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# The Catholic Weekly Review.

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

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

Vol. VI.

Toronto, Saturday, Nov. 19, 1892.

No. 41



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In the matter of the estate of the Right Reverend Timothy O'Mahoney late of the City of Toronto Bishop of Eudocia, deceased.

Notice is hereby given pursuant to R. S. O. c. 110, s. 39, that creditors and others having claims against the estate of the above named Right Reverend Timothy O'Mahoney, D.D., Bishop of Eudocia deceased who died on or about the 8th day of September, A.D. 1892 are required to deliver or send by post (prepaid) on or before Monday the 14th day of November A.D. 1892 to Frank A. Anglin of the City of Toronto, corner Bay and Richmond streets, Solicitor for the Very Reverend Monsignor Rooney, V.G., executor of the said deceased, a statement in writing containing their names, addresses and descriptions and full particulars of their claims with vouchers, if any, verified by Statutory Declaration.

And notice is hereby further given that after the said date the said executor will proceed to distribute the assets of the estate of the said deceased among the parties entitled thereto, having regard only to claims of which he shall then have had notice and the executor will not be liable for any claim or claims of which he shall not have had notice, as above required, at the time of such distribution.

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Vol. VI.

Toronto, Saturday, Nov. 19, 1892.

No. 41

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## THE ARCHBISHOP'S JUBILEE.

It is very natural that the 50th anniversary of the establishment of the Roman Catholic diocese of Toronto, occurring coincidentally with the silver jubilee of His Grace Dr. Walsh, should be regarded as a most felicitous event. There are several reasons why this should be so, the first and most important of course being that many of the achievements of His Grace, both prior to and since his elevation to the episcopal rank, have memorably associated his name with the progress in this city of the Church in which he has been honored with such distinguished rank. It must, therefore, be no small source of pleasure to himself and gratification to the Catholics of the archdiocese that their lot should be cast together at such a happy time—and, if we do say it—in such a pleasant place.

Forty years have not fully elapsed since Dr. Walsh saw Toronto for the first time, and those forty years have certainly marked a growth in the diocese which he now governs that has steadily kept pace with the giant development of the general community. That a retrospective glance over this comparatively brief period should force itself forward now by way of commentary in connection with Dr. Walsh's personal relations with the diocese is inevitable, no matter how complimentary the conclusions arrived at may be to the venerable Archbishop. Whatever may be thought of the bestowal of much praise upon anyone to his face, at all events during the celebration of this Catholic jubilee, where, to a certain extent, the acknowledgment must necessarily come *ex adverso*, it cannot be received otherwise than with pleasure. Indeed, an occasion ought not to be allowed to pass which is so peculiarly appropriate for the payment of well deserved compliments to one who stands so high in the estimation of citizens of every denomination, and that Dr. Walsh will to-day be the recipient of hundreds of honest favors from the clergymen and members of other churches goes without saying. He is not alone an ornament to the Church to which he belongs, but is also a noble presence in the society in which all the future years of his useful life are, we trust, to be spent. Dr. Walsh is a man of rare breadth and generosity of views, whilst his ripe scholarship and great gift of oratory are too well known to be more than named. With these fine qualities and accomplishments he, however, carries the features, bearing, and attractive dignity of a generation of priests whose number—and more's the pity—is rapidly diminishing.

The history of the Roman Catholic Church in Canada will be enriched by the biographies of many bishops of this ideal order, some of them gone, some of them remaining. For the greater part their lives have been passed in hard missionary work. Such was Dr. Walsh's early experience in Canada. Ten of the not least arduous of these years was spent in this city, and their work survives to this day. Dr. Walsh was consecrated in St. Michael's Cathedral on Nov. 10, 1867, and from that time, down to his return to Toronto two years ago, he was performing what his admirers in Western Ontario delight to refer to as the greatest task of his episcopate. The brilliant success with which he accomplished that task—the paying off of a vast diocesan debt and the erection of a handsome cathedral building was certainly characteristic of his energy and his almost magnetic power of inducing the enthusiastic co-operation of his people.

Since his return to Toronto, Dr. Walsh has done wonders of the same character, and already several new churches and chapels, in addition to the extensive and admirable alterations ordered by him in St. Michael's cathedral, testify to his zeal in this city, for which it is well known he has a warm liking.

But monuments even such as these are inadequate to the veneration in which he is held by the Catholic people of Toronto, and this feeling, we make bold to declare, will be reflected on this morning of his silver jubilee by well-wishers who represent all our religious denominations without exception—*Empire*.

In old age our bodies are worn-out instruments, on which the soul tries in vain to play the melodies of youth. But because the instrument has lost its strings, or is out of tune, it does not follow that the musician has lost his skill.—*Longfellow's Table-Talk*.

## Notes.

We a few weeks ago published two of the most exquisite of Pope Leo's shorter poems. His Lordship Bishop M. F. Howley, of St. George's Bay, Nfld., kindly sends the REVIEW a very fine English rendering of the two pieces referred to. His Lordship's translation, accompanied with the original text appears elsewhere in this issue.

A special cable to the *Globe* declares that Hon. Edward Blake, Nationalist M.P. for South Longford, in speaking at the banquet at Liverpool on Thursday evening, said that the action of the Liberal party had modified the hostility to England of the Irish in America, as was shown by the recent Presidential election. Mr. Blake advocated the consulting of Justin McCarthy by the Government in reference to the Home Rule Bill.

Rumors are again current about the retirement of Sir John Abbott from the Premiership of the Dominion Cabinet and the accession of Sir John Thompson to that responsible position. Many changes will, no doubt, take place in the personnel of the administration, and room will be made for the infusion of new blood. On more than one occasion we have expressed the hope that Mr. J. J. Curran, M.P., should be given a cabinet office. We take this opportunity of reiterating that hope. Mr. Curran is a representative Irish Catholic not in a provincial, or any other narrow sense, but as one who has earned and who enjoys a Dominion reputation.

The devil, 'like' a quack doctor, charges nothing for advice, but makes you pay dearly if you follow it.

## The Press.

### THE ALL-CONQUERING POWER OF TRUTH.

"And what were the qualifications for such a task?" asked Archbishop Walsh in that powerful sermon in which he described the work of the early apostles in the conversion of pagan Rome. "They were poor, illiterate fisherman from far-off Galilee. They possessed neither learning, social standing nor wealth. They were the envoys of one who some time previously had been put to an ignominious death as a malefactor." There can be no more striking conception of the all-conquering power of truth than the thought of the appearance of such a band of missionaries among us to-day.—*Globe*.

Father Liberatore, the erudite Jesuit philosopher, who has just died at Rome, was one of the four founders in 1850 of the learned review, the *Civiltà Cattolica*. He was born at Barriè in 1810, and entered the Jesuit novitiate at Naples in his tenth year. His latest writing, about a fortnight ago was a preface to Father Brandi's pamphlet on the French question and Catholic duty. The learned Jesuit left behind him numerous manuscripts on theological, canonical and social subjects. On the morning of his death the Holy Father sent Mgr. Angeli to his bedside with the Apostolic Benediction. He died invoking the Blessed Virgin, the last words on his lips being *Scdes Sapientie*. R.I.P.—*Universe*.

### WOF WORTH THE DAY!

And the Consul's brow was sad,  
And the Consul's speech was low.

These few remarks by the late Lord Macaulay might have been penned while the gifted author had Col. Charles Pope in his mind's eye. The lines describe fairly well the appearance of the American Consul as he reflects that a Democrat must soon fill the consular throne. He cannot be as grieved to go as Toronto will be to have him go.—*Telegram*.

### GENTLEMEN, GENTLEMEN!

The caricatures (we suppose they call them cartoons) published on both sides by Irish papers during the recent quarrel are neither edifying nor artistic. They are bitter and vulgar, glaring in color and disfigured by grotesque draughtsmanship. Drop the pictorial mud-slinging, please, and give us some good portraits of historic Irishmen.—*Universe*.

### HE WASN'T IN IT FOR THE PRESIDENCY.

The United States yesterday voted away one of the few high offices in the gift of this continent, in connection with which the name of Mr. James L. Hughes has not been "mentioned."—*Telegram*.

### BUT HE WAS NOT.

A statement was made concerning that hapless miscreant, the victim of homicidal mania, who is awaiting the hemp at Newgate, that he was a Catholic. Neill Cream is not, but a Presbyterian. Even if he were a co-religionist it would prove nothing against Catholicism, for he could not have understood its tenets or practised its observances. Neither is the fact of his odious turpitude, properly speaking, attributable, although it is a shame to, Glasgow Presbyterianism. He is a monster of depravity, and belongs to no community of Christians.—*Universe*.

### THE SERPENT'S TOOTH.

Gratitude is scarce. Sir William Mackay, of New South Wales, during his lifetime gave a scientific collection to the University of Sydney worth £25,000 and an endowment of £8,000; erected a building for the Linnean Society and endowed it to the extent of £20,000. He also established scholarships, etc., at the University to a total value of £50,000. A year after his death it has been found impossible to raise £400 for the publication of a Memorial volume.—*Globe*.

### DOING GALLANTLY.

Justin McCarthy has an article in the *New Review* on John Morley's work in Ireland. John Morley is doing gallantly, and promises to achieve the reputation of a second—nay, of a greater Drummond. In the course of his observations the Irish leader says:

"Mr. Morley is dealing and has still to deal with the magisterial bench in Ireland. It is obviously necessary that the magisterial bench should now be recruited by men who understand and are not afraid to express the popular sentiment of the country."

Now, this is just one of the points on which the followers of Mr. Parnell are raising a bit of a rumpus. They say magistrates can wait. But better have good magistrates as soon as possible. Unfortunately, the tendency hitherto has been for a man from the popular side to become an inflated Whig as soon as he was saluted, "Your Worship." The country would hardly tolerate that now-a-days.—*Universe*.

**HAPPY EFFECT.**—*Persian Lotion* preserves the same delicacy and velvet appearance of the skin and freshness of the complexion as at twenty years of age. It also prevents pimples and all eruptions.

## A PROTESTANT PLAN OF CAMPAIGN.

The manifesto of the Evangelical Protestant Union is just what it should be, issuing as it does from the hotbed for the produce of irreligious imbecility in season and out of season. This manifesto is called also a "plan of campaign."

They are still thinking of having a fight over the tiresome Lincoln business; though it seems it will only be a fight of words—an affair to be managed by the old scolds and squaws of Evangelicalism.

And they have been so silly as to make public their "plan of campaign," so that all the world is laughing, not only at the plan itself, but at that innocence which thus has defeated it even before the first engagement. And this is part of the Low Church "plan:"

1. The pulpit not to give an uncertain sound.

Does this mean "thump it well?" Are we to come back to the generation commemorated by Hudibras,

When pulpit drum ecclesiastic  
Was beat with fist instead of a stick?

But even if so, unless the "thumping" is all to one tune, the greater the noise the greater will be the discord.

2. Emphasize the fact that Holy Scripture is our sole rule of faith.

Yes, it is the Holy Scripture interpreted by each individual, and therefore it is a hopeless rule.

3. Keep well to the front the Thirty-nine Articles.

But it is too late—Anglicanism has rejected them as being no more than an Act of Parliament and containing many falsehoods and a store of blasphemy,

3. Let our church aim at simplicity.

Having after 300 years of the fiercest contest amongst ourselves arrived at no fixed form of worship, and there being no power in the land who can settle what is right for us or wrong in the matter of service, we (the Protestant Union) recommend you "to aim at simplicity." But what is simplicity?

There was the "simplicity" of the witty Dean of St. Patrick's which was made up of four white-washed walls, a wilderness of pews, himself, his clerk, and no congregation.

We know nothing less resembling simplicity than the Evangelical service; it is the most tortuous, twisted, inexplicable show in existence.

If by "simplicity" the Protestant Union means coldness, desolateness, formality, cadaverousness, whining, and stale cant, they have it already in superabundance, but these are not "simplicity."

4. If possible bring out the table; this will form a grand protest; avoid a heavy and cumbrous table.

But what is there to "protest" about? Each section of the Anglican heresy has been declared legal, so where can the harm be in a law-established religion of each acting as it is allowed to act?

Will it not seem rather clownish, not to say disloyal, for these Evangelical campaigners to be constantly "bringing out the table as a grand protest," when all the world remains in a condition of happy indifference as to whether they bring their table out or leave it alone?

5. Let the young learn by heart the Thirty-nine Articles.

Poor innocent victims! What a crying shame it will be if these Low Church pursuivants are to be allowed without protest thus to poison the minds of the young with falsehood and impiety. Better teach them by heart the "Newgate Calendar," or train them in what is known as "thieves' Latin."

6. Circulate sound literature clear on the three R's.

This is not meant for wit or fun, even of the lowest description. It is Low Church seriousness, and by it they mean, so they say, "ruin redemption and regeneration."

The "sound literature" for which they are going in search, must be clear on these "three R's," if not, the Thirty-nine Articles will have been learnt by heart in vain.

Really, Mrs. Pardiggle was a gentle, tender mother by the side of these male viragoes of the Evangelical school for infants.

And all this is the outcome from the trial of poor Dr. King for lighting a couple of wax candles once a day, and for standing with his face toward the east when not standing in some other position. Who will ever after this accuse the Low Church party of not seizing every opportunity, whether fair or treacherous?—*London Universe*.

There appears to exist a greater desire to live long than to live well. Measure by man's desires, he cannot live long enough; measure by his good deeds, and he has not lived long enough; measure by his evil deeds, and he has lived too long.—*Zimmerman*.

There is no remembrance which time does not obliterate, nor pain which death does not terminate.—*Cervantes*.

This very sage advice was given by an aged priest: "Always treat an insult like mud from a passing vehicle; never brush it off until it is dry."

## GREAT SONNET WRITERS.

Your correspondent signed "J. N. D.," from Belleville, expresses it as his opinion in the last issue of your paper, that the sonnet entitled "The Precious Blood" quoted in his letter and written by Frank Waters, is the greatest sonnet ever written in America. Poetry is so subtle, so evanescent, that it equally evades definition and appraisal. Nor is it possible with any degree of accuracy to set a value upon a poem as you would upon a box of tea in a grocery store. The sonnet referred to by "J. N. D." is certainly a fine one and charged—especially the last lines—with a divinity of inspiration which marks it off as true poetry. My own opinion is that the two greatest sonnet writers in America to-day are Maurice F. Egan, of Notre Dame, Indiana, and John Reade, of Montreal. So excellent a critic as Stedman has given Prof. Egan this high place, at the same time noting the fact that the gifted *litterateur* of Notre Dame seldom publishes more than one sonnet each year, which, however, is as polished as the "bosom of a star." Here are two gems from the pen of Dr. Egan:

## FRA ANGELICO.

Art is true art when art to God is true,  
And only then. To copy nature's work  
Without the chains that run the whole world through  
Gives us the eye without the lights that lurk  
In its clear depths: no soul, no truth is there.  
Oh, praise your Rubens and his fleshy brush,  
Oh, love your Titian and his carnal air!  
Give me the thrilling of a pure-toned thrush,  
And take your crimson parrots. Artist—saint!  
*O Fra Angelico*, your brush was dyed  
In hues of opal, not in vulgar paint:  
You showed to us pure joys for which you sighed.  
Your heart was in your work, you never feigned;  
You left us here the Paradise you gained!

## OF FLOWERS.

There were no roses till the first child died,  
No violets, no balmy-breathed heart's ease,  
No heliotrope, nor buds so dear to bees,  
The honey-hearted woodbine, no gold-eyed  
And white-lashed daisy flower, nor, stretching wide  
Clover and cowslip-cups, like rival seas,  
Meeting and parting, as the young spring breeze  
Runs giddy races playing seek and hide:  
For all flowers died when Eve left Paradise,  
And all the world was flowerless awhile,  
Until a little child was laid in earth;  
Then from its grave grew violets for its eyes,  
And from its lips rose-petals for its smile;  
And so all flowers from that child's death took birth.

The sonnet has of late years fallen into disrepute, because the divine gift of sonnet-writing has become degraded by those who in its composition look more to *technique* than inspiration.

Yours, etc.,

THOMAS O'HAGAN (*in Catholic Record*).

## SPIRITUALISM AND ITS CONSEQUENCES.

Any one who believes in the central fact of Christianity must, by the very fact of his belief, be a dogmatist so far as regards the Divinity of Jesus Christ. He must also, if he is consistent in his belief, regard with the utmost abhorrence any system or any influence that tends to weaken the authority of the Son of God over the hearts of men. Anyone, moreover, who believes in the inspiration of Holy Scripture must hold that any spiritual agency that opposes the doctrine of the Incarnation, is of necessity not of God, but of the Evil One. "Every spirit that dissolveth Jesus is not of God, and this is Antichrist of whom you have heard that He cometh, and is now already in the world." Every Christian holds any fact, statement, or phenomenon which traverses this central doctrine of Christianity to be of Hell. In this respect he is bound to be intolerant. He cannot as a lover of God's truth, show any consideration for it. A fact it cannot be as a statement it is a false, as a phenomenon it must be a mere imposture. When therefore, we find the revelations of spiritualism "dissolving Christ," denying His Divinity, weakening our faith in Him, rendering those who allow themselves to be entangled in their meshes averse to to all that implies dependence on God, and a recognition of His claims to our obedience, we are bound, as Soldiers of Christ, to denounce such revelations, and warn the faithful against them as not only dangerous but as ruinous to the souls of men. Men who pride themselves on their progressive tendencies and who regard the solid conservatism of the Catholic Church as the great bar to the advance of modern intelligence, may denounce this as an intolerance that leads to prosecution and cruelty. They may attempt to obscure the point at issue by talking about our desire to consign those who teach doctrines opposed to our own beliefs to the dungeon and the stake, but their language if they are consistent, amounts to a denial of the paramount importance of the central fact of Christianity, and a refusal to accept Holy Scripture as ultimate authority.

Now the general tenor of the messages received by the professors of

Spiritualism from the spirit-world is certainly incompatible with the teaching of the Catholic Church or with any form of professed Christianity. We, therefore, conclude that their author cannot be Almighty God, or the spirits of the blessed. There is evidence of a strong flavor of the preternatural and the infernal in the communication made to the mediums. From this it follows that the effect of such communications on those to whom they are made must be most pernicious. Another characteristic of these messages is that they are in a great part utter twaddle, and almost always contemptible from a literary point of view—fit product of those whose intelligences were blasted forever by the just judgment of God.

Another point must occur to any one if he is already acquainted with the lucubrations of the great spirits of Theosophy. He cannot fail to notice the curious similarity of style and thought existing between the spirits of the dead and the Mahatmas who hold converse with Mr. Sinnett, and of whose style he gives some instances in his *Occult Philosophy*. There is the same frothy verbiage, the same mixture of high-sounding truisms and implicit falsehoods, the same general littleness and emptiness that render both contemptible from a literary point of view. But returning to the more serious aspect of the question. We observe in the general drift of their teaching two peculiarities: (1) Its object invariably is to abstract from, and not to add to, the amount of dogmatic truth held by the persons of whom it is communicated. (2) It always leads up by indirect methods, for the most part by suggestion and insinuation, to the inculcation, of doctrines which undermine the Christian religion.

This is a good illustration of the policy pursued in the subversion of truth by those who are too wise to make a direct assault that might scare away the victim who is to be enclosed in a net of spiritualism. It is but one instance out of many in which the result of the intercourse which the spirit is invariably, sooner or later, to destroy faith.

And with the decay of faith hope dies also; there is experienced a disgust for the sacraments, and an aversion to prayer. The intercession of the saints is no longer welcome to one who has intercourse with the spirits; and above all devotion to the Holy Mother of God is sure to fade away and disappear. At this stage the spirits usually exercise their subversive influence until one by one all the doctrines of Christianity are undermined; and, this accomplished, the mind is gradually poisoned by an inrush of abominable and wicked imaginations.

Finally, spiritualism is strictly forbidden by Holy Scripture, and by the Catholic Church under pain of mortal sin, and is a direct and formal insult to Almighty God.

## NO MAN MORE FAITHFUL.

The recent presentation to Hon. Mr. Costigan, of a fine black thorn stick from the Home Rule leaders in Ireland causes one of our contemporaries to remark: "We heartily concur in the remarks of the *Ottawa Citizen*. There is no man in Canada more faithful to Home Rule, or who has done more to forward that good and patriotic cause than the Honorable John Costigan. And what is most pleasing about all his faithful advocacy of Home Rule, is the fact that it was always done with a pure disinterestedness and native modesty which never failed to win the regard, if not the support, of all men. That the Hon. gentleman should have received from the leaders of the Irish party such a gift—one that is always flattering and instinctively acceptable to the Irish heart, is only a just recognition of the many invaluable services which he has rendered the good work. We congratulate Mr. Costigan and hope that he may live for many years to carry that Irish Blackthorn."

## ABOLISHING CHRISTIAN BURIAL.

After abolishing the Sacrament of Matrimony, so far as the State can abolish it, the French republic is now attempting to abolish Christian burial. The Mayor of St. Denis, it is reported, has issued a "decree" practically prohibiting Catholic funerals. It forbids priests to wear their surplices, soutanes, etc., when accompanying funerals to the Catholic cemetery in his jurisdiction! And, more surprising still, the reports from France say the Government has approved this "decree!" And thus it is made a crime for a priest to accompany the remains of a Catholic to the cemetery in the garb and character of a priest! This is religious freedom in France! And this offensiveness to Catholic Frenchmen and to the Catholic Church seems to be not quite sufficient to satisfy the infidel radicals. A notice has been posted on the cemetery gates that orators to deliver funeral orations may be hired at the cemetery—thus avoiding the need of bringing priests there! What is France coming to?—*New World*.

Hate belongs to sin. If we do a wrong, we hate either the thing or God, or ourselves or somebody else.—*Samuel Willoughby*.

As riches and honor forsake a man, we discover him to be a fool, but nobody could find it out in his prosperity.—*La Bruyere*.

## HIS GRACE'S JUBILEE.

ADDRESSES FROM SEPARATE SCHOOL BOARD ST. MICHAEL'S  
COLLEGE STUDENTS AND FROM ST. JOSEPH'S ACADEMY.

The children of the city separate schools took their part in the celebration of His Grace's silver jubilee and the golden jubilee of the Diocese of Toronto. On Friday they, 2,000 strong, crowded the cathedral and made its lofty arches resound to their joyous choruses. St. Michael's College boys presented the Archbishop with an address in the afternoon, and in the evening the girls of St. Joseph's Academy had their turn and gave His Grace a pretty entertainment of music and poetry. In his sermon on Thursday the archbishop referred to the educational institutions for the Catholic youth as the most promising evidence of the expansion of the Catholic Church in this diocese, and yesterday's celebration proceedings were an exhibition of the proportions to which they have grown.

The celebration by the separate school children took the form of a choral service, for which they had been trained with painstaking care by Brother Odo and Mr. T. McDermott. On the entry of the archbishop and the visiting dignitaries they arose, and in a swelling, full-toned chorus sang 'Vivat Pastor Bonus.'

## THE BOARD'S ADDRESS.

Then Mr. James Ryan in behalf of the Separate School Board, presented His Grace with the following address in album form:—

To the Most Rev. John Walsh, D.D., Archbishop of Toronto:

May it please your Grace.—We, the members of the Roman Catholic Separate School Board of the City of Toronto, do respectfully approach your Grace in unison with the other Catholic bodies of this city in order to congratulate your Grace on this happy occasion of the twenty-fifth anniversary of your elevation to the high dignity of the episcopate.

We well remember when your Grace had been a well beloved pastor of one of the populous parishes of this city, and at the same time an honored member and chairman of our board. Nor can we forget your generosity in assisting at the time the slender resources at the command of the board. We know full well that Your Grace supported the schools of your own parish from your own revenues, when the income of the schools was inadequate. We are very happy to be in a position to state that a vast improvement has been made in the condition of the schools, as well as of education generally.

Then they were in a struggling state; now they are numerous and grand; they are well-equipped and equal to the best schools not only in the city, but in the Province. And our standard of education is not inferior to any in Ontario; the success of our pupils at all public examinations is a proof of this.

Under these auspicious circumstances, we are happy to congratulate your Grace on the position you hold as the beloved archbishop of this great diocese, and on the reign of peace and good-will that exists throughout all classes of the community since your happy advent among us. It is a great pleasure for us to know that your Grace is regarded not only as the well-beloved archbishop, but also as the father of your people, the patron of institutions and the friend of education. Under your fostering care our educational and charitable institutions have multiplied and prospered.

On this happy occasion we most sincerely trust that your Grace may be long spared to rule and guide your people and the destinies of this archdiocese, and that you may witness many anniversaries, if not of your jubilee, at least of your episcopal consecration.

We ask your Grace's blessing on us and on our families.

Signed on behalf of the Roman Catholic Separate School Board:—  
Right Rev. Mgr. F. P. Rooney, chairman; Very Rev. J. J. McCann, V.G., secretary-treasurer; Very Rev. Dean Cassidy, Rev. T. McCarthy, C.S.S.R.; Charles Burns, J.P.; D. A. Carcy, James Ryan, M. O'Connor.

His Grace replied in pleasing terms. He said: "I am very thankful for your good wishes and beautiful address. You need not assure me of your good-will; I have seen evidences of it in the manner in which you have performed your duty. I am entirely pleased with the admirable way in which you have conducted the business of the schools. The schools are entirely satisfactory. They would do credit to cities wealthier than ours, and this I attribute to your zeal, industry and the perfect unanimity of action you have displayed. I am glad of this opportunity to publicly thank you for the good and perfect Catholic spirit that animates your actions. Thank you, gentlemen."

During the organ recital which followed three little girls walked to the altar railing with a basket of flowers; three others wearing wreaths of flowers entwined with silver joined them carrying bunches of white chrysanthemums and roses which they presented to the archbishop, who warmly thanked them. The

chanting of the "Jubilato Deo" by the pupils, the sanctuary chorus singing the alternate parts, had a solemn effect. It was immediately followed by an address from the children and the presentation of a brass missal-stand. W. G. Malone read the address and Mr. J. B. Wright presented the missal-stand. The address was as follows:—

## CHILDREN'S ADDRESS.

To His Grace the Most Rev. John Walsh, D.D., Archbishop of Toronto:—

May it please your Grace,—In unison with the many hearty greetings extended to your Grace on the occasion of the silver jubilee of your episcopal consecration, we, the pupils of the Catholic schools of your metropolitan city, beg leave to join our youthful voices in offering your Grace our loving and most respectful homage.

To us it has not been granted to be the witnesses of those 25 years of holy and arduous labor in the holy hierarchy of the church of God, but many records of your untiring zeal and ceaseless activity in establishing throughout Western Ontario schools placed under the protection and guardianship of religion, and imbued with a Christian character, have found an echo in the metropolitan see over which it has pleased Providence to call you to rule.

It has been our happy lot since your advent amongst us to learn from your own lips how we—Catholic youth—should walk in the footsteps of our Divine Master, and reproduce in our conduct the image of the perfect model of the children of God.

Under the salutary influence of a Christian education imparted to us by religious teachers animated by your apostolic spirit, we not only tend to the acquisition of knowledge and the cultivation of the intellect, but we strive to grow with piety, with respect for parents, with veneration for old age, and with obedience to civil and ecclesiastical authority, being fully convinced that the bulwark and honor of Christian society will depend, in a great measure, on the good use we shall have made of the priceless gift of Christian education.

Trusting that we may prove docile children of our holy mother church, and thus be the joy of her sacred ministers, and wishing that your Grace may celebrate many returns of your episcopal consecration, we ask your Grace to accept this slight token of the sentiments which fill our hearts on this memorable festive day. Humbly begging your Grace's blessing, we remain your devoted children in Christ, the pupils of the Catholic schools of Toronto.

Martinmas, 1892.

His Grace replying said: "You know how thankful I am to be brought face to face with the dear children, the most precious of Christ's flock. It is a fact that the lambs are the most tenderly cared for—the sheep are generally supposed to take care of themselves. Thus it is that the farmer and the shepherd tenderly look after the lambs of their flock, and doubtless it is in a higher sense that that portion of the flock dear to the Saviour is the lambs. He delighted to go among them and have them around Him. They could detect His instincts quicker even than the disciples, who, in trying to keep the children away from Christ, were severely rebuked by Him. Because of your innocence and the retentive impressions that can be made in your minds and hearts, we tenderly look after you and build schools for your educational development that you may imitate the child Jesus."

Archbishop Walsh then introduced Archbishop Cleary, of Kingston, who addressed the children at some length, after which Archbishop Walsh announced to them a holiday for the rest of the day. The ceremony was concluded by the singing in unison of "Holy God, We Praise Thy Name."

## AT ST. MICHAEL'S COLLEGE.

In the afternoon at St. Michael's College an address was presented to the archbishop. There was a full attendance of the students and staff of the college. His Grace Archbishop Cleary, their Lordships Bishop Dowling, Hamilton; D. O'Connor, London, and R.A. O'Connor, Peterboro'; Mgr. Rooney, Toronto; Mgr. O'Bryen, Rome; Mgr. Farrelly, Belleville; Mgr. Joos, Detroit; Vicar-General McCann and about 50 clergy were present. The address was as follows:—

To the Most Rev. John Walsh, D.D., Archbishop of Toronto:

May it please your Grace,—It is with deepest feelings of filial affection that we, the students of St. Michael's College, tender to your Grace our homage, joy and congratulation upon the most auspicious occasion of your silver jubilee.

Truly the years of your Grace's episcopate are many, for since your consecration well nigh two generations of bishops have passed away, and you are now reigning amongst a third. But your career is no more distinguished for length of days than for the eminent services which your Grace has rendered the church in Ontario.

No word of ours can express the solemn meaning contained within the thought—twenty-five years a bishop. It tells of countless graces

from the unseen Bishop of souls; it tells of good wrought for the glory of God, the spread of religion and the sanctifying of souls. It reminds us of promising institutions well established, of parishes formed and multiplied; of a diocese which grew up under your prudent energy and fostering care; and the thought closes with the memory of your Grace's higher honor of the pallium, and your continued zeal in this important metropolitan see of Toronto. To this thought we add the prayerful wish that you may yet be spared many years to still advance the cause of Catholic education and govern the church with whose work and progress your Grace has so long and so nobly identified your life and name.

On behalf of the students,

St. Michael's College, Toronto, Nov. 11, 1892.

A. E. HURLBY.

AT LORETTO ACADEMY, BOND ST.

A musical entertainment was given in Bond street convent Tuesday afternoon in commemoration of His Grace's silver jubilee. At 4 o'clock the large hall in the institution was fairly well filled by mothers and sisters of the children attending the convent. A few minutes later the archbishop entered, accompanied by Mons. Rooney, V.G. McCann, Dean Cassidy, and Revd. Fathers Rholeder, Ryan, Coyle, and Cruise. The children, who were seated on the platform dressed in white, sang an appropriate opening chorus. Then Miss Annie O'Leary delivered a felicitous oration to His Grace, and Miss Webber presented him with a silver pitcher. After the clergy had been given banquets of chrysanthemums Miss Amy Coxwell stepped forward and sang a sacred solo. Miss Maggie O'Grady showed elocutionary talent in a recitation. A piano solo by Miss Andrews was followed by a chorus, "Oft in the Stilly Night," by the children. The whole programme was of exceptional merit. At its close His Grace briefly thanked the children for the entertainment and their present.

ST. JOSEPH'S ACADEMY.

The nuns and pupils of St. Joseph's Academy had made extensive preparations to honor the jubilee occasion on Friday. The academic hall was decorated with bright colors and its columns entwined with silver leaves. The music and recitative parts were nearly all composed for the occasion by one of the sisters. The opening chorus by the pupils, "Chime Sweetly, Silver Bells," was accompanied by a piano, a violin and a chime of bells, making a pretty musical effect. The solo as it was sung by Miss Brennan and the duet by Misses Doran and McKay. The salutatory greeting to the Archbishop was arranged in dialogue form with three characters, typifying Science, Charity and Religion. The recitative was taken by Miss Sullivan, and the three parts by Misses Brennan, Emily Johnston and Bessie Kennedy. "Felicitations de Jubile" was a recitation in French composed in honor of the day and recited by Miss Coyle. And operetta, also special for the occasion, called. "A Gift from Dreamland," was one of the prettiest parts of the entertainment. The youngest of the pupils in white dresses with scarlet sashes formed the chorus and sang very sweetly. The solo was sung by Miss Maud O'Connor, and the recitative parts were taken by Miss Louise Kiely. Miss Blair gave a double number recitation "The Lost Chord" and "Song of the Birds." Eight pianos, two harps, and five violins played a military galop. A fantasia of Irish airs was played by Misses G. Hastings and McKay on harps, and Misses Greene, Sullivan, Kenny, and Lysaught on pianos. One of Rossini's choruses was sung by a chorus of sixty little ones who had taken part in the operetta and a score of older girls. An address in blank verse was presented to the archbishop, to which he made a suitable reply, and the "Jubilate Deo," sung by a full chorus of 120 voices, concluded the programme.

DON'T LIKE THE HYPHEN.

American citizens should vote as Americans on American questions. The hyphen in politics is a nuisance, and appeals to Old World prejudices are out of date. The time has come when a man should refuse to be called Irish-American, or German-American, or Italian American, in respect to his duties to the republic.—*Catholic Review* (N.Y.)

RACKED WITH RHEUMATISM.

Dear Sirs,—For ten years I suffered with rheumatism in Spring and fall. I have been confined to bed for months at a time, but since using B.B.B. I have not suffered from it at all. I also suffered from the dyspepsia, which has not troubled me since using the B.B.B., and I therefore think it a splendid medicine.

Mrs. AMELIA BRENN, Hayesland, Ont.

## Local.

C. M. B. A. Branch 111.

Branch 111 C.M.B.A. (Brockton) gave a very pleasant social evening on Wednesday. Songs, recitations and addresses from visiting members made an enjoyable programme.

St. Paul's League of the Cross.

Rev. Father Hand has already given a great impulse to the cause of temperance by the re-organization of the League of the Cross in St. Paul's parish. A very large increase in the membership of the League was registered last Sunday.

St. Paul's C. Y. M. L. S.

The cosy little hall of St. Paul's church was crowded to the doors Wednesday night, on the occasion of the annual election of officers of the Catholic Young Men's Literary Society. The "Duffy" ticket was elected in its entirety with the exception of its members who ran for the offices of recording secretary and treasurer. The aggregate vote cast was 731, the poll opening at 7 p.m. and closing at 9.30. William H. Cahill, assistant treasurer of the Reform Association, officiated as returning officer and T. K. Haffey attended to the poll-clerk's duties. John T. Daley looked after the interests of the McCabe ticket at the box and J. W. Mogan performed the same office for the Duffy ticket. The newly-elected officers, with their majorities, are appended:

George Duffy, president .....	18
W. H. Murphy, 1st vice president .....	15
John Morgan, 2nd vice president .....	22
Arthur O'Leary, recording secretary .....	23
J. J. McGrand, assistant secretary .....	4
W. A. Hodgson, financial secretary .....	9
M. F. Mogan, treasurer .....	8
M. Martin librarian .....	1

When the results were announced great excitement prevailed on account of the small majorities by which a number of the officers were returned. Speeches were made by the victorious candidates, a few of the defeated ones also sayings a few words. The Glouna orchestra was present and Messrs. Cahill, Walker, Larkin, Henderson, M. J. Mogan, John Murphy, Thomas Miller and others, contributed to the success of the programme. The officers will be inducted next Wednesday evening.

St. Alphonsus Club.

The St. Alphonsus Club met as usual last week, President Cottam in the chair. The principal business of the evening was the induction of the new officers. Mr. Cottam performed this office, prefacing it with a neat speech, in which he thanked the members and his brother officers for the great assistance rendered him during his administration. He was certain that under the care of the incoming president, Mr. Thomas Callaghan, the club would continue to advance with the same rapid strides which had characterized it in past years. His remarks were frequently interrupted by applause, and at the conclusion a hearty vote of thanks was unanimously tendered the retiring officers. The new administration delivered addresses, after which the regular business of the club was taken up. The report of the Executive Committee was read by Mr. James Gilmour, and showed a very satisfactory state of affairs. Over \$1,000 had been expended during the year, most of which had been laid out on the new club house on William street, leaving, after all debts had been paid a balance of over \$150 in the treasury. It referred to the creditable production by members of the club of "Esmeralda" last June, and also to the other entertainments carried on successfully throughout the year. It recommended the furnishing of a cot in St. Michael's Hospital, \$25 being sufficient for that purpose. The report was adopted, and, in accordance with the recommendation contained therein, the sum of \$25 was voted to furnish a cot in St. Michael's Hospital. It is altogether likely that a minstrel show will be put on the boards about Christmas. The following resolution was carried unanimously:— "That the thanks of this club is due and is hereby tendered to the city press for their kindness and courtesy which they have upon all occasions extended to this club and its representatives." The meeting then adjourned.

THEY BURN GARBAGE.

"My young friend," said the kind old man with the tracts, "will you oblige me by reading this some day when you have the leisure?"

The young man looked at the little pamphlet. It was entitled. "Shun the Place of Everlasting Burning!"

"Why, uncle," he said, "I should think it would be a healthy place. They boil the water don't they?"

"Yes, my dear young friend," rejoined the kind old man. "And they also burn the garbage. You'd better keep away."



## The Catholic Weekly Review.

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

Commended by

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

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

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

The Late Archbishop Lynch.

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

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

The Late Rt. Rev. Bishop O'Mahony, Toronto.

And by the leading clergy of the Dominion.

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All advertisements will be set up in such style as to insure the tasteful typographical appearance of the REVIEW and enhance the value of the advertisements in its columns.

Remittances by P. O. Order or draft should be made payable to the Manager. Lock Box 2323. Telephone No. 1613.

TORONTO, SATURDAY, NOV. 19, 1892

### SENTENCE OF EXILE.

The Justice of the Peace has established a reputation for intrepidity. He is ready at any moment to pronounce on pretty nearly anything which could possibly be put before him. But though he is very prone to presume on jurisdiction which does not exist, he seldom inflicts sentences exceeding what the law allows. Yet we found in a recent daily paper a record of such a case.

"M. D. was fined \$10 and costs and ordered to leave the country by Justice . . . yesterday morning" (Nov.) The Justice states that when he ordered D. to leave the country he does not mean him to come to the city to live, but to shake the dust of the Dominion of Canada from his feet forever. D. was charged with being drunk and having a revolver."

The question arises whether an ordinary J. P. has the power of sentence of exile, a most serious penalty.

### DO NOT WANT TO MAKE TROUBLE.

We have no desire to entangle this country of ours in its diplomatic relations with the outside world, wherefore we hasten to correct the report last week published of the reception held in honor of His Grace the Archbishop at the Granite Rink on Thursday evening.

The Consular Agents of the various Powers having Agencies at Toronto were duly invited to the celebration. The report we gave does not seem to have covered the entire ground and we hasten to repair the defect. May our daily brethren have the grace to similarly undo their misdeeds. There were present at the reception tendered to His Grace on the occasion of his Silver Jubilee (1867) and of the Golden Jubilee of the erection of the Diocese (1842) the Consular Agents of the United States (Pope), Germany (Nordheimer), Italy (Chevalier Gianelli), Spain (Thompson). We believe this is a correct list of them, and we regret exceedingly that our report, which we endeavored to make as accurate as possible, should have omitted any of the gentlemen who in the name of their several Governments did honor to His Grace the Archbishop on that joyous occasion.

### HE LIKES GOOD COMPANY.

J. R. N. writes to a Toronto daily paper as follows, but he does not venture even to hint at the idea of Lent obliging a man to fast or to abstain (by the way, he never mentioned abstinence)

under pain of sin. It is very sweet of him to allude to himself (he has no right to speak for anybody else) as "we Anglicans and Roman Catholics. When he speaks of institutions "consecrated" "by the undivided Catholic Church and reverently observed" "from the primitive age," he puts himself quite out of touch with the Protestantism to which, as he himself confesses, these institutions, instead of being blessings, are "bugbears." Why does he not come in out of the ruin? The undivided, the indivisible, Church of Christ can any day be found by addressing "The Pope, Rome." We give his letter in full:—

"Sir,—Some days ago I received by post a pamphlet containing eulogistic notices from men of more or less prominence regarding the week of self-denial to be observed by the Salvation Army, beginning Nov. 6th. As an Anglican I entertain no sentiment but that of good-will toward the Army, and I hope the efforts put forth this year may result in raising a fund much in excess of the \$200,000 raised last year. What exercises me in connection with the week of self-denial is this: Anglicans and Roman Catholics have a season of special self-denial, a season which we regard not altogether as a period devoted to finance, but a season for special repentance, humiliation, and charity; and yet, while the Salvation Army receives word of commendation for its week of self-denial, we Anglicans and Roman Catholics are said to be superstitious because we have six weeks of self-denial every year, which season we call Lent. Can anyone tell me why a season, consecrated by the undividable Catholic Church, and reverently observed from the primitive age, is such a bugbear to Protestants in general, while a season set apart by an institution only twenty-seven years in existence receives such applause? 'I pause for a reply.'"

Yours, etc.,

J. R. N.

Toronto, Nov. 7th.

### PRUDENCE IN ALMS-GIVING.

A correspondent of the *Globe* writes: "Sir,—In the *Globe's* report of the proceedings of our City Council last Monday night it is stated that bills were received from the several city hospitals, amounting to over \$2,000 for the 'indigent' patients during the month of September. Referring to this 'indigent' business, the following suggestive comment is made by *The Globe*: 'All this great sum, over \$2,000, is for one month's maintenance of 'indigents.' Some fine day a list of these 'indigents' will be published, and when it is it will contain some names that will cause surprise. It is commonly reported that among the indigent patients are to be found people who own houses and draw good, fat rents, and, in fact, that anyone can get free treatment in the various hospitals, even if their immediate relatives are rolling in wealth.' Now, tack this up. It is one of the facts that should not be lost sight of as a pointer in future reforms.

It may be asked how it is that a humane provision for the suffering, unfortunate stranger, or the helpless poor is abused? Here is one of the ways, and not uncommon, either: A lodge contracts with a physician for a fixed sum per member to attend its sick and furnish needed medicine during the year. One of these members becomes seriously ill and the lodge doctor, foreseeing a large amount of labor and expense to him, for which only the lodge fee can be had for payment, strongly urges the patient to go to the hospital, and, with other reasons, adds, 'it will cost you nothing,' and the patient goes. There are cases where such advice failed, as the patient was unwilling to forego the comforts and care of his home for the ward of the hospital.

What is true of the hospitals is also true of the 'free dispensaries'—perhaps the imposition practised on these charities is even more common. Very many people go to the free dispensary whose income is quite sufficient to pay their way, yet go there on the principle stated in my hearing. 'I hear that you can get it for nothing, so I may as well have it while it is going, and my neighbors are getting it and are as well able to pay as I am.' Such an applicant came to me for a few lines of recommendation, and although I did not endorse the action I have no doubt he succeeded. Just think of a family whose united earnings were not less than \$16 a week being advised by any inju-

icious district visitor to go to the free dispensary, and it will be understood how 'indigents' are increased."

Such doctors and such district visitors are unworthy the posts they hold and should be cited for fraud. The correspondent goes on: "It is not only on this line but in other cases the evil prevails. Some time ago a blood-curdling account appeared in a city paper of a starving family. Early next morning I saw a man with a large basket going on the other side of the street in the same direction as myself and found he was on the same errand, to relieve the 'poor starving family.' The work was well done. Others poured in during the next few days. Then cash was given to pay the rent and help for several weeks ahead. In one of the subsequent visits it was found, the wife was out washing away from home while the husband was toasting his toes by the fire. When asked at this visit why he did not try to do some work, even if at low wages, rather than have the wife away at the washtub, he made reply: 'I was making over \$2 a day at job work, but the boss wanted me to work by day work at less wages than I was making, but I wouldn't do it.' So he got out of work and was thoroughly content to live as a pauper aided by the lamentations of some scribbling Jeremiah. It is very certain that many of the suffering poor must be aided by the city, but it also true that in our anxiety to appear as friends of the poor, especially when the aid does not come out of our own pockets, our public charities may be greatly abused, pauperism fostered, self-respect destroyed, and in some cases money saved to the recipients to spend in evil indulgences."

Indiscriminate alms-giving is productive of just such grievous evils as the writer above quoted describes. It should be everywhere discouraged. Let such charity as one wishes to give be handed to the St. Vincent de Paul Society, whose officials will see to it carefully that every precaution is taken to prevent fraud.

#### AN IMPORTANT PUBLICATION.

PROBABLY the most considerable Catholic publication yet issued from the press in Ontario is the volume written to commemorate the two important anniversaries which were celebrated last week. We have several times alluded to it in these columns, and the very full account (given in our last issue) of the Golden jubilee of the diocese and the Silver Jubilee of His Grace the Archbishop, leaves but little to add regarding the Memorial Volume save to call the attention of our readers to the excellence of the work both from a literary and a mechanical point of view, and to urge them to become possessors of a book which cannot fail to prove of interest and profit to them. Hitherto, we feel safe in saying, but little interest has been taken by our people at large in the trials and struggles of our forefathers in the faith, mainly, we presume, because of the very meagre literature on the subject at their disposal. This plea can now no longer be brought forward, as the writers of the "Memorial History of the Diocese" have brought together within the compass of a goodly volume, a great array of most interesting and valuable facts regarding the establishment and progress of the Catholic faith in Ontario, and in particular in the province which is comprised within the limits of the archdiocese of Toronto. The introduction is from the pen of His Grace the Archbishop; and we take the liberty of reproducing it here:

When it was proposed to us to take some recognition of the fiftieth anniversary of the establishment of the diocese of Toronto, which occurs in the year of grace 1892, we suggested as one means of commemorating this epoch a volume which would record the history, as far as ascertainable, of the foundation, growth and progress of the Catholic Church in Ontario, and more particularly in that portion comprised within the present limits of the archdiocese of Toronto. A number of gentlemen kindly acted upon the suggestion, and contributed each the chapter or chapters to which his name is attached. This Committee consisted of: The Very Rev. W. R. Harris, B. D., Dean of St. Catharines; the Rev. J. R. Teefy, B.A., C.S.B., Superior of St. Michael's College, Toronto; D. A. O'Sullivan, Esq., M.A., LL.D.; the Hon. T. W. Anglin, ex-Speaker of the House of Commons of Canada; H. F. McIntosh, Esq.; and J. F. White, Esq., Inspector of Separate Schools. The Reverend Father Teefy was appointed Editor.

The purpose of the volume is to record and preserve the trials, sacrifices and

labors of the bishops, priests and people who have gone before us, and who planted the mustard seed of our holy faith in this province, who watered it with tears until it has grown up into a great tree overshadowing the whole land. It is not pretended that this is a complete history of the subject. It is rather an earnest attempt to gather up fragments of traditions and family history which every year were becoming more scattered, but which must have an abiding interest for the younger generation. It is the erection of a memorial tablet over the first fifty years of our existence as a diocese. We cannot claim the veneration due to antiquity, or proudly point to a long line of saintly prelates, and institutions dating from the dawn of civilization; for we are of yesterday compared with many of the dioceses of the Church. Armagh celebrated its thousandth anniversary about the time that Columbus discovered America; Cologne is older still, and Marseilles completed its Golden Jubilee before the Christian dispensation closed its first century. But there are in our midst treasures of faithful memories, revered names, and well established homes of charity and halls of learning worthy of a place in the imperishable annals of history. The historic footsteps of the missionaries who first trod this country are retraced in simple narrative; and their tragic sufferings are told as a reminder that our soil is watered with the blood of martyrs. A second chapter upon the early English occupation of the country forms a link between the Huron missions and the episcopate of Bishop Macdonell, the latter part of whose career is within the memory of living men. These two chapters may be regarded as pre-historic; for, strictly speaking, the scope of the work lies within the fifty years which closed last May. What was the state of this country in those times? People found themselves in the face of savage nature, and had to engage in a deadly struggle to compel it to yield even a bare subsistence. These poor settlers, habitually deprived of the consolations of religion, of its holy word and holier bread of life, its saving truths, its sanctifying prayer and heavenly sacrifices, gradually grew careless; and it is not surprising that on reviewing the past we have reason to mourn the loss of many a family whose fathers came to this country rich in faith and the love of their ancestral Church.

The Scotch Catholics in Glengarry and the French in Essex were more fortunate in this respect than their Irish co-religionists in the other parts of Upper Canada. They always had the happiness of having their religious guides in their midst. Glengarry was a centre whence a considerable number of good, intelligent and devoted Catholics spread throughout the province, and formed rallying points around which Catholic immigrants gathered and grow into congregations. The French in Essex, being cut off by language from the other inhabitants and clinging tenaciously to their homes, had little share in the spread of the faith elsewhere.

But while the Irish had many difficulties which people of other nationalities had not, and while amongst them there were many losses to deplore, still it will ever be our pride in the new world, as in the old, that they have as a people remained faithful. Whether deep in Canadian woods, or in the wind-swept prairies of the west, or in the crowded cities of the United States, the sons and daughters of Erin have been, in the face of all their hardships, true to the cause of their religion, generous in its support and loyal to its teaching. The men who hewed our forests and dug our canals are they who built our churches and established our institutions—and as long as these monuments of faith survive, so long shall be published to the world the undying attachment to the Church of the Apostolic Irish who came to these shores poor in his world's goods but rich in the treasures which religion alone can bestow.

Fifty years ago, when Toronto was created an Episcopal See, the Catholic Church in this section was in its infancy—no religious institutions, no Catholic schools, and many of our immigrants poor and unfriended. Our readers will follow through these pages its advancement from such small beginnings until, at our Golden Jubilee, we see two new dioceses sprung from Toronto; about two hundred priests, one hundred and eighty five thousand faithful; a sufficient number of churches, many of them beautiful structures; colleges and academies for the purposes of higher education, Catholic schools, orphanages, hospitals for the suffering, and homes for the infirm and poor. The labors, struggles and sacrifices which have led up to this prosperous and gratifying condition of affairs are recorded in the following pages.

These pages will be found absorbing in interest, instruction and edification; and we commend the work to the patronage and favor of the public in general, and of our Catholic people in particular. If encouraged and patronized, as it deserves, this volume will doubtless be the precursor of others descriptive of the work of the Church in other dioceses of Ontario; and thus material will be supplied for a full and complete history of the Catholic Church in this premier province of the Dominion of Canada.

We cannot close these introductory remarks without putting on record our heartfelt thanks to the gentlemen who have so generously and disinterestedly given their time and talents to the laborious research and patient study requisite for the composition of their various chapters. They deserve well of the Church and of the country. May their names be written in the book of life!

#### THE CANADIAN ALMANAC FOR 1893.

"The Canadian Almanac" for 1893, which has just appeared, shows many special features, and is sure to prove of added value to business and professional men in need of information on such subjects as this volume has aimed to supply for the last 46 years. In the issue for 1893 a list of barristers and solicitors in Ontario has been prepared and incorporated in the almanac by special permission of the Law Society; also a list of practising notaries in the Province of Quebec. The clergy list is enlarged, and now gives all the denominations in the Dominion. Astronomical information has more space devoted to it this year, and a tide-table giving the times of high water at Quebec for 1893 has been inserted. The regular departments have also been most carefully revised, and list of the very latest changes is given on the last page of the book. Its publishers, the Copp, Clark Company, have evidently endeavored to make the present volume complete up to the latest possible date, and a copy of such a book is almost a necessity to everyone.

One thing to do—The will of God.

One thing to fear—Sin.

One thing to hope for—Heaven.

## IM MEMORIAM.

(D. A. O'Sullivan, Obit. Sept. 13, 1892.)

Knight of honor, fearless, brave  
 Champion of the truth and light.  
 Broad of mind and warm of soul.  
 Ever battling for the right.

Gifted heart, we mourn thy loss—  
 Mourn thy loss in love and tears;  
 Feel the want of thy strong hand  
 Through the duty ripening years.

THOS. O'HAGAN.

## WHAT CATHOLICS DO NOT BELIEVE.

1 Catholics do not believe that there is any other Mediator of Redemption than our Saviour Jesus Christ. "For there is no other name under heaven given to men, whereby we must be saved" than that of Jesus (Acts of the Apostles, iv. 12), and when they call the Blessed Virgin or any other saint a mediator, it is not in the sense of Mediator of Redemption attributed to our Saviour, but in the sense of intercessor or pleader, in which sense any Christian may be called a mediator, whenever he intercedes, or mediates between God and his fellow-man as Abraham and Moses and St. Paul did, and thus pray for his neighbor. God himself commanded Eliphaz and his friends to apply to the Patriarch Job that he should pray for them and God promised to accept his prayers.

2 Catholics do not believe that the Blessed Virgin is in any way equal or even comparable to God, for she, being a creature, although the most highly favored, is infinitely less than God. Nor do they claim for her any power beyond that which she derives from Him, for she is entirely dependent on God for her existence, her privileges, her grace and her glory.

The strong, loving expressions used oftentimes by Catholics, which seem to attribute to the Blessed Virgin more than is here stated, are to be understood in the limited sense meant by Catholics themselves, as here explained, that this, in a way consistent with the Catholic teaching and not in the unlimited un-Catholic sense which persons not understanding that teaching may be led to apply to them. These tender expressions ought not to be judged by cold or hostile criticism, for they spring from fervent, heart felt devotion and unmeasured love.

It is common practice among men to use expressions which are true only in a secondary and limited sense. For instance, a great poet or artist is spoken of as "divine," mother, often call their children their little "angels," "kings," and "queens," and are said to adore" or "idolize" them: and no one thinks of blaming such tender exaggerations. And again, in the Marriage Service in the book of Common Prayer of the Established Church of England, the bridegroom has to say to the bride: "With my body I thee worship."

No one should take offense at these expressions; indeed it would seem captious to do so; more especially when the speaker declares his meaning.

3. Catholics do not believe that there is any authority upon earth or in heaven that can give leave to commit any sin, even the least; or that a sin can be forgiven for money, or that a priest can give valid absolution to a sinner who does not repent and truly purpose to forsake sin and amend his life.

4. Catholics do not believe that a man can by his own good works independently of the merits and Passion of Jesus Christ and of His grace, obtain salvation, or acquire any merit.

5. Catholics do not believe that it is allowable to break a lawful oath, or tell a lie, or do any other wicked thing whatever for the sake of promoting the supposed interest of the Church or for any good however great, likely to arise from it. The false and pernicious principle that the end justifies the means, or that we may do evil that good may come, is utterly condemned by the Catholic Church.

6. Catholics do not believe that it is in the power of the Church to add to the truths contained in the "deposit of faith," that is, to frame or enforce any doctrine which has not for its source the written or unwritten word of God, as authority for the same. Nor do they believe when the Church makes a definition in matters of faith that this definition or article of faith is a new doctrine; it is only a solemn declaration and a clearer statement of what was believed, at least implicitly (that is, in an implied way, or inferentially,) in the time of the Apostles, though some private persons might have doubted it—*Fery Rec. Joseph Faa di Bruno, D.D.*

The greatest gift we can bestow on others is a good example.

## Schiffmann's Asthma Cure.

Instantly relieves the most violent attack, facilitates free expectoration and insures rest to those otherwise unable to sleep except in a chair, as a single trial will prove. Send for a free trial package to Dr R. Schiffmann, St. Paul, Minn., but ask your druggist first.

## GENERALS OF THE JESUITS.

Some information from an English source concerning the new Superior of the Jesuits, about whom so many journals have recently been speculating, is furnished by the London correspondent of the Liverpool Post, whose informant saw much of Padre Martino during his residence in Rome some years ago, and has recently had peculiar facilities for studying the mental calibre and characteristics of the present General.

Notwithstanding the comparative youthfulness of Father Martino—he is only forty-five, and the priests of his order are not ordained until they have reached thirty—he is described as a man of commanding intellect and remarkable energy, and possessing what is perhaps of equal importance to him just now—namely, "exceeding great resourcefulness." In his theological and philosophical studies he far outstripped his competitors at college, while his scientific and linguistic attainments are altogether exceptional. Italian, French and German are each to him as his mother tongue, and English he speaks and writes with fluency. Any one who knows anything of the curriculum of the Jesuit Seminary will not require to be told that he is a proficient classic scholar.

Then he would appear to have all the qualities of a born diplomatist and rigid disciplinarian, the missionary zeal of a Francis Xavier or an Aloysius, so that, taken together, Father Martino, the "Black Pope" of Western Christianity, may be considered as not only a worthy successor of Father Anderledy, who was undoubtedly one of the most wonderful men of his order, but even of the famed Ignatius Loyola himself.

Father Martin is the twenty-fourth General of the Jesuits. Appended is a list of his predecessors with the dates of their elections:

St. Ignatius Loyola, Spaniard.....	1541
Jacques Lainez, Spaniard.....	1558
St. Francis Borgia, Spaniard.....	1565
Everard Mercurion, Belgian.....	1573
Claudio Aquaviva, Neapolitan.....	1581
Mathias Vitelleschi, Roman.....	1615
Vincent Caraffa, Neapolitan.....	1645
Francois Piccolomini, Florentine.....	1649
Alexandre Gotifredo, Roman.....	1652
Goswin Nickel, German.....	1652
Jean Paul Oliva, Genoese.....	1661
Charles de Noyelle, Belgian.....	1682
Thyrse Gonzales, Spaniard.....	1687
Michel Tamburini, Modenese.....	1706
Francois Retz, Austrian.....	1730
Ignace Visconti, Milanese.....	1751
Louis Centurioni, Genoese.....	1755
Laurent Ricci, Florentine.....	1758-1775
Thadde Brzozowski, P.....	1805
Louis Fortis, Vefonese.....	1820
Jean Roothaan, Dutch.....	1839
Pierre-Beckx, Belgian.....	1853
Antoine Maria Anderledy, Swiss.....	1887

From the above table it will be seen that there never has been a French, English, or Irish Jesuit at the head of the order. Most of them have come from the great old Italian cities. During the suppression of the Society four Vicar Generals ruled in succession in White Russia, of whom three were Poles and one a German.

## A BUSINESS EDUCATION PAYS.

Never before was a practical business education more appreciated than to-day. The whole tendency is towards an education that teaches young men directly how to "earn their own bread," and to become worthy citizens. The age of fashionable education is past and the one of solid worth is here. That such is the fact, the increased patronage the Peterborough Business College, Peterborough, is receiving from every section of the country, fully proves. Fewer young men are preparing for the professions and more are turning their attention to a systematic knowledge of business affairs—an education that is demanded on every hand. We would advise any young man or woman to write to Mr. Blanchard, C. A., Principal of the College, for circulars, etc.

The future of society is in the hands of the mothers. If the world was lost through woman, she alone can save it.—*De Beauport.*

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

## 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 week.

## CAN PROTESTANTS BE SAVED?

Catholics do not believe that Protestants who are baptized, lead a good life, love God and their neighbor, and are blamelessly ignorant of the just claims of the Catholic religion (which is called being in good faith), are excluded from heaven, provided they believe there is one God in three Divine Persons; that God will duly reward the good and punish the wicked; that Jesus Christ is the Son of God made man, who redeemed us, and in whom we must trust for our salvation; and provided they thoroughly repent of having ever, by their sins, offended God.

Catholics hold that Protestants who have these dispositions, and who have no suspicion of their religion being false and no means to discover, or fail in their honest endeavors to discover, the true religion, and who are so disposed in their heart that they would at any cost embrace the Roman Catholic religion if they knew it to be the true one, are Catholics in spirit and in some sense within the Catholic Church, without themselves knowing it. She holds that these Christians belong to, and are united to the soul, as it is called, of the Catholic Church, although they are not united to the visible body of the Church by external communion with her, and by the outward profession of her faith.

Very different is the case of a person who, having the opportunity, neglects to learn from the genuine trustworthy sources what the Catholic religion is and really teaches, fearing, that were he to become convinced of the truth of Catholic Faith, he would be compelled by his conscience to forsake his own religion, and bear the worldly inconveniences attached to this step. This very fear shows a want of good faith, and that he is not in that insurmountable ignorance which could excuse him in the sight of God, but that he is one of those whom it is said in Psalm xxxv. 4: "He would not understand that he might do well."

Fairness, no less than common sense, teaches that a man should study and examine the teaching of the Catholic Church from Catholic sources before condemning her. Surely no man ought to reject Catholic doctrines if he has not made himself well acquainted with them. Nor is it fair to form a judgment from misrepresentations made by ill-informed, interested or prejudiced persons; one should rather, by the study of authorized Catholic works judge of the truth with that calm and unprejudiced mind which the all-important subject of Religion deserves. Thus having heard both sides, you will be in a state to pass a right judgment and not in danger of being misled by prejudice.

Our Saviour gave no hope of salvation to the Samaritan woman unless she entered the one true Church of that time, saying to her who was destitute of a true guide: "You adore that which you know not; we adore that which we know; for Salvation is of the Jews." (St. John iv. 22.) So likewise there is no salvation for any one who, having by God's grace come to the knowledge of the truth, obstinately refuses to join the true Church of God.

It is hard to understand how a Protestant can daily say in the Apostles' Creed, as many happily do say, "I believe in the Holy Catholic Church," without at least a thought arising in his mind, that perhaps after all the Church which alone is truly Catholic or universal, both in name and fact, has more claim on his love and obedience than his own denomination, which really is not Catholic.—*Very Rev. Joseph Faa di Bruno, D.D.*

## ROME, THEOSOPHY, AND THE DEVIL.

Father Clarke, S.J., has made it so hot for the so-called Theosophists that they are all, rank and file, up in arms against him. A certain Mr. Herbert Burrows, unable to refute a single one of Father Clarke's charges, tells us that it is characteristic of priests "to elevate their calling by threats and anathemas." Mrs. Besant herself waxed wroth in St. James Hall on Tuesday night over Father Clarke's unanswerable indictment. She candidly admitted that the Theosophists did not believe in the divinity of Jesus Christ, but held that they wished to make every man what she is pleased to style "a potential Christ." As the result of Mrs. Besant's vapourings, we learn, to use her own words, first, "that a good Catholic could never make a good Theosophist;" and, second, that the Society of Jesus is "the greatest weapon for propaganda work the world has ever known." If, as Mrs. Besant affirms, no good Catholic can make a good Theosophist, it must be because there is something in it utterly repugnant to the mind of a believing Christian.—*Universo.*

## CHATS WITH GOOD LISTENERS.

By Maurice Francis Egan.

## THE CIRCLE OF THE LAMP.

There is a commercial axiom that declares that we get out of anything just as much as we put into it. This may be true in trade or not; it is certainly true of other things in life.

When the frost begins to make the blood tingle, and the glow of neighborly fires has more than usual comfort for the passer by, as he sees them through windows and thinks of his own, the fragrance of home seems to rise more strongly than ever, and then there is a longing that the home circle may revolve around a common centre. Sometimes this longing takes the form of resolutions to make life more cheerful, and sometimes even the father wonders if he, in some way, can not make home more attractive. As a rule, however, he leaves it to the mother, and if the young people yawn and want to go out, it must be her fault. The truth is, he expects to reap without having sown.

Home can be made cheerful only by an effort. Why, even friendship and love will perish if they are not cultivated; and so if the little virtues of life—the little flowers—are not carefully tended they must die. Young people can not be imprisoned or kept at home by force. We can not get over the change that has come about,—a change that has eliminated the old iron hand and rod from family life. We must take things as they are. And the only way to direct the young, to influence, to help them, is to interest them.

Books are resources and consolation, study is a resource and consolation. Both are strong factors in the best home life; and the man who can look back with gratitude to the time when, around the home lamp, he made one of the circle about his father's table, has much to be thankful for; and we venture to assert that the coming man whose father will give him such a remembrance to be thankful for can never be an outcast, or grow cold or bitter or cynical.

But the taste for books does not come always by nature: it must be cultivated. And everything between covers is not a book; and a taste for books can not be cultivated in a bookless house. It may be said that there is no Catholic literature, or that it is very expensive to buy books, or that it is difficult to get a small number of the best books, or to be sure that one has the best in a small compass.

None of these things is true,—none of them. There is a vast Catholic literature, and a vast literature not professedly Catholic, which is good and pure, which will stimulate a desire for study, and help to cultivate every quality of the mind and heart. Does anybody realize how many good books twelve or fifteen dollars will buy nowadays? And, after all, there are fifty really great books in all languages. If one have fifty books, one has the best literature in all languages. A book-shelf thus furnished is a treasure which adversity nor fatigue nor sickness itself can take away. Each child may even have his own book-shelf, with his favorites on it, and the volumes that treat of his favorite hobby—for every child old enough should have a hobby, even if it be only the collecting of pebbles,—and every chance should be given to enjoy his hobby and to develop it into a serious study. A little fellow who used to range his pebbles on the table in the lamp-light and get such hints as he could about them out of an old text-book, is a great geologist. And a little girl who used to hang over her very own copy of Adelaide Procter's poems is spoken of as one of the cleverest newspaper men (though she is a woman) in the city of New York. The taste of the early days, encouraged in a humble way, became the talent which was to make their future.

There should be no bookless house in all this land,—least of all among Catholics, whose ancestors in Christ preserved all that is great in literature. Let the trashy novels, paper-backed, soiled, borrowed or picked up, be cast out. Let the choosing of books not be left to mere chance. A little brains put into it will be returned with more than its first value. What goes into the precious minds of the young ought not to be carelessly chosen. And it is true that, in the beginning, it is the easiest possible thing to interest young people in good and great books. But if one lets them wallow in whatever printed stuff happens to come in their way, one finds it hard to induct them back again. The firelight time is at hand. Let the books be carefully chosen—a few at a time,—and be laid within the circle of the evening lamp.—*Ave Maria.*

MONTREAL, JUNE 1st, 1892.

This is to certify that, since two years, my hair were becoming rapidly gray, to such an extent that, on several occasions my friends made the remark to me. Having tried in vain many pretended hair restorers, I decided at last to buy a bottle of *Capilline*, prepared by Mr. S. Lachance which I had seen advertised in the papers. I had not used a bottle that my hair recovered their natural color and became silky. I do not hesitate to affirm that the *Capilline* is undoubtedly the most agreeable and the most effective of all the preparations offered till now to the public as hair restorers.

For the REVIEW.

## LATIN VERSES OF HIS HOLINESS POPE LEO XIII.

WITH TRANSLATION BY RT. REV. M. F. HOWLEY, D.D., BISHOP OF ST. GEORGE'S BAY,  
NEWFOUNDLAND.TO HIS ARCADIAN COMPANIONS  
ON THE COMPLETION OF THE SECOND CENTURY  
SINCE THEIR FOUNDATION.

(Neander Heracleus.)

E Vaticana vos, Arcades, arce Neander  
Olim quem socium dulcis alebat amor  
Pieridum, salvere jubet; juga lata Heliconis  
Scandere, Mœnia ludere carminibus  
Addit vota libens: In longum floreat ævum  
Nominis Arcadici gloria;—priscus honos.

(Neander Heracleus.)

Arcadians hail! from out the Sacred Hill  
Of Vatican your whilom friend Neander,  
Who loves to claim you as a brother still,  
And still at times loves playfully to wander  
Upon the joyful slopes of Helicon, and string  
Th' Muse's Lyre, and twine Homeric Measure:—  
Now bids you joy!—May future ages sing,  
Arcadians' fame; their pristine honor treasure

In Memory of his dead Brother Joseph, 1890.

JOSEPH (loquitur.)

Justitia factum satis est, admissa piavi  
Jam cœli mo templa tenent stellantia; sed tu  
Cum tot sustineas, tam grandia munia;—debes  
Tanto plura Deo; quanto majora tulisti;  
Sume Annum;—sidens cymbam duc æquor in altum  
Numius propitio; tibi sint cum fœnore multe  
Felicis inibi pro Religione labores,—  
Attamen ut valeas olim sublimis cœli,  
Ultrices fugiens flammæ, attingere, prudens,  
Mortali JOACHIM, vitæ dum vesocris aura  
Quidquid peccatum est, lacrimis delere memento.

JOACHIM (loquitur.)

Dum vivam fessosque regat dum spiritus artus.  
Enitar gemitu, lacrimisque abstergere culpas,—  
At tu, qui superum, securus, luce bearis  
Confectum aromnis, devoxa mato labantem  
Erige:—et usque memor de cœlo respicio fratrem  
Quem turbo heu! dudum premit horridus, horrida dudum  
Fluctibus in medus commota procella fatigat.

Joseph—speaks.

Justice appeased; my faults expurged; Lo! now  
Heaven's starry temple holds me safe;—but thou  
Who dost such high and weighty office bear.  
Ow'st more to God, as greater gifts dost share.—  
Take heart, then! O'er the ocean's swelling tide  
Thy bark 'neath God's protection, bravely guide.  
Thy labors, in Religion's cause embraced  
Successful be! And with rich guerdon graced.  
But that thou may'st high Heaven surely gain,  
Th' avenging fires escaping, o'er maintain  
Dear JOACHIM, while yet thou dost inhale  
The breath of mortal life; a prudent race  
And aught of sin, beware thou do not fail  
By tears of true repentance to efface.

Joachim—speaks.

While o'er those weary limbs are kept alive  
By breathing spirit, shall I, earnest, strive  
With sighs and tears, to blot out all my faults,—  
But thou, who safe, within Heaven's glorious vaults  
Enjoy'st eternal light look from above,  
Stretch forth thy hand, and with fraternal love  
Sustain thy brother;—weak in tottering age  
And worn with sorrows; while around him rage  
Th' infuriated tempests; midst their horrid roar  
Fatigued, he fain the struggle would give o'er.

St. George's Bay,  
Newfoundland, Oct. 22nd.

† M.F.H.

## EVENTS IN COLUMBUS' LIFE.

Born at Genoa, 1435. Arrived at Lisbon, 1470.  
Applied to Portugal for aid in discovery, 1483.  
Applied to Spain for aid, 1485.  
First audience with Ferdinand and Isabella, 1487.  
Secured aid from Spain for discovery, February, 1492.  
Set sail on first voyage, Aug. 3, 1492.  
Landed at San Salvador, Oct. 12, 1492.  
Returned to Portugal, March 4, 1493.  
Set sail on second voyage, Sept. 25, 1493.  
Landed at Dominica, Nov. 2, 1493.  
Returned to Spain, June 11, 1496.  
Sailed on third voyage, May 30, 1498.  
Arrested and sent back to Spain in chains, 1500.  
Released, aided and sailed for fourth voyage, May 9, 1500.  
Returned to Spain, Nov. 7, 1503. Died, May 20, 1506.

## Our Story.

## PHILIP'S RESTITUTION.

BY CHRISTIAN REID.

Reprinted from the Ave Maria.

V.—Continued.

'And yet one never meets her in society,' said Philip, half inter-rogatively.

'They are poor, you know,' replied Mrs. King, 'and society—your order of society—is not partial to poor people. Besides, she has no time for it.'

'What does she do?'

'She teaches music you can judge how well and takes care of her mother, who is an almost helpless invalid.'

'Does the family consist only of the mother and daughter?'

'That is all. The father is dead.'

Philip was aware of the latter fact, but he had thought there might be a son—half a dozen sons, perhaps, for that matter—and it was with something of a shock that he heard of two women left alone to face the world. His countenance settled into grave lines as he walked on silently. The question that had tormented him before returned, and he asked himself again whose had been the fault. Granting that it was entirely that of the dead Percival, surely, for the sake of old association, his uncle might have done something for the widow and daughter whom he had left.

After parting with Mrs. King, these thoughts haunted him, as he walked along the fashionable avenue, lined with handsome houses, which led to his home. Well dressed throngs from the different churches filled the sidewalks, but, as he acknowledged salutation after salutation, his mind was far away. He was asking himself if it was not possible that his uncle might yet do something—if he knew. Even if it were true that Percival had once brought him to the verge of ruin, he had so successfully surmounted that danger, his fortune was now so secure and so large, that he could well afford to forget the danger, and think only of the need of those who were the innocent victims of past wrong-doing.

'And I surely believe that he will!' the young man said, hopefully to himself. 'Who has such good reason as I to know how liberal he is? And if, as may readily be, they will not accept aid directly from him, there are ways and means of helping people without their own knowledge.'

It was an attractive castle in the air—a castle in which Alice Percival no longer needed to give music lessons, and her invalid mother had every comfort that he had erected by the time he reached the stately house, set in spacious, well ordered grounds, on the outskirts of the city, where life moved on such easy wheels of luxury and wealth. As he approached he looked at it as a stranger might have looked, and perhaps for the first time there occurred to him an idea of what life would be without the great lubricator, money. A stern, a narrow, a repulsive thing, he felt, shuddering a little; and the thought only quickened his desire to relieve those who had fallen into the hopeless slough of poverty.

When he entered the house, voices and soft laughter issuing from the drawing-room seemed to invite him to enter; and turning in under the rich curtains that draped the open door, he found that Miss Irving and Bellamy were the occupants of the room. The young lady was still in her out-door costume—a becoming toilette of dark-blue velvet, that enhanced all the delicate fairness of her tints—and Bellamy, in attire equally suggestive of fashionable dress-parade, sat near her, holding his hat on his cane while he talked. Evidently they had both just come in. As Philip entered, his foot-fall on the soft, thick carpet did not attract their attention for a moment; then Constance turned her head, saw him and said:

'Oh, here is Philip!'

Mr. Bellamy looked up and nodded easily. 'I hope you possess as much consciousness of virtue as we do,' he said. 'We have heard two sermons this morning.'

'Have you?' replied Philip. 'No; that is a point of virtue beyond me. How did you manage it?'

'We have heard one sermon and the conclusion of another,' corrected Constance. 'Some of the churches have services half an hour later than the others, you know; and as we were coming from St. Athanasius', we thought we would just drop in at Emmanuel, hoping to hear the choir. The preacher was concluding his sermon when we went in, but I did not hear much of it.'

'I did,' said Bellamy; 'and he seemed to be pitching into the very doctrines that we had just been informed at St. Athanasius' were the right ones to believe.'

'I am sure you did not hear a word!' said Constance, coloring and casting a glance of rebuke at him—for, while they have no hesitation in acknowledging their differences among themselves, there are few Protestants who do not endeavor to ignore them in the presence of

a Catholic.—But the choir sang an anthem, and it was very good, she went on. 'They have several fine voices. One was very like yours, Philip.'

'Thanks for the implied compliment.'

'Oh! I did not mean merely to imply it; of course you know that your voice is good. I only wish you would consent to sing in our choir at St. Athanasius.'

'My dear Constance,' answered Philip, gravely. 'I am an indifferent Catholic, it is true, but still a Catholic; so it is quite impossible for me to oblige you. If you wish to hear me sing you must come to the Cathedral. I have made my *début* in the choir there to-day.'

'Have you indeed?' she asked with interest. 'We must go to hear you some day.'

'I used to drop into the Cathedral occasionally to hear the music,' said Bellamy. 'but it has fallen off so much of late that I have discontinued the habit. I hope there is to be a change for the better.'

'I think so,' replied Philip. 'The choir has a new director, and several new voices have been added lately—our divine soprano, he continued, without reflection.

'Who?' asked Constance. 'Any one that I know?'

'No,' said Philip, a little vexed with himself; 'you are hardly likely to know her. She is—a—Miss Percival.'

'Miss Percival!' repeated Constance. She shook her head. 'I never heard of her before.'

'But I have,' said Bellamy, so suddenly that Philip started, and looked at him apprehensively. 'A very handsome, dark-eyed girl, with a divine voice, as Thornton says. Oh! yes, I know who she is, and I have heard her sing at one or two musical houses. She ought to go on the stage.'

'I disagree with you,' said Philip. 'Her voice is not suited to the stage; but it is perfectly in place where it is.'

'No doubt,' replied Bellamy. 'You are in luck to have secured her. I shall resume my visits to the Cathedral after this information.'

'But who is she?' asked Constance. 'Surely a professional person since I have never met her?'

Philip left Bellamy to answer, but he was distinctly conscious that the latter avoided his eye in doing so.

'Well, no—not exactly professional,' he replied; 'though I believe she teaches music or singing. It is a case of reduced circumstances you see.'

'How sad! I am always so sorry for people who have been rich and become poor,' said Miss Irving, with the composure of one to whom the idea suggested was like thinking of a cannibal feast on the other side of the globe—something quite dreadful, but too far off to excite very lively emotion. 'You are not going?' she said, as Bellamy rose to his feet. 'Why not stay to luncheon?'

'Because I have a conscience, and that conscience suggests that I should not become a regular institution of your Sunday,' the young man replied. 'But suppose we make an appointment to go to the Cathedral for Vespers this afternoon, and hear Thornton and Miss Percival sing?'

'You will not hear me,' said Philip, shrugging his shoulders, 'but I am unable to answer for Miss Percival.'

'I will go on the chance of hearing her,' said Constance. 'You (to the last speaker) shall take me, so you (to Bellamy) need not feel bound to go.'

'I shall be there, nevertheless,' she said, and bowed herself out.

## VI.

It would have been difficult to imagine a more unimportant conversation, Philip would have said, had his opinion respecting it been asked. But this opinion would only have proved how little he, in common with many others, was able to judge of what was truly important; for this trivial conversation became the means by which the subject of the Percivals was opened to his uncle.

It was Constance who began to talk at luncheon about Miss Percival and her voice. 'Philip and Jack Bellamy say that it is quite wonderful,' she observed to her aunt. 'I wonder we have never heard of her.'

'We have not come in the way of it,' Mrs. Thornton answered, composedly; but Philip observed that she gave a quick glance at her husband.

'Well, I am quite determined to come in the way of it,' continued Constance. 'Philip says that she sings in the Cathedral choir, and I am going there to hear her.'

'I did not know that you were so interested in fine voices,' said her aunt.

'I am just now—for a purpose,' the young lady answered. 'We are going to get up an operetta after Easter for—really I forget what, but some charity. So of course we want all the good voices we can find. We shall count on yours,' she added, with a glance at Philip.

'Who are 'we'?' he asked.

Constance ran over half a dozen names of ladies who were conspicuous in fashionable society, and in the discussion which ensued nothing more was said of Miss Percival and her voice. Mr. Thornton, with an impassive countenance, had altogether ignored the conversation, but Philip felt that it made an opening for the suggestion he wished to offer.

Still, even with this opening, it was not an easy task that he proposed to himself and, his heart was beating a little more quickly than usual when he followed his uncle into the library, where the latter usually retreated on Sunday afternoon. He was sitting by one of the windows in a large chair, a paper on his knee, and a cigar in his fingers, when Philip entered. His ruddy face, with its whitening hair and beard stood out in relief against the dark back of the chair, and he looked up with a smile as his nephew entered.

'Well, Phil,' he said, 'have you come to join me in a quiet smoke?'

'With your permission, sir,' the young man answered. 'And also, if you do not object, to speak to you on a particular subject.'

'By all means,' said Mr. Thornton, looking interested. 'What is the subject?'

Philip hesitated an instant, but he felt that it was better to make a bold plunge at once.

'It is about—the Percivals,' he answered.

If Philip has ever doubted whether the subject of the Percivals would be displeasing to his uncle, those doubts were settled by the change that came over Mr. Thornton's face as soon as he heard the name. His smile vanished instantly, his brows drew down in a frown, and there was anger as well as astonishment in the eyes that looked sharply at his nephew.

'And pray what do you know of the Percivals?' he asked.

'Very little,' the young man answered, quietly. 'Only that you had at one time a business connection with the head of the family, who is now dead, and that the wife and daughter whom he left are in very reduced circumstances.'

'Well,' said Mr. Thornton, dryly, as he paused.

'Well,' Philip went on, though his courage sank; 'I thought perhaps if you knew this—you might like to—aid them. Even if the man deserved nothing from you, these are helpless women, and I know how generous you are—'

He paused for there was little encouragement to proceed in the hardening face before him. What a stern face it might be the young man realized at this moment for the first time. No offender looking at it but must have felt the uselessness of any appeal for mercy. Philip understood, even before the close-set lips opened, that his suggestion had been made in vain.

'It strikes me,' said Mr. Thornton, very coldly, 'that, granting my generosity, I might be allowed to select the objects on whom to exercise it. If these Percivals, in whom you take a very singular interest, are in reduced circumstances, that is altogether the fault of the man who ruined himself, and very nearly ruined me, by unprincipled speculation. I am not in the least bound to aid or to provide for them.'

'Bound—no,' replied Philip; 'I only thought you might wish to do so. The man who ruined himself did not ruin you, involuntarily, glancing around the luxurious room.'

'Because I am able to take care of myself,' answered Mr. Thornton.

'You do not feel it necessary to support the thief who attempted to rob you of your purse because he failed in doing so? The case is parallel. Percival did not ruin me, because I looked in time after my own interest. But he jeopardized my whole fortune, and gave me so much anxiety and trouble that I never wish to hear his name mentioned.'

'You must pardon me for mentioning it,' said Philip. 'I could not know that you regarded the matter in such a light. I only knew that the man had been associated with you once, and that he had failed in life, while you—succeeded.'

The florid color left Mr. Thornton's face, and there was a sudden light of something like defiance in his eyes as he lifted them.

'That he failed was his own fault,' he repeated. 'But I have reason to ask an explanation of your interest in these people. How is it that you come to know them?'

'I do not know them,' Philip answered. 'I have only seen the daughter and heard of their circumstances. It occurred to me that you might like to aid them, and so I spoke. Pardon me if I have taken too great a liberty.'

'You have made a mistake, which I hope you are not likely to repeat,' said the other, coldly. 'I allow no interference in my private affairs, and suggestions are of the nature of interference. What I think best that I do, without regard to the people around me. I dealt with Percival in a manner which some meddlers condemned, but I paid not the least heed to them. What he owed me I exacted. How he fared afterwards was no concern of mine; and if his wife and daughter are destitute they have no claim on my compassion or my purse. Now I trust that you are satisfied, and I must request that the subject be not opened again.'

'I can not possibly have any desire to open it again,' answered Philip in a low tone.

He said nothing more, but, turning, walked across the room and stood for a moment or two before the fireplace, looking down at the red brands on the hearth. He was strangely unnerved by the revelation which had just been made to him,—a revelation that seemed to destroy all his former conception of his uncle, and put in its stead a hard, cruel nature, immovably set toward self-interest. Every generous impulse of the young man's soul revolted, even while he strove to subdue the feeling that overmastered him. He knew that an instinct

had always warned him of this side of his uncle's character; and yet it was no less a shock when fully revealed. Speak of the Percivals again! How had he ever been so foolish as to speak of them at all, he wondered as he gazed absently downward, where his fancies of the morning seemed lying among the dead ashes of the fire.

Mr. Thornton glanced at him once or twice with a frown still on his face, but it was some time before he spoke. At last he asked, abruptly: 'Did I understand you to say that you had no acquaintance whatever with these people?'

'Not the least,' Philip answered, looking up with a start.

'You are very quixotic, then,' said the other grimly. 'It is a fault of youth. But the sooner you begin to cure it the better. The man who wishes to succeed in life can not afford to indulge in sentiment of one kind or another. It will be well to remember that.'

He opened his newspaper, and Philip left the room, with those last words echoing in his ears. They seemed a fitting close for the brief interview. And were they not a warning as well as an admonition? He felt that it was likely; and he also felt, with a force which was fairly overwhelming, that if ever he was driven to contest with his uncle any point of that high sentiment which derives its force from conscience, he would find him as immovable as granite, and that he would have to choose between yielding, or seeming to outrage affection and gratitude by resistance.

There are people to whom neither horn of the dilemma would have been very terrible—natures which find compromise easy, or that are strong and hard enough to disregard the feelings of others. But Philip was cast in a mould that rendered him as sensitive to those feelings as to the higher claims of conscience; and he knew that should the two ever be arrayed against each other, the struggle within him would be hard, the suffering keen.

It was a relief to put away such thoughts, to hope that an issue so fraught with pain might never come to pass, and to go out into the bright afternoon with Constance, who persevered in her desire to go to the Cathedral for Vespers. On their way she began to speak of Miss Percival.

'It seems that I made a mistake in talking of her at luncheon,' she said. 'Aunt Lucia told me afterwards that Uncle James does not like to hear of the family. The father acted very badly to him once. Did you know of it?'

'I have heard something of it,' Philip answered. 'But it is hard to learn the exact truth of old stories, and until to-day I was not any more aware than yourself that my uncle would not like to hear the name.'

'And how did you find it out to-day?—did he speak to you about it?'

'Yes—or, rather, I spoke, and he—answered me. There is no doubt of his dislike to the Percivals; and, on the whole, it will be well to avoid discussing them before him in future.'

'One can not easily discuss a subject of which one knows nothing,' said Constance. 'You forget that I never heard of them before, and all that I know now is that Miss Percival has a voice. How much more do you know?'

'Not anything at all,' Philip answered, with a laugh, which was somewhat directed against himself. For surely it was quixotic to have concerned himself so much about people of whom he knew so little, and with whom he had not the slightest acquaintance.

'Well, I am interested in her voice,' pursued Constance. 'I hope it will prove to be fine, and that she will agree to sing for us.'

Philip's instinct told him that Miss Percival would not agree to do anything of the kind; but, since an instinct is not authority, he made no reply, and they presently reached the Cathedral.

As he had anticipated, and warned Constance was probable, the voice which the latter, at least, had come to hear was not heard in Vespers or Benediction. As the beautiful hymns of the latter service began, Philip found himself listening for the silver tones which he thought would have expressed so well the deep devotion of the *O Salutaris* and the *Tantum Ergo*; but he listened in vain. Miss Percival was plainly not in the choir.

They met Bellamy as they came out, and Philip resigned Miss Irving to him, pleading an engagement on his own part. It may have occurred to him, as with a sense of relief we saw them walk away together, that his sentiments were very far from being those of a lover; but he reminded himself that it was impossible he could feel any lover-like eagerness to monopolize Constance's society, when he could enjoy as much of that society every day as he liked.

[To be Continued.]

Happiness is like the manna in the desert—he that gathered much had nothing over, and he that gathered little had no lack.

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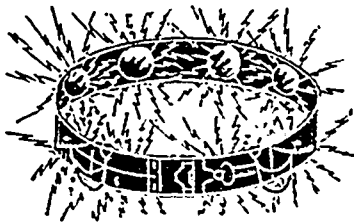
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	CLOS.		DUE.	
	a.m.	p.m.	a.m.	p.m.
G. T. R. East	6.15	7.45	7.15	10.20
O. and Q. Railway	8.00	8.00	8.10	9.10
G. T. R. West	7.30	3.25	12.40	7.40
N. and N. W.	7.20	4.10	10.15	8.10
T. G. and B.	6.50	4.30	10.45	8.50
Midland	7.00	3.35	12.30	9.30
C. V. R.	6.30	4.00	11.15	9.55
G. W. R.	a.m. p.m.		a.m.	p.m.
			12.00	9.00
			2.00	7.30
	6.15	4.00	10.30	8.20
			10.00	
U. S. N. Y.	6.15	12.00	9.00	5.45
			4.00	10.30
			10.00	
U. S. West States	6.15	10.00	9.00	7.20
			12.00	

English mails close on Monday and Thursdays at 7.15 and 10 p.m. The following are the dates of English mails for November: 1, 3, 5, 7, 10, 12, 14, 17, 19, 21, 24, 28.

N.B.—There are branch post offices in every part of the city. Residents of each district should transact 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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