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# The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA

Reddite quæ sunt Cesaris, Cesaris; et quæ sunt Dei, Deo.—Matt 22: 21.

Vol. VI.

Toronto, Saturday, Aug. 20, 1892.

No. 28

**Sunlight**  
BRINGS  
Ease and Comfort



WITH poor soaps and old fashioned ways of washing, it is cruel and hard upon women of advancing years to attempt laundry work. But with the world-famed, labor-saving

**Sunlight Soap,**

Anybody can do a Wash with comparative ease by following the simple directions

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Works: Pt. Sunlight Lever Bros., Limited  
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343 QUEEN ST. WEST  
TORONTO, ONT.



## AUCTION SALE OF TIMBER BERTHS.

DEPARTMENT OF CROWN LANDS.  
(WOODS AND FORESTS BRANCH.)

Toronto, 27th June, 1892.

NOTICE is hereby given, that under Order in Council, Timber Berths as hereunder in the Nipissing, Algoma, Thunder Bay and Rainy River Districts, viz., in Biggar, Butt, Finlayson, Hunter, McCraney, McLaughlin, Paxton, Peck, and the northerly portion of Berth Forty nine, lying South and West of the Wahnapiat Lake, all in the Nipissing District. The Townships of Lumsden and Morgan, and a small portion of territory lying North and West of Pogomasirig Lake, in the Algoma District: Berths one and seven, Thunder Bay District, and eleven, twenty-seven, thirty-six, thirty-seven, sixty four, sixty five, sixty six, sixty-seven, sixty-eight and sixty-nine, Rainy River District. Will be sold at Public Auction on Thursday, the Thirteenth day of October next, at 1 o'clock p. m., at the Department of Crown Lands, Toronto.

ARTHUR S. HARDY,

Commissioner.

NOTE.—Particulars as to locality and description of limits, area, etc., and terms and conditions of sale will be furnished on application personally or by letter to the Department of Crown Lands.

No unauthorized advertisement of the above will be paid for.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Barracks and Mess Room at Fort Osborne, Winnipeg, will be received at this office until Friday, 26th August, 1892, for the several works required in the erection of Barracks and Mess Room at Fort Osborne, Winnipeg.

Plans and specifications can be seen at the Department of Public Works, Ottawa, and at the Dominion Public Works Office at Winnipeg, on and after Monday, 5th August, and tenders will not be considered unless made on form supplied, and signed with the actual signatures of tenderers.

An accepted bank cheque payable to the order of the Minister of Public Works, equal to 5 per cent of the amount of tender must accompany each tender. This cheque will be forfeited if the party decline the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department will not be bound to accept the lowest or any tender.

By order,

E. F. E. Roy,

Secretary.

Department of Public Works,  
Ottawa, 1st Aug., 1892.

**PISO'S CURE FOR**  
CURES WHERE ALL ELSE FAILS.  
Best Cough Syrup. Tastes Good. Use  
in time. Sold by druggists.  
**CONSUMPTION**

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Erysipelas,	Fevers,	Abscesses,
Blood Poisoning,	Cancer,	Catarrh,
Rheumatism,	Scrofula,	Piles,
Female Complaints,	And all Liver, Kidney and Bladder Troubles.	

Write us, giving full particulars as to your trouble, and receive from us a truthful and candid report as to what we can do for you, also read over our new book and pamphlets we will send with care, and we feel assured you will try the Microbe Killer and thus obtain a speedy cure.

Whenever we take hold of a case, pronounce upon it favourably, **WE ALWAYS MAKE A CURE.** Do not be discouraged, even if others have failed to give you relief.

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40x100 Feet, in OCALA, Florida, A City of 6,500 Population.

Ask for rate yearly business, \$11,000,000. 3 railroads, 3 banks, 10 churches, 4 hotels, electric lights, water works, etc. Lots in Ocala sell readily from \$2,000 to \$5,000 each. Over \$25,000,000 have been invested during the past three years making Ocala the grandest city in the State. We will also give you FREE! Ten-acre Orange Grove Tracts, with written contracts agreeing to set out in orange trees and superintend property until the same comes in a full bearing. **THIRTEEN PER CENT.** Send your full name, post-office address, county and State. By return mail will be sent you directions which will enable you to secure a Villa or Business Lot, or Orange Grove Tract, FREE, as you may desire.

**NO CONDITIONS.** No charge for lots. No charge for orange grove tracts. No charge for deeds. The Ocala & Silver Springs Company has a Capital of \$1,000,000 and controls large tracts of citrus groves, high grade 8 percent guaranteed dividend securities, real estate, and other properties in Ocala and vicinity, aggregating in value \$2,000,000.

**OBJECT.** The Company is giving away one-half of its Villa and Business Lots and one-half of its Orange Grove Tracts for common-sense business reasons. Experience has proved to us that the majority of those accepting free deeds for these properties will build homes and engage in business, and thereby quadruple the value of their own lots as well as those reserved by the Company. The population of Ocala has increased during the past forty years from 2,000 to 6,500 people. This offer may not appear again. Agents wanted at \$100 monthly salary. Write today. It costs nothing to apply, not even return postage. **OCALA & SILVER SPRINGS CO., 170 World Building, New York.**

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**CLEANSSES THE SCALP, AND REMOVES DANDRUFF.**

It also prevents the hair from falling out and promotes a healthy growth. Sold by all Druggists.

Price: 50 cts.

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SEND FOR QUESTION SHEET. ON RECEIPT OF ANSWER LET ME SELECT WHAT IS REQUIRED. WILL SEND Y. PRICE. GOODS ARE SENT BY MAIL, REGISTERED CORRECT AND CHEAP.

Send Stamp for Illustrated Book

**CHAS. CLUTHE**

Subsidiary M... W TO-ON

**A Perfect Success.**

The Rev. A. Antonio of Refugio, Tex., writes: As far as I am able to judge, I think Pastor Koenig's Nerve Tonic is a perfect success, for any one who suffered from a most painful nervousness as I did. I feel now like myself again after taking the Tonic.

**Cured Entirely.**

CINCINNATI, O., Feb. 1892.

I, the undersigned, hereby state that my son had epileptic fits over two years but was cured by Pastor Koenig's remedy entirely. I make this statement out of gratitude.

323 Race Street. JOHN NUENLITZ.

The undersigned knowing the above named J. Nuenlitz's family, is fully convinced of the truth of above statement.

P. M. SCHAEFER, Pastor of St. Francis Church.

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Driving everything before it that ought to be out.

*You know whether you need it or not.*

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And Appliance Co.

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to show an Electric Belt where the current is under the control of the patient as completely as this. We can use the same belt on an infant that we would on a giant by simply reducing the number of coils. Ordinary belts are not so. Other belts have been in the market for five or ten years longer, but today there are more Owen Belts manufactured and sold than all other makes combined. The people want the best.

**Extracts From Testimonials.**

"Your Electric Belt cured a violent attack of Sciatic Rheumatism of several months' standing, in eight days."—W. Dixon, sr., Grand Valley, Ont.

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"Am much pleased with belt; it has done me a great deal of good already."—J. Herlinger, Jett, Ont.

"Have been a sufferer for years from Nervous Headaches and Neuralgia. After trying one of your belts am more than satisfied with it. Can knock out a headache now in fifteen minutes that used to keep me in bed for days."—Thos. Gales, Crawford St., Toronto.

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123 Church St., two door south of Queen Street, TORONTO.

# The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA

*Reddite quæ sunt Cæsaris, Cæsari; et quæ sunt Dei, Deo.—Matt 22: 21.*

Vol. VI.

Toronto, Saturday, Aug. 20, 1892

No. 28

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## NOTES.

About half of the Jewish population of the world is in Russia.  
.....

Here is a curiosity. From the *Church Times* (High Church.)  
"Of your charity, pray for the repose of the soul of Rachel Ann Nicoli, who  
was called to her rest May 24th. Jesu, mercy! Mary, pray."

It must seem quite as great a curiosity (if they do not call it  
a harder name) from the Protestant point of view as it does  
from ours.  
.....

We remark that our brethren in the west are not yet done  
with *tolerari potest*. We suggest that, when they are absolutely  
certain that they are quite sure that they have finished the  
changes on that, they try *poterari tolest*.  
.....

His Eminence Cardinal Taschereau celebrates the Golden  
Jubilee of his ordination to the priesthood on Sunday, 21st inst.  
The occasion will call forth expressions of the sincere love and  
veneration entertained for the distinguished Prelate by all  
classes.  
.....

Joseph Mayer and his associates have refused the blasphemous  
proposal that they produce the "Passion Play" at the World's  
Fair. "God," says Mayer, "prosper our valley and our  
people are contented. If we were to turn this rite to the ends  
of worldly gain, we should be violating the spirit of our compact  
with heaven, and serious evil would befall us and ours." This  
is a noble reply to a request which was an affront to the well-  
known professions of this simple people.

The *Liverpool Catholic Times* makes the clever suggestion  
that over the gate of the archiepiscopal palace at Lambeth there  
should be a signboard with an inscription on either side. That  
generally exhibited would run, "The Original Catholic Church—  
successor to St. Augustine." On the reverse side might be  
written, "Conducted on strictly Reformation principles—no  
connection with the Roman Catholic Church later than 1559."  
.....

In the Papal Encyclical (published elsewhere) there is a proud  
word. "Columbus is ours," cries the Pontiff. He is OURS; a  
faithful son of the Catholic Church, filled at all times with the  
all-overpowering idea of extending the Church's borders over the  
unknown land.  
.....

The most notable craft gathering of 1892 is the convention of  
master printers here this week. Toronto has given these dis-  
ciples of Guttenberg a truly warm welcome. As these gentle-  
men have been actively engaged in making impressions all their  
lives they will doubtless make a favorable impression on Toron-  
tonian hearts.  
.....

A Winnipeg despatch informs us that a meeting of the Catho-  
lic citizens of Winnipeg will be held on Friday evening to con-  
sider the question of maintaining Separate Schools for the edu-  
cation of their children. A committee appointed at a previous  
meeting to discuss ways and means will present a full report.  
.....

Sir Edmond du Cane, a student of crime, says there were 85,-  
250 "habitual criminals" known to the London police in 1864,  
and that in 1890 the number had fallen to 52,000. He scouts  
the idea that crime would cease if drunkenness were swept  
away. "If any social habit more than another leads to crime,"  
he says, "it is that of betting and gambling, which derive their  
attraction from the hope of getting rich without work."  
.....

Talk of veneration of relics. Read the list we reproduce  
elsewhere of "Relics at the Fair."  
.....

On Thursday last Archbishop Cleary forwarded a draft to  
Justin McCarthy, M.P., for £400. The Archbishop sent this  
note to keep the draft company. "This amount was contributed  
by the clergy and laity of my diocese towards defraying the ex-  
penses of your recent electoral campaign. It is their voluntary  
and free offering to the land of their fathers, the early home of  
many among us, in sustainment of Ireland's efforts to regain by  
peaceful and constitutional methods her native Legislature,  
which she was deprived of nigh a century ago by fraud and vio-  
lence combined with shameless corruption."

It is said to be on the carpet to invite Mr. D'Alton McCarthy to a seat in the British Commons. The *Mail* rejoices accordingly though it failed to see any cause for congratulating Mr. Blake when similar honor was done him.

.....

It was stated from London that there would be a meeting of the Irish sections on Tuesday, at which another effort would be made to compose the differences between the rival parties. Mr. Blake is said to have brought about the meeting.

.....

Referring to the A. O. H. trouble in Hamilton, of which we have more to say elsewhere, we are told that Father McEvay says that the visiting members naturally supposed that the local branch would carry the Canadian flag, and that the omission of the flag was merely accidental. This is in line with what we have said elsewhere. There cannot possibly have been any intention of slighting Canada.

.....

We remark that Jas. L. Hughes has proclaimed a solemn Columbus celebration in all the Toronto Public Schools. Patriotic songs are to be sung and the memory of Columbus is to be extolled in prepared addresses. A pretty mess the wild Orangeman will make of the memory of Columbus the Catholic. One thing Mr. Hughes does right. He will have his celebration on the day marked for it by the Pope (12th Oct.) not on the 21st as has been decided on by the United States Government.

#### THE PETERBOROUGH BUSINESS COLLEGE, PETERBOROUGH, ONT., CANADA.

This excellent institution for the training of men and women for business careers is located in Peterborough, a progressive, commercial, and manufacturing centre. The location of this College, the wide influence of this institution, the position it holds in the confidence of business men, its thorough work in all departments and the success of its graduates have attracted students from twelve Provinces and States, nine colleges and universities in Canada and United States. The qualifications of its principals—Mr. Bean being a University graduate and medalist, and Mr. Blanchard being a chartered accountant of Ontario as well as a professional penman and stenographer—are the best guarantees an intending student can have of the thorough training he or she would get at such an ably conducted commercial and shorthand school. Those interested should write for the 70 page illustrated circular giving information as to terms and rates.

#### QUAINT ADVICE.

The following curious advice to musicians is from Morley's "Introduction to Musicke," 1608. "Also, if the subject be light, you must cause your musicke to go in motions which carry with them a celerity or quickness of time, as minimes, crotchets, and quavers; if it be lamentable, the note must goe in slow and heavy motions, as semi-broves, broves, and such like, and of all this you will find examples everywhere in the works of the good musicians. Moreover, you must have a care that when your matter signifieth ascending, high heaven, and such like, you make your musicke ascend; and by the contrary, when your dittie speaketh of descending, lowness, depth, hell, and others such, you must make your musicke descend. For it will be thought a great absurditie to talk of heaven and point downward to the earth; so will it be counted great incongruitie if a musician upon the words, "he ascended into heaven," should cause his musicke to descend, or by the contrario, upon descension, should cause his musicke to ascend. We must also have a care as to applie the notes to the words, as in singing there be no barbarism committed; that is, that we cause no syllable which is by nature short, to be expressed by many notes or one long note, nor no long syllable be expressed by a short note, but in this fault do the practitioners erre more grossly than in any other, for you shall find few songs wherein the penultimate syllables of these words, Dominus, Angelus, filius, miraculus, gloria, and such like, are not expressed with a long note, yea, many times with a whole dozen of notes, and though one should speak of fortie he should not say much amiss; which is grosse barbarism, and yet might be easily amended. We must also take heed of separating any part of a word from another by a rest, as some dunces have not slackt to do, yea, one whose name is Johannes Dunstable (an ancient English author) hath not only divided the sentence, but in the verie middle of a word hath made two long rests, in a song of four parts, upon these words, *Nesciens virgo mater virum*.

#### HOW HOT WAVES ARE MANUFACTURED.

If there is a place where the heat makes itself felt so that no excuse can be found for dwelling on it and making "copy" out of it, that place is the "making up" room of a great city daily. We weekly papers are, of course, nowhere in comparison. There is a patrician slowness about us; we do everything decently and in order, and by cool daylight for the most part. But walk down some hot night to the precincts of the *Globe* or *Mail* and condole with the sweltering editors in shirt sleeves, the reporters, the messengers, the long suffering devil! The sense of rush is upon them all, at all times no doubt, but now it is at its worst. From the weather bureaus come in the palpitating reports which receive confirmation at once. Along the wire there flashes news of the death and prostration of hundreds of men in other cities. Visitors straggle in and drop exhausted on to the window sills and tables. The editor rises and looks down through the network of wires to the street below. People who ought to be in bed peacefully asleep are walking with hats off and coats open under the electric light. The stars gleam cynically and redly; there is no rain in the sky. Around him the whir and whiz of tumultuous life, augmented by terrific midnight heat, the distant jar of machinery, flies, bores, and thirst—the devil clamoring for "copy"—what wonder if the heat gets into his head, and he forthwith scribbles a leader entitled "The Hot Wave." A remarkable thirst envelopes him, and should that messenger not return as soon as he promised with that iced soda he will have to fall back on the contents of the large double inkstand.—*Week*.

#### PROTESTANTS AND PROTESTANTISM.

MANY of our Protestant friends do not understand the distinction which we always make in our own mind and in this paper between Protestants and the religion to which they professedly adhere.

For Protestants, as individuals, we have unbounded charity. For Protestantism, as a system, we have none.

To many non-Catholics, who call themselves Protestants, this distinction may seem impossible. But it is a just distinction, and needs constantly to be made.

Protestantism on principle denies the possibility of any certain knowledge of revealed truth. It sends every one to the Bible for his religion, requiring him to form his opinions from it without regard to his natural or acquired ability or inability to understand books far less difficult, and ignoring the fact that Christ never promised freedom from error to any persons in their individual capacity, undertaking either to study or to teach His revelation, but that, on the contrary, He expressly committed the duty and office of teaching and revelation to persons whom He solemnly commissioned, and to their successors, in all time, and enjoins all others to follow and obey them.

As regards the Catholic Church and its doctrines, the position of Protestantism is one of open, bitter, unrelenting hostility; and, as for Catholics, it knows no terms of reproach too strong, no calumnies too outrageous to utter against them. It regards them as outlaws, as beyond the pale of humanity, and entitled to none of the rights of men. This was the position to which Protestantism, as represented by the "Reformers" and their immediate followers in Germany, Switzerland, France and England assumed, and it is the position today of those who consciously and intelligently give themselves up to the original and still animating spirit of Protestantism.

True, it does not always speak out plainly, and on this account many, who profess to be Protestants, think that Protestantism no longer possesses its original bitter and persecuting spirit. But this is a mistake, caused by the fact that these persons are much better than the system in which they professedly stand; and they attribute to the system the same virtues, the same nobleness and goodness of character, which they individually possess. There are thousands of professed Protestants who would as little adopt consciously the principles of Luther and Calvin, of Knox and Cranmer as they would join in the horrid persecutions which are now being waged in China against Catholics.

But the original spirit of Protestantism still lives and shows itself in subtler and less manifest, but not less irreligious and intolerant ways. Occasionally, too, it speaks out and exhibits its true character. *Catholic Standard*.

#### SUMMER COMPLAINT AND DIARRHOEA.

I can recommend Dr. Fowler's Extract of Wild Strawberry for summer complaint and diarrhoea, as I have used it in my family, both for children and adults, with the best results.

F. E. DUNN, Clear Creek, Ont.

*Economic Bitters*.—A 25c. package of *Indigenous Bitters* will make four large bottles of concentrated bitters, very effective as a digestive tonic and strengthening. It is the great remedy of the day for the stomach. Sold by all druggists.

## THE PRESS.

## THE RIGHTS OF THE MINORITY.

Since the last issue of *United Canada* we have had the assurance of those high in councils of the state that the rights of the Catholic minority in Manitoba would be protected.—*United Canada*.

## MAKING NO HEADWAY.

According to the *Germania*, even the Protestant missionary societies are now acknowledging that so far from making progress in Italy, the small body of Protestants is actually diminishing in numbers. This year the adherents of the Protestant societies are reported as 14 000. A few years ago they claimed to have upwards of 30,000 followers.—*Catholic Times*.

## PROPAGATION OF THE FAITH.

The Association for the Propagation of the Faith collected in 1891 a sum of 7,072,811 francs (£282,912). This was some 878,000 francs less than the revenue of the association in 1890. But in that year it had some special and exceptional sources of income. Compared with the preceding year, 1889, the revenue for 1891 shows the very satisfactory increase of over 150,000 francs (£6,000).—*Catholic Times*.

## ONLY THE BIGOTS OBJECT.

The decision of the Privy Council in England has roused the friends of justice and liberty in this country to a sense of duty. The Ontario elections in June, 1890, showed that a very large majority of the fair minded Protestant voters of Ontario were willing to concede to their Catholic fellow citizens the right to educate their children as they saw fit and in the end the same privilege will be conceded the Catholics of Manitoba.—*United Canada*.

## TAUGHT THEM SHORTHAND.

The *Sentinel* of Kamloops, B. C., has an editorial article on "Kamloop's Stenography or Chinook Shorthand." It refers to a system introduced by Rev. Father Lejeune among the Indians of the interior of British Columbia. The Rev. Father does, not it appears, claim to have invented the system of shorthand, but to have adapted its methods to the Chinook language or jargon in which business is carried on with the Indians of the western slope of the Rocky Mountains, also to the dialects of several Indian tribes. The *Sentinel* states that the Indians already correspond freely with Father Lejeune in Chinook shorthand, and that the system is attracting attention in the United States.—*World*.

## CANADA'S FREE ADVERTISEMENT.

Though there be diverse opinions in Canada regarding the political advisability of Mr. Blake's having answered the Macedonian cry from the Home Rulers, it is certain that he is a great advertisement for Canada.

Proof of the importance of this Dominion is to be gathered from the English newspapers' reports of Mr. Blake's speech before the Eighty Club. It will not be derogatory to Mr. Blake to say that his Canadian nationality has reflected upon him a stronger light of interest than even his remarkable gifts as a Parliamentarian.—*Telegram*.

## THEY KNEW WHAT WAS COMING.

The tone of the Queen's speech is eloquent of the quiet determination with which the different parties in the House—Conservatives, Liberal-Unionists, Liberals and Nationalists—are approaching the fight of this week. It says so little that all may understand the more clearly the fact that every member knows his work and his place when the demand shall come from Mr. Gladstone that the Government vacate their present benches. The ground has been measured for the last time. The Liberals know they can cover it, but will they hold it?—*Globe*.

## NOW YOU WILL KNOW WHERE TO FIND THEM.

This judgment, therefore, like the judgment of the Manitoba Court, which it restores in express terms, declares that no right or privilege of the Roman Catholic minority has been prejudicially affected by the Greenway-Martin laws. It follows, we think, by necessary inference that there is no ground for an appeal to the Governor General in Council, no scope for the operation of remedial laws, and no necessity for referring any question to the Supreme Court.—*Globe*.

But, even if the power to do so was clear, it is out of the question to suppose that Parliament could be got to force on Manitoba a reversal of her legislation in the face of such a pronouncement from the highest court in the Empire. Under the circumstances it is obvious if anything is done to allay the feeling which the legislation of Manitoba has not unnaturally created, it must be by amicable arrangement, rather than by appeal to forcible intervention from outside authority.—*Empire*.

The Manitoba School Acts of 1890 are triumphantly vindicated, and that province is justified and upheld in its determination that the Public School system shall prevail, and that in Manitoba henceforth the education which is provided for out of the public taxes shall be unsectarian and free.—*Mail*.

## POPE'S LIVES.

Writing with reference to the health of His Holiness Pope Leo XIII., which he says is still very good, the Roman correspondent of *Le Figaro* points out that since the beginning of the 15th century no fewer than 16 Popes have lived to over 80. The youngest of these octogenarians was Pope Gregory XVI., who died in 1846 at the age of 80 years and 8 months. Three Popes, Gregory XII., Callistus, III., and Benedict XIII., were 81 at the time of their death; two, Alexander VIII., and Pius VI., were 82; four, Gregory XIII., Innocent X., Benedict XV., and Pius VII., were 83; one, Paul III., was 84; and three, Pius IX., Clement X., and Innocent XII., were 86. The two oldest were Clement XII., who had nearly completed his 92nd year when he died, in 1742, and Paul IV., who, elected Pope when 80, died at the age of 93.—*London Univers.*

The silly editorial paragraph in the *Empire* the other day congratulating Sir John Thompson on the success attained by his son in the Old World College causes the *London Advertiser* to protest against this practice of advertising to the world that Canadian schools and Canadian Colleges are so inferior that they cannot be trusted to give an education to any Canadian, no matter what his rank in life. The *Advertiser* says: "We are always glad to read of the progress of young Canadians, believing as we do that the flesh and blood and the mental equipment of the hardy race born and reared in the northern country can hold their own with any nationality on the face of the earth. But we are moved to ask why Sir John Thompson or any other Canadian parent should require to send his offspring to other lands for an education? Surely the educational equipment of Canada should be good enough for even the son of a Parliamentary leader."—*World*.

## HE IS HEAVY ON THEIR MINDS?

Michael Davitt created a sensation among the Irish members by being on hand early and unexpectedly securing for himself the seat formerly occupied by Mr. Parnell. This selection was not looked upon with favour, even by Davitt's Nationalist colleagues, as they apparently regarded it as an assumption of prominence, if not of leadership, that Mr. Davitt's career did not justify. They regard the act as a public notification to all whom it may concern that he is a candidate for Mr. Parnell's place, and couple it with his recent opening of negotiations with the Labor members and speaking in the name of his colleagues without even consulting them. They already admit in private that Davitt is a white elephant on their hands and that there is no chance of getting him to work in harness in Parliament any more than he has done for the last ten years out of it. The Parnellites are delighted, and sardonically say that the act is the measure of the man and explains the true motive of Davitt's ten years' trencherous warfare upon Parnell.—*Cable*.

## A COMICAL STORY.

There is a story in the Leinster family called "She is not well." A Protestant clergyman, whose church was in the neighborhood, was a guest of the Duke of Leinster. He had been staying three or four days, and on Saturday night the Duke said, "We shall meet tomorrow at breakfast." "No, my Lord," said the parson, "your hour is a little too late for me, and your breakfast will interfere with my church duty." The first person, however, whom the Duke saw in the morning upon entering the breakfast-room was our zealous Protestant, deep in rolls and butter. "Delighted to see you my dear vicar," said the Duke, "but—" "Oh, don't you know what has happened? She is not well." "Who is not well?" said the Duke. "Why, the fact is," said the parson, "my congregation consists of the clerk, the sexton, and the sexton's wife. The latter is in very delicate health; when she cannot attend we cannot muster the number mentioned in the rubric, and we have therefore no service on that day. So I thought I might as well hurry back to breakfast." "Is such a Church," asks Sydney Smith, "worth an insurrection and civil war every ten years?" We, upon our part, ask, will some Protestant point out for us during the whole of its wicked existence some one act that was not either robbery or murder?—*London Univers.*

## NOR WOULD IT BE DESIRABLE THAT IT SHOULD

Our adversaries are endeavouring to make out that there are dissensions in the Liberal camp at the outset of the campaign. It is untrue. They wish it most earnestly, and the wish is nurse of the pretence. Except the so-called Parnellites and the Labour representatives, and them we do not fear or mistrust, there is no reason to doubt the allegiance of the majority to the programme of Home Rule upon which the General Election was fought and won. Home Rule must be put in the van, Home Rule must be the Alpha of the alphabet, Home Rule must imperatively be carried. But to help it on other measures of general reform must be brought forward *pari passu* shoulder to shoulder. As a matter of tactics, one for the promotion of electoral reform to begin with, one man one vote and a three months' residence to qualify the voter, must be carried. Then when there is another appeal to the constituencies the base of the electorate will be enlarged and the majority in favor of Home Rule considerably

increased. We do not pin our faith to the precipitate methods of revolution. Slowly and surely the regeneration will come, and steadily and sedulously must we contend inch by inch in ordered lines. Rome was not built in a day. Home Rule will not dawn upon us with the suddenness and quickly-growing expansion of some exquisite transformation scene in a pantomime. Nor would it be desirable that it should.—*London Universe.*

#### THE MANITOBA SEPARATE SCHOOL QUESTION.

The Privy Council in England have decided against Roman Catholic Separate Schools in Manitoba and the members of the Greenway Government, in power in that province, are jubilant over what they claim a great victory. The Episcopians also carried on Separate Schools and they have met the same fate as the Catholic people. But the end is not yet. The Parliament of Canada may make remedial laws for the purpose of protecting the minority and an appeal to the Governor-General-in-Council can be taken. In Nova Scotia, British Columbia, Prince Edward Island and New Brunswick no Separate Schools are in operation, while reports in some papers say there is a friendly arrangement in the Provinces, New Brunswick in particular, by which Catholics enjoy certain privileges, some of the public schools are allotted to them, taught by Catholic clergy and denominational religious instruction is given in them after hours. In Ontario and Quebec Separate Schools are guaranteed by the constitution and could only be abolished by an appeal to the Imperial Parliament. The Catholics of the Province of Manitoba have fought a long and hard battle in the interest of education for their children and may have lost for the time being, but we have hope left yet that the Government at Ottawa will see that the Catholic minority of Manitoba will be treated justly and not be tripped by politicians of either party, who are dickering for glory and power at the expense of the Roman Catholics and the Separate Schools of the Northwest.—*Canadian Freeman.*

#### THE PAPAL ENCYCLICAL ON COLUMBUS.

*Letter of Our Most Holy Father, Leo XIII., by Divine Providence Pope, to the Archbishops and Bishops of Spain, Italy, and either America.*

It being now four centuries since a man of Liguria first, under God's auspices, gained the unknown shores across the Atlantic, men are eager to celebrate with grateful recollection the memory of the event, and extol its author. Nor could one find a worthier motive to move minds and inflame zeal. For the exploit of itself is the greatest and finest which any age has ever seen accomplished by man; and he who achieved it, for greatness of mind and heart, can be compared with few in the history of humanity. Through his means another world has emerged from the unsearched bosom of the ocean; hundreds of thousands of mortals have, from dark forgetfulness, been restored to the sodality of the human race, reclaimed from savagery to gentleness and humanity; and, greatest of all, by the communication of the blessings which sprang from Jesus Christ, have been recalled from destruction to eternal life. Europe, indeed, at first stunned by the sudden newness and miracle of the thing, afterwards recognized by degrees what it owed to Columbus; when, by means of the numerous colonies sent out to America, constant passage, change of officers, ocean trade, an incredible addition was made to our knowledge of nature, general supplies and wealth; whilst at the same time the prestige of the European name marvellously increased.

#### CHURCH CANNOT BE SILENT.

Amidst so manifold an exhibition of honor, such a concert (as it were) of gratulations, it becomes not the Church to be altogether silent; since she, by her custom and institution, willingly approves and endeavors to forward whatsoever she sees, and wheresoever she sees it, which is honorable and praiseworthy. It is true she reserves her special and greatest honors for virtues most signal in the moral kind, inasmuch as they are bound up with the salvation of souls; but she does not therefore despise, or lightly estimate those of other kind. On the contrary, she has ever highly favored and held in honor those who have deserved well of men in civil society, and have attained immortality among posterity. For God, indeed, is especially wonderful in His Saints—*mirabilis in Sanctis suis*; but the impress of His Divine virtue also appears in those who shine with excellent power of mind and spirit, since the light of intellect and greatness of spirit do not pass into men otherwise than from their parent and begetter, God. But there is, besides, another cause, and that altogether singular, wherefore we think this immortal deed one to be recollected by us with mindful gratulation. For Columbus is ours; since if it be a little considered for what cause in particular he conceived the design of exploring the *mare tenebrosum*, and for what reason he undertook the execution of the design, it is indubitable that the most powerful part in the conception and acting of the matter was played by the Catholic faith. So that, even with regard to this name, the whole human race owes not a little to the Church. For not a few brave and experienced men are enumerated, both before and after Christopher Columbus, who explored with stubborn zeal unknown lands and more unknown seas. Whose memory the report of

men, mindful of benefits, rightly extols, and will extol; because they advanced the ends of knowledge and humanity, and increased the common prosperity, and that not by light toil, but with the highest effort of soul, and not seldom with great dangers. But there is, nevertheless, between these and him of whom we speak, a great difference.

#### HIS OBJECT THE GRANDEST.

For this unique note distinguished him, that in traversing and retraversing the immense tracts of ocean he sought a something greater and higher than the others. Not that he was unmoved by the quite honorable desire for knowledge, and of deserving well of human society; nor that he despised glory, which pierces most keenly in great bosoms; nor that he entirely despised the hope of useful results; but far before all these human considerations in his eyes was the consideration of his ancestral religion, which without any doubt both gave him that mind and will, and in the greatest difficulties often strengthened and consoled him. This view and aim is known to have possessed his mind above all; namely, to open a way for the Gospel over new lands and seas.

This indeed, may seem little likely to such as confine their whole thought and care to what is perceived by the senses, and refuse to look at anything higher. But with great intellects, on the contrary, it is rather the case that they prefer to soar higher; for they, of all men, are most excellently fitted to receive the intuitions and breathings of divine faith. Columbus certainly had conjoined the study of nature with the study of religion, and had formed his mind on precepts drawn from the inmost depths of Catholic faith. For this reason, when he had learned from the lessons of astronomy and the remains of the ancients, that there were great tracts of land also towards the West, beyond the limits of the known world, up to that date explored by no man, there appeared to his spirit a mighty multitude, shrouded in wretched darkness, given over to wild rites and the superstitious worship of vain gods. Miserable to live in a barbarous state and with savage manners; but more miserable to lack the knowledge of the highest things, and to dwell in ignorance of the one true God.

#### AIMED TO PROPAGATE CHRISTIANITY.

Revolving this, therefore, in his mind, he sought first of all to extend the Christian name and the benefits of Christian charity to the West; as is abundantly proved by the history of the whole undertaking. For when he first petitioned Ferdinand and Isabella, sovereigns of Spain, lest they should be reluctant to undertake the affair, he clearly expounded its object: "That their glory would grow to immortality, if they resolved to carry the name and doctrine of Jesus Christ into regions so far scattered." And in no long time having obtained his wishes, he testifies: "That he implores of God that, through His divine aid and grace, the Sovereign may continue in the desire to imbue the new shores and coast lands with the Gospel." He spurs Pope Alexander VI. to send missionaries, in a letter of which this is a sentence: "I trust that, by God's help, I may spread the holy name and gospel of Jesus Christ as widely as possible." He was carried away, we think, with joy, when on his first return from the Indies he wrote to Raphael Sanchez; "That God should be rendered immortal thanks, Who had given him such prosperous successes. Jesus Christ might well rejoice and triumph on earth no less than in heaven, at the approaching salvation of nations innumerable, who were before hastening to destruction." And if he moved Ferdinand and Isabella that only Catholic Christians should be suffered to approach the New World and trade with the natives, he brought forward as reason, "that he sought nothing from his enterprise and endeavor but the increase and glory of the Christian religion." And this was well known to the Isabella, than who no one had better penetrated the great man's mind; indeed it is evident that it had been clearly laid before that most pious, masculine-minded, and great-souled woman. For she had declared of Columbus that he would boldly trust himself upon the vast ocean, "to achieve a most signal thing for the sake of divine glory." And to Columbus himself, on his second return, she writes:—"That the expenses she had incurred, and was about to incur, for the Indian expeditions, had been well bestowed; for thence would ensue a spreading of Catholicism."

#### INSPIRED BEYOND HUMAN INTERESTS.

In truth, except for a more than human cause, whence was he to draw constancy and strength of mind to bear what, to the last, he had to bear and suffer? We refer to the contrary opinions of the learned, the rebuffs of the great, the storms of a raging ocean, the assiduous watchings, by which he more than once lost the use of his sight. There were, in addition, fights with the savages, the infidelity of friends and companions, criminal conspiracies, the perfidy of the envious, the calumnies of the detractors, and undeserved shackles. He must needs have succumbed under labors so vast and thick-coming if he had not sustained himself by the consciousness of a fair achievement, which he perceived would be glorious to the Christian name, and salutary to an infinite multitude. And upon this achievement the very circumstances of the time throw a marvellous light. Columbus threw open America at a time when a great storm was about to break over the Church. As far, therefore, as it is lawful for man to estimate from events the ways of Divine Providence, that ornament

of Liguria seems truly born, by a singular provision of God, to remedy those losses which were awaiting the Catholic name on the side of Europe. To summon the Indian people to Christian institutions was, indeed, the function and work of the Church. Which function she entered on from the beginning, and continued, and still continues, to pursue on a perpetual tenor of charity, until she reached at last the furthest limits of Patagonia. Columbus resolved to go before and prepare the way for the Gospel, and, deeply absorbed in this idea, gave all his energies to it; attempting hardly anything without religion for his guide and piety for his companion. We mention what is well known, but characteristic of the man's mind and soul.

#### MATURED THE PLAN IN A CONVENT.

Compelled by the Portuguese and Genoese to depart with his object unachieved, when he reached Spain he ripened within the walls of a religious house his great design of meditated exploration; having for confidant and advisor a religious—a disciple of Francis of Assisi. Being at length about to depart for the sea, he attended to all which concerned the purifying of his soul on the eve of his enterprise. He implored the Queen of Heaven to assist his efforts and direct his course; and ordered that no sail should be hoisted until the name of the Trinity had been invoked. Having put out to sea, and the waves growing tempestuous, and the rowers crying out, he kept a tranquil constancy of mind, relying on God. The very names he gave to new islands speak the purpose of the man. Whenever he touched at one, he suppliantly adored Almighty God, nor did he take possession of it except "in the Name of Jesus Christ." To whatever shores he was driven, his first act was to erect on the shore the figure of the holy Cross: and the name of the Divine Redeemer, which he had so often sung on the open sea to the sound of the murmuring waves he first conferred on new islands. In the same way at Hispaniola he began his building from the destruction of the temple, and began popular celebrations by the most sacred ceremonies.

#### HERE IS WHAT HE ACCOMPLISHED.

This, then, was the object, this the result Columbus had in view in traversing such a vast extent of land and water to discover those countries hitherto uncultivated and inaccessible, but which, afterwards, as we have seen, have made such rapid strides in civilization and wealth and fame. And in truth the magnitude of the event, as well as the importance and variety of the benefits accruing therefrom, call for some fitting and honorable commemoration of it among men. But above all, it behooves us to acknowledge and celebrate in a special manner the will and designs of the Eternal Wisdom, under whose guidance the discoverer of the New World had placed himself with such touching devotion.

(Then follows the decree regarding the Mass of the Holy Trinity. The text of the decree will be found elsewhere in this issue.)

#### LOCAL.

##### St. Michael's Hospital.

St. Michael's Hospital has already proven of great service in accident cases. Its central location, excellent accommodation and equipment recommend it highly.

##### St. Alphonsus' Y. M. C. A.

That enterprising association, the St. Alphonsus' Young Men's Catholic Association, make their first annual excursion to St. Catharines, per steamer "Garden City," on Monday, 22nd Aug.

##### C. M. B. A.

Preparations are being actively made for what promises to be a very grand affair, the C. M. B. A. excursion to Hamilton on 30th inst. The brethren in Hamilton will do all they can to make things agreeable for the multitude of visitors who will attend the opening of the Convention.

##### St. Mary's.

St. Mary's parish is to have a grand bazaar sometime in November.

##### Acknowledged With Gratefulness.

Secretary Wills of the Board of Trade received this despatch Saturday from J. B. Sclater, Secretary treasurer of the St. John's Relief Company: "The Committee gratefully acknowledge the receipt of two payments (\$7,000 and \$3,055.50) from your body, paid through the Union Bank of this city. Accept fervent thanks for generous donation toward our sufferers.

##### St. Paul's Pic-nic.

Notwithstanding the many attractions afforded for pleasure seekers on Civic Holiday, the pic-nic held on that day in aid of the church building fund of the parish of St. Paul's, was a brilliant success, the programme of sports and amusements were very successfully completed. On the ground we noticed a good representation of the different parishes of the city. In the evening a grand concert was given by the members of St. Paul's choir assisted by outside talent, which was highly appreciated. The financial results were very satisfactory.

#### To Sunny Italy.

Chevalier A. M. F. Giannelli, Italian consul, has completed arrangements for an excursion to Italy, leaving New York on October 1, by the steamer Werra, of the Nord Deutscher Lloyd steamship line, and arriving in Genoa on October 13. Returning she will leave Genoa on November 9. This arrangement allows 26 days to visit Italy, at the most pleasant time of the year. The excursionists will arrive in time to see the great festivities that "Genoa la Superba" celebrates in honor of her son, Christopher Columbus, in commemoration of the four hundredth anniversary of the discovery of America, and the Italo-American exhibition which closes in December. A complete programme, comprising visits to all the interesting points has been arranged, and everything indicates that this will be the most complete Italian excursion ever organized on this side of the Atlantic. The fact that Chevalier Giannelli accompanies the party, which is organized and conducted under his personal supervision, is in itself a guarantee of its success. A circular giving full particulars in detail has been published, and may be had on application to Giannelli & Co., 37 Yonge street, or 16 King street west, Toronto Ont. An advertisement appears elsewhere.

#### Religious Ceremony at St. Joseph's.

The spacious and beautiful chapel of St. Joseph's Convent was thronged on Monday, 15th inst., by persons desirous of witnessing the impressive ceremony of Religious Reception and Profession. The Very Rev. F. P. Rooney, V.G., officiated, giving the veil to six young ladies, namely:—Miss Mullin, Oshawa, in religion, Sister M. Vincent; Miss Tallon, Cornwall, in religion, Sister M. Pauline; Miss McKiernan, Renfrew, in religion, Sister M. St. Catharine; Miss Whalen, Toronto, in religion, Sister M. Perpetua; Miss Henry, Toronto, in religion, Sister M. Ludwina, Miss Wanner, Berlin, in religion, Sister M. St. Philip. The Vicar-General also received the vows of five novices, namely, Sister M. Frances, Sister St. Felix, Sister Clara, Sister St. Joseph, Sister St. Roch.

Those who had the happiness of witnessing the soul touching ceremony were deeply impressed by its beautiful solemnity. Time and place and persons combined to raise heart and soul heavenward—the Feast of Our Lady's Assumption, the peaceful Convent chapel, looking in its delicate loveliness like a picture of heaven, the fair young girls kneeling before the altar anxiously awaiting the moment when they might exchange their robes of satin for the serge habit of St. Joseph, the youthful novices ardently longing to utter the perpetual vows that would cut them off forever from the world to attach them to their Crucified Lord—all combined to show that even in this godless age, the arm of God is not shortened, the spirit that animated the martyrs to offer their lives to God still exists. Not alone in our city, but all over the Catholic world, young girls are leaving home and friends, despising all earthly advantages in order to consecrate their lives to the service of God, to spend their youth, their talents, their strength, in works of devotedness, educational and charitable, that will give glory to God and extend His Kingdom among men.

Such is the grand and holy vocation of the eleven chosen ones who consecrated themselves to God on Monday last. The two Toronto young ladies who received the veil, Misses Whalen and Henry, return to their old teachers, the Sisters of St. Joseph, to spend their lives with them in advancing Catholic education. Miss Whalen, a graduate of the Toronto School of Pedagogy, lately founded for the professional training for High School teachers only, will henceforth use her great intellectual abilities for the advancement in religion and science for the youth of our city and diocese. Miss Henry, graduate in music, will in another department consecrate her rare talent to the service of religion.

After the ceremony a most eloquent sermon, extolling the advantages of the religious life, was preached by the Rev. Father McNerny, in the well known Redemptorist's forcible and pleasing manner. Mass was then celebrated by the Rev. J. R. Teefy, Superior of St. Michael's College. There were present in the sanctuary Rev. Fathers Lamarche, Sacred Heart Church; O'Donohoe, St. Michael's College; Lawlor, Kelly, Chaplain of the Christian Brothers, and Rev. Father Wynn, C.S.S.R., New Brunswick, who conducted the retreat of the Sisters. On leaving the Chapel the newly professed received the congratulations of their relatives, many of whom had come from a distance to witness their happy profession in the Community of St. Joseph.

Com.

#### DIDN'T HAPPEN IN TORONTO.

A bill-sticker the other day in posting some theatre placards unwittingly placed one in such a way that the request, "Keep your eye on this, the biggest agglomeration of comic talent ever seen in this town," caused the passers-by to smile as he read the names which followed, which included a bishop of the diocese, half a dozen Church of England clergymen, an agent of the Church of England Temperance Society. The bill-sticker had placed the theatre bill partly over the one announcing the local temperance meeting.



## The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA.

Commended by

The Most Rev. Dr. Walsh, Archbishop of Toronto.

The Most Rev. C. O'Brien, Archbishop of Halifax.

Rt. Rev. T. J. Dowling Bishop of Hamilton.

The Rt. Rev. Bishop O'Mahony, Toronto

The Late Archbishop Lynch.

The Late Rt. Rev. Bishop Carberry, of Hamilton.

The Late Rev. Father Dowd of "St. Patrick's" Montreal.

And by the leading clergy of the Dominion.

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Remittances by P. O. Order or draft should be made payable to the Manager. Lock Box 2523. Telephone No. 1643.

TORONTO, SATURDAY, AUG. 20, 1892.

### OUR STORY.

We have commenced the publication of a "true story" from the pages of *Are Maria*. We find in an exchange the following, which runs so well with the narrative now being printed that we give it place here.

CONSULT YOUR PARENTS, CHILDREN.

Girls should never forget for one moment that no being on earth takes so deep an interest in their welfare as does their father and mother. As sin brings its inevitable punishment on this earth, so disobedience of parents is sure to be followed by sorrow and shame. A girl may say, in the pride of her budding womanhood, that she is such an age and can judge for herself,—she may be even guilty of the irreverence of thinking her parents "old-fashioned" or "fog-yish," but at such time she knows not what she says. She is blinded and led away by youthful passions. The parents are guided by the soul light in which they have enshrined her; and they can see the breath of evil—the faintly approaching mist of misfortune that steals into the clarified spiritual atmosphere with which their pure love has surrounded her. Let girls honor their fathers and their mothers and their days will not only be long but happy hereafter. As the first glass of whiskey often proves the ruin of the boy, so too the first deliberate disobedience of the girl to her parents may lead her to ruin and misery.

### NOT GUILTY.

MR. WATSON, of Georgia, in a book of his called "Not a Revolt, It is a Revolution" asserted "in the present Congress drunken members reeled about the aisles to the disgrace of the republic, and drunken speakers debated grave issues." Mr. Watson, from Georgia, was promptly called upon to explain and the House, by a Committee appointed to hear the explanations has very dexterously found itself not guilty. Mr. Watson, from Georgia, will accordingly be very careful not in future to say sensational things in a book for fear they advertise him and his book some more.

### THE MASS OF THE HOLY TRINITY.

We remark, on perusal of the text of the Papal on the Columbus Celebration, that the Mass of the Holy Trinity is to be celebrated on the 12th of October or on the Sunday following, and that the decree applies only to Cathedrals and Collegiate Churches. The cabled report was erroneous. Following is the text:—

"In order, therefore, that the commemoration of Columbus may be observed worthily and in a becoming manner, Religion must lend her aid to the civil

celebrations. And as at the time of the first news of the discovery public thanksgiving was offered at the instigation of the Sovereign Pontiff to the most provident and immortal God, so now we have resolved to act in a like manner in celebrating the anniversary of this auspicious occurrence.

We decree, therefore, that on October 12, or (as the Ordinary may judge best) on the following Sunday, in all the Cathedrals and Collegiate Churches throughout Spain, Italy, and the two Americas, after the office of the day there shall be celebrated a Solemn Mass of the Most Holy Trinity. Moreover, besides the above-mentioned countries, we feel assured that the other nations under the leadership of their Bishops will likewise join in the celebration, because it is fitting that an event from which all have derived benefit should be piously and gratefully commemorated by all."

### A FORCIBLE STATEMENT.

THE following memorial was recently presented to the Governor-General-in-Council. It bears the signatures of the Cardinal Archbishop of Quebec and of all the Archbishops and Bishops of Canada:

To His Excellency the Governor-General-in-Council:—

The petition of the Cardinal Archbishop of Quebec, and the Archbishops and Bishops of the Roman Catholic Church in the Dominion of Canada, subjects of Her Gracious Majesty the Queen—

Humbly sheweth:—That the seventh legislature of the Province of Manitoba, in its third session assembled, has passed an act intitled, "An Act respecting the Department of Education," and another act, to be cited "The Public School Act," which deprives the Roman Catholic minority of the province of the rights and privileges they enjoyed with regard to education:

That during the same session of the same parliament there was passed another Act, being Fifty-three Victoria, chap. xiv. to the effect of abolishing the official use of the French language in the parliament and courts of justice of said province;

That the same laws are contrary to the dearest interests of a large portion of the loyal subjects of her Majesty;

That the said laws cannot fail to grieve, and in fact do afflict at least half of the devoted subjects of her Majesty;

That the said laws are contrary to the assurances given, in the name of Her Majesty to the population of Manitoba, during the negotiations which determined the entry of the said province into confederation;

That the said laws are a flagrant violation of the British North America Act, 1867, of the Manitoba Act, 1870, and of British North America Act, 1871; that your petitioners are justly alarmed at the disadvantages, and even the dangers, which would be the result of a legislation forcing on its victims the conviction that public good faith is violated with them, and that advantage is taken of their numerical weakness, to strike at the constitution under which they are so happy to live.

Therefore, your petitioners humbly pray your Excellency in council to afford a remedy to the pernicious legislation above mentioned, and that in the most efficacious and just way.

And your petitioners will, as in duty bound, ever pray.

### MISSIONARY WORK.

At the Summer School Miss Conway commended Tennyson and Longfellow. We rely on the *Catholic News* report. She dwelt chiefly on the moral and spiritual beauty of Tennyson; and in conclusion spoke of Whittier and Longfellow. She bade her hearers note beside the likeness in moral and spiritual beauty another parallel in service to mankind between the work of Tennyson in England and that of Longfellow and Whittier, more especially Longfellow in America. "It is the missionary work they have unconsciously done for the Catholic Church by the introduction into lands where she had long been more or less persecuted, misrepresented or misunderstood, of her old poetic symbols, stories and legends, and the evidences of her workers in the exterior beauty of saintly lives."

### RITUALISTIC INCREASE.

We learn from an exchange that ten years ago there were in England only 123 churches in which daily communion was administered. Now there are 306. A few years ago vestments were worn at communion time in 336 churches. They are now worn in 1,029. The number of churches in which altar lights are used has advanced in the same period from 581 to 2,048. Incense, which was not heard of in Anglican churches thirty years ago, is now used in very many churches.

### IN HONOR OF COLUMBUS.

So the news-editors of the daily press headed the announcement of the Votive Mass of the Holy Trinity which is to be celebrated on the 12th of October or on the Sunday following. They were deceived by a silly cablegram which bore that the Holy Father had ordered the celebration on that day of the Mass of the Holy Trinity "in honor of Columbus." We remarked, too, that many Catholic papers reproduced the despatch textually. Now, we Catholics all know from the book we learned in childhood, that Mass is offered "to give God honor and glory;" but to Protestants it is a great puzzle and no false ideas should be given them.

To show its absolute impartiality the cable informed the world, a few days afterward, that charges of immorality against the great navigator had been sustained. The Church has not yet declared him a man of heroic virtue, although the verdict of centuries has been to that effect, but the charges mentioned above were never seriously urged by men who cared for their reputation for veracity. We discussed that matter some weeks ago.

### RELICS AT THE FAIR.

We have an article elsewhere in "Relics at the Fair." It is not the Toronto affair which is intended but that of Chicago. We trust the expected millions who will venerate the "relics" will take the lesson to heart. If it be proper to hold in affectionate regard the old "Liberty Bell" what reason can militate against, at least, a similar regard for, say, the crucifix borne by a valiant soldier of Christ who has given up his life whilst announcing a more dearly bought redemption. The only reason only that the crucifix is a Catholic emblem whence, to the Protestant mind, veneration of it must be idolatry.

### MR. BLAKE ON THE SITUATION.

LONDON despatches inform us that Hon. Edward Blake addressed a meeting of the Home Rule Union of London last Wednesday night. He spoke in the same general manner as he did during the speech he delivered at the Eighty Club dinner given in his honor on the previous Thursday. He pointed out the necessity of continued work in order to capture all possible bye-elections for the Home Rule cause. Viewed in the light of a curious tendency to equality in popular opinion, he said, the Liberal majority was a substantial one.

Conservatives advocates of unity had analyzed and cut the majority into sections, declaring that the majority had emanated from Ireland, and therefore did not count. Would they have said that if the circumstances had been reversed and Ireland had declared against Home Rule? The Liberals must be prepared for exaggerated accounts of Irish outrages in the Tory papers. That was part of their game.

If the Protestants in the various parts of Ireland were to combine—he hoped that they would not—they could get what terms they liked from either side of the divided majority. He had previously said that they would be the "spoiled children" of Ireland.

He recommended to them an altogether different policy—namely, to banish forever from the arena all religious questions and to join hands with the Catholics.

Doubtless there would be blunders and friction in inaugurating the new regime in Ireland—bearings would get heated, pipes burst and steam escape—but that would soon be overcome. He said he did not idealize democracy. He believed it was being put to the severest test as to whether it would be able to use its new power with wisdom, self-restraint and discernment, but he hoped it would be equal to the task.

He declared that the characteristics of the English nation were steadiness, resolution and energy in action—to advance slowly and never to retreat. Therefore English reforms were durable and blessed. Let them advance, and soon the dawn now visible would blaze into the perfect sunshine of the blessed day of reconciliation for joyful and regenerated Ireland—no longer the weakness, despair and shame, but the strength, the pride and the glory of the United Kingdom.

### CONVICTED.

The Uganda atrocities seem to have been fairly brought home to Captains LUGARD and WILLIAMS of the British East African Company. As we noticed in last week's issue the Company (no doubt under pressure from "home") are to abandon their Uganda enterprise in December. The British Government is rightly jealous of the reputation of its military officers and it should be the last in the world to acquaint them of malfeasance in office. The officers referred to will therefore have some rather indelicate questions asked them when they get "home" and if they escape degradation half the world will wonder.

### A CANADIAN PHYSICIAN HONORED.

The *British Medical Journal* of 30th July is to hand, contains most flattering notices of the address which Wm. H. Hingston, M.D., LL.D., D.C.L., Montreal, delivered at the Annual Meeting of the British Medical Association held at Nottingham last month. It is remarked by the *Journal* that this is the first occasion on record on which a "Colonial" (we wish those Englishmen could get past that kind of thing) had held the place of "orator in anything" before the Association. Dr. Hingston as "Orator in Surgery" was voted a perfect success, and the *Journal* not only eulogizes him but has many interesting things to say of Canadian medical matters brought before the notice of the Association in the Doctor's learned disquisition. We hope to find space in next issue for further notice of his paper and of the *Journal's* comments on it.

### THE A. O. H. EXCURSION.

THE A. O. H. Excursion to Hamilton on Civic Holiday was well attended. It is regrettable that an otherwise enjoyable occasion should have been marred by an untoward incident. It is stated that no Canadian flag was borne in the procession though Irish and American ensigns were plentiful. Some loyalists, taking offence thereat are said to have made trouble for the processionists and (which mobs are very ready to forget) for the guardians of civil order. If it be true that the bearer of an Irish ensign spoke (as is reported) in terms of gross contempt, of the Canadian flag, he should be censured by his order and dismissed from the ranks. If Constable Campaign really ordered the processionists to lower the emblems they were carrying, he was guilty of an impertinence of which his chiefs should take cognizance.

These flag incidents are dangerous, in that they give the fools of both sides a cheap and easy way of making trouble for the rest of the community. They remind one of what somebody

said, that there are men who will fight for a principle, die for it, even; do ANYTHING but live up to it. Men, otherwise quite reasonable, will rally round a cry like this and break heads, with the utmost enthusiasm. Irishmen can have no earthly reason for hatred of the Canadian flag. It sheltered them when deadly wrong was done them at home, when, outcast, they, half-despairing, yet somewhat hoping, threw themselves on these shores. Though it bear the semblance of the flag they fled, it has on it none of its blood-marks.

#### THE NEW MINISTRY.

Mr. Gladstone's new ministry is officially announced as follows: Mr. Gladstone, Lord Privy-Seal and First Lord of the Treasury; Earl Roseberry, Foreign Secretary; Baron Herschell, Lord Chancellor; Sir William Vernon-Harcourt, Chancellor of the Exchequer; Herbert Asquith, Home Secretary; the Right Hon. Henry H. Fowler, President of the Local Government Board; the Right Hon. H. Campbell-Bannerman, Secretary of State for War; Earl Spencer, First Lord of the Admiralty; the Right Hon. John Morley, Chief Secretary for Ireland; the Right Hon. A. J. Mundella, President of the Board of Trade; Sir Charles Russell, Attorney-General; John Rigby, Solicitor-General; the Right Hon. Samuel Walker, Lord Chancellor of Ireland; Mr. McDermott, Attorney-General for Ireland; the Right Hon. Edward P. C. Marjoribanks, Patronage Secretary to the Treasury; Alexander Asher, Solicitor-General for Scotland; the Right Hon. J. B. Balfour, Lord Advocate of Scotland; the Earl of Kimberley, Secretary of State for India and Vice-President of the Council; the Marquis of Ripon, Secretary of State for the Colonies; Sir George O. Trevelyan, Secretary for Scotland; Mr. Arnold Morley, Postmaster-General; Mr. Arthur Herbert Dyke Acland, Vice-President of the Council on Education; Baron Houghton, Viceroy of Ireland without a seat in the Cabinet.

#### WE HAVE SOMEWHAT AGAINST HIM.

MR. BLAKE has done credit to himself, to his previous record, to the country of his birth since he went to Ireland. We reproduce the substance of his latest, and best address. But we "have somewhat against him." When he had advised the Protestants of Ireland to drop the senseless idea of combination against the rest of Ireland, the cable makes him say that it would be better for them to discuss "intelligible differences of opinion instead of the character of their creeds or the color of their hair." We remember that the corping correspondent who made a display of following him in his electoral battle (*but did not do it*) emphasizes the fact that Mr. Blake did not go to any church on the first Sunday of the fight. Now the Irish people are quite willing to take him for what we suppose he is, a good Protestant, and as he claims to be a Protestant the Irish people will admire him the more, if being a Protestant he be a good one. Cable despatches are such patches of pieces that faith may not easily be given to their verbal form. In any case it would be strange that Mr. Blake should have belittled the vast difference (which any man of mind must appreciate) between religious dogma and personal divergence of character or of appearance.

#### A FANGLSS WOLF.

THE London *Universe* reproduces in full the paragraph of Bismarck's Jena speech to which we alluded last week. In our over-anxiety for brevity we quoted only a word or two of his declaration that "he had sworn to found a Protestant Empire." Bismarck would make history and he made some but, he SWORE IN VAIN. We now find place for the paragraph in its entirety with the *Universe's* comment:—

"I have sworn to found a Protestant Empire and it is therefore out of the

question to rule with the Catholic party as the chief factor. We must take the present Catholic party as an example. We must imitate their discipline and form a united party against Catholic influence. I say nothing against Catholic citizens, but against the supremacy of the Catholic party, Catholic influence, and foreign influence. It would even be preferable if there were a Papal Nuncio at Berlin, so that irresponsible party leaders should not, as at present, give coloured and untrustworthy reports to the Pope. As fast as the Government gains a Germanizing influence over the Poles it is captured by the Catholic party."

It is a lucky circumstance for the Centrum, or Catholic party in Germany that Bismarck is no longer in a position where his will was almost equivalent to law. Had he the power he would crush the Catholics, and give the Poles, we fear, a renewed taste of absolutism. He is a great man, no doubt, but self-willed, stern, and of a most stubborn and capricious dominance. But now he is one of Beaconsfield's "extinct volcanoes." All the same, the Emperor is a trifle too fussy and flighty, and seems to have a lingering faith in the exploded heresy of the divine right of Kings to govern as they please. The world is too old to stand that nonsense any longer.

#### THE MANITOBA SCHOOLS.

Dr. O'Sullivan, Q.C., LL.D., has contributed another article on this very important question. Addressing the *Empire*, on 14th Aug., he says:

SIR,—I have read the text of the judgment of the Privy Council Judicial Committee in this case as appeared in this morning's papers, and I appreciate the effect of a deliverance which is final, even if it be not convincing. Ordinarily a judgment of this committee is as well or better in the form of an order simply allowing or dismissing the appeal from the colonial court, because nothing further can come of it; but here their lordships have taken pains to give the reasons for their judgment. If these reasons are good then the denominational schools in Manitoba are at an end, and there can be no effective appeal to the Governor-General in council; but if the reasons are not good, the Government at Ottawa is still free to act by remedial legislation if the instructions of the Governor are disregarded, that is if good faith is to be kept with the people of Manitoba.

It is no defect in a judgment that any one, even a judge in an appellate court, may fail to understand it—the defect may be in the other quarter; but it is certainly some recommendation to a judgment that it is capable of comprehension to most people that it can stand of itself. At the risk of being considered incapable of understanding a judicial decision, I select certain passages from Lord Macnaghten's judgment in this case, and I would like to be convinced that his conclusions are consistent or logical.

His Lordship cites the evidence in this case as follows—and the reader will not forget that by the constitution of Manitoba it was sufficient if there was a "practice" in that province of having denominational schools:

The practice which prevailed in Manitoba before the union is also a matter on which all parties are agreed. The statement on the subject by Archbishop Tache, the Roman Catholic Archbishop of St. Boniface, who has given evidence in Barrett's case, has been accepted as accurate and complete. "There existed," he says, "in the territory now constituting the Province of Manitoba a number of effective schools for children. These schools were denominational schools, some of them being regulated and controlled by the Roman Catholic Church, and others by various Protestant denominations. The means necessary for the support of Roman Catholic Schools were supplied, to some extent, by the school fees, paid by some of the parents of the children who attended the schools, and the rest were paid out of the funds of the church contributed by its members. During the period referred to Catholics had no interest in or control over the schools of the Protestant denominations, and the members of the Protestant denominations had no interest in or control over the schools of the Roman Catholics. There were no public schools in the sense of state schools. The members of the Roman Catholic Church supported the schools of their own church for the benefit of the Roman Catholic children, and were not under obligation to and did not contribute to the support of any other schools.

This admits two things—first the existence of denominational

schools prior to the union, and about which the whole question arose; and secondly, exemption from contribution to the support of other schools. His Lordship says that they "were not under obligation to and did not contribute to the support of any other schools."

These are the facts as set out in the judgment of the committee. Now what are the conclusions? Here is what the noble Lord says:

Notwithstanding the Public Schools Act, 1890, Roman Catholics and members of every other religious body in Manitoba are free to establish schools throughout the Province; they are free to maintain their schools by school fees or voluntary subscriptions; they are free to conduct their schools according to their own religious tenets without molestation or interference. No child is compelled to attend a public school.

That admits the right to denominational schools now, as before the union; but the effect of the judgment is that the other right—that of exemption—does not go with it. And so, although prior to the union, it is found that there were denominational schools in Manitoba, and that these were exempt, the present judgment upholds the schools, but cuts away the exemption. If anyone can explain that to be logical or consistent I will, for one, be glad to hear from him. The judgment itself has this to say about it:

But, in their Lordships' opinion, it would be going much too far to hold that the establishment of a national system of education upon an unsectarian basis is so inconsistent with the right to set up and maintain denominational schools that the two things cannot exist together, or that the existence of the one necessarily implies or involves immunity from taxation for the purpose of the other.

A national system of education with an unsectarian basis is exactly what the Catholics in the old Canadas and in the Northwest wished to avoid; and this system is so inconsistent with denominational schools that wherever it exists the denominational schools must exist also. If it be going too far to hold that the existence of two sets of schools side by side necessarily implies or involves immunity from taxation for the purposes of the other, then is it not going too far to say that the supporter of the denominational school (whose right to it is conceded) shall support the school he wants as well as the school which is imposed on him? Is he not prejudicially affected by a law which in education allows him what he wants and for which he pays, but, at the same time, imposes something else on him for which he must pay but does not want? Why recognize denominational schools in Manitoba now, on the ground that they existed before the union, unless with the exemption they then had? The acknowledgement of this right to the minorities in Manitoba is very significant. It justifies, in my opinion, grave consideration by the Governor-General that such right must not be prejudiced.

The length of this letter prevents me from calling attention to a remarkable vindication of the Manitoba Act of 1890. "It is not the law that is in fault," says the learned and noble Privy Counsellor; "it is owing to religious convictions, which everybody must respect, and to the teachings of their church that Roman Catholics and the members of the Church of England find themselves unable to partake of advantages which the law offers to all alike."

Now, the whole and sole object of the special clauses in the Canadian and Manitoban constitutions on this question of education was to prevent the provincial law from being paramount to their religious convictions. The minorities have a right to expect that the Federal Government will respect their convictions and keep faith with their own undertakings.

Opposition and danger are educators. Without war, no soldier; without enemies, no hero.—*Emerson.*

No more bald heads. No more gray hairs. *Capiline* is indisputably the most excellent and agreeable preparation ever offered for preventing the falling of the hair and for restoring it to its natural color and beauty.

## RELICS AT THE FAIR.

SOME OBJECTS OF HISTORICAL VALUE THAT WILL BE EXHIBITED.

THE objects of historical value and interest which will be shown at the World's Fair will be legion. It is safe to say that the collection will be ten times as numerous as has ever been witnessed in one place before. The Columbus relics alone will be very great in number, and will include the majority of the important portable reminders of the famous explorer. They will be brought from Spain, Italy, Rome, the West Indies, and other widely separated parts of the earth. Every department, almost, of the great Exposition will have its relics on view—old records, portraits, machines, models, inventions, etc., each having historical interest or marking a stage of progress in its own line. Particularly numerous will be these historical exhibits from the United States. Almost every state will contribute to the number something which will be viewed with interest because of its history or associations. One of the best contributions will be shown by Pennsylvania, the collection being furnished mainly from Philadelphia under the auspices of a committee of its city council. Among the objects in this collection are the following: The chair occupied by Thomas Jefferson when writing the Declaration of Independence; the table on which it was signed; the silver inkstand used on that occasion; Thomas Jefferson's sword; chair of memorial woods, including parts of Columbus' house in Spain; bell rung at Valley Forge when Washington occupied that place with his army; sofa belonging to George Washington and used by him when he lived in Philadelphia; bench made from pew in old Christ Church occupied by Washington and Lafayette; punch bowl used by General Washington and other officers of the Revolutionary army; baby clothes made by Mrs. John Adams for her son John Quincy Adams; ale mug that belonged to John Paul Jones; Peale's portrait of Washington, the first ever printed; first lightning rod invented by Benjamin Franklin; electrical machine invented by Franklin; original model of John Fitch's steamboat which ran between Philadelphia and Burlington from 1787 to 1790; unsigned copy of the Declaration of Independence; fans used by Franklin at the court of France when he was minister there; cast of Washington's face taken during life from original mould used for Hondon's statue; clocks of Benjamin Franklin, William Penn and Oliver Cromwell, running and keeping good time; Gilbert Stuart's portrait of Washington, Thomas Jefferson's thermometer; lock of Jefferson's hair; Pocahontas' necklace; surveying instrument used by William Penn in laying out the city of Philadelphia; and the famous liberty bell.—*Boston Republic.*

## THE FAILURE OF THE ANGLICAN CHURCH.

Is this the net result which society in England has gained from the ministrations of the State Established Church, and of the two hundred sects that more or less pass under the common designation of Protestant? The Catholic Church can, of course, in no measure be held responsible for this awful failure of Christianity and of morality itself. It was and is comparatively powerless, and represents but a comparatively small section of the British population. If any Christian institution is responsible, it is no doubt that which represents the majority, but though paid to preserve and develop Christianity it has failed—utterly failed. The Anglican Church looks on in stupid amazement, or, turning away from the ominous spectacle, busies herself in packing off Bibles and tracts to Italy and Spain. Hitherto the Anglican Church has been considered as pre-eminently the Church of the aristocracy and of culture. But here, too the ground is giving way beneath her feet. No man in England has a better opportunity of judging than Archdeacon Farrar in his ancient Abbey of Westminster. Here is what he says: "I see her undoubtedly losing some of her old hold upon the upper classes, who are growing more indifferent to her Sabbaths and her ordinances; I see her producing little real effect on the working classes, who are the great mass of the nation, not ten per cent. of whom attend her churches. I see her standing with weak hands and feeble knees in the great battle against the master fiend of drink, or even siding with his champions, or palliating his intolerable enormities; and others saying smooth things and prophesying deceits. Let those others, if they will, prop tottering walls with untempered mortar. There are plenty of them to do it and to be rewarded for it. I will not." In plain Carlylese—all this is ominous of much in these latter afflicted days, when the Cash nexus is the only connection recognized between man and man!—*Catholic Times.*

Those who never retract their opinions love themselves more than they love truth.—*Joubert.*

## A SURE RELIANCE.

GENTLEMEN,—We have a family of seven children and have relied on Dr. Fowler's Extract of Wild Strawberry for the past ten years in all cases of diarrhoea and summer complaints. It never fails us and has saved many doctor's bills.

J. T. PARKINSON, Granton, Ont.

### THE COLUMBUS ANNIVERSARY—THE RIGHT DATE FOR CELEBRATING IT.

The civil authorities have fixed on the twenty-first of October as the proper day for celebrating the discovery of America by Columbus; the Hierarchy of the Church has fixed on the 12th. It is unfortunate that this diverse action has been taken, though we do not suppose that it will result in any serious harm. Very naturally, however, it has raised the question, which is the proper day for celebrating the discovery (or re-discovery) of this western continent by Columbus.

About this, it seems to us, there is scarcely room for two opinions. According to the *then* universal method of computing time throughout all Christendom, Columbus discovered America on the 12th of October, 1492. The same method—known as the Julian Calendar, because it was established by Julius Cæsar forty-five years before the commencement of the Christian era—continued, without any change whatever, for ninety years longer, till A.D. 1582.

The Julian Calendar was a great improvement on the previous method of computing time throughout the Roman Empire, but still it was inexact. It endeavored to make the civil year agree with the natural year by assuming that the natural year was three hundred and sixty-five days and six hours. To provide for these six hours, Julius Cæsar decreed that an additional day should be allowed to February every fourth year. This was the origin of what is commonly known as leap year. But this involved a yearly error of nearly eleven minutes, and amounted to a day in about one hundred and thirty-four years. In the year 1582, about sixteen hundred years after the first establishment of the Julian Calendar, the accumulated error made a difference of ten days between the true date and the date according to the Julian Calendar. Accordingly, after consulting with the most eminent scientists of his day, Gregory XIII effectually remedied the evil and prevented its recurrence.

He directed that the days between October 4th and October 15th of that year (1582) be suppressed; and also that beginning with the year 1700, three out of every four of the centesimal leap years should not be counted as a leap year.

According to this arrangement, the years 1700, 1800 and 1900 are counted as having only 365 days, though according to the Julian Calendar they would be credited with 366 days. But the year 2000 will be considered a leap year. So with succeeding centennial years. According to the Gregorian Calendar, the years 2100, 2200 and 2300 will not be regarded as leap years, but the year 2400 will be so regarded.

This provision of His Holiness Gregory XIII makes the natural year and the civil year to practically coincide for hundreds of years to come. It is not mathematically exact, but it is exact for all practical purposes, the inexactness being infinitesimally small.

The reform thus introduced into the calendar was quickly adopted in all Catholic countries, but it was long rejected in Protestant countries. In English speaking countries it was not adopted till 1751, by which time the accumulated error amounted to eleven days. Russia still refuses to adopt it, and foolishly and stubbornly adheres to the Julian Calendar. Consequently, the people of Russia, in their computation of time, are now twelve days behind the rest of Europe and America and all other parts of the world, in which the Gregorian Calendar has been adopted.

But, while the Sovereign Pontiff of the Church, Gregory XIII., in the interests of science, civil interests of religious history, and to prevent future confusion and error in celebrating ecclesiastical feasts and fasts and holy days, made these wise provisions, with like wisdom he abstained from giving, or even attempting to give, any retroactive effect to his decree. In other words, he himself did not attempt, nor did he, by his decree suggest to, or in any way encourage others to enter upon the useless and practically impossible task of changing all previous methods of computing the dates of all former events in history. He left the past be past, and wisely addressed himself to the work of preventing future errors.

And in this the governments and the historians of every country that have adopted the Gregorian Calendar have followed his example. None of them have undertaken to change the dates of events that occurred prior to the adoption of the Gregorian Calendar. To have done so would have been simply to encounter interminable and utterly useless trouble. It would have required them to enter upon intricate computations and to change the date of the birth and death (so far as dates were known or believed) of every distinguished personage—king, prince, theologian, philosopher, poet known in history, the date of the commencement of every dynasty, and of the passage of every important royal or legislative decree, and of every battle or other important event that history records.

Let us look at the subject in the light of common sense, and illustrate our meaning by a few examples—a few among the innumerable ones that might be cited.

History records the exact date on which the battle of Hastings was fought, which gave England to William the Conqueror. The exact date is given by all historians, according to the Julian Calendar; yet, according to the exact measure of time, by the circuit of the earth around the sun, the date is erroneous by some days—we do not

care to say how many. Yet, what historian, writing the history of England, whether he takes the trouble, or not, to acquaint himself of the exact amount of the error, would change the date.

Again, every one acquainted with the history of England knows that the famous Magna Charta was signed by the thoroughly cowardly and treacherous King John, surnamed "Lackland," on the 15th of June, 1216, as history records it. Yet the exact astronomical date was some days later.

But what writer of English Constitutional history would be so foolhardy as to undertake to change that date?

Again, history records the dates, the years, the months, and the days of the month, of their accession to the throne and of their deposition or death, of the different kings of England, and of important events that took place during their respective reigns. And all these history records, and the records of the Government of England, testify as happening on certain days of certain months of certain years. All of them prior to the year 1751 are *erroneous* according to astronomical computation of time and according to the reformed Calendar of Gregory XIII which only in that late year the English Government adopted. Yet though the English Government adopted that Calendar, and thus provided for accuracy of dates in the future, it abstained, and wisely abstained, from giving its adoption of Julian Calendar any retroactive action. It left the dates of all events that previous written history or an unwritten tradition had preserved and handed down, unaltered and unchanged.

To come directly home to our own country. The dates of countless events connected with its settlement are well known and recorded by historians. As examples we mention the landing at Jamestown, and at Plymouth Rock. We select these because they were made by non-Catholics. We might mention other and prior dates in which Catholics are especially interested. But the two we have mentioned will suffice. The dates which are handed down in history and tradition are according to the Julian Calendar, and are, therefore, by some eleven days incorrect.

Yet though this is the case, the descendants of the "Pilgrim Fathers," in their annual celebrations of the landing on Plymouth Rock adopt the traditional date, without troubling themselves about the question of the change of Calendars that was made by England in the year 1751.

In like manner we venture to say, would the citizens of Virginia act, if they took it into their heads, to celebrate the founding of Jamestown.

To adopt any other principle, and carry it out consistently, with reference to events that occurred previous to the acceptance of the revised, reformed, and practically accurate and exact Calendar, ordered by Gregor, XIII., and now universally accepted (excluding Russia) by the whole professedly Christian world would simply introduce endless historical confusion.

Most wisely, therefore, have the ecclesiastical authorities of the Church resolved to celebrate the 12th of October as the proper day on which to commemorate the discovery of America by Christopher Columbus; and thoughtless of consequences, if consistently carried out, have the civil authorities of our country fixed upon the 21st of October. For to be consistent, the changing of the date from the 12th to the 21st, would require a like change of date of every event in the history of North America, prior to 1751.—*Catholic Standard*.

### THE MOZARTIAN SYSTEM IN MUS.C.

THE all pervading principal of the Mozartian system was a conciseness of construction and an unmistakable geography of tonality. Before Mozart, melodic figures, subjects and keys, with all other theoretical addenda at the disposal of the creative musician, were confused. Mere bits of tune and jangle, with a brilliant passage here and there, constitute a movement, or even a composition.

Haydn had brought much chaotic and irregular theoretical lore into clear and definite shape, but Mozart simplified matters still more. Introducing the keenest outlines, the most beautiful figures, together with clear and lucid teachings, he defined the formal construction of the movement, section, repeat, etc., until now the musician or student can set out with his principal subject or theme, and having no misgivings concerning the dogmas of subsidiary subject, complementary keys and the like. Schooled in Mozart's principle of construction, the student could pilot himself safely through the intricacies of the most advanced symphony, and it is for his labors and the pattern we set in this direction that the world of music delights to do honor to the name of Mozart.—*Blackwood's Magazine*.

A man is like a ship. If he hangs around a bar too much he will become a total wreck in the course of time.

### A LIBERAL TRIUMPH.

Scores of men and women who have always suffered their prejudices to blind them to the merits of Burdock Blood Bitters now use and praise this wonderful tonic purifier as the best remedy known for dyspepsia constipation and all blood diseases.

## A SIN AND ITS ATONEMENT.

(The heart-history contained in this story has already been submitted to the Catholic public in the pages of the  *Ave Maria*, whose editor assures the public that the main incidents of the story are strictly true, but for obvious reasons are disguised as much as possible. The author's desire to remain unknown will also be understood by the reader.)

"You will need something more to rest upon than an earthly mother's love when you come to die," said my father, touched by the unaffected emotion of the young man's manner; "but I accept your promise with absolute confidence. You will finish the week with your friends at Kilgrachie Castle, I presume, and by that time I shall have arranged a comfortable lodging for you. But you had better spend your evenings at the farm, as it would be too lonely for you to have no companionship but that of old Mrs. Pitcairn."

"Now, girls," he said, "remember this promise is to be kept on our side also. You are not to enter into conversation with Mr. Carlyon on any religious topic whatsoever; you are not to try to persuade him to be a Catholic. He is far more clever than you, and would soon twist you round his finger in argument. You will do far more for him by being kind and genial, and showing him what Catholic life is. I think your mother would convert anybody by the sight of her."

And so Edward Carlyon came into our lives, and for two months we saw him almost every evening. Alick, Arabella and I had good voices, and we used to sing Jacobite songs together, to the great delight of our guest.

"I must have music in the colony—music of the cause. There's nothing which binds people together more than that," he remarked one evening after we had been singing.

"You must get the cause to live and die for first," said my mother, "before you can have your music. The Jacobite songs are the expression of a people's intense devotion to a royal race, consecrated by the touch of suffering."

"Do you think I have not found the cause for which I can live and die—aye, and which shall have a music of its own some day?" he asked, with an enthusiasm the more contagious because it was so entirely free from rhapsody. "Is it not a cause worthy of any sacrifice to show the world that men can keep their advantages of riches and intellectual power in their own hands, and yet by their great-heartedness dislodge selfishness from the social structure, and force men to see with their eyes and touch with their hands the reality of fraternal co-operation? Will the workmen, to whom I have opened a career in which his skill and industry can secure a happy, respectable home for himself, and a sure hope for the future of his children, grudge me advantages of leisure and wealth, which he sees I am using to secure his welfare? We who are educated know well enough what blindness it is to think we can do without one another, and how necessary each one is to perfect the common work and the common happiness. If men can live and die for a royal race, for a religion—nay, for one single being whom they love with their whole heart—why not for the victory of love in the human family, and the deathless fame of a benefactor to the human race?"

There was a silence after this apostrophe, this first declaration Edward Carlyon had ever made of his views and the hope that prompted him; but it was a silence which thrilled with sympathy. We young ones had never heard such noble thoughts clothed in such attractive form before. Even my cautious father was completely carried away by the young adventurer, whose practical good sense and powers of hard work were so different from the ravings of red-hot republicanism which "stank in his nostrils." It must be remembered that in those days there was absolutely nothing between the dearest dullest conservatism, which the reaction from the horrors of the French Revolution only made more obstinate in refusing any light, and the hot-headed, unpractical schemes of those whose only aim was to upset all existing forms of social life and government.

Carlyon's conversation opened to me a new world of thought, and responded to a secret longing of which I was intensely conscious,—a longing to make my life more heroic, more full of real romance, than that of the quiet farmer's wife in the valley of Glencairn which was the probable destiny that awaited me; for I knew (though nothing formal had passed between us) that Stuart McDougall had loved me from childhood, and that my parents liked the match well, though they would not allow him to ask for my promise until I was twenty. I revered Stuart for his goodness, for his tenderness to his widowed mother, for his unswerving rectitude in all the affairs of life; but I always

felt there were longings in my heart to which he could never respond. I learned afterward that there were depths in his noble nature of which I had not the slightest conception.

I remember well how I longed that night for some one to break the silence which followed the speech I have related, and how delighted I was when my dear mother, with the ready tact and courtesy which she inherited, I suppose, from ancient blood, replied:

"Well, Mr. Carlyon, when the national music of the Carlyon Colony is composed, you must be sure to send it to us, and we shall sing it on this side of the Atlantic with enthusiasm."

There was a general chorus of assent and approbation, and Edward Carlyon was delighted at the gracious response he had received.

"That is really a kind promise," he said, turning on my mother one of those frank, sincere looks that took everyone by storm.

"When one's heart is in a thing, I don't know which tries one the most—the rhapsodical admiration of sentimental young ladies who do not understand a word of what one is saying, or the blind opposition of men who will not so much as listen to a solution of their objections. But a bit of sincere sympathy and comprehension, such as I meet with here, is the very elixir of life to me."

And so we went blindly on for the two most beautiful autumn months that had been known in Glencairn for years. My father looked on young Carlyon as his exclusive property, and fulfilled his part of the contract in the most generous way. His pupil on the other hand, was constantly giving him new ideas and bits of knowledge he had picked up here and there, which made his society full of charm to the older man.

During the building of the mill which was to be paid for by the sum named for his agricultural tuition, Edward suggested an improvement which would add considerably to the estimate. After having thought the matter over, my father reluctantly gave up the idea. "I should have to take up capital," he said, when Edward pressed him; "and, with all my children growing up, I never will do that." That night he found a sealed packet on his rough, square desk, containing the sum necessary for the improvement, with a note from Edward Carlyon, saying the premium he had offered was *business*, but that he wanted the mill to be a memorial of *friendship* and gratitude, and therefore entreated his acceptance of this small offering.

## II.

The only man in the place to keep Carlyon at arm's length was our venerable priest, Father Lindsay, who set his face against him from the first. He told my father plainly that he had brought a wolf into the fold; and when my father angrily asked him what harm Mr. Carlyon could possibly do when he never opened his lips on any religious question, Father Lindsay only repeated: "He's a wolf in sheep's clothing." He seldom came to the farm during the young man's stay.

I had remained away from confession rather longer than was my custom, because I felt, by a sort of intuition, that Father Lindsay wanted to speak to me about this stranger. At last, however, I went. As I expected, he began,—but in a tone so unexpected that I was forced to listen, and felt myself pierced to the heart.

"My bairn," he said (for when greatly moved he generally lapsed into broad Scotch), "I baptized you, prepared you for your First Communion, have watched over you all these years, and seen you grow up to womanhood safe in your faith and purity. I beseech you to give me a hearing; for I have struggled with the Lord for power to warn and save you."

I could not be wilful or impertinent after such an appeal, and I answered humbly that of course I would listen attentively to what he wished to say; but I felt hot all over, and wished myself away. He went on in a manner that arrested my attention:

"The young man whom your father has so rashly brought into the midst of you is one of the noblest and most gifted natures I have ever met. The task he has undertaken is in itself a grand one; his philosophical ideas are elevated, and have a certain element of truth running through them; but the only Beginning and the only End is absolutely banished from his mind and life. Instead of saying, 'Now, to the King of ages, immortal, invisible, the only God, be honor and glory for ever and ever,' he is seeking his own glory. He himself is the centre of all his world, and it is the very strength of his ambition which keeps him above the ordinary failings of men. Margaret! child of my hopes! hearken to me before it is too late. The happiness of your whole life is slipping from you into this man's

keeping; your faith, once so strong, is already weakened, and it will be lost unless you now make one vigorous effort to free yourself. Delay only a little longer, and you will have no power to escape."

I never could deny it before God, and I will now confess it before men, that for one brief moment I saw the situation in a clear light. I saw on one side, faith, with all its sacrifices and abnegations; and on the other, the pride of life, of intellect, of will, as it had lately come before me with so intoxicating a sense of power and enjoyment. I know that in that moment a grace was given me, which, if I had only used it, would have set me free—not without suffering, but without shipwreck. I had almost resolved to choose, with the strength of my will, the path which I saw would land me safe with God, when a thought of overwhelming humiliation swept over me, serving to limit the universality of the sacrifice.

Never, by look or word or manner, had Edward Carlyon given me any reason to think that he considered me in any other way than as one of a family for whom he openly expressed his esteem and admiration. So far from giving any idea that love and marriage entered into his thoughts, his conversation had given the contrary impression, and he had expressed the greatest horror of romantic young ladies with whom there was any risk of sentimentalities or entanglements. I would have died on the spot rather than betray that I felt he was more to me than to any of the others.

(To be continued.)

Souls are never lost because their beginnings break down, but because they won't make new beginnings.—*Father Fabre.*

#### Monthly Prizes for Boys and Girls.

The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 16, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers: 1st, \$10; 2nd, \$5; 3rd, \$3; 4th, \$1; 5th to 14th, a Handsome Book; and a pretty picture to those who send not less than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 43 Scott St., Toronto, not later than the 29th of each month, and marked "Competition"; also give full name, address, age, and number of wrappers. Winner's names will be published in the *Toronto Mail* on first Saturday in each week.

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A limited number of cabins have been secured for this excursion and will be kept on reserve up to the 30th of this month. Return tickets will be valid until used on any of the steamers of the North German Lloyd, via Southampton.

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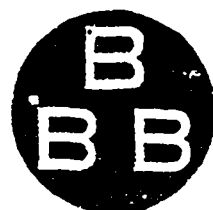
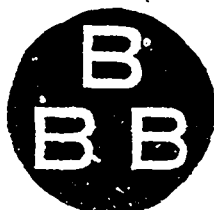
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THE PROVINCE OF QUEBEC LOTTERY.

The Capital Prize \$15,000 Won By A Poor Girl.

The Capital prize \$15,000.00 4th of May Drawing, "Province of Quebec Lottery" was won by Miss May Donovan, 118 Dufresne Street, Montreal.

Dame Fortune was not blind, for once. This fortune could not have fallen into better hands.

Miss Donovan belongs to a poor but highly respectable family. The father, now dead, was one of the good parishioners of Reverend J. J. Salmon, parish priest of St. Mary's, Craig Street, who takes pleasure in recalling the merits of this good man.

The mother left a widow, dependent mostly for a living on her daughter's daily labor. She, bestowing on her mother all the care that her feeble resources permitted and very often she wished to be able to do more. It was for this end that she deprived herself in order to buy a lottery ticket, not however without adding a fervent prayer. Her hopes were not in vain as we may see.

She presented herself this morning at the Lottery's Office accompanied by her mother and Reverend Father Salmon.

The prize was paid her at once as the two following certificates may show.

THE PROVINCE OF QUEBEC LOTTERY.

CERTIFICATE of the bearer of Ticket No. 18458 \$15,000.00 DRAWING OF MAY 4TH, 1892.

I the undersigned do hereby certify that on presentation of my ticket No. 18458 which drew the first capital prize \$15,000.00 at the Drawing of May 4th instant of the Province of Quebec Lottery, I have at once been paid.

Witnesses (signed) AIME MATHIEU LOUIS PERRAULT MARY DONOVAN, 113 Dufresne St., Montreal.

CERTIFICATE OF REVEREND J. S. SALMON.

I the undersigned, Cure, of St. Mary's Church, Craig Street, Montreal, do hereby certify that the above prize has been paid this day in my presence to Miss Mary Donovan.

Witnesses (signed) AIME MATHIEU LOUIS PERRAULT JOHN J. SALMON, P. P. St. Mary's "LA PRESSE," Montreal, 6th May, 1892.

The Province of Quebec Lottery

AUTHORIZED BY THE LEGISLATURE

For public purposes such as Educational Establishment and large Hall for the St. John Baptist Society of Montreal.

BI-MONTHLY DRAWINGS FOR THE YEAR 1892

7 and 20 January, 3 and 17 February, 2 and 16 March, 6 and 20 April, 4 and 18 May, 1 and 15 June, 6 and 20 July, 3 and 17 August, 7 and 21 September, 5 and 19 October, 2 and 16 November, 7 and 21 December.

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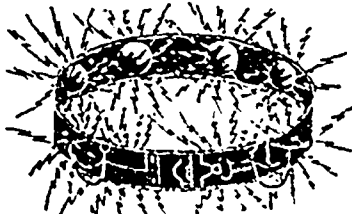
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TORONTO POSTAL GUIDE. During the month of August 1892, mails close and are due as follows: G. T. R. East, O. and Q. Railway, G. T. R. West, N. and N. W., T. G. and B., Midland, C. V. R., G. W. R., U. S. N. Y., U. S. West States. English mails close on Monday and Thursday at 4 and 10 p.m., and on Saturdays at 7 p.m. The following are the dates of English mails for August: 1, 2, 4, 6, 8, 9, 11, 13, 15, 16, 18, 20, 22, 23, 25, 27, 29, 30.

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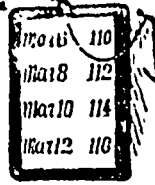
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