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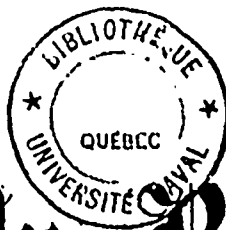
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A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA

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Vol. V.

Toronto, Saturday Feb. 6, 1892.

No 52

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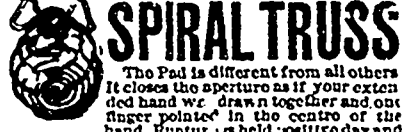
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Vol. V.

Toronto, Saturday Feb. 6, 1892.

No 52

MR. GLADSTONE'S MANIFESTO.

The long-expected manifesto by Mr. Gladstone to his adherents, it is understood, will appear on Friday next in the *Star*. The document referred to makes a leaded column of the *Star* and is worded in Mr. Gladstone's usually effective style. Summed up briefly the manifesto may be said to be a rehash of the distinguished statesman's former speeches upon various subjects of interest to the voters of Great Britain and Ireland. Mr. Gladstone does not advocate any particular policy, but simply makes some good points upon which to hang the elements of the Liberal policy. He deals particularly with the history and conditions of the rural population from the time of the severe oppression down to the present time. Summing up this review of the condition of the masses, Mr. Gladstone says that he considers that the conditions of the agricultural classes have slowly improved, but, he adds, the improvement made is not yet sufficient, and additional legislation for the agricultural population and the passage of further measures to enable them to acquire land are needed. During the course of his remarks Mr. Gladstone refers to the distressing incidents which happened at Manchester in 1819, when 100,000 workmen held a Reform meeting and while so doing were charged upon by cavalry who rode the defenceless people down beneath their horses' hoofs, killing eleven of them and wounding 600. The veteran statesman contrasts that event with the present rights of the people to hold public meetings, which right, he insists, ought not to be hampered in the slightest by unnecessary local regulations or other restrictions. Mr. Gladstone then deals with the question of the repeal of the combination laws and the effects they have had upon the immense growth of trade unionism, which, he explains, has been a great benefit to laborers of all kinds and conditions. The liberation of the press, according to Mr. Gladstone, is one of the greatest Liberal measures of the century, and has, in his opinion, been productive of an immense amount of good. In former years, within the recollection of many, the highest wages an agricultural laborer received in England was 9 shillings (\$2 25) per week, while now for the same class of work men average 15 shillings (\$3 75) per week, and there are but few cases where agricultural laborers are only able to earn 9 shillings per week. In Oxfordshire Mr. Gladstone thinks some rural laborers may only be able to earn the latter amount, but these are exceptions to the general rule. Referring to the commissary law settlement, by which a pauper is returned to the parish where he was born, Mr. Gladstone says that he believes that it would be better to make them chargeable to the poorhouse in the district in which he resides. The present poor laws are not sufficiently broad to cope with the amount of pauperism existing. The present land laws and the large holdings made possible by them are the cause of much of the pauperism referred to. In other portions of his manifesto Mr. Gladstone prays that the rural workers may be delivered from the landlord, the clergyman and the farmer who, he says, are holding themselves aloof from the laborers and setting themselves upon a high plane where they are unknown and do not care for the laborers. The Liberals by the county franchise gave the agricultural laborers the greatest boon possible at the hands of a political party, and experience showed that the Liberals were justified in adopting this course. In conclusion, Mr. Gladstone reviews the work done and the resolutions presented by the recent meeting in London of the Liberal delegates from the agricultural districts just previous to his departure for the continent, and he again advocates the establishment of parish councils as being an indispensable complement to local government and advises that various economic remedies should be adopted which would bring social salvation to the tillers of the soil. The formation of reading clubs for agricultural and other laborers is one of the suggestions made by Mr. Gladstone with the view of improving their social and moral condition.—*Special to Globe of Jan. 29.*

CANADIAN BARLEY.

WASHINGTON, February 2.—Ex-Senator George H. Sloan, of Oswego, N.Y., who is here as a member of the committee of the Detroit Deep Water Ways convention, is emphatic in his expressions concerning the bad effect of the increased duty on barley under the McKinley law. He said to-day that in New York state the effect had been even more injurious than had been predicted. "It has been prohibitive," Mr. Sloan declared, "instead of protective. Its effect has been to stimulate domestic production unduly, and to bring lower prices to the American farmer than prevailed under the lower rate."

"Do you favor legislation to lower the present duty?"

"I do, and I have no doubt that the necessity of a reduction will be conceded by many Republicans who originally favored the increased rate. The increase was an error which grew out of a misapprehension of effects when the McKinley bill was formulated. There seems to have been an unusual and, I believe, an unreasoning pressure for this special drive at barley. The promoters of the McKinley bill apparently found themselves committed to this rate."

"Has the business of malting in Oswego been affected?"

"It has, indeed, and so has the business all along the boundary line of Canada. It was only to-day that one of my associates on the Detroit Convention committee, who is a malster, told me that he would malt this year only half as much barley as he handled last year, and that if his business came out even it would be doing better than he expected. This man's condition is typical of that of all the other malsters. The grain elevators at Oswego have been badly crippled by the high duty. None of them, save one, did enough business last year to pay a foreman's wages. Some of them did not turn a wheel throughout the season."

"How much Canada barley was received at Oswego in 1891?"

"About 1,200,000 bushels, but only half of this paid duty and went into American consumption. The remainder went through to the seaboard in bond and was exported to Europe. I have been asked why that market cannot be looked to in future for Canada barley, so as to give our people the handling and transportation charges, even though the grain should be placed beyond their reach for malting purposes. The reason is that the foreign market cannot be relied upon as an outlet for Canada barley, as a rule, because this grain is so very different from English barley, and will not make the ale which the Englishmen like."

BERLIN, Jan. 27.—The Sectarian Education Bill is under discussion in the lower House of the Prussian Diet and masterly arguments for and against the measure are expected. The Bill is a pet scheme of the Emperor, but is certain to meet with determined opposition. Chancellor von Caprivi to-day made a powerful speech in favor of the Bill and took occasion to denounce the attitude of the National Liberals on the question. He said that if the members of that party continued in their opposition to the measure the Government would give further proofs of its ability to swim against the stream. The Chancellor added that it was not the Liberals but the National Liberals, who had commenced the conflict by protests in which they adverted to the contention that the Bill would bring the schools under the influence of the Jesuits. The Chancellor declared in answer to this contention that the Government would steadily oppose the readmission of the Jesuits into Germany. The present campaign of the Government, he said, was directed against atheism. Chancellor Von Caprivi concluded his speech by warning the opponents of the Bill not to start an agitation in the country, as such a course would be doubly dangerous in the present difficult times. As soon as the Chancellor had finished he left the House, followed by all the Prussian Ministry.

## THE CHRISTIAN BROTHERS—AN ORDER OF SCHOOL-MASTERS.

*From a late number of Merry England.*

### V.

All these successes were, however, accompanied by so many trials and persecutions, that de la Salle resolved to retire from the active government of the Institute. After establishing a Novice House at Marseilles, he proceeded to Grenoble. There, says his biographer :

He took his place humbly in the school, going assiduously to his class like the lowliest of the Brothers, teaching the alphabet to the tiny children, reading and writing to the older ones, and the rudiments of Christian doctrine to all. Nothing could tire out his patience; his gentleness overcame the most unmanageable tempers, and his perseverance forced the duller to take in his lessons. He was, in fact, what he wanted his disciples to be, and he presented to them the most perfect model of the master of a Christian school. He would not be dispensed from any of the duties. Every morning he conducted the children, walking two and two, to church, and made them take their places; then he went up to the altar, and celebrated Mass with such piety and recollection that he came to be known in the town as "the holy priest."

In addition to these duties he devoted himself to revising his writings, a task he had but just completed when he was taken seriously ill. As soon as he was better news reached him which determined his return to Paris. It appeared that his opponents in the capital had determined to take advantage of his absence by introducing modifications into the Rule. They tried to persuade the Brothers that the government of the Community was too heavy a burthen for one person, and that the whole organisation should be altered. Now the Founder had made the following one of the fundamental rules of government.

His idea was that all the Brothers who were sent to teach in schools throughout France, and even all over the Christian world, were to form one family, who should have but one father, the Superior; one paternal home, the Novitiate; one law, the Rule. All the Brothers, being called to the same functions, were to be trained by the same method, they were to receive the same teaching, practise the same virtues, imbibe the same spirit, and reproduce, as far as possible, the same type, which was that of the Founder. In order to realize this unity, they were not only to spend at least one year in the Novitiate, and be then, as it were, cast in the mould of the Institute, but to return from time to time and go back into this mould, so that the lines which had been rubbed off by contact with the world might be renewed, and resume their primitive accuracy. Thus the direction, begun during the first year's training, was continued through life. The Brothers wrote once a month to the Superior General, he answered them, and by this means, as well as through the visitors, and his own visitations, he remained in contact with them, and was able to follow all the changes in their soul, to encourage and direct their progress, to prevent or arrest abuses. But for this he was armed with a supreme authority. Every Brother who strayed from the Rule could be called back to the Mother-house, or sent elsewhere. Every budding evil could consequently be nipped the moment it was perceived. Its constitution was simple, wise, and strong. The best proof of its excellence is its duration. It has lasted for two centuries, with merely a few changes, which are in reality developments rather than changes; and everywhere the results have been admirable.

As a substitute for this the following regulation was now proposed.

The Brothers in the various towns should have for Superior a priest foreign to their Institute. Each house should be independent, and the Brothers should each be stationary, without being able to be moved. To repair the losses made by death among them, two or three novices should be trained as they were wanted. The central Novitiate should be suppressed. The Paris Brothers should form a distinct society, under the authority of an Ecclesiastical Superior chosen outside the Society.

To which proposal de la Salle's friends opposed this judgment of the Abbot of La Trappe, given when he had been asked as to alterations in the Rule of Father Barre's foundation.

I am of opinion that regarding those works that are of God, we cannot do better than follow the intentions of the founders. It is they who have received the spirit and the mission, and we must believe that it is by their ministry that God means to declare His will. So long as the first rules were observed, things prospered and received a particular blessing. God protected the works, He supported them, He increased them. But experience has taught us that, as soon as they abandoned the views of the founders, and adopted other maxims, and struck out roads which had been unknown to these saintly men, the holiest establishments degenerated and fell away. Human wisdom did but spoil what had been done and was only to subsist by His Divine Providence.

Brother Bartholomew, who had been left in charge in Paris did not approve any innovations, and even the Archbishop of Paris refused to permit them. It was quite manifest, however, that M. de la

Salle's return to Paris was of urgent necessity. Finding persuasion useless, the Brothers of Paris, Versailles, and St. Denis hit upon the expedient of commanding his return, and for this purpose wrote to him as follows :

Our dear Father, we, the principal Brothers of the Christian Schools, having at heart the glory of God, the good of the Church and of our Institute, consider that it is of the utmost importance that you should resume the care and general guidance of the holy work of God, which is also your work, since it has pleased God to make use of you to establish it and manage it so long. Everyone is convinced that God has given you the grace and the ability necessary for governing the new Institute which is so useful in the Church; and it is only justice that we should testify that you have always governed it with great success and edification. This is why we humbly pray you, and further command you, in the name and on behalf of the Community to which you promised obedience, immediately to resume the general government of our Society. We remain, with profound respect, our dear Father, your very humble and very obedient inferiors. In faith of which we sign. Given at Paris, April 1st, 1714.

M. de la Salle left Grenoble and arrived in Paris in August, 1714. Meanwhile M. de la Chetardie had died, and his successor was entirely friendly to the Brothers.

In 1715, finding the means of living too expensive in Paris, Blessed de la Salle again reinstated the Novitiate at St. Yon, where he was visited by M. Gense the founder of the Calais schools, to whom he related the history of his struggles, concluding with these words.

For my part, I own to you that if God had shown me the labours and crosses that were to accompany the good I was to do in founding the Institute, my courage would have failed; and far from undertaking it, I should not have dared to put my hand to the work. A prey to contradiction, I have been persecuted by several Prelates, even by those from whom I had a right to expect help. My own children, those whom I begot in Jesus Christ, and cherished with the utmost tenderness, whom I trained with the greatest care, and from whom I looked for great services, rose up against me, and added to external trials those interior ones which are so much more acute. In a word, if God had not held out his hand, and visibly sustained the edifice, it would long ago have been buried under its own ruins. The magistrates joined with our enemies, and lent them the weight of their authority to overthrow us. As our office offends the schoolmasters, we have in every one of these a declared and inveterate enemy, and all in a body they have often armed the powers of the world to destroy us. Yet, notwithstanding all, the edifice is standing, although it so often trembled on the brink of ruin. This is what leads me to hope that it will endure, and will render to the Church the services she has a right to expect from it.

On his return to Rouen from a visitation of the houses in 1716, M. de la Salle decided on his final resignation, and on taking measures for the election of a new Superior-General, so as to avoid all confusion at his death. After much opposition Brother Bartholomew made arrangements for a General Assembly of the Directors of the Institute, for which the Founder laid down the following rules :

Purify your intentions and desires if you want to be the organs of the Holy Ghost in naming him who is destined to govern you. Set aside all human considerations, do not listen to the voice of Nature, reject false lights and the prejudices of the human spirit. Act without any interested feeling, without sympathy or antipathy, without passion or inclination, without natural attraction or repulsion. Keep your hearts in a state of complete indifference, and incline them only towards him who will be set before you by the majority of votes. As it is not you who are to elect, but God in you and by you, lift up your hearts to Him, and weary not in addressing to Him that prayer of the Apostles. "Show us him whom thou hast chosen." If you wish to know that chosen one, give your vote to whomsoever your conscience names, to him who is pointed out by merit, to him who at the hour of your death you would wish to have chosen, to him who is best fitted to govern the Institute, who most possesses its spirit, who is best capable of maintaining order, of keeping alive fervour, and sanctifying you all. Name him who is known to you as the most enlightened, the wisest, the most virtuous, the firmest. Give your vote to him who possesses those six qualities so necessary for governing the family of God—prudence, gentleness, vigilance, firmness, piety, zeal, and charity, to him who presents in the highest degree that rare combination of virtues—zeal with prudence, light with charity, firmness with gentleness, kindness with strictness; to him who is gentle without softness, vigilant without over-anxiety, firm without inflexibility, zealous without bitterness, good without weakness, prudent without cunning. Give your vote to him who is the holiest, or wishes to become it, who is worthy of being your model in all things; to him who will be the humblest in the first place, who will have the heart of a father towards you, who makes his authority lovable. Look neither to talents nor to birth in making this choice, nor to age nor length of years in the Institute, nor to face, nor to figure. Look not at the man, but see God in him. You will choose him whom God Himself has chosen if you seek a man according to His heart, and not according to your own, a man of grace in whom grace acts, and not a man according to your taste and natural inclination.

*To be continued*

## THE LATE GENERAL OF THE JESUITS.

AMONG the many eminent ecclesiastics who have recently fallen victims to the univesally prevailing influenza, few, if any, exerted in their day a wider influence in the Catholic world than Very Rev. Maria Anthony Anderledy, the General of the Society of Jesus, whose death was announced from Rome last month, and brought an especial grief to the Catholics of this country, more particularly to those resident in the diocese of Green Bay, among whom the deceased dignitary did duty some forty years ago, being an exile then from his native land, which had issued an edict of expulsion against all members of the society to which he belonged.

Father Anderledy was the first Swiss to attain the position of Jesuit general, and he was the twenty-third Superior of his society. His native place was Barisal, a typical little Swiss hamlet of the canton of Wallis, one of the seven Catholic districts of the country, Barisal being about nine miles distant from Brieg, and also the present place of residence of his sister, unless that good lady had died within a year or so. It was at the Jesuit College at Brieg that the future General began his ecclesiastical studies, and there, moreover, that he was received, in his 19th year—his birthday was June 3, 1819—into the society in which he was destined to attain such high eminence. The date of his entrance upon his novitiate, which was to last two years, was Oct. 5, 1838, and when that term of probation was ended, he was appointed professor of the rhetoric class in the college in which he began his own studies. From the Brieg institution he was, in 1842, transferred to the Jesuit college at Friburg, the chief town of the Swiss canton of the same name, where he taught and performed the duties of prefect for the ensuing two years, at the completion of which he was sent to Rome to resume his own studies and prepare for the higher duties that would soon devolve upon him. In Rome he had for his professor the famous theologian, Padre Passaglia, who, after breaking with the Catholic Church after a most glorious career, returned to it and died a few years ago, and, when not engaged in his studies, young Anderledy visited, as catechist and consoler, the prisoners who were the then inmates of the Castle of St. Angelo. The Roman climate having a deleterious effect on his health, he remained in the Eternal City but a short time, however, returning to his former post in the Friburg college, where he stayed until the Swiss Diet, Sept. 3, 1847, in condemnation of *Souderbund*, that alliance of the seven Swiss cantons which demanded the restoration of the monasteries that had been some years previously suppressed ordered those cantons to expel the Jesuits, and, later on, compelled them to do so.

The Jesuits had three establishments in Switzerland at the time of their expulsion from that country. Of these the most important one was the college of Friburg, to which the future general of the society was attached, and which was founded in 1818. Their other houses were at Schwytz and at Lucerne. When the edict of expulsion was put in force Father Anderledy, who was still a scholastic, came with other members of the society to this country and proceeded to St. Louis, becoming an inmate of the Jesuit establishment in that city, and completing there his theological studies which he had commenced at Friburg. When he was adjudged ready for ordination, his superiors presented him to the venerable Archbishop Kenrick of St. Louis for promotion to the priesthood, and that prelate imposed hands upon him accordingly. His acquaintance with many European languages seeming to qualify him for missionary duty in the polyglot diocese of Green Bay, he was, consequently sent to that portion of Wisconsin to labor among the German and French speaking Catholics, though it should be noted that at this date, 1849-50, the diocese of Green Bay formed a portion of the Milwaukee episcopate, from which it was not separated until 1868. Father Anderledy's stay in the United States was destined to be but a brief one. In obedience to the orders of his superiors, after he had done missionary work in Wisconsin for about a year, he went to the Jesuit establishment at Tronchiennes, in Belgium, to make his third year's probation, and he was never sent back to America. At the completion of this year of his probation he was ordered to Baden, where, with Fathers Rob Roder and De Zeil, he made up a missionary band that preached with signal success throughout Germany. In 1852 he was doing missionary duty at Westphalia and along the Russian frontier, and his sermons against the evils of intemperance, one of the besetting failings of the people of that portion of Germany, were very effective. From this work he was summoned, the following year, to Cologne, to act as vice rector of a college his order had opened in that city, and it was while he held this post that he made, March 26, 1855, his solemn profession and took his final vows. The following year saw him appointed rector of the Jesuit college at Paderborn, which he governed until 1859, when his society honored him by electing him the provincial of the German district thereabouts, with its headquarters at Bonn, from which place, however, he subsequently removed, first to Maria Laach, and then to Audernach, in Rhenish Prussia. For two successive terms Father Anderledy held this provincialship, a period of six years, at the termination of which he became professor of moral theology at the Maria Laach establishment, and there he edited a new issue of the "Neo-Confessarius of Father Reuter." In 1867 he was

made rector of Maria Laach, and three years later, April 27, 1870, he was summoned to Rome by Very Rev. General Beckx, who wanted him to act there as the assistant for the German nation.

At the time that Father Anderledy was thus called to the Eternal City the headquarters of the general of the society were at Rome; but owing to the invasion of the Papal capital in 1870 by the Italian government, Father Beckx thought it the part of prudence to remove them to Fiesole, where the general has since resided, at San Girolamo. Father Anderledy, of course, accompanied the general to Fiesole, and for thirteen years he faithfully fulfilled his duties as German assistant. In 1883, the venerable Father Beckx, feeling the infirmities of old age—he was in 88th year—called a general convention of the order, in order that a vicar, with the right of succession, might be chosen. The election was held Sept. 21, 1883, and resulted in the choice of Father Anderledy, who received fifty-two out of the seventy votes that were cast. The following year Father Beckx virtually retired from the generalship and betook himself to Rome, where he died three years afterwards, so that from May, 1884, Father Anderledy was practically the general, though he did not, of course, assume that title until the demise of his predecessor, March 4, 1887. The deceased general's administration of his office, like that of all his predecessors, was one of which the world heard nothing; but that it was a successful one the steady progress which his society made during the years of his presidency over its affairs sufficiently indicates. It may be remarked here that at the time Father Anderledy was at St. Louis pursuing his theological studies, another distinguished Jesuit, an exile, too, from Europe, was in the same city. This was Rev. Paul Ponziglione, who is still living, and who celebrated the silver jubilee of his ordination a few years ago. Unlike the deceased general, Father Ponziglione was never recalled from exile, but his mission here has been a glorious one, he being the founder of no less than sixty congregations in Kansas, whither he went with Bishop Miege, S.J., the first vicar-apostolic of Kansas, in 1851, and one of those congregations is now presided over by a bishop, Right Rev. J. J. Hennessy of Wichita.

Of the twenty-three generals who have governed the Society of Jesus the time of its institutions in 1541, the greater number have been Spaniards, no less than four of whom attained the authority of which Father Anderledy so recently enjoyed. The Belgians come next in order, with three generals, among the other nationalities represented in the list are Germans, Neapolitans, Florentines, Genoese, Bohemians, Poles, Dutch, and a few others of different Italian extraction. As already remarked, Father Anderledy was the first native of Switzerland to become head of the society; his predecessor, Father Beckx, was a Belgian, and before him was the Dutch General Rothan, like Father Anderledy, the only one of his nationality to reach the office. Within the present century the society has been governed by five different generals and two vicars. Once chosen, a general's term is for life, though, as in the case of Father Beckx, he can ask for a vicar and delegate to him practically all of his powers and obligations. The constitution of the society provides for the deposition of a general who may prove unfaithful to his trust, but it is almost needless to add that no case of any such action is recorded in the annals of the society. It is a somewhat singular fact that France, where the society had its origin, where St. Ignatius and his little band of associates first came together, has never seen one of her Jesuits promoted to the general's chair.

The society was formerly more numerous than it is at the present day, and at one time, just before the suppression, there were upwards of 20,000 Jesuits of different rank in the different countries wherein the order was represented. The hard fortune which the society met with afterwards, naturally lessened its forces greatly, and at the present day there are probably some 6000 members of the order in the world. How much this country owes to the Jesuits, who were among the first missionaries to undertake the evangelization of America, is a matter of history, as is also the good work the society is performing to-day in all parts of the Union, in the cause of religion and education. It is not at all probable that an American Jesuit will be chosen general of the society for many years yet to come, though in good time there is, of course, nothing to prevent such a happening. The administration of affairs pending the election of a successor to Father Anderledy doubtless devolves upon the assistants who always form part of the general's household, an office which the deceased general himself discharged when he was first summoned to Rome by Father Beckx. His administration was a rather brief one, having covered a period of less than five years, though three additional ones may be added, since from 1884 he discharged the duties of the general, Father Beckx having virtually handed his office over to him. The dead general was a true Jesuit in appearance, though who ever saw a disciple of St. Ignatius that was not that? His countenance was that of a deep thinker and student. His features were finely cut, the face being somewhat lengthy in appearance and the deep-set eyes being surmounted by a brow of generous proportions. The mouth was one indicative of decision, and the chin beneath spoke of unusual firmness, yet many instances are recorded wherein the lamented general showed himself possessed of a tender heart and the true priestly compassion.

—Boston Republic.

of what order, is condemned, parents only, should be allowed to say how they wish their children educated. That education is necessary we all admit, but, whereas the great majority of Protestants think that secular education during the week, with little more than the acknowledgement of the Deity twice a day is good enough for children, a true Roman Catholic abhors this system and insists upon all education being permeated with religion. A Protestant is trained secularly, and religion is relegated to Sunday. A Roman Catholic is trained to be religious as well as intelligent during all days of the week. They cannot agree and perhaps never will.

Mr. Ewart puts the Catholic position very clearly when he says:

"Now, sir, what do the Catholics ask? Merely this, that so long as they provide efficient education for themselves they should be permitted to do so at their own expense—that they should be taxed for their own schools and that Protestants should be taxed for their schools. This must commend itself to everyone as extremely reasonable and fair; and something which ought to be accorded unless it can be shown to be detrimental to the Province in some degree more serious than would be the refusal to a large body of the population of so reasonable a request.

It is objected by many that if Catholics are allowed their schools, other denominations cannot be denied equal liberty, and so public schools become impossible. To this various replies may be made:

The objection assumes that everything ought to be made subservient to the absolute similarity of all schools. Such was the English idea until quite modern times. Queen Elizabeth, in an injunction set forth in the first year of her reign, ordained that "no man shall take upon him to teach, but such as shall be allowed by the Ordinary and found meet as well for sober and honest conversation, and also for right understanding of God's true religion." And by Canon 77 of 1603 there was added that "he first subscribe to the 39 articles of religion, and to the two first clauses of the second article concerning Book of Common Prayer." With what pity if not contempt do many Protestants now regard such regulations. And yet with what do they propose to replace them? They also demand a system of uniformity, but one the exact opposite of Queen Elizabeth's. The good Queen wanted everybody to be educated in the one religion, but now there it to be substituted an education in which there is no religion at all, or next to none. The new notion may indeed be better than that of Queen Bess. I do not stop to argue that. I merely plead for liberty. I point out that both systems suffer from the same vice of intolerance and that each of them is an undue interference with the liberty of the subject and the natural rights of parents. If I had my way I would require that every one should read Mill's essay on Liberty, especially the chapter on "Individuality as one of the elements of well-being," and the "Applications," before expressing himself upon the school question.

Mr. Ewart argues that the same rule might with equal merit be applied to churches and the State compress all denominations into one; that a distinction cannot successfully be made between a State selection of religious education and a State suppression of all religious education, when discussing the right of the State to interfere with the natural rights of parents. And in answer to the objection that if Catholics are allowed schools other denominations will demand sectarian schools, and render public schools impossible, he shows the groundlessness of the fear, by giving a brief history of the inception of the school system in Manitoba:

Prior to 1870 the Episcopal, Presbyterian and Catholics had schools in this territory. During the first session of the Legislative Assembly an act was passed which provided in a few pages for the establishment of Protestant schools and Catholic schools. There was to be an advisory board of fourteen, one-half Protestants and the other half Catholics. The Protestants were given sole and complete control over their schools with carte blanche to make them as they pleased. Now, sir, allow me to call your particular attention to the character of the schools set up by the Protestant section of the board, at which there sat five clergymen and two laymen. These Protestants, sir, coming directly from their own sectarian schools established schools which are almost the exact counterpart of the schools attempted by you under the act of 1890. And not only so, but the Episcopalians willingly gave up to the State the schools and organization which they had established, entering heartily into the new arrangement. Allow me to quote from the report of the superintendent of Protestant schools (Rev. W. Cyprian Pinkham, now Bishop of Saskatchewan) for the year 1871:

"Each Paris school as it had existed previous to the passing of the School act was practically taken on by the Government when it enacted, etc."

"Our section of the Board after most mature deliberation determined to excluded all distinctive religious teachings from its schools, but has enjoined the reading of the Holy Scripture and the prayers as published in the by-law and regulations at the opening and closing of the school."

Before leaving this point allow me to remind you that the separation of the Catholics does not affect materially even economical management of other schools nearly as much as may be generally supposed. With the exception of the cities there are very few places in which the population is of a mixed character. In the districts in which the Catholics have schools there are very few and sometimes no Protestants. You will therefore see that the Catholics being in this way grouped, the Protestant schools are not effected by their existence to any appreciable extent.

Should the reasoning from the principle, sir, which I have attempted, appear to you too abstract and inconclusive, allow me to put the matter before you in practical form, admitting, as I do, that abstract principles of government must oftentimes be modified by circumstances.

The object of school legislation is the education of the people. This is to be attained by (1) setting up schools and (2) getting children to attend them. Attendance may be secured (1) by coercion, or (2) by persuasion. Persuasion is preferable, and coercion only to be resorted to as an extreme measure. Thus far you agree with me. Let us apply our notions to Manitoba. There are here (for the purpose of my argument) two bodies of people. (1) The Protestants want their children to attend undenominational schools, with a vestige of religion in them. (2) The Roman Catholics make it a matter of conscience that their children shall attend Catholic schools—to them undenominational (that is irreligious schools) are wrong. Now, sir, having in mind that our practical object is to get the children to go to school, what are we to do? We can select one of four courses. (1) We can please one of four bodies, and set up undenominational schools (with a vestige); (2) we can please neither of them by setting up purely secular schools; or (3) we can please both of them, by allowing all those who want undenominational schools (with a vestige) to have theirs that way, and those who want Catholic schools to have them also. You pay your money and take your choice. Recalling, once more, that our object is to persuade people to send their children to school, which of the four systems, sir, would you select? Is it not clear that children will be sent to schools approved by the parents, and withheld from those which, rightly or wrongly, to object? How then are you going to fill your schools? By having them approved by the whole public, or by a majority only? You see my point.

The assumption that as Protestants are willing to give up denominational schools, Catholics should be willing also to do likewise, is treated by Mr. Ewart thus:

"As you see, sir, and know, the Protestants are satisfied with the non-sectarian schools—the vestige being still visible, and they will be satisfied with nothing else. It is useless, therefore, to assert that they give up something for uniformity's sake, and to argue that Catholics should be willing to follow their example. They give up nothing, but Catholics are asked to surrender what to them is sacred. It is neither fair, nor just, nor reasonable to expect them to do so.

But perhaps your desire is to bring the Catholics into line with Protestants upon the question of education; to remove religious animosities by uniting the children in common schools. And do you sincerely believe, sir, that the best means of ending intolerance is to commence the Government practice of it; that Catholics can be coerced into brotherly love; and that the first and last step toward the removal of antipathies is to aggravate them? Should I desire your friendship, sir, do you think I should commence by giving you a slap in the face? You are not ignorant, sir, of history, nor are you unfamiliar with human nature. A moment's reflection would tell you that your present course is the very worst for your asserted purpose. All experience shows that people will not be driven into the acceptance of an opinion or course of action. But the spirit of intolerance and religious animosity burns still as fiercely as ever in many breasts, and once more it is thought that coercion must succeed in establishing the much sought for uniformity. It will fail, sir, as it always has failed and will fail when attacking religious opinions. Do you imagine that you can succeed where kings and czars and autocrats and parliaments and physical persecutions have failed? Do you not see that as coercion ceases, better acquaintance and natural kindness not only heal the breach but shape themselves for the desired harmony and unanimity? Believe me, sir, Protestants and Catholics are mutually intolerant because they are mutually misunderstood. Did you ever read Cardinal Newman, sir? Let no Protestant pretend that he can argue the Catholic question intolerantly asserting that they are stupidly wrong until he has read their controversial writers."

One word more. I see that some would advocate that if Catholics

Continued on page 823.

## THE GIRL OF THE PERIOD.

The girl of every period has probably always been the subject of satirical comment. She has stood it very well, and never for a moment has her hold on life relaxed because of the sneers of the social reformer. It is a curious fact that the more superficial a sneer is, the more readily it is reflected by the thoughtless. That phrase, "The girl of the period," has come to mean both a sneer and a jeer. "Oh, she's a girl of the period!" says the would-be satirist. That settles her claim to judgment or common-sense. But when we consider this extravagant phrase, it may occur to us to ask if the girl of '92 were not of our period, of what period could she be?

If she were a demure maiden, like Priscilla Alden, with a will of her own, capable of drawing water and cutting wood, or of keeping an Indian at bay, she would be out of place. If she were a *demoiselle* of the time of Marie Antoinette, with huge hoops, and a minute knowledge of court etiquette, what could we do with her? If she wore the Norman hood of Evangeline, and held the simple ideas of faith and duty of that daughter of the Acadians, she would be akin to the girl of the period as to the best of her, but, nevertheless, like Rip Van Winkle, alone in a strange world.

When your professional purveyor of funny things has nothing to say, he says it by bringing out all the old jokes against women; and he creates a false world as a background to his antiquated antics. It has been said that America is the paradise for women; it is, because good women make it a paradise. And still our paragrapher goes on, beating his tin pan with a dry stick, and telling everybody how funny he is. One would think that he had never known a gentle or prudent woman; that the girls of our period were given up to caramels and silly flirtations, man worship of fashion, and all sorts of pretences. If this were true, what would be the future of a country in a period when such young women existed in great numbers? For the girls of this period—that is, those of them that have not a higher vocation—will be the mothers of the next.

We are constantly saying that the young girl of to-day is much inferior to her mother. About twenty-five years ago Mrs. Lynn Linton raised this cry in the London *Saturday Review*. The girls of that period have become the mothers of this; and here we are again, like the clown in the circus, saying how admirable the mothers are and how silly the daughters. And in twenty-five years from now there shall be praise for the mothers of that period and scorn for their daughters. The critics ought to remember that the girl of '92 can not get out of the year '92, if she would; she must be of this period or none.

There is a great deal of clutching at culture, a great deal of pretence, a great deal of social snobbishness, no doubt, among the women. But never were women more sane, more conscientious, better educated, more charitable than they are to-day. For instance, where would our schools be without them? Where the orphan asylums? Where the hundred missions of charity which women—not at all *religieuses*—keep going ceaselessly?

If there are women who live in a whirl of fashion, women who get their names disadvantageously mentioned in the newspapers, women who break their holiest promises and neglect their highest duties, there are thousands of others to counterbalance these. And at what period in all the world's history was there such a machine for the public blazoning of the sins and errors of women as the public press? We hear everything we ought not to hear, and the exceptions prove the rule.

Who keep the fire of hope and cheerfulness alive in the lonely farm-houses and in hemmed-in villages, and save their husbands and brothers from utter moral and mental stagnation, but the girls and women of the period? Who gives our Catholic girls a better education, as a rule, than our boys get, if it be not the woman of our period, clothed in a garb revered in all periods since Christianity came?

Above all, we hear the cry from some of us that the girl of the period is unpractical; she is not prepared for life; she can not cook, like her mother. They said that, too, in '70; but since that time more men have died of drink than of dyspepsia.—*M. F. Egan, in Ave Maria.*

## THE MANITOBA SCHOOL QUESTION.

*Continued from page 827*

are entitled to be separate in this matter of education they should be left to get along as best they can; that they should be left disorganized. Can religious antipathy suggest a more unreasonable proposal? It means this: That if the Catholics are by law entitled to have separate schools you would prefer seeing them weak, struggling and ineffi-

cient, rather than organized and capable—you would have Catholic children uneducated rather than educated as Catholics! Such intolerance is not creditable to those who advocate the course, and is not indigenous to the western prairies, I think, or capable of transplantation there.

Your plan was tried, Sir, as you are aware in Upper Canada. You remember the bitterness of the struggle. For years Separate Schools and Representation by Population were the leading questions upon the platform and in the press. George Brown and Alexander McKenzie fought fiercely against the re-establishment of separate schools. Orangemen and Catholics threshed away at the old, old questions and left them where they found them. It was a fierce and savage fight—Protestant and Catholic once more proving how little education had done for either of them. It ended in 1863, as it only could end, by the full concession of the separate school principle. Mr. McKenzie's words, with reference to this memorable contest, spoken twelve years afterwards, ought to have weight with you, and with every one who seeks to form an opinion on the subject. He said:

"I believe in free schools, in the non-denominational system; and, if I could persuade my fellow countrymen in Ontario and Quebec, or any other province, to adopt that principle, it is the one I would give preference to above all others. For many years after I had a seat in the Parliament of Canada, I waged war against the principle of separate schools. I hoped to be able, young and inexperienced as I then was, to establish a system to which all would yield their assent. Sir, it was found to be impracticable in operation, and impossible in political contingencies."

You will also remember the New Brunswick phase of the question. Litigation revealed the fact that in that Province the Catholics were completely at the mercy of the majority, and the majority appeared to be disposed to deal harshly with them. The matter was debated at length in the Dominion House of Commons in which you then had a seat. You listened, I have no doubt, to Mr. McKenzie's speech in which he declared that the Upper Canada settlement of the question in 1863 was a fair and reasonable settlement, and that he "felt bound to give his sympathy to those in other Provinces who believed they were laboring under the same grievances that the Catholics in Ontario complained of for years." You cannot have forgotten, sir, that after listening to that speech you joined with the great majority of both sides of the House in passing a resolution which requested the Imperial Government to use its influence to the end that the Catholics might have their schools.

While quoting let me also cite the opinion of Principal Grant, who is not deficient in Presbyterian combativeness. In his opinion the concession made in Upper Canada to the Catholics was "a good practical compromise."

Mr. Ewart finishes a letter which must be considered historical, as follows:

And now, sir, for what purpose would you re-open this question, surcharged as you know it to be with all bitterness and angry disputation? How amicably Protestant and Catholic in Manitoba have worked in matters relating to education has been a matter of thankful remark. You throw them into discord and enmity by arousing the long dormant sectarian antipathies. You may, sir, live to see them at peace again, each with schools after their own design, and perhaps you may learn to say with George Brown: "I point with glad thankfulness to the banishment of religious jealousy and discord that so long rent our country." Yes, sir, you may live to be thankful but it will be because of the early defeat of your present policy; and your thankfulness will be mixed with the bitter regret that it was your hand that fanned the flame if it did not light the match.

For what purpose, again I ask, do you pursue this course? You are aware, sir, that in doing so you are out of sympathy with the Liberal party, and that your policy is hurtful to that party, as antagonizing Catholics in all parts of the Dominion. It is not, then, for party purposes that you do it, and I have said that it is not of your own designing, and has not your approval.

For what purpose then? Am I driven to the conclusion that it is merely to sustain your own Government in power—for merely personal purposes? Are you willing to violate election pledges; to renounce political principle; to injure your own political party; to provoke ferment, unrest and confusion, to set divines at each others throats; to arouse all the passions and hatreds and contempts inseparable from religious controversies—to-keep-yourself-in-office?

It is announced, that should you be beaten in the Privy Council you intend to continue the agitation and seek an amendment of the constitution. You are perfectly aware that an amendment cannot be obtained; that both parties in the Dominion Parliament would almost unanimously vote against it. You could not even pretend that Manitoba had a peculiar grievance, for she has the same control over education as Ontario and Quebec. Knowing then that an amendment cannot be obtained, why would you seek it? Why perpetuate and intensify the animosity and turmoil which you have aroused? Why continue to injure your political party and violate your pledges and principles? Much as I regret it, sir, I can see no reason other than—to-keep-yourself-in-office.



## The Catholic Weekly Review.

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.

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TORONTO, SATURDAY, FEB. 6, 1892.

### DENOMINATIONAL EDUCATION IN PRUSSIA.

An exciting debate of unusual interest took place last week in the lower House of the Prussian Diet on the subject of denominational or, as the press calls it, "Sectarian Education." Chancellor Von Caprivi proposed an amendment to the present school law, according to which the old system of religious education should be once more introduced, and provisions made against the secularization or infidel training of the rising generation. Previous to the Franco-Prussian War provisions were made not only in Prussia, but throughout Germany, that Protestants and Catholics should enjoy equal facilities and privileges for the education of their children in the tenets of faith peculiar to each, and each denomination should have schools of its own choosing, that would be under government supervision and receive State aid pro rata of school population. This happy state of things gave satisfaction to all, and as no such bugbear as Protestant Ascendancy was allowed to exist, peace and happiness prevailed, and genuine loyalty to the governing body existed in every breast. But with the downfall of French arms at Sedan came the lust of Power and Intolerance, twin sisters of Pride and unsatisfied Ambition. Prince Bismarck aimed at Russian aggrandisement and centralization of the spiritual as well as the temporal authority. He aimed at the establishment of a national church of which Emperor William or his chancellor would be the recognized head, Catholicity would disappear and no Pope would exist for Germans, whether Protestant or Catholic, but the Divus Cæsar. The Kaiser would be Emperor and Pope at the same time. For this purpose were the Falk laws enacted, which made education for Catholics an impossibility, unless they submitted to evident risk of losing their faith, and provided for the abolition of the Catholic episcopate and clergy, unless entire submission, even in spirituals, were made to the Ministers of State appointed by the King to regulate all matters pertaining to education and public worship. The noble stand taken by priest and bishop in Germany is matter for future history. Rather than submit to such tyranny they allowed themselves to be driven into exile or cast into dungeons. Whole parishes and extensive dioceses were left unprovided with the ministrations of religion, children were allowed to grow without education, even some Protestant ministers rebelled against these arbitrary measures. As a matter of course the teaching orders were brushed, at first the Jesuits, some of whom had received decorations for intrepid conduct in the late war, then followed the Redemptorists and Christian Brothers, nor were the Sisters of Charity even spared.

The result was none other than what might have been expected: a crop of infidels and socialists who plotted the destruction of all authority; and a compact phalanx of Catholic opposition to the government in both Houses of Parliament. The Emperor soon relented. Even William, the conqueror of Sedan, at the instigation of Bismarck,

made overtures of peace to His Holiness in Rome. The Falk laws were amended, priests resumed their parishes and exiled bishops returned to their sees. History was repeated, and Germany's proud Emperor once more appeared, humbled and contrite, at Canossa.

The young Emperor, profiting by the experience of his royal predecessors, is determined to live at peace not only with his faithful Catholic subjects and their august head in Rome, but also with Christians of every denomination who acknowledge his sovereign authority, and are willing, when called on, to fight for his Crown and die in defence of Vaterland.

Last week Chancellor Von Caprivi introduced into the Prussian Parliament a Bill having for object the restoration of the old educational laws; according to which each denomination of Christians is free, and expected to educate, in its own schools, under the direction of the pastors and teachers of its own religion, its own children. The Chancellor spoke with much warmth and determination on the subject, and declared that the Liberals who opposed so equitable a system of education were aiming at dechristianizing the youth of the country, and at sapping the very foundations of society. His noble sentiments were cheered by all the Catholic members and most of the Conservatives, but were met by counter cheers and hisses from the Liberal or Socialistic side of the House. Angered by the appearance of so much opposition the Chancellor arose and left the House, indignant and in a threatening attitude. The sessions broke up in confusion. Next day, (last Friday) the debate was resumed, and conducted with less acrimony than on the day previous. The Chancellor, after declaring that religion and education were inseparable, denied that he entertained any wish or intent to domineer over the opposite party. "It was the Liberal coalition," he said, "that aimed at domineering over the government." He defied their power for evil in a great cause so dear to the interests of humanity and of social order. All the elements of evil might coalesce in vain against right and justice and public order. Already they must have felt their weakness. "I accept," he continued, the conciliatory attitude of to-day's party organ, and now think the effort to create an opposing coalition only a soap bubble which has already burst."

Herr Rickert, the Freissinnige leader, declared himself opposed to any compromise. He said if the Bill became law it would prove useless as a weapon against social democracy. "It would ruin education and would place the schools under the rule of ecclesiastics who were less concerned with genuine culture than with enforcing their belief in dogmatic creeds." His party was ready to oppose the Bill to the bitter end. The House is now adjourned until Wednesday next, when the law on Christian education in the schools is expected to pass with a few amendments that shall be agreed to in a committee of 28 members. It is probable, say the cabled reports, that the issue of the struggle will be to precipitate the general election which is due next autumn. It is said that Prince Bismarck declines to commit himself for or against the Bill. It is evident, however, that he chiefly enjoys the struggle to insure disaster to the government, as he thinks, and render the Emperor unpopular among a certain class of unbelievers and freethinking Protestants.

Of all the various class publications, those devoted to religion are regarded with most favor by general advertisers, and used more largely than any other. They contain advertising of the largest variety, only limited by the publisher's idea of suitability. It is said that they are more thoroughly read, that each copy has a larger number of readers than most secular papers, and that, because of their character, they carry conviction to an unusual degree, even in the advertising columns. As a class they demand a higher rate for advertising space, because of these reasons, than political or local weeklies of equal circulation, although in some of them, and notably some of the best, the rate is low. All told they number 955, and they give about one-eighth of the combined circulation of all the newspapers published in the United States, says *Printer's Ink* in a recent issue.

Of the Protestant sects the Methodists have the largest number of newspapers (147) and the largest combined circulation, about 650,000.

The Roman Catholics are next to the Methodists in the number of different newspapers issued (127) and exceed the Methodists in aggregate circulation (750,000).

## ANOTHER SO-CALLED APOSTATE PRIEST.

It is really surprising, if not deplorable, to read of the flutter that may be occasioned in Protestant circles, by the arrival of a so-called ex-priest, and especially by the announcement that the Rev. Father Augustini or Pelerini, formerly attached to the Catholic Church in some European city, is billed to lecture in the Methodist church or the City Hall and expose his reasons for the Faith that is in him. The fact of a Catholic priest having, through pride or disobedience, left the church for its own peace and its own good, is sufficient recommendation to the average Protestant audience. He will be heartily welcomed in Methodist social circles, and insured a full house every time he appears on the rostrum or the pulpit. It is a poor commentary on Protestantism, that it so eagerly takes to its bosom the rejections of Catholicity, and gladly accepts as valuable wind-falls the garbage and dead leaves which Dean Swift said the Pope throws out into their field every time he takes a turn in his garden to grub up the weeds.

There are occasionally in the world, men of keen wit, of audacious and astute character, who take advantage of this simplicity on the part of Protestants and who, too indolent to do honest work for a living, derive profit and emolument from the facility with which they are able to pass themselves off as martyrs and confessors of the Faith. No doubt there are Chiniquys in the world, well known Apostates, who fell from grace, broke their vows, and set at defiance all the rules of decency and of truth, but compared with the number of thousands of faithful priests who persevere in their allegiance to God and conscience the number of the fallen is very trifling, and taking human nature into consideration, amazingly so. Pious minds, though grieved, are reconciled to the fact, when they remember that one was found wanting, even among the twelve.

But what astonishes Catholics is the too facile liability of Protestants to be fleeced and cajoled by downright imposters. They do not seem to be possessed of that innate instinct, which invariably enables Catholics to distinguish at first glance a Catholic priest from other men. An utter stranger who registers his name on the books of some first class hotel, interviews a reporter and announces himself as some ex-priest and late dignitary of the Catholic church in France or in Italy, is sure to be waited on and canvassed by several prominent ministers, all anxious to secure his services. Instead of warning their congregations against the danger of being fleeced and deceived by an imposter, they vie with each other as to which of the churches shall first profit by his presence and add to its funds by his misrepresentations.

As a case in point, we may mention the Rev. Luigi Angelini, of Rome, Italy, who arrived last Saturday at the Hotel Cadillac in the City of Detroit. The *Free Press* describes him as a short, swarthy, very black eyed, and black bearded Italian, who declared himself to be a representative of the Free Evangelical Church of Italy. "Twenty years ago, said Mr. Angelini to our reporter, I was a Roman Catholic parish priest, and was pastor of a flourishing church at Foravo, twenty miles from Rome. I spent seven years prior to that in a convent with the Capuchin monks and when barely 22 years old was given the pastorate referred to."

This story may sound plausible enough to Protestant ears, but the most unsophisticated old Catholic lady would see through its falsehood. He was appointed parish priest of Foreno at the age of 22. No aspirant to the priesthood is ordained until he has reached his 24th year, or at least has completed his 23rd and entered upon his twenty-fourth year of age.

But supposing that by some extraordinary privilege the time were curtailed for him, and a Papal Induct were issued on account of his especial merit as a scholar, or virtues as a saint, it is not likely that parish work would be thrust upon him the moment he was ordained, especially as he had been so far, since the age of twelve, confined to the cloisters of a Capuchin monastery, and kept in blissful ignorance of the wicked ways of the outside world. It is not in the wisdom or the rule of the Church to appoint inexperienced young men to important parishes, especially in Italy, where many priests of tried virtue and experience are easily found to fill a parochial vacancy as soon as one occurs.

No truth, therefore, can be attached to Rev. Mr. Angelini's auto-

biography. His first sentence attaches suspicion to every subsequent detail of his self-narrated career. "When I was in Rome, he continues, one afternoon I was attracted by singing, to a meeting being held by a converted monk. I went in, listened, and was converted to Protestantism." The probability of this part of the story stands on no surer basis than the rest.

A Rev. pastor of good standing and simplicity who had every Sunday and on Feast days heard the moving and melting strains of the old Gregorian chant, and the cheery, thrilling May and June hymns, and the processional canticles of joy in his native village, and who, no doubt, more than once listened in awe to the *Miserere* of Holy week in St. Peter's, but was not moved to repentance, is now thoroughly captivated and wholly converted for ever, by the nasal rendering of "Hold the Fort" and "The Saviour is my captivg." The black-eyed and black-haired Mr. Angelini may tell this to gullible audiences or to the "Marines." He goes on then to tell how he was starving in the streets of Rome, and tempted to commit suicide (a very saint-like process), when a Scotchman, unnamed, heard of his conversion and sent him 20 dollars. The same gentleman secured him free tuition in a Free Evangelical college, in which "I spent four years, studying diligently all the time." For a ripe scholar and experienced pastor to be compelled to undertake four years additional study within the walls of a college, seems a hard enough fate. But then the compensation was also large, for he continues: "After leaving college I was given a pastorate in Florence and there I met an American lady who is now my wife." It was Erasmus who said conversions to Protestantism are like stage plays, they open tragically and end with the farce of marrying a wife. "I have come to this country," said the convert, "for the purpose of raising money to help support the missionaries and teachers of the Free Evangelical Church in Italy." While Protestantism, he continued, is not growing rapidly in Italy, still it is on the increase." The *Detroit Free Press* announced that the Central Presbyterian church in the morning and the "Trumbul avenue Presbyterian church in the evening, would be favoured with a sermon and lecture from so highly commendable a character as the Rev. Luigi Angelini." The attendants at these churches will, no doubt, give freely of their surplus to aid the self-appointed missionary, and they may live, as other congregations similarly duped have lived, to regret their haste in bestowing, and their credulity in attaching, value to any assertion of such non-commissioned knights of the road. There were many sadly disappointed people in this Province who had reason to blame, if not to pronounce a curse, on their own bigotry and credulity, when the news reached us that the self-asserting ex-Monk Widows had fallen into disgrace and that he was condemned in the English Courts of law to a long term of imprisonment in Dartmoor state prison on account of his unpardonable crimes. Only a few weeks ago a so-called ex-priest lectured in Montreal, and although confronted with an old acquaintance who accused him of imposture and compelled him to acknowledge the falsehood of his name and calling, he still continues to act the priest, and draws crowds to listen to him, although warned of his imposture in the *Witness* and other public journals of the city. P. T. Barnum maintained that the majority of people love to be fooled and humbugged; this knowledge made him a millionaire, and makes ex-monks and ex-priests of individuals too lazy to work for a living.

A despatch from San Francisco announces another notable conversion to the faith in the person of Mr. Lawrence J. Kip, a prominent young lawyer of the Pacific Coast state, who was received into the Church on Monday, Jan. 25, by the Rev. Joseph Sasia, S.J. The despatches give this bit of family history:—

"The Kip family have been famous in the Episcopal Church. Bishop William Ingraham Kip is the second oldest bishop in America, being ranked only by Bishop Williams, of Connecticut. He is a graduate of Yale and the General Theological Seminary of New York. In 1854 he was ordained missionary bishop of California. Before coming to the coast he was married to a Miss Lawrence, of New York, sister of the famous 'Don't Give up the Ship' Lawrence, commander of the frigate Chesapeake, and a cousin of Beach Lawrence, the noted jurist. Young Lawrence Kip's mother was Miss E. C. Kinney, of New York, daughter of a former United States Minister to Tunis, a cousin of Bishop Coxe, of New York, and ex-President Cleveland. Her half-brother is Edmund Clarence Stedman, the poet and critic."

## EDITORIAL NOTES.

The success of Mr. Griffith's translation of the Abbe Fouard's "Life of Jesus" in this country has encouraged the translator to undertake another volume of the author's series on the origin of the Church. "St. Peter and the first years of Christianity" is in the printer's hands and will be published shortly by Longmans, Green & Co.

A striking instance of the vicissitudes of fortune in a democratic country is recorded in the *Ave Maria*, it is the procuring by Frederic Douglass, the colored statesman, of a position as clerk in the Agricultural Department at Washington for the daughter of one of his old masters in the days of slavery. This is in very truth a reversal of conditions.

The Convention of the Colored Catholics, recently held in Philadelphia, has made a profound impression on the colored people generally, and turned their thoughts strongly to the Catholic Church. The first fruits of the good seed so lavishly scattered by it is the conversion of a prominent colored man of Philadelphia, Mr. Thomas W. Swan. He is the proprietor and editor, says the *Boston Pilot*, of a newspaper, which he turns over immediately to the service of the Church under the name of the *Catholic Journal*. Mr. Swan is under instruction, and will be formally received into the Church in a few weeks.

And why, pray, cannot juvenile Catholic as well as Protestant offenders be sent to the Mimico Industrial School? Surely the religious divisions existing in the community are not to be extended to penal institutions as well as schools and churches. There would be just as much reason in the demand for a Catholic Central Prison or a Catholic Penitentiary as there is for the claim set up that there should be an Industrial school for the special benefit of boys of that religious persuasion.—*Toronto Evening News*.

The reason is not far to seek. At the Central Prison a Catholic chaplain is admitted, and at the Reformatory and Penitentiary Catholics may be taught the practice of their religion by accredited teachers. The Mimico Industrial School is a professedly sectarian institution that, whilst receiving a government grant, rigidly close its doors to the presence of a Catholic priest or Religious. Moreover, we object to their being sent to Howland's Home, as we do not wish our poor unfortunates to be handed over to the tender mercies of a concern that partakes much of the characteristics of a proselytizing medium. Sunnyside Orphanage, we believe, can be used to a limited extent, and if the injustice done us by the Government in refusing a Government grant were removed, it might be in our power to erect a suitable institution of our own.

Rev. C. H. SPRINGSON, the noted English Baptist preacher, died on Sunday last in the 57th year of his age. He was an earnest, zealous man, and exercised unbounded influence over his large congregation. In October, 1887, he withdrew from the Baptist Union, giving as his reason that the union was "tolerating error and permitting a downright tendency of ministers in point of doctrine, in that some persons were allowed to remain in it who made light of the atonement, deny the personality of the Holy Ghost, call the fall of man a fable, speak slightly of justification by faith, refuse credence to the dogma of the plenary inspiration of the Holy Scriptures, and hold that there is another probation after death, with possibilities of a future retribution of the lost." While efforts to induce him to reconsider his decision were without avail, he declared that he remained a Baptist as much as ever.

Whilst not in sympathy with his church, or in accord with his pulpit style, we, on the broad plane of common brotherhood, pay a tribute to his memory and sincerely deplore his loss. One of that noble band of intellectual men—of whom Cardinal Manning was the chief—he devoted his energies to the relief of distress and the betterment of the social condition of the toiling masses in the British metropolis. His death will be a heavy blow to the Baptist Church, of which he was a bright light. Whilst heartsore and heavy with grief from the recent losses of many of our great and noble churchmen, we still can sympathize with our separated brethren when death has plucked the choicest flower in their garden.

An exciting incident took place in the Division Court yesterday afternoon during the hearing of the action of Masters vs. C. Ross & Co for \$1.50. The suit was brought by C. H. Masters, of the Supreme court, to recover the above amount, being the value of goods which, after purchasing, the plaintiff swore were bought on approbation. Plaintiff was defeated at the December session of the court, and at the new trial yesterday Miss Ryan, the clerk who sold the goods, testified that there was an absolute sale, and her evidence was corroborated by Mr. Andrews, manager of the firm, and other witnesses.

In the course of Miss Ryan's cross-examination by Mr. Masters, who is a barrister, she was asked if she was not a Roman Catholic. Mr. G. M. Greene, who appeared for the defendants, objected, but Judge Ross allowed the question, which was answered affirmatively. Mr. Masters then asked the witness if it was not taught by her church, and if she did not believe that the end justified the means.

Mr. Frank Latchford, barrister, who was present in the court, but in no way engaged in the case, here rose and said that as a Roman Catholic he protested against such a question, and stated with much apparent indignation that no Catholic believed such a doctrine, and that the Catholic church had never taught it.

Mr. Latchford's protest caused a sensation in the court, and there was a deep silence for some minutes after he lodged his protest.

Mr. G. M. Greene also objected to the question, which the Judge however allowed, after explaining to the witness that the meaning of Mr. Master's question was whether she had been taught it was right under any circumstances to do wrong in order that good might be effected.

The witness swore she has never been so instructed, and that she did not believe anything of the kind.

The case continued until nearly 7 o'clock, when judgment was reserved until further argument.—*Ottawa Free Press*, of Jan. 27.

The foregoing tells of one of the most disgraceful episodes that has ever marred the proceedings of a Canadian Court of Justice. That license has often been given barristers by the bar in questioning and cross-questioning witnesses is palpable, but that a Judge, one appointed to administer the laws of the country, and to ensure respect for them, and also to cause the right of the individual to be respected, should have so far forgotten his lofty position and administer a wanton and uncalled for insult to the entire Catholic population—for in allowing Mr. Masters's to put the cowardly question he did to Miss Ryan, insinuating perjury on her part, in asking whether she had not been taught by her church that the end justified the means, he did this—is beyond our comprehension. That such was not the teaching of the Catholic Church both Judge and barrister well knew, if they did not, after all that has been said and written, school boys should be called to the bar and imbeciles to the bench. Mr. Frank Latchford, for his prompt and manly protest in Court, is entitled to the thanks of the Catholic community, and the REVIEW on behalf of its readers, extends them to him.

In continuing our comments upon Mr. Ewart's open letter to Hon. Mr. Greenway on the Manitoba School question, we must preface our remarks by stating that the elections in Manitoba will be held in July next. Additional interest is given the whole subject from the fact, as stated by Attorney-General Sifton, of Manitoba, to an *Evening Journal* reporter last week, whilst in Ottawa, that "Mr. Greenway does not intend to take any back water on the school matter. On the contrary, it will be one of the leading planks in the platform of our party at the next campaign."

Last week we dealt with the true inwardness of the abolition movement, and the part played therein by Mr. Joseph Martin, then Attorney-General. On the same lines Mr. Ewart continues:

The Catholics were weak, and their protests were unavailing. So came about the act of 1890. I blame therefore Mr. Martin principally in this matter, and you, Sir, only in so far as you failed to precipitate a rupture in your Government rather than adopt a policy of which you did not approve. I had, therefore, hoped that upon Mr. Martin's retirement from the Government (which was always imminent) the policy would have ceased to constitute a plank in your Government's platform. I had hoped that were the Catholics successful in the Privy Council the agitation would have ceased and quiet be again restored. Could I still retain this hope I should now be silent. But recent events indicate to strongly that while the elections of 1888 were fought in alliance with the French Catholics, those now at hand are to be carried (if at all) by the cry of "Down with the Catholic Schools."

The principle that the state has the right to determine the character of education whether it is to be secular or religious and if the later,

### La Salle Literary Society.

The La Salle Literary Society, at its meeting on the 29th January, passed a resolution of sympathy with one of its members, W. T. J. Lee, on the death of his father—Mr. W. A. Lee,—and adjourned without doing any business, as a mark of respect for the deceased.

### St. Alphonsus Assn.

Tuesday night last was devoted by the above club to music, and that there are quite a few followers of Orpheus in the club was evidenced by the very large attendance of members. The following was the programme: Piano solo, Gerald Griffin; recitation, J. Day; vocal solo, J. Cashman; recitation, Wm. Barron; duet, harmonica and banjo, Mackle Bros.; song, W. C. McCarthy; banjo solo, J. Mackle. On the conclusion of the programme, the whole of which was rendered in a very creditable manner, President Cottam referred to the very pleasing result of the tug-of-war at the smoking concert of the St. Paul's Literary Assn. last Friday evening. St. Alphonsus' two teams having won their respective heats, it remains for them to pull off in order to decide the winner. Next Tuesday evening the subject of debate will be "Free Trade v. Protection."

### St. Paul's Y. P. Assn.

On Friday evening, the 5th inst., the above Association gave their first smoking concert. The event was a decided success, the only mitigating point being the poor-ness of the gas supply, which caused the lights to be too "dim and low" for popular enjoyment. A very lengthy programme had been provided by President McCabe, consisting of songs by Messrs. Kane, Morgan, Neville, banjo duets by Messrs. Mackle, Wallie, and Howan and Nelson; guitar and harmonica, Messrs. Mackle Bros. and Wallie, boxing bouts by Messrs. Lovatt and Durham, and D. Kelly and J. Larkin, and tugs of war between two teams from St. Alphonsus Assn. and one each from Knights of St. John and St. Paul's Assn. The first tug was between team No. 1 from St. Alphonsus and St. Paul's Assn. team, and was won by the St. Alphonsus men. The second tug, between St. Alphonsus No. 2 and a team from Knights of St. John, was, after a struggle, also won by the St. Alphonsus men. The success attending this meeting will, no doubt, influence St. Paul's Assn. to repeat the performance later on.

### St. Paul's Ladies' Literary Society.

At Monday night's meeting of the St. Paul's Young Ladies Literary Society the attendance was as usual good. The President, Miss McEllon, occupied the chair. Mrs. Judge Falconbridge who, by the unanimous wish of the members was elected Honorary President, was present, also Rev. Fathers Minnehan and Reddin. A short but very interesting programme was most effectively rendered. Rev. Father Minnehan's address on "Poets and poetry," held the wrapt attention of all for but too short a period. Miss Jennie Maguire very pleasingly rendered a vocal selection, while Miss Kate Rigney's piano solo was received with marked applause. Several matters were discussed, after which an adjournment was moved.

### The Catholic Association of Canada.

Last Friday evening the Catholic Association of Canada held their annual monthly meeting in the basement of the "Gesu," Bleury St. The meeting was well attended. After various matters of business had been arranged, resolutions of condolence were passed on the deaths of Cardinal Manning, Rev. Father Anderledy, S.J., and the Rev. Father Dowd, parish priest of St. Patrick's parish.

The Association and their friends were entertained by an interesting lecture, read by Wm. H. Codd, Secretary to the Association, on the Blessed Thomas More. Mr. J. K. Foran afterwards addressed the meeting, in words eloquent enthusiastic, and encouraging.

It may be well to say that the objects which the C. A. C. have in view are three-fold, viz: The helping of converts who, on account of their conversion, find themselves in temporal difficulties; refuting false statements, which from time to time appear in the press, and the distribution of Catholic tracts. Also prayers for the conversion of heretics and for the repose of the forgotten dead.

The membership of the Association is rapidly increasing, and bids fair soon to become a power of defense for Catholic truth in this Canada of ours.

Although still young, the Association already boasts a large membership. Catholics from other Provinces than Quebec having joined the ranks.

Any Catholic wishing to help on the good work of the Association by joining its membership, are requested to write to the Secretary, 182 Notre Dame, Montreal.

### Contradiction by the Ottawa Catholic Truth Society.

The various branches of the Catholic Truth Society are making their influence felt in exposing and contradicting misstatements. Whilst the statement in question was so utterly silly as to scarcely need the contradiction it received, still the specific contradiction will be of value as showing the unreliability of the cable news served out, and also that a number of able and willing men are on the alert to check falsehood. The Truth Society's letter is as follows:

*Editor of the Citizen.*

Sir.—Will you please insert the enclosed correspondence referring to a cable despatch published some weeks ago. The story was, we believe, contradicted some time since, but we have not noticed a contradiction as specific as the enclosed in any of the Ottawa papers. The incident should teach the public to be extremely careful about placing reliance on press despatches bearing on Catholic subjects. Agents of the Associated Press seem to take a special delight in misstatement and misrepresentation when they purport to supply news on Catholic subjects. Instances of this might be cited by the hundred. A glaring one occurred during the recent exposition of the Holy Coat at Treves. It was announced through the press that Professor Winchied of Leipsic, an eminent German Catholic, had left the Church and become a Protestant because he "could not accept the authenticity of the Holy Coat." The facts turned out to be that Professor Winchied was one of the followers of the late Dr. Dollinger and had therefore not been connected in any way with the Catholic Church for twenty years. Another silly story, evidently without any foundation whatever, appeared on Friday last to the effect that a priest in the east end of London who had learned of the identity of "Juck the Ripper" under the seal of confession, had on his death-bed sent to the chief of police a sealed packet and inscribed, "This is to be opened after my death; my lips must never reveal it." It is scarcely necessary to say that the seal of confession is absolute and applies with the same force to written communications whether to be read before or after death as to spoken words. Undoubtedly the "East London Priest" is as great a myth as the "Hatfield Jesuit."

THE CATHOLIC TRUTH SOCIETY.

Ottawa, Jan. 25th, 1892.

November 27.

MY LORD,—The following telegram is clipped from a prominent place in an Ottawa paper of to-day's date:

[Here follows the press cable despatch as published, setting forth the story alleged to have been told by a lady visitor at the house of the Marquis of Salisbury, to the effect that she recognized in an upper servant a man who once in the garb of a priest had conducted her over the Vatican. It went on to allege that the suspect cleared out of the house the morning after her arrival, and the conclusion arrived at by Lord Salisbury's family was that the missing suspect was "a Jesuit agent, and that he had insinuated himself into the Premier's family for the purpose of discovering secret matters concerning the Vatican."

As such stories are only too readily believed by a certain class of people and do much harm in fostering unfounded prejudices, I take the liberty of writing to ask your Lordship what foundation, if any, there is for the story.

With my apologies for troubling Your Lordship, I remain,

Your Lordship's most  
Obedient servant,

W. L. Scott.

Secretary of the Catholic Truth  
Society of Ottawa.

The Most Honorable  
The Marquis of Salisbury, K.G., etc.,  
London, England.

FOREIGN OFFICE, 7th Jan., 1892.

Sir,—I am directed by the Marquis of Salisbury to acknowledge the receipt of your letter enclosing a cutting from the Ottawa *Daily Citizen* in reference to a story circulated about the Jesuit at Hatfield. In reply I am to say that it is an entire invention, without any foundation.

I remain,

Faithfully yours,  
SYDNEY GREVILLE.

Mr. W. L. Scott.

The death on the 24th ult. of Cardinal Paya, Archbishop of Toledo and Primate of Spain, bereaves that country of one of its most deservedly eminent citizens. The venerable ecclesiastic had reached the patriarchal age of four score years, and for half a century has been active in every work that made for the good of his countrymen. His loss is mourned by all classes, and perhaps no more significant expression of the general grief can be given than this, from the Liberal newspaper *El Imparcial*: "The death of this great prelate has left his diocese bereft of one of its best and most benevolent protectors. The working classes, above all, have lost their chief support. For many years Toledo has not possessed one whose sentiments of charity have been so large and wise. The Proletariat, whose champion he was, can not bewail him sufficiently, for his hand was ever outstretched to help in times of difficulty and need."

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

At a regular meeting of Branch 18, C. M. B. A., Stratford, Ontario, held January 13, 1892, it was moved by Brother D. J. O'Connor, seconded by Brother Edward O'Flaherty.

Whereas, by reason of the lamented death of our respected Brother, Michal Dillon, Sr., this branch has suffered the loss of an energetic and faithful member, the community an honorable citizen, and his family a fond and devoted husband and father.

*Resolved*—That as members of Branch 18, we tender our sympathy to our worthy Brothers, Maurice and Michael Dillon, Jr., also to the other members of the bereaved family, and as a mark of respect our charter be draped for the period of three months.

*Resolved*—That these resolutions be read upon the minutes of the meeting and published in the official organ of the C. M. B. A., and a copy transmitted to his family.

F. E. GOONWY, Rec. Sec.

## STORY OF PIERRE AUBERT.

## II.

Gradually the bright flashing of loving delight which the little one's welcome had called to his eyes, faded away and the former look of hopeless sadness return. He bade the children go and play upon the beach and then he took a spade from the corner of the room and went out, saying he was going to work a little. I was so much interested in him that I followed him a short distance and saw that he went to the end of the village street and began digging in a small inclosure, where some vegetables were growing. Suddenly, however, he stood erect, and with his hands resting upon the spade-handle, gazed intently at a cottage near by. One of the windows was almost covered with the leaves and blossoms of a climbing rose, and upon the white curtain there appeared the shadow of a woman's form. Motionless as a statue Pierre stood with his gaze fixed upon that window, until darkness closed around and the stars came out, and then, with a deep drawn sigh that seemed to come from a broken heart, he shouldered his spade and went home.

The next evening, as I passed the church, the people were coming out, and I saw Pierre in the doorway with his niece and nephew. A young woman on her way out of church was just behind him, and without looking up he dipped his finger in the holy water basin and then extended his hand to her. She was a sweet-faced creature, with a pale, delicate skin, although only a peasant, soft dark eyes drooping modestly, an angelic smile upon her lips, and though she was at least thirty years old, the stamp of virgin purity upon her brow. As her fingers touched those of Pierre a tremor passed over her, a momentary flash of joy lighted his face, and then they parted without exchanging a word.

I felt sure it was her shadow I had seen the night before, on the white curtain behind the roses, and that evening, when the tide was rising, I strolled out to see the fishermen embark. Pierre walked a little in front of me and when he passed the cottage at the end of the street a freshly plucked rose fluttered from the window and fell at his feet.

He picked it up and hid it inside his jacket.

When I reached the shore the boats had just left their moorings, Pierre had taken his place, but his eyes were fixed upon the little cottage, and from the rose embowered window a white kerchief floated until the fleet was out of sight.

Evidently there was a tale connected with these two young people and I was all curiosity to hear it. I knew that I could easily do so by questioning the villagers, especially the women folk, but preferred to wait and ask Pierre himself.

In a few week's he and I had become great friends, and one day I went out in his boat to see the fishing. Night came on and the sailors went to the cabins to sleep until the breeze should spring up and give the signal for letting down the nets. Myriads of stars were shining brightly in the clear sky. Sea and sails were motionless and the silence was unbroken. Pierre and I were sitting together in the bows and I seized the opportunity of asking him the reason of his settled sadness. In reply he told me his story, as follows:

It is hardly necessary for me to tell you that Marie and I love each other. If you ask when our love began I can only say that God put it into our hearts when we were born, and made it grow with our growth. As little children we were always together, our first smiles and tears, our first sorrows and our first joys, all were in common. We even seemed to know each other's thoughts, and the old people of the village said that we had but one soul between us. When I was old enough to go to sea my pretty Mariette was inconsolable until I came home, and she used to wade out to meet me until the water nearly reached her waist, and then I would put her on my shoulder and carry her to the beach. We were very happy—why could we not be children forever?

In the winter time we were always together, and when our early childhood was passed we used to join the village dances. Oh! what merry rounds we would make together, and when the dance was over how joyously we went home, hand in hand, through the moonlighted meadows. What plans we made, what loving promises—what hopes were ours, what dreams?

When we were old enough people began to talk about our being married but we paid no heed to them.

"What would be the use, we said, we are very happy as we are, and nothing can make us love each other better than we do."

Marie had her mother, but I was an orphan, and my brother, Cesaire, had brought me up and been a father to me. It was he and the good cure who urged my marriage, and at last, proposed it to Marie's mother. Jeanne was much richer than we were, and Marie was her only child; yet the widow, notwithstanding, accepted me as son-in-law.

"They were made for each other," she said.

So one fine day we were betrothed. I took a holiday, of course, and wanted my brother to do the same, but his wife, Cesarine, insisted that he should go to sea as usual. Some of the neighbors blamed her that, but it was only just that she should think of her little children; they must be fed, their father was poor, and could not afford to

lose a day's work. The morning had been very bright, but towards night a few clouds gathered over the sea. Marie and I did not notice them, for we were so happy. We and the other young people were dancing, when suddenly a flash of lightning startled us; then there was a peal of thunder, and the next minute we heard cries for help.

We rushed to the beach, and saw Cesaire's boat upon the rock. What a storm that was!—never had such a terrible one been known upon this coast.

I did all I could; three times I dashed into the water, with a rope, and at last was thrown unconscious on the sand.—But I did not die, alas! and when I regained my senses, I saw my beloved brother lying near me, breathing his last.

"Pierre," he gasped, "be a brother to my wife, and a father to my children!"

"I will never leave them, Cesaire; I swear it!" was my reply. And so he died in peace.

The preparations for the wedding were stopped at once, and Marie and I exclaimed in one breath, "We can wait." I kissed my brother's children, clasped their mother's hand, and felt their was a compact between us just as binding as if all the notaries in the world had witnessed it.

Six months passed, and people began to ask when Marie and I were to be married; but something I did not know what it was, seemed to have sealed my lips. I could not speak of the matter to any one. but at last, the widow Jeanne herself broke the ice.

"Have you adopted your brother's children?" she asked me, and I answered "Yes."

"And his wife as well Pierre?"

"Yes, his wife as well."

"Really adopted them all, forever?"

"Yes forever, mother Jeanne!"

"You mean that you will never leave them?" she persisted, and with my heart turning cold, I said:

"I cannot leave them; I promised my brother."

There was a silence, and then she went on:

"Listen, Pierre! I am perfectly willing that you should give Cesarine a share of your earnings, as much as you like; I am not thinking of the money at all, it is not that. But I know your sister-in-law as well as you do, and I will not consent to let my Marie live with her, or to have Cesarine come to my house to live. Never!"

I saw a gulf opening as the old woman spoke, for I knew that she was right; I could not ask Marie to live with my sister-in-law—I knew Cesarine too well.

"I do not forbid the marriage," said Jeanne, "But I tell you the conditions. What do you say?"

I raised my head and saw that Marie had come into the room, and was looking at me with her whole soul in her eyes, and I knew that I must either perjure myself or lose her forever.

Oh, sir, I do not know how I lived through those few terrible moments! There was a ringing in my ears and strange lights dancing before my eyes, as if I had a fever. I seemed to be stifling, or to be losing my mind, my heart, my soul—all at the same instant.

"Pierre," said Jeanne, sternly, "you must decide at once. Is it to be Marie, or Cesarine?"

I was just going to pronounce the name of my darling, when I seemed to see before me the mangled form of my brother, and to meet his dying glance; but it was not the look of peace that I had seen on his face when I gave him my promise—his eyes were full of sadness and reproach. I made a great effort, and crying out, "Mother Jeanne, I promised my brother!" fled from the house like a madman. As I went, I caught sight of Marie's face; there was a smile upon her lips, and she murmured softly, "Bravo, Pierre!" For a whole year the memory of those two words gave me hope and I persuaded myself that she would find some way of shaking her mother's resolution. I did not try to meet her anywhere, but attended to my work, and took no notice of what went on in the village, until I heard one day that Marie was going to get married. I did not believe that and determined to hear the denial from her own lips.

That evening I met her on a quiet road and took her hand in mine, but there was no need for words, for she saw the question in my eyes and answered:

"Yes, Pierre, it is true!" A cry of despair burst from my lips, and she added quickly:

"I love you only, Pierre, but my mother's heart will break if I refuse to marry Jacques. She is old, and it is my duty to obey her. You have done your duty and I must do mine."

I interrupted her with a torrent of reproaches, for I was mad with rage and despair, and to my wild, angry words she answered gently.

"You will be sorry for speaking so Pierre, for you are brave and good. When you can think calmly, you will see that I am right and say to me, 'Marry Jacques.' I will wait until you say so, Pierre. She turned away and left me standing there, sobbing.

After that I reflected that I had no right to condemn a girl to live single all her life, merely because I could not marry her myself, and yet I was not willing to set her free. The neighbors began to show their disapproval of my selfishness.

"You are like the dog in the manger," said one of them and they all looked at me askance.

Then I heard that Marie's mother was ill and people said I was the cause of it, and at last Cesarino began to reproach me:

"You ought to make Marie take Jacques, she said: "you will not be fulfilling your promise to your brother unless you cause her to become the wife of another man."

That decided me; I would give Marie her liberty. I could not bear to see her again, but I wrote to her. I began several letters to her and tore them up before they were finished. At last I wrote her two words only—marry Jacques. Indeed there was nothing more to say. I called a little boy who was passing and gave him two sous to take my letter to Marie, but even then I could not make up my mind to send it. The child took the money and held out his other hand for the letter, but I drew back and hesitated. It seemed like throwing away my last hope of happiness, for Marie had said that she would not marry without my bidding. I turned the letter over and over in my hand, until the boy, growing impatient to spend his sous, snatched it suddenly and ran off. I looked after him as he went down the street and saw him turn in at the widow's gate. I was trembling all over like a leaf and had to lean against a wall to keep from falling. In a few minutes I whispered:

"She has opened the letter by this time—and she has read it. Now she has told her mother—that is the end!" and I rushed away to the woods and wandered about like one crazed, saying to myself over and over again those fearful words, marry Jacques! marry Jacques!

On the day fixed for the betrothal I was at sea, but towards evening the cruel wind persisted in driving me to Villerville's shore, and I was obliged to tack back and forth, where I could plainly see the lanterns lighted for the festivity. I have heard of the tortures suffered by the Christians long ago, of the rack and the wheel and fire, but I am convinced that no martyr's agony was ever equal to what I endured that night. Suddenly I resolved to see Marie once more, and landing quietly, I crept along in the darkness to the meadow, where the people were assembled at the betrothal. I crouched unnoticed among some bushes and saw her, my beloved. She was leading the singing, and, as I leaned forward in my eagerness to look at her more closely, a sailor who sat near me began to light his pipe and the flame leaped up before I could draw back. The light fell full on my face; Marie saw me, gave a piercing cry and fell swooning to the ground. I rushed towards her and at the same instant Jacques, the betrothed, was at her side.

In a few minutes Marie's eyes opened again and I was surprised to see Jacques glance from her face to mine with an air of friendly pity. What a good heart had Jacques!

He called for wine and began drinking deeply, wine, cider and cognac—quantities of cognac; he shouted and sang, quarreled with the men and frightened the girls, and towards morning took Marie home and made such a terrible scene before her mother that he was summarily turned out of doors.

"Holy Virgin!" gasped Jeanne when he had staggered off; "what an abominable fellow! Thank heaven we have found him out in time—but who would have thought he was a drunkard? He shall never be my son-in-law—never, never!"

Jacques understood Marie and me, and we understood him, good, kind Jacques!

Since that time there has been nothing said about Marie getting married, and though she and I seldom meet, we do not try to avoid each other. Every Sunday I give her the holy water at the door of the church, and we sit in the same bench as we used to do in the days of our youth. Cesarino and her children sit between us it is true, but that does not matter, for we always manage to exchange prayer-books, and while I am praying for Marie out of her book, she prays for me out of mine. When I go to sea her white kerchief is the last thing I see on land, and whenever the night is clear, I look at the light shining from her window; she is my lighthouse, my star.

Pierre Aubert stopped speaking and sat plunged in thought, but gradually his head sank upon his folded arms, and I heard the sound of heavy sobbing.

Suddenly, however, the breeze sprang up and the fisherman rose to his feet, and his face was calm, though sad, as he called his men to their work.

A few years later I paid another visit to Villerville, to find the people dressed in their holiday clothes.

"What is going on?" I asked, of the cure, who was the first person I met. He smiled as he replied:

"Cesarine Aubert died six months ago."

"But all this festivity?" I asked wonderingly.

"I am going to marry Pierre and Marie in half an hour," said the pastor. I left him and hastened to mother Jeanne's cottage, where I found Pierre dressed in new clothes, and looking so young and so radiantly happy that I hardly knew him. A door opened, and in walked fair Marie, led by Pierre's nephew, while the lad's sister came behind, arranging the bride's veil.

Pierre and Marie's happiness had come to them in the autumn of their lives, but their hearts were still young, and with love such as theirs, it is always spring!

## A CHOICE COMPOSITION.

A good deal has been said and written upon Irish bulls, says the *Buffalo Union and Times*, but we think the following copy of a letter actually written by an English Colonel, during the Irish Rebellion, to a friend in London, carries off the palm:

"MY DEAR SIR:—

Having a little peace and quietness, I sit down to inform you of the dreadful bustle and confusion we are in, from these blood-thirsty rebels, most of whom are (thank God) killed or dispersed. We are in a pretty mess, can get nothing to eat, nor wine to drink except whiskey; and when we sit down to dinner, we are obliged to keep both hands armed. Whilst I write this, I hold a pistol in each hand and a sword in the other. I concluded in the beginning, that this would be the end of it. And I see I was right, for it is not half over yet. At present there are such goings on, that everything is at a standstill. I should have answered your letter a fortnight ago, but I did not receive it till this morning. Indeed hardly a mail arrives without being robbed. No longer ago than yesterday, the coach with the mails from Dublin was robbed near this town. The mail bags had been judiciously left behind for fear of accident, and by good luck there was nobody in it but two outside passengers, who had nothing for the thieves to take. Last Thursday notice was given that a gang of rebels were advancing, under the French standard. But they had no colors nor any drums except bag-pipes. Immediately every man in the place including women and children ran out to meet them. We soon found our forces much too little, but we were far too near to think of retreating. Death was in every face, but to it we went, and by the time half our little army were killed, we began to be alive again. Fortunately the rebels had no guns except pistols, cutlasses, and pikes. And as we had plenty of ammunition, and guns, we put them all to the sword. Not a soul of them escaped, except some that were drowned in a neighboring bog; and in a very short time, nothing was to be heard but silence. Their uniforms were all of different colors, but mostly green. After the action we went to rummage a sort of camp they left. All we found was a few pikes without heads. A parcel of empty bottles filled with water, and a bundle of French commissions filled up with Irish names. Troops are now stationed all around the country, which exactly squares with my ideas. I have only time to add that I am in great haste.

Yours truly,

P. S.—If you do not receive this, of course it must have miscarried. Therefore I beg you will write and let me know.

## IRISH HUMOUR.

"I engaged," said a burly lawyer, "a chaise at Galway to conduct me some few miles into the country, and had proceeded some distance when it came to a sudden standstill at the beginning of a rather steep incline, and the coachman, leaping to the ground, came to the door and opened it. 'What are you at, man? This is not where I ordered you to stop. Was the animal jibbed?' 'Whist, yer honor, whist?' said Paddy in an undertone. 'I'm only desaving the sly baste. I'll just bang the door, and the crafty ould creature will think he intirely got rid of your honor's splendid form, and he'll be at the top of the hill in no time.'"

On the edge of a small river in the county of Cavan, there is—or used to be—a stone with the following inscription cut upon it, no doubt intended for the information of strangers travelling that way: "N.B.—When this stone is out of sight it is not safe to ford the river." Even the above is almost if not quite surpassed by the famous post erected a few years since by the surveyors of the Kentish roads, in this country: "This is the bridal path to Faversham. If you can't read this you had better keep to the mainroad."

We are also reminded of a debate which took place in the Irish House of Commons in 1795, on the leather tax, in which the Chancellor of the Exchequer, Sir John Plunkett, observed with great emphasis: "That in the prosecution of the present war, every man ought to give his last guinea to protect the remainder." Mr. Vandaleur added: "However that might be the tax on leather would be severely felt by the bare-footed peasantry of Ireland." To which Sir B. Roche replied that "this could be easily remedied by making the underleathers of wood."—*Catholic Times*.

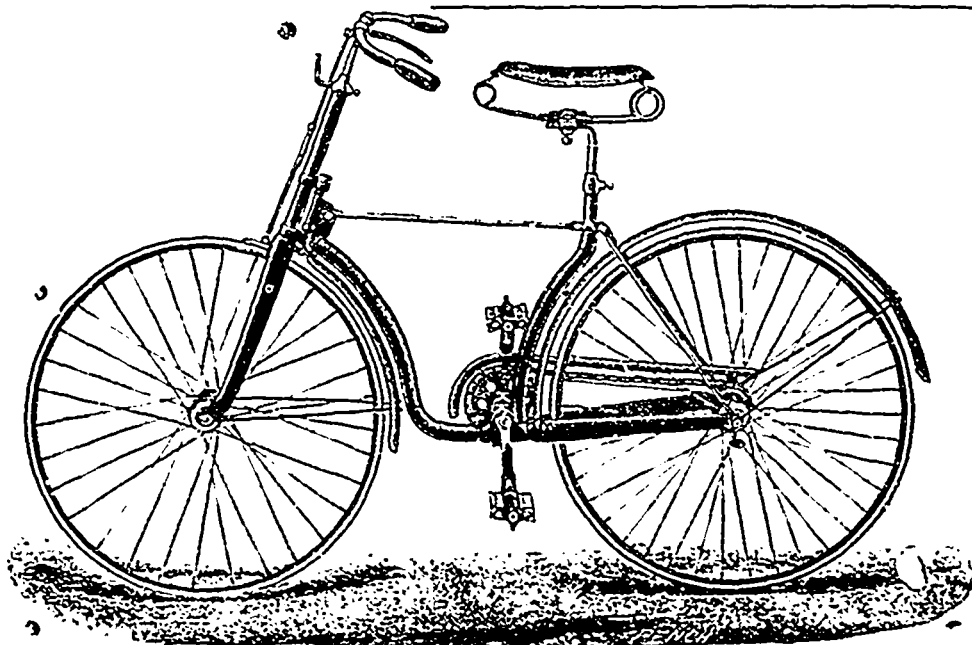
*The means of digesting well.*—Would you have your digestion performed in a regular manner and without trouble? Take after each meal a dessert spoonful of *Dr. Sey's Remedy*. If your bowels are sluggish and do not act promptly, take a table spoonful.

The Author and finisher of the devotion which the Church perpetuates to the Blessed Mother of God was Jesus Himself. He founded it by His own example, and taught it to His disciples by His own words and deeds. Those who reproach us for the honor we pay to her, reproach Him; for we have never honored her so much as He did.—*Cardinal Manning*.

# These Illustrations represent a portion of our Premiums which we offer for the getting up subscription clubs,

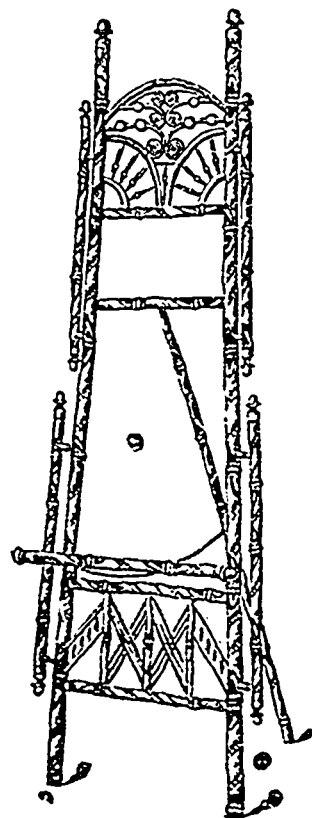
THE REVIEW, with its increased size and the new feature about to be introduced, is now in the front of Canadian journalism. We take this opportunity of thanking the many friends who have sent us in lists of subscribers, and as a still further incentive, for efforts on our behalf, we have determined to donate the following premiums to those sending in to us the number of prepaid subscribers as designated below. All these goods are of the best quality, manufactured by the well known firm of the Gendron Manufacturing Co., 7 and 9 Wellington St., Toronto,

and 1910 Notre Dame St., Montreal, and can be seen at their warerooms at either of these two cities. We ship them prepaid to any destination in Canada or the United States. We have no hesitation in saying that this is an unprecedented offer, and our reputation, we think, is sufficient to warrant the prompt fulfilment of obligations, and a guarantee that goods are as represented. We wish to double our circulation during the next six months, and take this as the most effective way of so doing, at the same time remunerating those who work on our behalf.

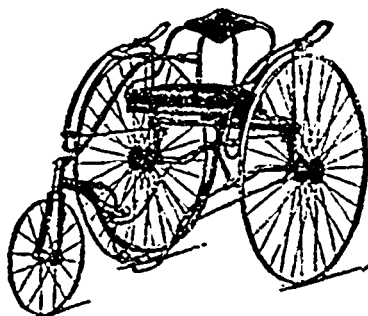


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32c; Eddy's wooden pails 15c; splendid tin tea-pots 8c and 14c, worth 20c and 25c; sleighs, one-third to one-half their value, 14c worth 25c 19c worth 50c; a few very finely upholstered baby sleighs \$9.99 worth \$10; books were never as cheap as now, Boys' and Girls' Own Manual \$1.59 elsewhere; coat and hat racks, good ones 8c worth 15c 10c worth 25; Clines celebrate cookery 24c worth 75c; the best cooker made, no 8 95c, worth \$2. No 9 \$1.14, worth \$2.50; the finest French china ever in Toronto, dinner sets \$14.50, tea sets \$2.96 up; one of the finest dinner sets, 125 pieces, white French china, for hand painting is at 191 Yonge st. near Queen, will sell for \$39, worth \$85; books are selling, or part selling and part being given away; Webster's great dictionary \$1.49; sets of Dickens \$4.99, worth \$10. sets of Scott \$4.99, worth \$10. Come and see. W. H. BENTLEY;

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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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CAPITAL PRIZE  
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TICKET, . . . \$1.00  
11 TICKETS for \$10.00  
Ask for circulars.

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1	Prize worth	\$15,000	—	\$15,000
1	"	5,000	—	5,000
1	"	2,500	—	2,500
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3	Prizes	500	—	1,500
5	"	250	—	1,250
25	"	50	—	1,250
100	"	25	—	2,500
300	"	15	—	4,500
500	"	10	—	5,000
Approximation Prices.				
100	"	25	—	2,500
100	"	15	—	1,500
100	"	10	—	1,000
999	"	5	—	4,995
999	"	5	—	4,995

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Tenders will not be considered unless made on the 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 five per cent. of 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 does not bind itself to accept the lowest or any tender.  
By order,  
E. F. E. ROY,  
Secretary.

### PISO'S CURE FOR THE BEST COUGH MEDICINE. GOLD BY DRUGGISTS EVERYWHERE. CONSUMPTION

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Strange cases cured by my Medical Discovery come to me every day. Here is one of Paralysis—Blindness—and the Grip. Now how does my Medical Discovery cure all these? I don't know, unless it takes hold of the Hidden Poison that makes all Humors.  
VIRGINIA CITY, NEVADA, Sept. 9th, 1891.  
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Yours truly,  
HANK WHITE.



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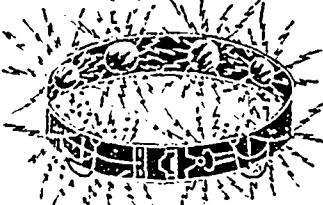
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