It is not often that these details of events in the land of the Sultan are spread abroad over the more civilized part of the world. Fuad Pacha is considered the most brilliant soldier in the Ottoman army; he is called the "Moslem type of the Knight without fear and without reproach." He has been idolized by the people; but after the shadow of a trial he has suddenly been hurried on board the Imperial yacht Jeddin, and sent to an unknown destination. The story is graphic, and very illustrative of the customs, faults and system of the Turk. We, therefore, reproduce it as it is given:—

"Fuad Pacha has been as much hated by the courtiers who surrounded the Sultan as he is loved by the people and the soldiery. Some time ago at the behest of the court circle he was ordered by the Sultan to leave his palace on the Asiatic coast of Marmora and to take up his residence at Stamboul. Fuad Pacha replied that he would hasten to obey the orders of his royal master just as soon as his means would permit. He observed that as his stipend had not been paid for many months he was deprived of the means necessary for a change of domicile. The Sultan found the reasons of the marshal excellent ones and placed at his disposal a furnished residence free of charge. Fuad repaired to Stamboul, but he soon made the amazed recovery that his new residence was surrounded by spies and that he was practically under arrest. He wrote to the chief of police complaining bitterly of the offensive surveillance, but met with an evasive reply. He then resolved to act for himself. One morning he issued hurriedly from his house and seizing by the throat one of the spies who had been pointed out by his servants said that if he ever saw any of them again in his neighborhood he would fire upon them. He added that Fuad Pacha always kept his word. For awhile after this the spies disappeared and the marshal thought the annoyance was over. He was mistaken. On the afternoon of the next day the marshal learned from his servants that the spies were again lurking near the palace, and that they had actually dared to arrest one of the women. Fuad Pacha rushed from the house in a fury and fell upon the spies. Several escaped, but he succeeded in arresting two. There is some doubt about what actually took place. According to the one version the Pacha, receiving an insolent answer from one of the spies he was upbraiding, shot him dead. Two or three more were badly wounded by the Pacha's followers. If the surveillance had been merely at the instigation of the police, nothing might have come of the incident, lives being cheap in the East, but the espionage of the marshal is thought to have been at the behest of the Sultan; hence the downfall of the Pacha. The arrest of Fuad Pacha has caused the most powerful impression not only among the Turks, but among Europeans, the marshal having been known and loved by all. The severity and suddenness of the blow which has fallen upon him have excited general surprise, for his loyalty to the Sultan has never been questioned for an instant. His enemies among the court entourage maintain, however, that his devotion to his master was more apparent than real and they rejoice over his downfall. In sending Fuad Pacha into exile the Sultan deprives himself of one of the chief supports of his tottering throne."

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Household Notes

HOUSE WORK.—So much is being said and written these days about physical culture as needful to the development of perfect womanhood, that the majority of women are making a study of it in some way or another. Nevertheless, not many of them stop to think that they have every facility in their own homes, if only they choose to take advantage of their surroundings. Cynthia Westover Alden, writing in Success, puts before her readers the idea of physical culture, especially for young women, in the suggestion that they "help mamma" a little more, and then watch results. She declares that for girls who will adopt this system, the possibilities are most alluring.

For arms, fingers and wrists, washing and wiping dishes will be found admirable. Perhaps the water aids in giving suppleness to the joints of the fingers. However, there is a fine elbow movement in the wiping. Bed-making, as it is still taught in the homely physical culture academies of farm houses, cannot be too highly recommended. With the folding of every counterpane, blanket and sheet the arms are stretched as far apart as they will go, each hand holding one end. Then, standing perfectly erect, the chest is thrown out. Quickly the hands are brought together again, and presto! the sheet is folded double! Shoulders, body and limbs are all developed by the mattress-turning. The eye and the sense of symmetry learn much from the regular arrangement of counterpane and pillows. Of course, this exercise ought not to be carried too far. Sweeping gives much the same motion, without the jerkiness of golfing strokes. For the graceful perfection of arms and shoulders, so much desired by every ambitious girl, nothing could be better. I do not advise excess in this recreation. Floor-scrubbing, like lawn tennis, is rather violent, and not to be tried unless you are sure about your heart. At first, it will be almost as severe on the knees as rowing in a shell; but, as you get used to the occupation, it will give a subtle satisfaction of its own.

Running up stairs when mamma wants something is first-class exercise, and running down stairs is almost as good. Interesting diversions will be found in egg-beating and ice-cream freezing. Dusting ought to have a chapter by itself. First, you are down on all fours; then you are on tiptoe, seeing how far the duster will be found in egg-beating and ice-ankle development, is superb! But that isn't all! You twist yourself into all sorts of positions to get at the corners of the carved furniture. First you are on one knee, and then on the other. Every muscle, every tendon is brought into service before you are through. Even this magnificent exercise can be overdone, but you will make no mistake if you only dust every room after you have swept it—although most housekeepers dust oftener.

ABOUT INDIGESTION.—Although the use of spices for the purpose of heightening the flavor of food is almost universal, it is generally recognized that their influence on diges-

tion is detrimental, hence dyspeptics are warned to avoid "spiced and made dishes." Some experiments recently carried out by a Polish physician, Dr. Korczyński, tend to prove that while spices stimulate the motor function of the stomach, they progressively impair the secretory functions, and, in the long run, prevent the production of hydrochloric acid, which is necessary to digestion. On the whole, therefore, the injection of spices hinders, rather than accelerates, digestion, though an exception may be made in respect of persons in whom slowness of digestion is due to a deficiency of muscular activity on the part of the stomach, and also possibly of the victims of hyperacidity. A witty Frenchman once described sauce as an English device for giving the same taste to all kinds of meat.

RHUBARB PIE.—When you make your next rhubarb pie, remarks a contributor to the "Inter-Ocean" of Chicago, try this way:—

Wash the rhubarb but do not peel it. Formerly that was considered essential, but it has been found that the skin gives additional flavor and a richer color, and disappears entirely in the cooking. Cut it in inch pieces. If it is a very sour variety, it is well to scald it for five minutes, that some of the acid may be drawn out, but many of the newer varieties do not require it.

Fill a granite or earthenware dish with the rhubarb, mix one tablespoon of flour with one cup of sugar and sprinkle it over and among the fruit. This should be enough for two heaping cups of rhubarb. Cut one one rounded tablespoon of butter into bits and scatter them among the rhubarb.

Make the crust in this way: Mix one-fourth of a teaspoon of salt and one-fourth of a teaspoon of baking powder with one cup of sifted pastry flour. Add one heaping tablespoon of lard and the same of butter, then chop it into the flour; when it is about like small beans press them against the side of the bowl until the flour seems to be full of flakes of the shortening. Then turn in about one-fourth cup of ice water, a little at a time, and mix it until you can take up the ball of paste clean from the bowl.

Toss out on a well-floured board and pat it until flat, then roll it out long and narrow, then roll it over and over and cut in halves. Turn them over so the rolls are on top, pat it flat, then roll it gently in every direction until the size of the plate. With a pastry jagger cut round about an inch from the edge until you have cut it all up into strips; lay these strips on the edge of the dish, which should be floured slightly first, then wet the first rim and lay on another. If at the end you have only a little strip left, save it to ornament the top crust, but if there should be nearly enough for another rim take off a bit from the other half of the paste and roll and cut it to fit.

Wet the rim, then roll the other piece until the size of the plate, lay it over the rhubarb, and press it down on the rim. Make several cuts in the middle, then bake it in a moderately hot oven until the rhubarb is done and the crust brown. Do not be afraid of having your pies brown, but browning does not mean burning.

Some Notes

THE ANGLICAN POSITION.

—BY CRUX.

VER since his conversion to the Catholic Faith, Mr. B. F. De Costa has made constant use of his lucid and fervent pen in the cause that he has so much at heart. In fact, he has done a vast amount of literary work that is exceedingly well done, considering the limited time at his disposal and the very distracting circumstances that his transition from the Anglican ministry to the Catholic faith created. Amongst others of his special contributions is a series of articles in the New York "Freeman's Journal," on religious subjects that have constituted, of late years, the unceasing study of his life. By taking the general heading to these articles we may form an idea of their trend: "Whither?—Being Historical Facts, Together With Some Thoughts in Relation to Past Mistakes, and a Consideration of Important Issues Between Catholics and Non-Catholics." This decidedly opens out a very vast field, over which, with his exceptional experiences, the writer can range at will, and in which he must necessarily find no end of very important matter for study. It is not my intention to attempt any review, or summary of these many and exceedingly instructive articles; moreover, they are yet uncompleted, and it would be acting prematurely to pass any judgment upon a work that is still in progress of composition. But Chapter ten of this series, the last chapter that has as yet appeared, touches upon a subject of immense importance at this particular moment, being on "The Anglican Position," and, in view of the judgment passed by Mr. De Costa, who is decidedly in a position to speak authoritatively, it might not be out of place to take an extract from the end of his article, as it is a confirmation of contentions that have times numberless appeared, in one form or another, in this organ. I will skip all his lengthy, and yet very inter-

esting details concerning the various claims of Anglicanism to the title Catholic and to the principle of Protestantism, which is anti-Catholic, and merely take the following:

THE ANGLICAN POSITION. — "What these men who are quoted for 'the Anglican Position' actually understood in relation to the 'doctors and Catholic fathers,' respecting doctrine and things ecclesiastical, is now very evident. Probably the 'Fathers' gave them the cue in respect to the Books known as the Apocrypha, which, as already noted, they first declared to be 'the infallible and undeniable Word of God,' and then dismissed as edifying stories. Therefore do not let us forget 'the Anglican Position' in regard to 'Higher Criticism.' The reformers simply join hands and lock arms with the Rev. Professor Briggs, who was received by the head of the New York Episcopal diocese to 'the Anglican Position,' and who says: 'The valleys of Biblical truth have been filled up with the debris of human dogmas, ecclesiastical institutions, liturgical formularies, priestly ceremonies and casuistic practices. Historical criticism is digging through the mass of rubbish. Historical criticism is searching for the rock of Divine Truth and for the massive foundations of the Divine Word, in order to recover the real Bible.' This is now 'the Anglican Position' respecting Holy Scripture, or at least, a position that does not in the least disqualify any individual among Anglicans for the office of 'a Priest in the Church of God.' Witness the new Theological Dictionary, edited by eminent Anglicans, which quite dismisses the supernatural, even as the Reformers understood the supernatural.

We are indeed told that "Cranmer alone had a thousand folio pages of manuscript quotations from the Fathers, transcribed by his own hand

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