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The Catholic Weekly Review.

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

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

Vol. VI.

Toronto, Saturday, July 2, 1892.

No. 21

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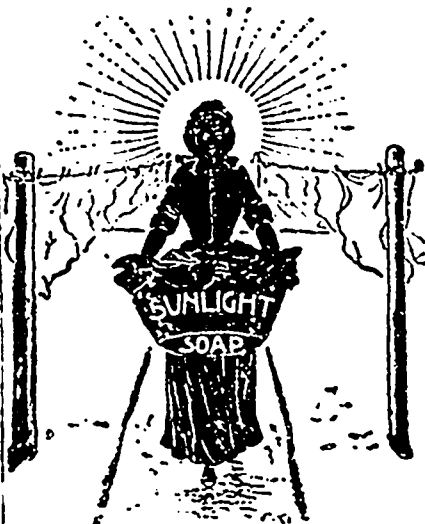
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Department of Public Works,
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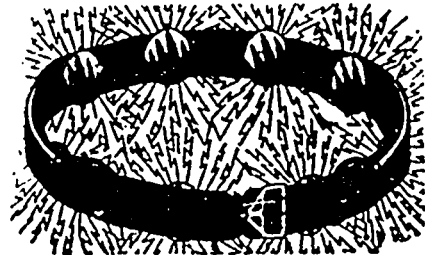
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CONDE' B. PALLEN, in *Education- al Review*.

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The Catholic Weekly Review.

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

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

Vol. VI.

Toronto, Saturday, July 2, 1892

No. 21

CONTENTS.

Notes	335
Temporal Power	336
Took him at his word	336
The Mother	336
Non-Catholic Tribute to Our Lady	337
Prohibition of Opium, etc.,	337
Columbus' Personal Appearance	337
Why Marriages do not Always turn out well	337
The Knights take the city	338
Local	339
EDITORIAL:—	
An early Forecast of the result of the British Elections	340
Catholic Lieutenant-Governors	340
Two ways of Thinking	340
Closing Exercises	340
The Faith Cure Priest	340
Rebel Ulster	341
Edward Blake's Genealogy	341
Rev. S. G. Mollinger	341
Ireland Blocks the way	342
The Emperor of China	343
Poetry—To Mary	344
Characteristics of the Teaching of Leo XIII.	344
Peter's Pounce in England	344
Story—Joseph's Temptation	345

NOTES.

His Grace the Archbishop left Toronto for Europe, *via* New York, on Thursday. He is accompanied by Rev. J. L. Hand, pastor of Oshawa.

THE *Royal Gazette*, of London, June 28 publishes the Queen's proclamation dissolving Parliament and summoning the new Parliament to meet on Thursday Aug. 4. The writs are being issued accordingly.

WE have the official bulletin of the Dominion Educational Association announcing the programme of their next meeting, which is to be at Montreal on July 5th to 8th. Their organization seems to be very nearly perfect and the bill of fare as varied as well might be.

Says Mr. Pinkerton, M.P., "I, in my own person, a Protestant from the north of Ireland, unanimously returned to Parliament by the Catholic capital of Connaught, am a conclusive answer to Lord Salisbury's recent attack on the Roman Catholic people of the west and south of Ireland."

STANLEY is contesting an English constituency in the Unionist interest. As a recommendation he announces that his wife is a lineal descendant of Oliver Cromwell. We are to understand that if this be a recommendation at all it is because Mr. Stanley would like to see Cromwell's ideas on Irish government put in force again. Mr. Stanley is said to have adopted something very like them in the management of his African excursion.

HON. EDWARD BLAKE sailed for Ireland by steamer "Persian" on Sunday last. He is to represent Longford in the British

Commons. All classes unite in wishing him God-speed. He was entertained at dinner on Saturday by an enthusiastic gathering. Irishmen, Frenchmen and Scotchmen vied with one another in expressing the high appreciation they have of his manly patriotism. Mr. Blake said he could not leave Canada without pain and looked forward to a speedy return.

His Eminence Cardinal Moran in a lecture (delivered a month or so ago) on "Ireland's Mission" quoted the following lines. Can some one say who is the author?

"Many a race
Shrivelling in sunshine of its prosperous years,
Shall cease from faith, and slumped though shameless, sink
Back to its native clay; but over thine
God shall the shadow of His hand extend,
And through the night of centuries to her
In woo that song which, when the nations wake,
Shall sound their glad deliverance."

THE friends of Catholic education won a victory in the British Parliament when the Government accepted Thomas Sexton's amendments to the Irish Education Bill. These involve large recognition of Catholic claims. The schools of the Christian Brothers, for example, heretofore excluded from the National school grants, because of the Brothers' objection to unnecessary interference with the matter of religious instruction, etc., can now avail themselves of the grant without changing their attitude.

That magnificently Catholic paper, to be whose counterpart in Canada is our highest ambition, has the following in a recent issue. The matter referred to is the Minnesota school difficulty:

"What suits the Church suits the *Catholic Review*. It has no policy but to follow the lead of the Holy See and the instructions of the Bishops. It is to be directed by them and not to dictate to them. It is to be a helpful auxiliary. The clergy are the leaders. They are to plan the campaign of the Church Militant and to supervise its operations. And their plan will be the plan of this paper."

BOTH Toronto and the Knights of St. John have reason to be proud of the recent celebration; the Knights for their orderly gathering, and Toronto for her cordial greeting. That a few hoodlums attempted disorder, hooted at Catholic resorts, and even did violence to an American flag or two, is not Toronto's fault. The presence in our midst of such a spirit is, of course, humiliating, but the authorities were determined that Toronto's good name should not be compromised by the actions of a half handful of headless hoodlums. We remark that in returning thanks for courtesy shown them the Knights went out of their way to notice the kindness of Alderman Bell, a chief pinner in Orange circles. The Toronto Orangemen were on their best behaviour and did "not badly."

The branching shades in woodland glades
Seem to the under fern
Wide as the night that leaves no light
No shape can they discern.

And we who seek in senses weak
Love's form to entertain
So far Love's whole o'erspreads the soul--
Too oft see only pain.

F. W. Bourdillon.

I am so glad! It is such rest to know
That Thou hast ordered and appointed all,
And will yet order and appoint my lot.
For though so much I cannot understand,
And would not choose, has been, and yet may be,
Thou choosest, Thou performest, Thou, my Lord,
This is enough for me.

F. R. Havergal.

Well blest is he who hath a dear one dead!
A friend he has whose face will never change,
A dear communion that will not grow strange;
The anchor of a love is death.

John Boyle O'Reilly.

TEMPORAL POWER.

ITS NECESSITY NOT A DOGMA, BUT THE NATURAL CONSEQUENCE OF ONE.

THE necessity of the temporal power of the Pope is not a dogma, but the natural consequence of a dogma. It is not a revealed truth, but one closely allied to revelation. It is a dogma that the spiritual power of the Pope should not be dependent upon political rulers. The kingdom of Christ the church is not of this world, and does not derive its origin from this world. Jesus Christ, Himself, when before Pontius Pilate, answered him saying, "My kingdom is not of this world." It follows that the supreme authority which governs the church, the Papacy, from which all jurisdiction is derived by the prelates who compose its hierarchy, cannot be subject to the secular power. The independence of a society and the church is a perfect society is identical with the independence of its supreme head.

Now, what is to be done to guarantee this independence? Emancipate the Pontiff from all subjection to secular princes. In other words, constitute him a civil sovereign, for, in human society, there is no middle term between subject and sovereign all are either subjects or sovereigns. The temporal power of the Holy See, although not absolutely requisite for the spiritual independence of the Papacy (since for several centuries the Popes were without it), is nevertheless, morally speaking, indispensable in order that its spiritual independence may, without hindrance, be freely exercised in the face of the whole world.

The Pope needs the College of Cardinals for aid and counsel. He stands in need of the Dicasteri and various congregations for the dispatch of business which is forced upon him from every quarter of the globe. How could he feel sure of the impartiality, fidelity and complete obedience of those who are employed in his service in so many ways, if they were not legally also subject to his authority. But apart from this, the diverse conditions of the faithful whom the Pope governs, suffice to prove the necessity of his temporal power. The spiritual head of a society, which is composed of so many nations, cannot, politically speaking, belong to any one of them, but should be extranational or, to use a more correct term, supernatural. This can only be accomplished by constituting him sovereign ruler of the place in which he resides.

The Pope as a member, even as guest, of any one nation, would justly arouse the jealousy of other nations; and few would be disposed to accept the direction of spiritual affairs from one who might be suspected of serving the interests or being the creature of a foreign sovereign. It is unquestionably just that access to the Pope should be free to all, especially those who claim the right of his jurisdiction. Yet this privilege and right could never be guaranteed so long as any prince or potentate should have it in his power to interfere with or forbid the free movements of the Pontiff, and those who approach him; or who would be unable or unwilling to protect either or both from any wanton attack by hostile factions. Witness the outrages recently committed on occasion of the French pilgrimage to Rome.

But the most serious difficulty is that the state receiving the Pope in the quality of a subject, thereby loses a considerable part of its own autonomy. The present Italian government knows this only too well. It is obliged to tolerate a double diplomatic corps, with all its accessory exemptions, etc., inasmuch as every nation has the right to have a representative at the Papal court. Italy is accountable for the manner in which the Pope is treated; because all Catholics have a right to see that the dignity and independence of their superior chief be assured and respected.

The law of guarantees simply supposes the Pope to be a subject, and leaves him a subject. The man for whom a law can be made in his own dominion is subject to the power which enacts it. By enacting this law in behalf of the Pope his sovereignty is denied, and a pretext is created to enforce his subjection. Article XIV. of this law says:

"Every case of dispute regarding the non observance or violation of any of the prerogatives allowed in the preceding article is to be referred to the supreme judicial authority of the kingdom."

If the recognition and determination of a person's rights depend on the judicial authority of a state, that person is evidently and unquestionably subject to the political authority of that state. The very existence of the so called law of guarantees is precarious. The leaders of the Italian revolution have declared it to be an internal, not an international, law, and, consequently, it may be broken or repealed at will by the political party in power.

There is no denying that the overthrow of the Pope's temporal power makes him a subject of the Italian kingdom; and if this is a source of grave difficulty to the government, the only way to overcome it is to return to the Pope his lawful domain, and replace him upon his throne. To this, *bona gre mal gre*, Italy must finally consent. Senator Tacini has well said that Italy, by her occupation of Rome, has put into circulation an unsigned letter of credit going the rounds in the political market of Europe.—*Rev. Matteo Liberatore, S.J., Rome, in the American Ecclesiastical Review for June.*

TOOK HIM AT HIS WORD.

A STORY OF FIFTY YEARS AGO.

THIS recalls to our minds that the foundation stone of St. John's Church was laid by Archbishop Polding shortly after his arrival in these parts. It was the first ceremony of the kind performed by the Archbishop in the Colonies. Dr. Polding arrived in Hobart, bearing with him from the Holy See the documents giving him jurisdiction over Tasmania and Australia. The priest who was then looking after the spiritual interests of, we believe, the whole of Tasmania, thought Dr. Polding had no jurisdiction. Possibly the good Father may have thought he was an impostor. Accordingly, he swore an information, and Dr. Polding was actually arrested by order of the police magistrate. Governor Arthur, seeing the Archbishop placed under arrest, invited his Grace to be his guest, to spend the time of his imprisonment at Government House, and to remain there until such time as he had an opportunity of convincing Father Connolly that he was the Bishop of Tasmania. From various inquiries made in Hobart the Archbishop learned that there were some few Catholics living at Richmond, 11 miles distant. He determined to visit them. The Governor tried to dissuade him. They were very few, and there was no road to Richmond. There was but a bush track, and this was infested by the aboriginals, who, according to the Governor, were of such a fierce character that the Archbishop would require a small troop of soldiers to protect him. Nothing daunted, the Archbishop left for Richmond, having first extracted from the Governor a promise that he would advance on the part of the Government for the building of a Church as much money as the Archbishop would collect amongst the Catholics and people of Richmond. The few Catholics of Richmond were surprised at the advent of their strange visitor. He called them together. They were five in all. He laid before them his plans for the building of a church and school. He told them of the Governor's promise. One of the Catholics, an Irishman named Cassidy, at once gave a site for the Church, Schools, Presbytery, and Cemetery, and added a subscription of some hundreds of pounds. The others followed suit. The Archbishop secured nearly a thousand pounds, and upon the Archbishop's return to Hobart, Governor Arthur opened his eyes very wide indeed when his Grace laid down his thousand pounds and asked the Governor to fulfil his promise. With this money, St. John's Church, Richmond, was built.—*Launceston (Tasmania) Morning Star.*

(We are told nothing more, but we may infer that Father Connolly's ideas of the correct way to welcome his Bishop underwent a metamorphosis before the next bishop was appointed.)—Ed. C. W. R.

THE MOTHER.

IN after life you may have friends, fond, dear, kind friends; but never will you have again the inexpressible love and gentleness lavished upon you which none but a mother bestows. Often do I sigh in my struggle, with the hard, uncaring world, for the sweet, deep sincerity I felt when of an evening, nestled in her bosom, I listened to some quiet tale, suitable to my age, read in her tender and untiring voice. Never can I forget her sweet glances cast upon me when I appeared asleep, never her kiss of peace at night. Years have passed away since we laid her beside my father in the old churchyard, yet still her voice whispers from the grave, and her eyes watch over me as I visit spots long since hallowed to the memory of my mother.—*Macaulay.*

Indispensable.—One spoonful of *Persian Lotion* used with the water when washing every morning if you wish to retain your colour fresh and rosy. The sun and wind crack the skin and render it more difficult to return to its natural gloss if you neglect this precaution.

NON-CATHOLIC TRIBUTE TO OUR LADY.

Even in this day of elastic dogma, says the *Ave Maria*, it is not common to find a Protestant poet in a Protestant magazine (James R. Campbell, in the *Youth's Companion*), o'erleap the bounds of Arianism so far as this in praise of Our Lady :

Mother of God, what is thy thought to-night,
As His dear, patient face looks down to thee,
Moist with the dews of unguessed agony?
Hast thou the prophet's ecstasy of sight,
To scan afar the world's noon-tide of light?
Art thou rejoicing in the joy to be?
Perchance, but oh that trembling minor key,
The mother's heart still clamoring for its right—
"Give me my Child, if all the world must die."
And through the shadows of the scene of death
Streams morning sunshine from the former years,
Upon thy breast the smiling Babe doth lie,
And all the happy days in Nazareth
Break on thee through the blinding mist of tears.

Were it not that a non-Catholic poet cannot realize the meaning of the Compassion of our Blessed Lady, this pretty sonnet might pass unchallenged into a collection of Catholic verse.

PROHIBITION OF OPIUM BY THE HOLY FATHER TO THE CATHOLICS OF CHINA.

The Acta Sanctae Sedis, fasciculus 281 published for the first time, a circular of the Supreme Congregation of the Holy Roman and Universal Inquisition, bearing date Dec. 29, 1891, regulating the use of opium in China, and destined to solve certain doubts arisen amidst the Catholic missionaries in the Celestial Empire. The official document, after a succinct history of the state of the question, and of the former declaration of the Supreme Tribunal sets forth.

I.—That the culture of opium is in itself not illicit, but in China, becomes such by reason of the abuses to which it gives rise, as conclusively proven by long experience, consequently it should in general be prohibited to Catholics.

II.—Likewise, because of the abuses resulting therefrom, commerce in opium, though not in itself illicit, should be forbidden and prohibited by laws; and not only is direct commerce in opium inhibited, but commerce thereon of any nature.

III.—The use of opium as existing in China is held by the Church to be a detestable abuse, and therefore illicit.

IV.—The use of opium may be permitted to those accustomed thereto and who could not abstain therefrom without danger of death or of serious detriment; they may use it as medicine, according to due regulations and with all the precautions calculated to guard against abuses or evil consequences.

Finally, the Supreme Congregation urges on all Bishops, Vicars-Apostolic, and missionaries to adopt zealously all measures directed to extirpate the abuse of opium.

COLUMBUS' PERSONAL APPEARANCE.

Emilio Castelar, in *June Century*: Columbus was of powerful frame and large build; of majestic bearing and dignified in gesture; on the whole well-formed; of middle height, inclining to tallness; his arms sinewy and bronzed like wave-beaten oars; his nerves high strung and sensitive, quickly responsive to all emotions; his neck large and his shoulders broad; his face rather long and his nose aquiline; his complexion fair, even inclining to redness, and somewhat disfigured by freckles; his gaze piercing and his eyes clear; his brow high and calm, furrowed with the deep workings of thought. In the life written by his son Ferdinand we are told that Columbus not only sketched most marvellously, but was so skilful a penman that he was able to earn a living by engrossing and copying. In his private notes he said that every good map draftsman ought to be a good painter as well, and he himself was such in his maps and globes and charts, over which are scattered all sorts of cleverly drawn figures. He never penned a letter or began a chapter without setting at its head this devout invocation: "*Jesus cum Maria sit nobis in via.*" Besides his practical studies he devoted himself to astronomical and geometrical researches. Thus he was enabled to teach mathematics, with which, as with all the advanced knowledge of his time, he was conversant, and he could recite the prayers and services of the church like any priest before the altar. He was, as I have already said, a mystic and a merchant, a visionary and an algebraist. If at times he veiled his knowledge in cabalistic formulas, and allowed his vast powers to degenerate in puerile irritation it was because his own age knew him not, and had dealt hardly with him for many years—from his youth until he reached the threshold of age—without taking into account the reverses which darkened and embittered his later years. Who could have predicted to him, in the midst of the blindness that surrounded him, that there in Spain, and in that century of unfading achievement, the name of Columbus was to attain to fame and unspeakable renown? There are those who hold that this was the work of chance,

and that the discovery of America was virtually accomplished when the Portuguese doubled the Cape of Good Hope. But I believe not in these posthumous alterations of history through mere caprice, nor in those after rumors of the discoverers who died in obscurity.

WHY MARRIAGES DO NOT ALWAYS TURN OUT WELL.

APART from those unhappy unions that bind together persons of different religious denominations, and which are universally acknowledged to be the source of infinite harm, the most prolific cause of marital unhappiness is to be found in the Protestant view of the inherent dissolubility of marriage. This essential weakness of the marriage bond which points to a divorce as an infallible cure for the woes and sorrows of married life, lures to the short-lived joys of the honeymoon those who look no further ahead. Why should they weigh with much deliberation and forethought the possible consequences of a step which is always possible to retrace, or why darken the rosy present with gloomy thoughts of the morrow when, should clouds gather and storms brow, the golden panacea of divorce is at hand to bring back sunshine to their lives? They fail to give due consideration to an event which is destined to exercise an enduring influence on their future either for weal or for woe, and to color their lives forever. The time for deliberation comes afterwards when the harsh conditions of real life assert themselves, and they have found out that the glitter they took for gold was but a will o' the wisp of the swamp in which they have become mired. Had they learned in the first place to regard marriage as a sacrament and its binding force absolutely irrevocable, it is not likely they would have rushed to the altar without duly weighing the responsibility they were about to assume, without turning the matter over fully in their minds and without studying every aspect of a compact which binds husband and wife together during all the days of their mortal lives. It is this indissoluble character of marriage which the Catholic Church insists upon, that enables her to warn her children against undertaking its obligations rashly or without an adequate consideration of its requirements. She teaches them that once they have plighted their promise at the altar no power on earth can rend their lives asunder that neither sorrow, suffering nor shame can ever make them twain again and they must be husband and wife forever though curses be on their lips and rancor gnaw at their hearts.

The solemn lesson taught from childhood up invests marriage in Catholic eyes with a sacred and awe-spring character and keeps Catholics far aloof from the too popular conception of it as a feast at which the most tempting delicacies are spread, or a prolonged holiday to be spent beneath cloudless skies. An eminent English journalist, a Protestant at that, has taken this strong Catholic view of the question and has expressed himself as follows: "The general happiness of the married life is secured by its indissolubility. When people understand that they must live together, except for a few reasons known to law, they learn to soften, by mutual accommodation, that yoke which they know they cannot shake off; they become good husbands and good wives, for necessity is a powerful master in teaching the duties it imposes." And in this country we find an additional reason both for maintaining the indissolubility of the marriage tie and for a serious and sober contemplation of all that such a tie involves. Here social stratification is not complete as in the older countries of Europe and consequently mistakes and misalliances are more liable to occur. As a rule marriages are contracted in Europe only between those who move along a similar social plane, and whose tastes are more in accord by reason of equality of birth and education. Hence married lives are more likely to flow along smoothly there and jars and estrangements are less frequent. With us wealth, not station, too often influences choice and the *marcan riche* of the mines or the oil fields can readily win the hand of the pampered belle of the highest social rank. Such unions are the sure gateway to the divorce courts and nearly always end disastrously. Surely if the refined and gentle girl whose bright morning of life no cloud had ever darkened, felt that once married there was no loophole by which she could escape from her destiny, it is not probable she would give her hand where her heart did not freely follow.

"For in companions
That do converse and waste the time together
Whose lines do bear an equal yoke of love
There must needs be a like proportion
Of lineaments, of manners and of spirit.

—Catholic Review, N. Y.

FACTS AND FIGURES.

A reliable record of the world's progress, giving invaluable information on hundreds of subjects, historical, religious, mercantile, household and farm. Facts, statistics, hints and bits are dealt with. Everyone should have a copy. Sent on receipt of a three cent stamp, by T. Milburn and Co., Toronto, Ont. Don't delay as the supply is limited.

THE KNIGHTS TAKE THE CITY.

The five days Convention of the Knights of St. John held in this city was, without doubt, one of the most successful in the history of the organization. This was proven on Friday by the magnificent turnout which paraded the streets of the city. Everything was quiet and orderly. The knights honored the city by selecting it as a place of meeting and in return they were given the town.

The convention opened Friday morning by the celebration of High Mass at St. Michael's Cathedral. The handsome edifice never looked more beautiful. The interior was one mass of flowers and flags, and was ablaze with myriads of candles. Every seat was filled and many found it impossible to gain admittance. Vicar-General McCann officiated, with Father Ryan as deacon and Father Kelly as sub-deacon. Father Rohleder had the choir in trim for the occasion, and their rendering of Mozart's Twelfth Mass reflected great credit both on the members and on the conductor. After the "Credo" His Grace Archbishop Walsh delivered a short address to the assembled Knights. He said: "It is to me a pleasant duty to give you a welcome on the occasion of your present visit to Toronto. We Canadians greet you as citizens of a great and free commonwealth. We welcome you as members of an organization whose object is to foster a spirit of fraternity and good-will among different sections of the community. The Catholic Church welcomes you through its Archbishop."

He then went on speaking in turn of the labor and separate school questions. No power on earth, he said, except the Catholic Church, could ever settle the labor question to the satisfaction of all parties. Speaking of the schools, he said, "The Catholic Church has always held in equipoise all principles which govern society. One instance of this disinterested service is evidenced in the fact that several centuries ago the Church established industrial schools for the proper training of mechanics. St. John's doctrine is the best yet devised by human sagacity for the equitable adjustment of human rights. Eminently proper is it then that you should have affixed the appellation of that patron saint to your order."

After leaving the Cathedral the knights and their friends proceeded to the Pavilion. Here a lively scene was beheld. The walls were gaily draped with British and American flags and the platform was decorated with beautiful flowers.

Shortly after 10 o'clock the Supreme President, Frank P. Bradley of Cincinnati, opened the meeting, and the different committees were selected. The centre of the building was filled with the Knights in their bright uniforms, and on the platform were the officers of the order, the Mayor and aldermen and the civic representatives.

The Archbishop repeated the welcome he had given them at the Cathedral, and short addresses of greeting were delivered by Vicar-General Rooney and Vicar-General McCann, Dean Bergin, Rev. Father Ryan, and Fathers Rohleder, Finen, Coyle and Kelly.

Then the assemblage was addressed in words of welcome by Mayor Fleming and Aldermen Saunders, Score, Hallam, Small, Verrill, Macdonald and W. Carlyle. The Mayor's speech was short, but carried with it a hearty feeling of good-fellowship that was appreciated by the visitors and elicited loud and long applause.

The firemen paraded in honor of the visiting Knights. Chairman Bell worked hard to have everything in shape, and at 11 o'clock 19 sections of the brigade assembled in Lombard street. The men were dressed in their most elegant uniforms and looked exceedingly well. The horses, reels and wagons were in their best possible shape, and were profusely decorated with bunting. At the head of the procession rode Ald. Bell, followed by the members of the Fire and Light Committee. The veteran Bob Hunter, followed on foot, with Chief Ardagh, Deputy-Chief Graham and Sub-Deputies Thompson and Davies. Then came the different divisions. The procession proceeded along Jarvis street to Carleton, thence to Sherbourne and down Sherbourne to Gerrard. Crowds thronged the pavements along the line of march and cheered the firefighters as they passed.

From 12 o'clock until 2.30 the streets in the vicinity of the Gardens were packed with people waiting for the grand parade, and not only there but all along the line of march the citizens turned out to give a hearty welcome to the visitors. Strict orders had been issued commanding the different divisions to be at the places of rendezvous on time, but, as is always the case in such gatherings, unavoidable delays prevented the procession starting on time. At 2.30, however, everything was in readiness and the column moved along Gerrard to Yonge street. Along Yonge they marched, clapped and cheered by the crowd who assembled to watch their progress. At Queen street they turned west as far as Simcoe, where they turned down to King. Thence they marched east, past Yonge street, across the Don to the baseball grounds. Then the mounted policemen drew aside, well satisfied that their work was done, and the spacious grounds were left to the Knights.

Corps after corps marched on the grounds and was dismissed, to give instant and vigorous patronage to the lemonade stand. The boys who served the latter institution did a rushing business with the thirsty warriors, who, in cocked hat, forage cap, or visored helmet, looked so proudly and ardently for the cooling drinks. Soon the whole field was covered with dark uniforms and variegated feathers,

as band after band played, and company after company showed its proficiency in drill.

The companies were dismissed after being marched upon the ground and conducted through a few movements. But the drill competition was to follow. Several companies were to compete, but only two actually entered—the Fort Wayne and St. Lawrence companies, of Fort Wayne and Lawrenceburg respectively. The examination was a severe one, embracing 67 movements and lasting fully thirty minutes for each company. In it the St. Lawrence company made the best showing, but omitted fully ten movements, and so forfeited the prize. The first prize, consisting of a silver cup, valued at \$50, was thus awarded to the Fort Wayne company, while the men of Lawrenceburg won the second cup, which was worth \$20. Four or five other companies were entered for competition, but for one reason or another did not compete.

About 800 Knights took advantage of the moonlight excursion on the Cibola, and breathed the fresh air of the lake for several hours. Heintzman's band and orchestra furnished sweet music, and those who wished passed the time pleasantly in circling around in the dance.

The business session of the fourteenth annual convention of the Knights of St. John opened promptly at 9.30 o'clock on Saturday morning. There were over 300 delegates present, all anxious to have the business transacted. There were many important amendments to the constitution considered, and several measures passed upon which are of vital importance to the union.

Supreme Commander W. T. McGurrian read his annual report, which dealt exhaustively with the state of the various commanderies at the annual convention. This report was then adopted.

The question of adopting a constitution for subordinate commanderies came up for discussion and was laid on the table for one year by a large vote.

For five years or more one of the burning questions in the union has been the adoption of unwritten work. A petition signed by representatives of over 50 commanderies was sent in to the Resolution Committee this year, praying that in order to protect the commanderies from intruders and imposition it is necessary to adopt a password and sign, these to be subject to approval of the ecclesiastical authority in each diocese; the password to be sent by the supreme president quarterly to the subordinate commanderies.

This petition was recommended by Joseph E. Waltz and George F. Helwig, from the Committee on Resolutions, as follows: "Resolved, that the Supreme Board of Trustees are directed and authorized to take all necessary steps to introduce a system of passwords and signs in accordance with the preamble and resolution presented by E. C. Barthug and others." Mr. W. J. Reed, a member of the committee, favoured the report with the exception of the introduction of signs.

A letter from His Grace the Archbishop, supreme spiritual adviser of the union, was read as follows: "You may, in my opinion, adopt such passwords and countersigns as will protect your meetings and deliberations from intrusion by those who are not members, provided you agree that such passwords and countersigns may be made known to the competent ecclesiastical authority if asked for."

The reading of these documents elicited enthusiastic cheering, and the motion to adopt the resolution was carried amid applause from all parts of the house.

On Sunday they attended vespers at St. Michael's Cathedral, and Rev. Father Ryan lectured on the "Social influence of Catholic Societies."

On Monday the Knights proceeded with the election of officers.

THE SUPREME OFFICERS.

The full list of elected officers is as follows:
 Supreme president—John Wilhelm, Cleveland, O.
 Supreme first vice-president—George J. Rodenfels, of Columbus, O.
 Supreme second vice-president—Thomas Callaghan, of Toronto.
 Supreme secretary—Timothy Nolan, of Cleveland, O.
 Supreme treasurer—Rev. Father T. H. Reanno, Indianapolis, Ind.
 Grand commander—William T. McGurrian, Grand Rapids, Mich.
 First vice-grand commander—J. W. Drury, Detroit, Mich.
 Second vice-grand commander—George A. Bronner, Cincinnati, O.
 Supreme Board of Trustees—Anthony Nupert, Buffalo; John F. Cobin, Moundsville, W. Va., and Joseph A. Skolley, Pittsburg (re-elected).

The officers were installed by the retiring supreme president. After each one had taken the oath of office he made a short speech of thanks to the delegates for the honor conferred on him.

It was decided to hold the next annual convention at Pittsburg. Resolutions of thanks were passed to the mayor, City Council, Archbishop Walsh, the press and citizens generally who had endeavored to make the convention a success. The convention dissolved at 2 p. m.

We hold to next week the statistical report.

Direction.—For the cure of pimples, blotches, and all stains and eruptions of the skin use *Persian Lotion* pure. As a preventive and beautifier, use it with water.

LOCAL.

Toronto Liquor Traffic.—

Statistics relative to the consumption of liquor in the city of Toronto have been compiled by Mr. James Thompson. The years 1862 to 1891 inclusive are dealt with, and his conclusion is that there is as much liquor consumed per capita and as much drunkenness and kindred offences per capita now with our liquor licenses practically reduced to one for every 1000 population as when there were ten times that number. The harm is not in the number of licenses issued, but that any licenses are issued at all, is his contention.

Kirkfield—Father Bretherton's Picnic.—

Our picnic on Thursday the 23rd was held in McKenzie's Grove. The dull appearance of the morning had the effect of deterring a number of the Lindsay excursionists from attending; however, in the afternoon a large number had assembled on the grounds. Amongst the Lindsay excursionists we noticed Very Rev. P. V. Laurent, V.G., Dr. Lynch, and Messrs. P. J. Hurly, J. Twohy and B. Gough. A brilliant programme of sports was satisfactorily carried out, and a very enjoyable time was spent. Father Bretherton is to be congratulated on the success of his picnic.

I. C. B. U. of Canada—

All the branches of the Irish Catholic Benevolent Union in Canada were represented by delegates at the annual convention of the order held in this city on Saturday. The following officers were elected for 1892-3. Grand president, C. J. Lucy, Cobourg, grand first vice-president, Thomas Byrne, Galt; grand second vice-president, — Memory, Toronto; grand treasurer, P. Lavrie, Paris, grand secretary, P. Shea, Toronto; executive committee, Bros. Lucy, Shea, Lavrie, Memory, Byrne. The next convention of the order will be held in Galt on Saturday, June 12, 1892.

Irish Home Rule Fund—

J. J. Curran, Q.C.,	\$20
Jos. Bondidier	5
A Toronto Priest	5
Rev. Father O'Connor	10
Rev. Father McSpirrit	20

MONTREAL, 28th June, 1892.

His Grace Archbishop Walsh Toronto.

Your Grace will please find enclosed ten dollars (\$10.00) for the Irish Election Fund. It is from Father P. O'Connor, (now in his 90th year). He saw my announcement of your fund and came with his contribution. Please have your Grace's secretary to acknowledge receipt.

Yours faithfully,

J. K. Foran, Ed. *True Witness*.

TORONTO GORE June 24th, 1892

Gubbin post-office.

To the Most Rev. J. Walsh, D.D.:

Your Grace Enclosed find \$20 for the Home Rule cause in Ireland, to be sent to McCarthy, Dillon, &c. Hoping your Grace is well, I am your obedient priest,
IRANUS McSPIRIT.

His Grace Archbishop, Toronto.

Catholic High School Entrance Examinations.—

Following is a list of the successful candidates at the recent Toronto Catholic High School entrance examinations:

St. Helen's school.—Girls—E. Fayle, M. Henderson, E. Nash, K. Girvin, and F. O'Byrne. Boys—G. Boland, J. Colgan, J. Murphy, J. McGowan, J. Quinn.

St. Mary's school.—Girls—E. O'Neill, J. Lehane, R. O'Reilly, L. Lundy. Boys—J. Dee, J. Drohan, C. Girvin, A. Leithouser, F. McDonald, D. Murphy, W. Read, P. Stafford, W. Veale.

St. Patrick's school.—Girls—A. McTague, A. Flannery, R. Costello, N. Moriarty. Boys—W. Byrne, M. Macdonell, T. McGuire, H. McKenna, E. Murray.

St. Michael's school.—Girls—May Bigley, M. Strachle. Boys—M. Boland, J. Cashman, L. Giroux, N. Hodgson, F. Wallace, P. Wheeler.

St. Paul's school.—Girls—E. Gillespie, A. Dauzy, A. Forbes. Boys—F. Enright, J. Koster, F. Larkin, W. Milne, M. Nealon, T. O'Connor, W. O'Connor, J. Shea, W. Walsh.

St. Basil's school.—Girls—P. O'Connor, M. Curry, M. Gleason.

St. Francis's school.—Girls—M. Drohan, M. McEnroe.

St. Joseph's school.—Girl—M. Prout.

St. John's school, Winchester street.—Girl—Annie O'Neil.

St. John's school, Wellesley place.—Girls—Rose Conlin, Jennie Conlin.

De La Salle Closing Exercises.—

The closing exercises of the De La Salle Institute took place at the Pavilion on Tuesday. The spacious building was crowded and the nicely draped interior presented a pretty spectacle. The Grand Opera House orchestra enlivened proceedings by interspersing melodious selections. Songs were sung and recitations given by the pupils, and during the three hours there was scarcely a dull moment.

Archbishop Walsh was present and took a deep interest in everything that was going on. With him were Rev. Father McCann, V. G., Father Rooney, V.G., and Fathers Rohleder, Lynch, Minahan, Walsh, McCarthy, Cruise, Murray, Martin, Kelly, Finan, Lamarche and Krino. There were also present. Hon. Timothy Anghin, D. A. Carey, E. O'Keefe, M. Walsh, Charles T. Long, Charles Burns, Dr. Collins and J. G. Hull.

Medals were awarded as follows:

Gold Medal, Commercial Studies—Michael F. Stafford.

Gold Medal, Mathematics—Henry V. Chaso.

Silver Medal—James Flynn.

Silver Medal, Form II., Junior Division—Francis Bear.

Silver Medal, Form II., Senior Division—Erland O'Leary.

Silver Medal, Form I., Junior Division—Vincent McGuire.

Gold Medal, High School Entrance Examination—James Dee, St. Mary's School.

Commencement Exercises at St. Jerome's College, Berlin, Ont. —

On Tuesday, June 21, a very successful year was brought to just as successful a close at St. Jerome's College.

The commencement exercises consisted of a well arranged programme of Latin, French, and German speeches interspersed with musical selections of a high class, rendered in excellent style by the College orchestra, and appropriate and entertaining songs by the College Glee Club. The English Valedictory deserves special mention as being a fine specimen of oratory, this was delivered by Michael Calnan, a young Canadian whose imposing presence and strong voice lent emphasis to his "silver tongue."

Lastly came the distribution of prizes and medals, and now how pleasing it was to see the students, pale from a long year of weary work, come, when their names were called, with bright eyes and smiling countenances, to receive some recognition of their efforts in the form of a medal or some interesting and valuable book. When the name of some favorite among his chums was called, the building fairly shook with his classmates applause; and it was touching to see the happy smile fade from the eyes and lips of the successful student at this testimony of his comrades love for him; those dear friends of his happy boyhood from whom he was going to part, perhaps for ever.

In addition to many of the townspeople and friends of the students from all parts, there were present: His Lordship Bishop Dowling of Hamilton; Rev. Fathers Kenny and O'Loane, of Guelph; McLivay, of Hamilton; Wey, of Dewerton, Glowalski, of St. Agatha, O'Reilly, of Caledonia; Forster of New Germany, and Gehl of St. Clements.

The medals, of which there were thirteen, were distributed as follows:—

Good conduct, S. Pniak; book keeping, Jno. McDonald; General proficiency, Chas. Kiefer; mental philosophy, (higher division), J. Durkin; mental philosophy, (lower division), Chas. Koenig; higher syntax (Latin), Jas. Doyle; German Grammar, F. Pross; Arithmetic, S. Banasiewicz; religious instruction, J. Laubacher; rhetoric, J. Laubacher; English literature, J. Laubacher; universal history, J. Laubacher; chemistry, J. Laubacher.

C. A. BORSFORD, (Teacher).

Loretto Abbey Closing.—

The closing exercises of Loretto Abbey were held Wednesday afternoon of last week. Owing to the reputation for excellence which has been obtained by the entertainments given at this institution they are always attended by large crowds, and latterly the sisters have been compelled to strictly limit the number of invitations, but even with this restriction the hall was filled to its utmost capacity. As is usual on such occasions, His Grace the Archbishop presided. When he entered the hall, accompanied by most of the clergy of the city, he found the pupils of the convent drawn up on the platform to receive him, and a right warm greeting they gave him. Signor d'Auria playing one of his own exquisite compositions. Then came the crowning of the graduates, of whom there were five: Miss Stuart, of Toronto; Miss Deano, of Brighton; Miss Agnes Hawkins, of Montreal; Miss Lachance, of Kingston, and Miss Bowes, of Kingston. Miss Jordan, of Brooklyn, recited very prettily the "Story of the Bells." Miss Hawley gave a solo, "Ave Maria," in a way that showed rare ability and excellent training. Miss Hawkins, of the graduating class, played a piano solo, Mendelssohn's Rondo Brilliant. Her touch was very fine and her execution perfect. It may be mentioned here that the musical training of the pupils is entirely under the direction of the ladies of the convent, and, judging from what was heard Wednesday, they are certainly quite capable of attending to it without any outside assistance. In the scene from *Troyatore*, the solo parts were taken by Miss Matthews. There were two French recitations, the one a "Ballade Francaise," by Miss Dodge, the other "Le Roi de Rome," by Miss Chopitea. Miss Cook, of Indiana, sang the "Song of the Market Place" very acceptably, and Miss Petley rendered "Kathleen Mavourneen" in a manner which brought out all its beauty. There were several other musical selections and also a pantomime, in which the graceful carriage of the participants was displayed to the greatest advantage. The programme was brought to a close by the distribution of honors and a kindly address by His Grace.

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.

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

And by the leading clergy of the Dominion.

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Remittances by P. O. Order or draft should be made payable to the manager.

TORONTO, SATURDAY, JULY 2, 1892.

AN EARLY FORECAST OF THE RESULT OF THE BRITISH ELECTIONS.

A COMPARISON of the forecasts of the result of the elections shows that the official estimate of the Liberal managers is a majority of 117 for Mr. Gladstone, including the Irish members. The Liberal Unionists estimate that he will have a majority of 40, including the Irish, thus placing the Liberals in absolute dependence upon the Irish vote. Official Conservative figures give the Unionists a working majority of 90.

The *Pall Mall Gazette's* calculation, which is based on an analysis of the bye elections since 1886, results in a majority for Mr. Gladstone of 94, only 14 over the Irish vote.

Balancing the reports from the various sides an impartial forecast is that Mr. Gladstone will obtain no majority that will enable him to act independently of the Irish party.

CATHOLIC LIEUTENANT-GOVERNORS.

REFERRING to the recent attempts at the removal of the remnants of Catholic disabilities in Britain, the *Launceston (Tasmania) Morning Star*, (an ever welcome exchange), has the following, which is valuable for the local instance adduced.

In Ireland the Lord Lieutenant is a mere figurehead. His real duties are to sign proclamations, many of which he does not read, and about the issuing of which he is very seldom consulted, to make particularly bad speeches from time to time upon the prosperity of a country that is often while he speaks upon the very verge of famine, and to give dinner parties and balls, though frequently through meanness the ball and dinner portion of the business is not remembered. He has just as much to do with religion or law as the man in the moon. Fancy the Governor of any of these colonies, from the fact of his being a Catholic imperiling the Protestant religion! The Governor with us has some shadow of reality, very little it must be admitted, but still more than any Lord Lieutenant. A Governor represents the Queen, and is independent of political parties. The Lord Lieutenant is supposed to do the same, but he changes with every changing Government. He is Tory with Tories, and Whig with Whigs. Was the Protestant religion in Tasmania ruined by having the late Governor Weld—a staunch Catholic—acting here as the vice-regent of her Majesty? The thing is preposterously absurd.

TWO WAYS OF THINKING.

I.

WE are glad to see that the authorities at Launceston have at length appointed a Truant Officer. We sincerely hope that the gentleman appointed will perform his duty without fear or favor. He has a legal right to inspect the rolls of all schools, public and private. His, therefore, is the fault if the shocking spectacle again be witnessed of the streets being filled with young

children away from school, either through the carelessness or the positive neglect of parents. This is exactly the sphere where the duty of the State in education comes in. When parents neglect their obvious duty either by sending their children to work too soon or by neglecting to see that they attend school, it becomes the imperative duty of the State to insist that its future citizens shall not be neglected.—*Launceston (Tasmania) Morning Star*, 3rd June.

II.

Dr. Patrick F. Quigley, pastor of St. Francis de Sales church, Toledo, was arrested on the charge of refusing to submit to the city Truant Officer a list of the pupils attending the parochial school, as is demanded by the new Compulsory Education Law. He is under bail to appear for trial. Father Quigley, has been fined twice before on this charge, and has paid about \$800 in fines and costs. He claims that it is his duty to defy the law, because it conflicts with his idea of the divine law.

CLOSING EXERCISES.

Editor World—You will please insert this in your valuable columns. Would like to know the cause or reason that the Sisters of St. Joseph Convent, on Bathurst street, do not intend to hold a distribution of prizes or an examination of their pupils this coming vacation. They have not done so for some years back. I consider this is very poor encouragement for the pupils let alone their parents who have been paying for them during the term. I think they should have a distribution the same as the other convents, and the parents could see for themselves what improvements they have been making.

Toronto, June 17.

CATHOLIC PATRON.

We are rather glad that "Catholic Patron" gives us the opportunity whilst the subject is still warm, of saying that the unnecessary multiplication of closing exercises is an unmitigated nuisance. The ordinary terminal examinations discover with accuracy the standing of the children, and of the results of these "Catholic Patron" can have copy from the head of the school he patronizes. Unnecessary exhibitions consume much valuable time in preparation and in execution do little more than flatter the vanity of parents who happen to have showy offspring. We were going to say "happen to be blessed with," but it is not always the "showy youngsters" who prove the best, or even the cleverest, men and women. "Catholic Patron" says he wants "to see for himself" the progress his child has been making. If he is competent to judge of it he can judge of it at home much more correctly than at a carefully prepared exhibition.

THE FAITH-CURE PRIEST.

THE press despatches announcing the death of Rev. S. G. Mollinger, of Troy Hill, Pa., uniformly alluded to him as the "faith-cure priest." The term "faith-cure" has been adopted as a kind of trade-mark by the "Christian Scientists," whence, calling Father Mollinger a "faith-cure priest" may readily have led Protestants into the false notion that he had accepted the ideas or endorsed the principles of that queer company. That no Catholic may do. While trusting in the Divine mercy for all our good, we are in conscience bound to use the ordinary means placed at our disposal for the prevention and removal of disease, and any man who teaches or practices the contrary deserves what the "Scientists" got—a term in jail or a term in the asylum.

We reproduce from the *Pittsburg Catholic* a short story of his life.

The *Globe* sneers at his marvellous record because he did not cure himself. The disciple's Master was sneered at because he did not save Himself.

It has been mentioned that Father Mollinger died worth nearly half a million. The industrious chronicler neglected to say that he was worth more than that when he came to America in 1858, and had expended freely of his wealth for pious uses

and the mercies of the poor. His last work was the erection of the magnificent chapel of St. Anthony, on which he expended \$100,000.

REBEL ULSTER.

THERE was a day when "Rebel Ulster" was England's only obstacle in Ireland. It seems now, by a strange change, that "rebel Ulster" is to be its only friend. But the "rebel Ulster" of three centuries ago was a whole province; the "rebel Ulster" of to-day would be a fragment of a part of a portion of a province. The Belfast convention told England in the name of "Protestant Ulster" that Ulster refused any project of Home Rule, and that if such were, against her will, granted, she would pay no taxes levied by an Irish parliament and would rise in open rebellion if their collection were attempted. Now in the first place Ulster is not Protestant. We cited in our last issue figures to prove that eight-ninths of Ulster is decidedly Catholic and even taking in the Protestant portion, Protestants are a bare twenty-fifth more numerous than Catholics. Irish papers recently to hand laugh at the gasconade of the Belfast resolutions. In the first place they appeal to the liberal treatment Protestants have always received from the Catholics (when a majority) as proof positive that no right of the minority would be infringed, no matter what power was placed in Catholic hands. They instance Vesey Knox and Samuel Young chosen by the Catholic leaders to carry the Home Rule flag in Cavan, both Protestants, with a strong Catholic majority. In Tyrone two Presbyterians will receive the suffrages of every Catholic in the county. These examples of Catholic liberality are the more remarkable as they occur on the very ground in dispute. They are a very positive proof that Catholics in Ulster are convinced that the resolutions of the Belfast convention did not voice "Protestant Ulster," but the Ulster shriveled and sunken, which lives on the memory of the bad old days now happily gone far beyond any human power of recall.

Apart from this consideration there is one other. The assumption of supremacy of Ulster over all Ireland excites attention to Ulster's material status, and the results of the inspection are said not to be at all comforting to the insurrectionists. Secession would simply ruin Ulster. As the *Dublin Irish Catholic* puts it: "Without the firing of a single shot, without the striking of a blow in anger, a rebellious Ulster could be curbed and brought to submission by the simple exercise of the ordinary laws which regulate the relation of debtor and creditor. Belfast and Ulster generally are hopelessly and helplessly indebted to Ireland."

EDWARD BLAKE'S GENEALOGY.

Ye Blakes and O'Donnells, whose fathers resigned
The green hills of their youth among strangers to find
That repose which at home they have sighed for in vain,
Breathe a hope that the magical flame which you light
May be felt yet in Erin as calm and as bright.
And forgive even Albion while blushing she draws
Like a truant her sword in the long-slighted cause
Of the Shamrock of Erin and Olive of Spain.

Such was Thomas Moore's mention of the Blakes of Ireland. Singularly appropriate is it, as even now Edward Blake goes back, as a knight of old, to do battle for the land of his ancestors. For it is not an abstract constitutional question that moves our great lawyer and statesman to take up the cause of Ireland—it is the influence of blood and heredity.

Charles Lever, the great expounder of Irish life, has written in "Charles O'Malley" of the Galway Blakes, and whoever turns to Burke's "Landed Gentry" will find that in that fighting country there are any number of Blake's who ably maintained that celebrated district's reputation for gallantry, hard riding and good shooting. It is from these Blake's of Galway that our statesman springs.

In 1185 Prince John, second son of King Henry II., came over to Ireland and mightily offended the Irish chieftains. In consequence of this there was much war in the land, and in this fighting one Richard Caddell, alias Blake, so distinguished himself that he was granted certain lands. Burke is the Bible of those who claim good descent, and his account of the family is as follows:

"The founder of this family in Ireland, Richard Blake, alias Caddell, accompanied Prince (afterwards King) John into that kingdom in 1185 and obtained for his military services large grants of land in the counties Galway, Mayo, Clare, and in the county of the town of Galway."

From the veins of this founder of the family half a dozen branches sprang and are now members of that real aristocracy of the British Empire, the Landed Gentry.

A scion of this great family of the Galway Blakes was Samuel Hume Blake of Castlegrove, county Galway, whose son in the middle of the eighteenth century married first the Hon. Miss Netterville, daughter of Lord Netterville of Drogheda, and secondly, the daughter of Sir Joseph Hoare, Baronet, of Annabella, county Cork. By her he had four sons, one of whom, Dominick Edward, took orders and became Rector and rural dean of Kiltegan and Loughbrickland.

This reverend gentleman married Anne Margaret Hume, the eldest daughter of Mr. William Hume of Humewood, M.P. for county Wicklow. In the troublous days of 1798, this gentleman was an officer of the Yeomanry, and while commanding a party engaged in pursuing the rebels was killed in a skirmish near his own residence.

One of the sons of this union between the Blakes and the Humes was William Hume Blake, the late Chancellor of Ontario, and the father of Edward Blake.

The life of William Hume Blake was varied and remarkable. Born in 1809, he was of an ardent and mercurial temperament, and his course must have at first given his relatives much anxiety. His general education was completed at Trinity College, Dublin, and he at first tried the study of medicine under the surgeon-general, Sir Philip Crumpton. But becoming disgusted with the profession, he thought of the church, and finally in 1832 emigrated to Canada.

The well-known stringency of means that attends younger sons in Britain, coupled with the encouragement of Sir John Colborne, Lieutenant-Governor of Canada, and that of Major Jones, a hero at Lundy's Lane, and father-in-law of Rev. Dominick Edward Blake, the eldest son of the family, caused this step. Quite a colony set sail at this time, the ship "Ann" of Halifax being chartered. Among the settlers were the two Blake brothers, their widowed mother, their sister and her husband, the late Archdeacon Brough, the late Mr. Justice Connor, the Rev. Benjamin Cronyn, the late Bishop of Huron, the Rev. Archdeacon Palmer of Huron, and others.

After a six-week's voyage the party made the Gulf of St. Lawrence and thence journeyed to little Toronto. In the following spring the party broke up, some going to Lake Simcoe, some to the Niagara Peninsula and some, among them the Blakes, to Middlesex county. Rev. Dominick Edward Blake, the eldest of the family, had been presented with the rectory of Adelaide township, and William Hume Blake purchased a farm near him. Before leaving Ireland William Hume Blake had married his cousin, Katharine Hume, granddaughter of the Hume who had been killed in "the '98;" and now on Oct. 13, 1833, was born Dominick Edward Blake, who, as Edward Blake, has won such pre-eminence in politics and in law.

Mr. Edward Blake, soon after the birth of his distinguished son, moved to Toronto and entered the study of the law; and his legal and political feats are well remembered. Similarly Edward Blake's career, his exploits at Upper Canada College, his legal and political distinctions, as well as his father's progress towards the Chancellorship of Ontario, are well known to our readers. Perhaps it will be of interest to note that the Humes are an old Scotch-Irish family, a branch of the family from which sprang the Earls of Home, Dunbar, and Charlemont. This union of the English-Irish and Scotch-Irish blood promises well, and Edward Blake to day goes back to Ireland as an Irishman of many generations' standing and a statesman who will preserve the sentiment of the Empire in all his dealings and measures.—*Toronto World*, 21 June.

REV. S. G. MOLLINGER.

THE Rev. Father S. G. Mollinger, rector of the church of the Most Holy Name of Jesus, Troy Hill, Pa., died at his residence, on June 15, at 2 o'clock p. m. The announcement of the death of this distinguished priest came like a shock to our citizens. It was known he was not in excellent health, but no immediate danger was felt. On St. Anthony's day he was compelled to retire to his residence, immediately after high Mass, to the great disappointment of the thousands who had visited him in hopes of obtaining a consultation and receiving his blessing. His physicians had prescribed rest, but he was so wrapt up in his good work that he felt he must attend to the people. His last public appearance was about noon on St. Anthony's day. Fully five thousand people were around the church door when the good father appeared and imparted his benediction to the kneeling throng. But he had over-estimated his strength. Completely exhausted he retired to his residence. His strong will-power kept him up, and he caused the announcement to be made that after a night's rest he would receive the invalids who had come many miles to see him, on the following day. But Tuesday morning found him weaker than on the day previous. Reluctantly he caused to be published

rom the altar, it would, perhaps, be another day before he would be able to confer his blessing upon and prescribe for the ills of those in waiting. As Tuesday progressed, he grew worse. Drs. C. B. King, McCann, Peach and Todd were called in. They saw, at once, the serious condition of the father, and it was decided, unless a change for the better would intervene before Wednesday, an operation would have to be performed to relieve the suffering caused by a rupture several years ago. At 10 o'clock on the evening of Tuesday, he became unconscious and remained in this condition to 10 o'clock on Wednesday morning, when he rallied somewhat. At his own request the operation was decided on by the physicians, as the only means of saving his life. Owing to the strict secrecy maintained by attendants at the house, who locked and barred the doors, it was impossible to obtain detailed news. At 11 o'clock the bulletin stated he was very low. Several of the reverend clergy were with him and the last rites of the Church administered.

It was a most pitiable sight to see the crowds of invalids from all parts of the country standing in the street and gazing in silence at the building, wherein was suffering and dying the reverend father, whom, under God, they hoped would soon come forth to bless and heal them. At 1 o'clock on Wednesday afternoon three more doctors were called in, and at 2 o'clock the announcement was made that the Rev. Father Mollinger was dead.

And so has passed away this humble Catholic priest, whose life was passed in doing good to his kind. His name and fame is world-wide, but what he did was to help suffering humanity, and to promote the glory of God. Father Mollinger was a native of Belgium. He came of high rank, his parents being of noble birth. His father was a Protestant, and was at one time Prime Minister to the King of Holland, but it pleased God to give him the grace of holy faith before he died. Possessed of ample means and large estates, the youthful Mollinger received the benefit of an education at the University of Europe. Medicine had fascination for him, and he made a full course in this study. But a stronger liking took possession of him. He determined to enter the holy priesthood and take up the duties of a missionary in this country.

The Rev. Father was born April 1, 1830, at Mechlin, and in his 28th year came to this country. In 1866 he was raised to the priesthood by the Right Rev. Bishop Young of Erie, shortly after his ordination he was assigned to Brookville, in the present diocese of Erie, and while on this mission attended Clarion and other places in that vicinity. In those days the place was but poorly settled, and in time of need medical aid had to be sought in distant places, the delay often resulting in loss of life. Seeing this, his charity prompted him on many occasions to make use of his knowledge of medicine. He displayed more zeal than the ordinary doctor in his solicitude for the recovery of the patients, sacrificing self-comfort in the time of danger, he would sit by their bedside throughout the long nights, and whilst ministering to their bodily ailments, gave spiritual consolation. For six years he labored in the wilds of Clarion county, and when he left the prayers and benedictions of the good people followed him. From Brookville he was sent to the town of Wexford, Allegheny county, where he remained for three years, during which time he built a church at Perryville. Here again he distinguished himself and was the beloved pastor of his flock. On being relieved from this charge he was ordered to Troy Hill. Who has not heard of Troy Hill? Father Mollinger has given Troy Hill a world-wide reputation. From the time that Father Mollinger went there on July 4, 1868, until this present day, the name of this beautiful spot has been heralded from sea to sea, and its fame will ever be associated with the memory of the loved father who sleeps in death to-day. He was not a long time here until the old church was ready for the congregation to worship in. The reputation of the good father followed him, and his wonderful cures were heralded far and wide. Crowds daily flocked to receive his blessing, and to be touched with the relics of St. Anthony, his patron saint. The congregation soon outgrew the church, and as a result he began the erection of the famous chapel of St. Anthony in 1882, and on June 13th of that year the cornerstone was laid. This is the old chapel to which we are referring, and not the present grand structure. One year from the laying of the cornerstone it was dedicated by the present Rt. Rev. Bishop Phelan, then Vicar-General of the diocese. As the chapel stood then on the day of the dedication with its contents, it was valued at \$100,000. Within the past two years, the Rev. Father determined to improve the chapel by a handsome addition. The chapel addition was completed this month and was opened for the first time on St. Anthony's day this year. It is not surpassed in this country for grandeur and artistic completeness. The collection of saintly relics is marvellous, and they are contained in most costly reliquaries.

The Feast of St. Anthony was always the great day on the Mount. Thousands from all sections of the country came on this festival to visit the shrine. Father Mollinger treated his cases in different ways, and he never laid claim to miracles. He would treat no one who had not faith. Be his patient Protestant or Catholic, he must express his belief in God and be willing to perform any penance imposed on him. The wonderful cures he has performed are known far and wide. It is estimated that daily one hundred and fifty persons visited Troy

Hill to confer with Father Mollinger. All of his patients had to attend mass on the day he received them. He had a tender devotion to St. Anthony, and among his most prized relics were those of that saint. Father Mollinger made but one visit to his home in Mechlin. When he reached New York on his return, it is stated that he fell on his knees and thanked God that he was again nearing the scene of his labors.—*Pittsburgh Catholic*.

IRELAND BLOCKS THE WAY.

Mr. Herbert Gladstone has an article in the *Nineteenth Century* for June entitled "Ireland Blocks the Way," in which he undertakes to prove that it would be exceeding good policy for England to get rid of the exclusively local Irish questions that now consume so much of the time of the Imperial Parliament. In support of this utilitarian view of the question the ex-Premier's son compiles several instructive tables from Hansard's parliamentary reports, in which he discloses to the English voter the startling fact that the business of Ireland, with its population of 4,706,000 occupies an equivalent of more than half the total amount of space which is devoted to the home British population of 33,182,000, and the entire general business of the empire. This is a splendid tribute to the zeal and ability of Ireland's representatives at Westminster.

Mr. Gladstone taunts the Tories with their failure to correct what they were pleased to call Liberal weakness in permitting Parnell and his followers to dominate the business of the House of Commons. They went on the stump in 1886 and pledged themselves, if entrusted with power, to put Ireland in her proper place—in the background. Have they succeeded? No. Mr. Gladstone again refers to Hansard to prove that Ireland still blocks the way to legislate reform in England just as she has since the organization of the Land League. "A very cursory examination of Hansard," writes Mr. Gladstone, "show that by far the greater part of Irish debates has been occupied with matters relating to the administration of coercion acts, police, the magistracy and the land question. Education occupies a considerable, though quite a subordinate place. These matters are carefully preserved by the Tories for our edification at Westminster, and are altogether excluded from Mr. Balfour's bill. Moreover, the policy of giving to the Nationalist majority in Ireland the shadow without substance can only have one result. On a popular franchise, in the county council elections, an immense Nationalist majority, determined to have the authority and power in Irish affairs now denied to them, would inevitably be returned. The Nationalists would be more than ever encouraged to hammer at every available door until they forced the desired entrance into full responsibility for the management of their own affairs."

We have always contended that Mr. Gladstone, in trying to grant Home Rule to Ireland, was actuated more by a desire to benefit England than he was to benefit Ireland. His son, who doubtless speaks his mind, confirms this view in the article to which we refer. In summing up the reasons assigned for his attitude young Mr. Gladstone says:

"I have shown that Irish affairs occupy more than half the space of the time occupied by British and Imperial matters. But this is not the whole case. As I have put it Ireland takes more than one-third of the time of the House of Commons; but two fifths would probably be nearer the mark, and for these reasons.

"1. Scarcely any allowance has been made for the divisions on Irish affairs, and a division takes about ten minutes on an average. Hansard only gives the principle division lists

"2. Irish 'obstructive' speeches are less fully reported in Hansard than the speeches of the ordinary English and Scotch member.

"3. No allowance is made for numberless speeches by Irish members on British or imperial matters for 'strategic' purposes, which would not be made but for the unnatural method hitherto adopted of forcing Irish members to come to Westminster to criticise the action of a policeman in Donegal.

"4. A very serious loss of time is due to the compulsory dropping of bills every session by the government from want of time. It frequently happens that a bill passes the second reading, and even gets into committee, session after session. Each session the same arguments have to be brought out, and the old paths of debate retraced. Undoubtedly, Ireland is the chief factor in this disastrous process."

Ireland still blocks the way at Westminster. But unfortunately it is not a united Ireland. The damnable spirit of faction still prevails. Irish men and Irish leaders are fighting each other instead of the common foe. Let us hope that better counsels will prevail in the near future, and that a solid phalanx will again appear to demand justice and enforce the demand by preventing the enactment of any legislation for the rest of the empire.—*Republic*.

Hair falling out.—Why not stop it at once, before you get bald? *Capiline* will positively stop it, will tone and strengthen the hair, and make it grow luxuriant, soft and beautiful.

GOD KEEPS HIS OWN.

I do not know whether my future lies
Through calm or storm;
Whether the way is strewn with broken ties,
Or friendship warm;
Thus much I know: What's the pathway trod
All else unknown,
I shall be guided safely on; for God
Will keep His own.

Clouds may obscure the sky and drenching rain
Wear channels deep,
And haggard Want, with all her bitter strain
Make angels weep,
And those I love the fondest nought the sod
May rest alone;
But through it all I shall be led; for God
Will keep His own.

AN IMPERISHABLE WITNESS.

A Washington diver is said to have discovered the stone which Pius IX. contributed in 1853 to the Washington monument, and which the Know-nothings stole from its receptacle and hurled into the Potomac. The monarchs of Europe contributed each a stone to the inner wall of the monument. That which the Pope contributed was of beautiful marble with the legend "Rome to America" cut upon it. The thieves could stand the gifts of monarchs but not the gift of a Pope. Time has avenged the theft upon them. They are dead and forgotten, but the stone which was rejected comes to the light again at the moment when the Pope is the only friend of the United States among the princes of Europe.—*Catholic Union and Times*

THE EMPEROR OF CHINA.

HE RULES A FOURTH OF THE HUMAN RACE.

The magnificence of the courtiers' attire contrasted strangely with the simplicity of the appearance of the young Emperor who rules a fourth of the human race, and whose features have never before been seen save by the highest of his own subjects. Whatever the impression "the barbarians" made on him, the idea which they carried away of the Emperor Kuang Sii was pleasing and almost pathetic.

His air is one of exceeding intelligence and gentleness, somewhat frightened and melancholy looking. His face is pale, and, though it is distinguished by refinement and quiet dignity, it has none of the force of his martial ancestors, nothing commanding or imperial, but is altogether mild, delicate, sad and kind. He is essentially Manchu in features, his skin is strangely pallid in hue, which is, no doubt, accounted for by the confinement of his life inside those forbidding walls and the absence of the ordinary pleasures and pursuits of youth, with the constant discharge of onerous, complicated and difficult duties of state, which, it must be remembered, are, according to imperial Chinese etiquette, mostly transacted between the hours of 2 and 6 in the morning. His face is oval shaped, with a very long, narrow chin, and a sensitive mouth, with thin, nervous lips, his nose is well shaped and straight, his eyebrows regular and very arched, while the eyes are unusually large and mournful in expression. The forehead is well shaped and broad, and the head is large beyond the average.

He looked anxious, watchful, somewhat nervous, and more overcome than any one present by the unusual experience. His dress was a plain puce-colored silken robe with a golden dragon embroidered on the breast and shoulders. He sat cross legged, like a Buddha, in front of the table, and played nervously with his hands while the ordeal lasted. He wore nothing in the shape of a crown or other emblem of his high office, his head covering being an ordinary Chinese hat of felt surmounted by a button of knotted crimson silk.—*Edinburgh Review*.

THE BEST KNOWN.

DEAR SIRS.—I can recommend Dr. Fowler's Extract of Wild Strawberry for summer complaint and diarrhoea. I have used it in my family for two years for children and adults with the greatest satisfaction.
MRS. FRANK BOHN Austin, Man.

YESTERDAY AND TO-MORROW.

Joys have three stages, Hoping, Having and Had;
The hands of Hope are empty, and the heart of Having is sad;
For the joy we take, in taking dies: and the joy we Had is its ghost.
Now, which is the better—the joy unknown, or the joy we have clasped and lost?

—John Boyle O'Reilly.

It is the boast of the Catholic religion that it has the gift of making the young heart chaste: and why is this, but that it gives us Jesus as our food, and Mary as our nursing Mother?—*Cardinal Newman*.

Toronto, Where art Thou? -

This is an age of progress, an age of conveniences, an age of modern improvements, and the city which does not keep its eyes open is liable to fall away back in the race. Each vies with the others to see what it can do to attract residents and to make for its own citizens a life of joy forever, if not a thing of beauty. Of course the making of money by all these contrivances is only incidental.

But of all the improvements none is quite so unique as that which London and Berlin, those two old world cities, are to have. They are soon to be adorned with what in Berlin are called "Urania Pillars," unique and beautiful in design and of obvious utility. The pillars are to be eighteen feet high, and each will contain a clock, a barometer, a thermometer and a plan of the neighboring streets. The clocks will be regulated from the Observatory, and various astronomical and municipal announcements will be placarded on the pillars.

In Berlin it is proposed to erect 300 such pillars.

Conferring the Doctorate on Rev. Father Flannery.

(Special Correspondence CATHOLIC REVIEW.)

On Wednesday morning Right Rev. Bishop O'Conner of London, accompanied by several priests, arrived in St. Thomas by the Michigan Central, and proceeded at once to the Church of the Holy Angels. Here a large congregation was already assembled to witness the ceremony of presenting the ring and cap with the title of D.D. to the venerable Father Flannery, who is now in the fortieth year of the priesthood, and who has been parish priest of St. Thomas for the last twenty-two years. High Mass Coram Pontifice commenced at 11 a.m., the Rev. Father being celebrant, with Rev. Dean Wagner and Dean Murphy being deacons of honor, Very Rev. Dr. Kilroy acting as high priest, and Rev. Fathers Brennan and Molphy as deacon and sub-deacon. Stearn's Mass was rendered by an efficient choir under the leadership of Mr. W. P. Reynolds, Madame Hebert presiding at the organ. A very beautiful duet, "Jesus at palma floruit," was sweetly sung by Mr. Reynolds and Miss DeChalet. At the end of Mass Bishop O'Conner addressed the Congregation in appropriate words, speaking highly of the many claims Rev. Father Flannery had to the distinction and title of Doctor of Divinity, that His Lordship was delegated by the Faculty of the Georgetown University of Washington to confer upon him. He then called upon the Rev. pastor to make his profession of faith, after which His Lordship presented him with the diploma of Doctorship, and placed on his finger the gold ring, a gift of his parishioners, and on his head the Doctor's cap, donated by the members of the Sodality of the Blessed Virgin Mary. Very Rev. Dean Wagner, P.P. Windsor, then arose from his place in the sanctuary and unfolding a scroll read an address on the part of the priests of the diocese of London, substantiating their congratulations with a testimonial of regard and appreciation of the happy and amicable relations that for the last twenty-two years had existed between him and his confreres, irrespective of nationality. A committee of gentlemen then advanced to the altar rails, when Mr. S. B. Pocock read a very touching and eloquent address, at the same time handing to the new Doctor a well filled purse.

Mr. W. P. Reynolds read an address presented by the members of the Sodality of the Blessed Virgin, which may appear in the columns of our next issue. About fifty little girls dressed in white, on behalf of the Catholic Separate School, then moved up in procession, and presented bouquets of roses and other flowers of the season. A very little girl, Rovie Reath, daughter of Architect Reath, recited very charmingly a short poem composed for the occasion, and in the name of her schoolmates offered congratulations and prayers that God would long spare the Father who had given them the baptismal robe of innocence, and to most of them the heavenly joys of their first communion.

The Bishop and priests with a few laymen who had come from a distance, were afterwards entertained at a sumptuous repast in the hospitable residence of Doctor Flannery. It should be mentioned that a large number of Protestants, including the Mayor and other prominent citizens, were present in the church, and joined heartily in the felicitations tendered by their Catholic neighbors to the worthy recipient of so many honors.

The clergymen present were Right Rev. Dr. O'Connon, Bishop of London; Very Rev. E. B. Kilroy, D.D., Rev. Dean Wagner, Windsor; Rev. Dean Murphy, Dublin. Very Rev. Father Heenan, Vicar-General, Hamilton; Very Rev. Father Teefy, President St. Michael's College, Toronto; Very Rev. Father Cushin, President Assumption College, Sandwich; Rev. Father Vandyke, Detroit; Rev. Father Brennan, St. Mary's; Rev. Father Conolly, Lucan; Rev. Father Molphy, Ingersoll; Rev. Fathers Tiernan, Kennedy, Nunan and Gahan, of London; Rev. Father O'Neil, Kincora; Rev. Father West, Goderich; Rev. Father McKeon, Strathroy, Rev. J. Ronan, Wallaceburg; Rev. Father McGee, Wawanosh; Rev. Father McRae, Parkhill; Rev. Father Corcoran, LaSalette; Rev. Father Northgraves, *Catholic Record*; Rev. Father Jeffcott, Pickering; Rev. M. J. Brady, Woodstock; Rev. H. Traher, Mt. Carmel; Rev. P. Quigley, Fletcher; Rev. Father Mugan, Corunna; Rev. Father Villeneuve, St. Anne's; Rev. Father Marseilles, Canard River, and Rev. Father Ryan, Amherstburg.

TO MARY

Were every word I wrote a gem,
And every thought a golden thread,
'Twere all unworthy to o'erspread;
My Lady's garment's very hem.

With rarest pearls of words and deeds
Into historic settings wrought
On costliest chain of human thought
I'd form my Lady's Rosary beads.

BROTHER ACADEMIST. *Mary Queen of May.*

CHARACTERISTICS OF THE TEACHING OF LEO XIII.

Few men impress themselves on their age. Not many even of the Supreme Pontiffs have done so. Yet in the short space of fourteen years, Pope Leo XIII. has made his individuality to be felt by half the world. If, in the year 1892, what may be called the popular apprehension of the superiority of moral rights over brute force is quite different to what it was in 1878, the change is largely due to the supremely elevated teaching of the Head of the Church and of society.

Now, our point will be the characteristics of Pope Leo's teaching, so far as it will be practicable to define them. We must be careful not to be led away into collateral points. It will suffice if, as the ground work of this brief criticism, we simply state what was "the situation" fourteen years ago.

In 1878, Pope Leo XIII. became a prisoner in the only home that was left to him, and within about five hundred yards of the Quirinal, there was enthroned the son of the usurper Victor Emmanuel. At that same period, 1878, France, though deeply Catholic, was under the heel of a coarse Voltairian government. Germany was persecuting Catholics to the bitter death, under the leadership of her Lutheran Chancellor, Prince Bismarck. Russia was "converting" Catholics by flogging them. England had just been warmly abetting Garibaldi-anism. Austria, the most conservative of Catholic monarchies, was honeycombed by the secretly working infidel societies. Belgium and Portugal, and, to a certain degree, even Spain were politically and socially poisoned by the free-thinkers. The United States had suppressed their Legation at the Vatican. So that it might be said that the sad example set in Italy had the sympathy of most of the Governments of Christendom. The world was on bad terms with God's Vicar. The world seemed to be in need of a *Uzumac in celo*. And for fourteen years it has had one,—and it has known it.

The "characteristics," therefore, of 1878-1890, were, politically and diplomatically speaking, anti-Catholic. And the most remarkable fact of all was, that, at one and the same time, all the Catholic populations were intensely earnest, while the governments of Catholic countries were half-infidel. In no period of Christianity has there been more faith on earth, more devotion to the Holy See among all Catholic peoples, than in the period when most of the governments of Catholic countries have been either loosely Catholic or anti-Christian. It is this strange fact, this strange contrast, which has "brought out" the characteristics of Leo XIII.; making them to shine, as it were, in bold relief, compelling the world to acknowledge that the moral force of God's Vicar is something altogether above its reach; and that no material force, however backed by colossal armies, can avail in the long run against truth.

Our first inquiry as to the characteristics of the Pope's teaching may, perhaps, be simply formulated in this way. With what weapons has Leo XIII. fought the battle of moral force, and in such way as to come off victor over his enemies? Had we space we would go from one country to another, and trace each separate conflict from beginning to end. But, in a brief paper, it will be better to speak of principles, and to merely interweave a few facts as we go along.

Now, there are three ways in which the Sovereign Pontiff can teach, using the word "teach" in popular sense. The first way is by Encyclicals, Allocutions, Constitutions, and this way may be called the Authoritative. Let us mark some of the characteristics of these pronouncements. If we take such an early utterance as, say, the Pastoral on the Temporal Dominion of the Holy See (though this was written when the Pope was Bishop of Perugia); or the Defence of the Christian Family, or the Church and Civilization, or even, lastly, that wonderful treatise on the Rights of Labor, which was only recently addressed to capitalists and the employing classes, do we not find these three characteristics in particular: (1) the assertion of the Christian postulate that all men have their rights, as distinct from their privileges or their favors; (2) the insisting on the perfect equality of these rights in all states and in all degrees of social life; and (3) the laying it down as a certain truth that all the troubles of social life come from the selfish or pagan inversion of these rights. Yet the teaching of these pronouncements has been grounded on a foundation which may be called the very basis of philosophy. Let us try to get to the root of Pope Leo's teaching. In inquiring into his characteristics we are really inquiring into his teaching; into the method or prevailing tone of that teaching. And if it be not disrespectful, let

us venture to throw into popular form "the ideas" which the Pope has put before the world. Colloquially, the Pope has seemed to speak to the world as follows:

(1) You are in a state of hopeless confusion, because your first principles have gone wrong. You have been living on the delusion that worldly justice is one thing, while divine justice, Christian justice, is another thing. There are not two justices, two sets of first principles. The same divine axioms which control the spiritual order control every mental groove of the human life. Thus to begin at the very beginning; you must rest *all* principles on infallible truths, for there is no possibility of being sure of any principle unless its foundations be certain truth. But infallibility in the foundation means infallibility in the authority, for with a living, visible, clear-as-the-sun Personal Authority, you can never have anything better than an interpretation; you cannot have the voice of the *Os Echusum*, which speaks as the Echo of God to your intellects. Therefore it is that, in the Catholic Philosophy, all your truths being infallibly assured, all your Principles will be built on infallible truths. And since the Truths of the Apostolic Teaching include primarily that Divine justice which makes the whole Christian family to be one family; one by the inheritance of the same birthright of Divine faith; by the same possession of divine sacraments and all means of grace; by the same union of mind, soul, and body, with the Incarnate God—therefore must it necessarily follow that all men owe to all men the same brotherly sympathy and fellowship, the same justice the same charity, the same self-sacrifice, which was perfected by Jesus Christ on the cross. Thus we get to the root of all first principles. *Your* principles, men of the world, are selfish lies, they are the shutting out of the first principle, which is equality grounded on the first truth, which is the Incarnation. And all the fallacies which are now disturbing your social; the cruelties, the vulgar selfishness of your rich men; the awful sufferings, mental and moral, of your neglected masses, with the spiritual ignorance and heretical barrenness of your middle classes, come from not apprehending the Catholic axiom, that no true principle can be assured without true doctrine, and no true doctrine can be assured without true authority. You invert the very order of this common sense. Your life "in the world," and your "Christian" life ought to be one and the same believing life, and it is the divorce of the two lives which involves their mutual destruction, and makes majority of mankind so unhappy.

(To be continued.)

PETER'S PENCE IN ENGLAND.

The recent general Congress of French Catholics, held in Paris, adopted two resolutions of primary importance: 1. The restoration of the temporal power; and 2. The contributions of St. Peter's Pence. The reasons for adopting the first are well known to every intelligent Catholic. The adoption of the second is based upon the fact that Peter's Pence, established from the origin of the present vicissitudes of the Papacy, is the sole and indispensable barrier which at the present moment guarantees the independence of the Holy Father. Therefore the Congress expects that the Catholics of France will participate more and more in this excellent work, and enlist the persons over whom they may have any influence to concur in this good work. Perhaps it may be well to note here that it is not to the present troubles of the Papacy that Peter's Pence owes its origin. The author of a very important article, "*Recherches sur le Denier de Saint Pierre en Angleterre au Moyen Age*," in the "*Melanges*," of the French school at Rome, notes that many Christian nations have contributed to Peter's Pence in the Middle Ages, but that nowhere is this relation of the Holy See with the nations so marked in history as it is in England. It was in existence at least in the seventh century, according to Matthew Paris, and it lasted for nine centuries—down to the time of Elizabeth, who finally suppressed it.

Monthly Prizes for Boys and Girls.

The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 16, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers: 1st, \$10; 2nd, \$6; 3rd, \$3; 4th, \$1; 5th to 14th, a Handsome Book; and a pretty picture to those who send not less than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 43 Scott St., Toronto, not later than the 29th of each month, and marked "Competition"; also give full name, address, age, and number of wrappers. Winner's names will be published in the *Toronto Mail* on first Saturday in each month.

Donahoe's Monthly Magazine for July has, as part of its contents, the following: Salisbury and the Orangemen; Catholics in Congress; Irish Heroes. Defenders of Liberty in '76, patriots who won freedom from England; The Battle of the Boyne and the Sieges of Limerick; A Presidential Forecast; Characteristics of the Teaching of Leo X. II., together with more than one hundred articles on as many different subjects. The *Magazine* is illustrated with a good portrait of the successor of the great Cardinal Manning. Only \$1.00 for six months. Address *Donahoe's Magazine*, Boston, Mass.

JOSEPH'S TEMPTATION.

BY CHRISTIAN REID.

over. But they were ever mindful of Gaspard's dying message to them to be resigned to God's will.

Joseph was calm outwardly, and devoted himself with a care and gentleness he had never seemed capable of before to his uncle and Riga. Taking up Gaspard's work, he performed it punctually and well—to the surprise of all around him.

But he was very miserable. Not because the conditions of his own life were altered—he had not given a thought to himself. Later, no doubt, he might feel the renunciation of all his hopes and aspirations to be a sacrifice; but as yet the realization that he was no longer free, but bound to a weary and distasteful existence, had not come to him. He was thinking only of Gaspard. "If he had died!" he was continually exclaiming to himself, "if it had been God's hand that struck him down, I could have borne it! But murdered! Gaspard murdered! And I forbidden to avenge him! Can I live with that thought goading and torturing me! Brother, brother, how were you so cruel as to ask it!"

Gaspard's charitable desire had been fulfilled. His death was considered an accident. And as all had loved him, so all mourned him. In the town near to which the Paolis lived, and in all the country round, there was but one voice—that of lamentation.

As to Filipe Colenso, the fact that he was not seen either at Gaspard's funeral or afterwards, excited no surprise or remark. He was a stranger of Italian blood, who had come into the country a year before, and who had departed for Ajaccio, it was understood, on the very day of Gaspard's death. Nobody suspected, nobody missed him.

A month had gone by, and Joseph had not yet delivered Gaspard's message to Gaspard's murderer. To himself he had excused the delay by his ignorance of Colenso's whereabouts, for that the latter was reported to have said he was going to Ajaccio was too vague and indefinite information for any practical purpose.

"I dare not see him, even if I know where he could be found," the young man said, when at last he went to Father Lucien, to ask assistance in the matter. "Nature would be too much for me. I should rend him as he stood! I should tear out his heart with my hands. I—"

He stopped—gasping and quivering with a passion which made the priest tremble for him.

"My son, my son!" the Father said in sorrow and reproof. "What was it you promised your brother?—What did Gaspard, dying, ask? That you would not slay this man—or that you would forgive him? Are you keeping your promise in merely refraining from shedding his blood—when in your heart you are hungering for it?"

"Hungering and thirsting—for it!" cried the other, clenching his fingers fiercely, while he shook with rage, and his eyes gleamed fire. "I have a man's hand, and a Corsican's heart—my brother's blood is crying to Heaven for vengeance!—and I am bound—I must not strike—I must not wash away blood with blood!"

As he had done many times before, the priest soothed, counselled, and comforted, in a degree, the soul that was writhing in the throes of such dire temptation. And when, after his paroxysm of passion, Joseph sat pale, silent, exhausted—with a look of despair on his face, the good Father said:

"You are right; it is impossible for you to see him. I will go myself and seek him, and speak to him."

"But will that be fulfilling my promise to Gaspard?" said Joseph. "Father," he exclaimed suddenly, "I will write—if you will take my letter to him."

"Ah, yes—that will be best of all," was the reply. "But Joseph—write as if Gaspard was looking over your shoulder."

"I will try," said the young man in a subdued tone—more struck by this simple admonition than he would have been by the most eloquent words of warning and entreaty. He turned to the priest's table, drew paper toward him, and taking a pen, wrote:

"Filipe Colenso, my brother Gaspard Paoli bound me by a solemn promise when he was dying not to avenge his death, and not to let it be known that it was an assassination. Tell Filipe I forgive him, I pray God to forgive him—was his dying message to you his murderer. Joseph Paoli."

Father Lucien took the letter—and a few days after went to Ajaccio, and to the house of the parents of Colenso.

He did not succeed in seeing the young man himself. From his mother, who received him with all possible respect and reverence, he ascertained that her son was on the point of starting for Italy.

"He seems not well, my poor Filipe," the mother said anxiously. "He will go to his uncle, to our old home, and the native air may do him good. This climate appears not to suit him. He is not well."

"I have here a letter for him," the priest said. "May I hope, Madam, you will not fail to give it to him?"

"I will not fail," was the reply.

And she did not.—*Catholic Home Almanac.*

The third anniversary of the death of Gaspard Paoli found his memory still green in the home and hearts which had been made so desolate; but yet the healing, which time brings, had come to these stricken hearts. Riga and her father were once more cheerful, if not happy—looking with patient hope toward the heaven where, faith told them, they should meet Gaspard again. Joseph seemed resigned to the life he was pursuing—different as it was to that of which he had dreamed. Very hard and bitter had been his struggle with nature, before he could conquer the passion which was ever whispering in his heart, "Vendetta,—vendetta!" It would have been harder still to resist the temptation that so persistently assailed him, had it not been that the object of his wish—for vengeance disappeared entirely—not only from his own knowledge, but from that of every one else, it seemed. On several occasions, when called to Ajaccio on business, Joseph compelled himself to ask of those who knew the Colenso family, what had become of Filipe—always receiving the reply that he had gone to Italy and been lost sight of—even by his own people, it was supposed.

It was the frequent custom of Joseph and Riga to visit the lonely ravine where Gaspard died, and pray at the foot of the stone cross that marked the spot on which he breathed his last.

The walk being a long one for Riga, and the way, which was through the woods entirely, very shady, they started early on this day: very shortly after the noon hour.

"Let us rest here awhile," said Joseph, when they reached the larch tree, and Riga assenting, sank down into her familiar seat, with an air of weariness and depression. They were unusually sad, the two young people. For the first time the old man, whom they loved, had been unable to attend Gaspard's Mass that morning. He was very feeble. They knew that the shadow of death must soon fall again over their threshold.

"Riga," said Joseph, after a time, "my uncle's health is failing. You see that. It would be a comfort to him to know that our lives were to be spent together. Can you make up your mind to be my wife?"

"Joseph!" she exclaimed, her pale cheek turning several shades whiter than it already was. She looked amazed, shocked, incredulous.

"Yes, yes," he rejoined quickly. "I understand all that you feel. But think of my uncle."

"I did not think *you* could ever say such a thing to me!" cried she indignantly.

"Perhaps it would not have occurred to me to say it," he answered gently, "if Gaspard had not, when dying, told me it was his wish."

Riga burst into tears. "How could he—how could he think I would ever forget him!" she sobbed.

"It may be," said Joseph meekly, "that when the soul is standing on the very verge of eternity, as his was then, all the things of earth look different to what they seem to us. So passing—so momentary."

"Hush!" cried she, in a choked voice.

"Or it may be," Joseph went on without heeding her interruption, "that he could bear to think of your being my wife, but not any other man's, and wished to—"

"Hush! hush!" repeated the girl peremptorily, passionately. "I will hear no more, I tell you! It was cruel of him—"

"It was unselfish of him to wish what he thought would be for the happiness of all of us."

She checked her tears, and looked up with a tremulous smile, saying in her usual gentle manner, "Yes, he was always unselfish."

"It is good of you, Joseph," said Riga, "to be willing to forget yourself in thought for my father and me. I see now, yes, how it was with Gaspard, and how with you. You both thought that in time I should be consoled." She shook her head—"Never. When my father is here no longer to need me, I shall go to the Sisters of St. Vincent de Paul. And you, Joseph my brother, you will be free. You have borne your fetters very bravely, very faithfully—but it is to be free that your nature craves. And soon you will be free."

She rose with a motion deprecating further words on his part; and they were proceeding on their way, when the sound of shots in the direction of the ravine arrested their steps.

"That is strange!" said Joseph. "What can it be!"

"It may be some foolish boys hunting," suggested Riga.

"Nobody hunts there. It—"

He stopped—not only surprised but startled, as three shots fired in quick succession were followed by a small fusilade—which, again, was answered by single shots at irregular intervals.

"Something unusual must be the matter," said the young man. "I will take you home, and then return and see what it is."

"I am not afraid—let us go now," she said.

"Impossible," he answered decidedly—and laying his hand on her arm was about to turn homeward, when they saw the figure of a man descending rapidly the side of the mountain about fifty yards away. They paused—recognizing him as one of the principal men of the neighboring town; and at the same moment he perceived them also, and beckoned eagerly to young Paoli—who at once answered his signal.

The two met at a short distance from where Riga stood waiting—

but not near enough for her to distinguish what was said by them as he spoke hurriedly and in an excited manner for several minutes. Then, to her surprise, she saw him give a horse-pistol, which he held in his hand, to Joseph; after which they parted the latter coming very quickly to her side, while the other returned over the mountain the way he had come.

"We must get home as fast as possible," Joseph said quietly enough; but his companion saw that he was agitated. He was pale—and there was a stern light in his eyes that never in her life had she seen there before.

"There is no danger now," he continued; "but I shudder to think of the danger there might have been, had the authorities been less prompt in action."

He proceeded to explain that about a week before this time, some Italian banditti were captured by their Government, and that while on their way to prison, half a dozen of the most desperate among them had managed to escape. One was retaken, and from him it was learned that their scheme was to steal a boat and fly to Corsica—with a view to establishing themselves there in the fastnesses of the mountains. They succeeded so far as actually to land on the coast not ten miles away. The Corsican authorities, however, having been notified in time, were on the lookout for them and the *gendarmes*, after a chase of twelve hours, had just run them down and seized all but one of them. This one was still at large; and as even one desperate man driven to bay might be dangerous—particularly as he had fire-arms—Joseph's friend had given him the pistol for defence, if necessary.

"Those shots must have been in the ravine," said Riga.

"They were," Joseph replied.

He was very silent during the remainder of their walk, and left Riga at the entrance of the chestnut avenue—hurrying on then toward the town. Hurrying as a man does, when he is under the influence of some strong feeling, which renders him unconscious of everything save the dominant thought by which he is possessed.

It was only when he came in sight of the line of low stone buildings—situate on the outskirts of the place—which were at once barracks and guard-house, that he paused and asked himself if he had done well to come, and what he proposed to himself in coming. He had not told Riga what his friend had told him: that one of the captured bandits had been recognized as Filipe Colenso. But the moment that Joseph heard of him in such a connection, a fierce passion of something like demoniacal joy had entered his breast. He rejoiced, he exulted in the thought that the miscreant who had been shielded from the vengeance of his own arm was about to receive his just meed of disgrace and death from the strong hand of the law. He even rejoiced that the murderer of his brother was sunk so low in iniquity as to incur the penalty of a felon's crimes. He wished to see the abasement of the man to gloat over his agony.

(To be Continued.)

Mr. J. A. Froude, LL.D., Protestant historian, a bitter opponent of Catholicity, and an ardent defender of all the reformers, says: "There is no real alternative between the Catholic church and atheism." He says: "From some cause, it seems Protestant ministers dare not speak, dare not think, like their fathers. They are not looking for what is true; they are looking for arguments to defend positions which they know are indefensible." Of Protestant nations he says: "Political corruption grows up: dishonest speculations, short weight and measures, and adulterations of food. The commercial and Protestant world on both sides of the Atlantic has practised a code of action from which morality has been banished, and the ministers, for the most part, sat silent. They shrink from offending the wealthy members of their congregations. The world on one side and Popery on the other are dividing the practical control over life and conduct."

BOTH ARE INDISPENSABLE.—Archbishop Ryan: Some sectarians, who have given up all claim to apostolic succession, declare that they possess what is better than Apostolic succession, namely, the true apostolic doctrines. They say, "You may keep the casket, but we take the gems. Error has crept into your church, in spite of your apostolic succession. It is better to be right and young than to be old and false." To such we reply that apostolic ministry is as clearly insisted on in Scripture as apostolic doctrine. And how can we judge what is apostolic doctrine if Christ has left no tribunal to decide it? For the ministry is to the doctrine what the supreme court is to our constitution, its custodian and authorized interpreter. What would you think of a body of lawyers in this Commonwealth who would form themselves into a company, and say to the supreme court: "We have the true constitutional doctrines. Error and misinterpretations have crept into your court." Such self-constituted courts would lead the country into political chaos.

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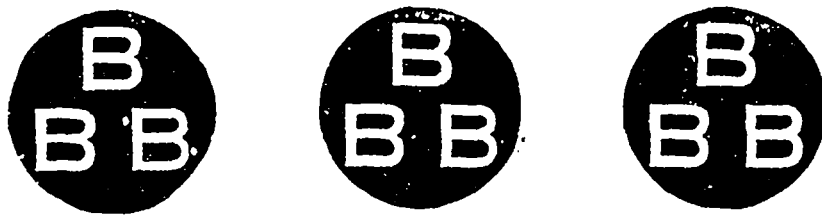
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The Capital prize \$15 000.00 4th of May Drawing, "Province of Quebec Lottery" was won by Miss May Donovan, 113 Dufresne Street, Montreal.

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

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

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

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

THE PROVINCE OF QUEBEC LOTTERY.

CERTIFICATE of the bearer of Ticket No. 18458 **\$15,000.00** DRAWING OF MAY 4TH, 1892. MONTREAL, 6th May, 1892

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

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

CERTIFICATE OF REVEREND J. S. SALMON.

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

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

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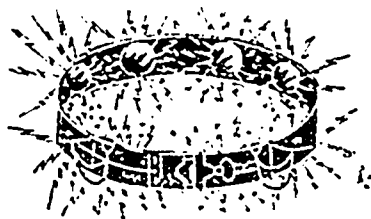
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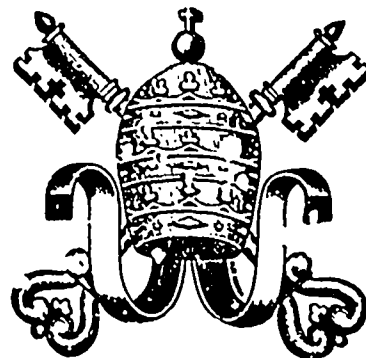


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	Close.		Due.	
	a.m.	p.m.	a.m.	p.m.
G. T. R. East	7.15	7.35	7.45	10.30
O. and Q. Railway	8.00	8.00	8.10	9.10
G. T. R. West	7.25	3.25	12.40	7.40
N. and N. W.	7.20	4.10	10.00	8.10
T. G. and B.	6.50	4.30	10.45	8.50
Midland	7.00	3.35	12.30	9.30
C. V. R.	6.30	4.00	11.15	9.55
G. W. R.	a.m.	p.m.	a.m.	p.m.
		12.10	8.00	2.00
		2.00		7.80
	6.45	4.00	10.30	8.20
		10.00		
U. S. N. Y.	6.45	12.10	8.00	5.45
		4.00	10.30	11.00
U. S. West States		10.00		
	6.45	10.00	9.00	7.20
		12.00		

English mails close on Monday and Thursdays at 4 and 10 p.m., and on Saturdays at 7 p.m. The following are the dates of English mails for May: 2, 3, 5, 7, 9, 12, 14, 16, 19, 21, 23, 26, 28, 30.
N.B.—There are branch post offices in every part of the city. Residents of each district should transfer their Saving Bank and money order business at the local office nearest to their residence, taking care to notify their correspondents to make orders payable at such branch post office.
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