

The Catholic Weekly Review.

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

Reddito qua sunt Casaris, Casari; et qua sunt Dei, Deo.—Matt 22: 21.

Vol. VI.

Toronto, Saturday, Oct. 8, 1892.

No. 35



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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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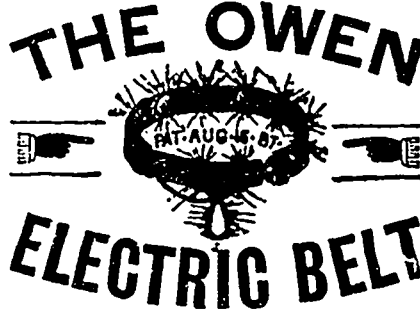
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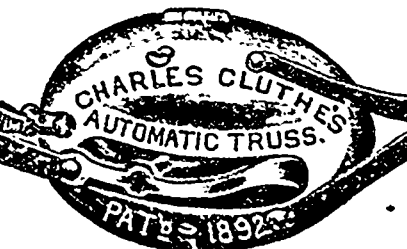
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granted his conclusion would fail. The Parliament or Local Legislature for which the priests and people of Ireland are now working would in nothing resemble Grattan's Parliament but in the fact of its being Irish. There will be a Parliament of the people of Ireland for the people, not of the gentry of Ireland for their own selfish purposes, as was the case in Grattan's time.

Lord Tennyson is dead. One of his latest poems is a death song worthy of the great poet.

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea,

But such a tide as, moving, seems asleep,
Too full for sound or foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark.

For tho' from out our bourne of time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have cross'd the bar.

Rev. Mr. Fortin, of Holy Trinity church, Winnipeg, publicly contradicted Archbishop Tache's statement that the Roman Catholic Church encouraged its members to read the Bible.—Daily paper.

The courageous fellow actually contradicted the Archbishop's statement *publicly*. The readers of the paragraph were to be impressed with the idea that public contradiction proves something. Contradiction, public or private, proves nothing, never did prove anything. Arguments lead to proof; mere statement does not involve it. A blind man might, as publicly as might be, contradict every one of Tyndall's theories on light; and what would it prove?

The eloquent appeal for material assistance to the Irish national cause with which Hon. Edward Blake closed his great speech in the Pavilion has borne fruit. It will be remembered that Mr. Blake told how the arduous campaign through which the McCarthy wing had passed had completely denuded the treasury of funds, and assured his friends that he would be pleased to be the bearer of material as well as moral support on his return to Ireland. A few evenings ago a meeting was held for the purpose of organising a central committee in Toronto to receive subscriptions in aid of the campaign funds of the National party. Among those present were Hon. Frank Smith, F. B. Hayes of Ottawa, Hugh Ryan, P. Boyle, Bryan Lynch, James Ryan, J. L. Lee and others. It was decided to issue an address to the people, together with a re-print of Mr. Blake's address in reply to the welcome given him at the Pavilion. This will fully set forth the reasons for making the appeal. Another meeting will be held before Monday next to formally organise and name an Executive Committee. Meanwhile Hon. Frank Smith and Hon. S. H. Blake will act as joint treasurers of the fund. The following subscriptions are reported:—

F. B. Hayes, Ottawa.....	\$2,000
George Kiely.....	1,000
Hugh Ryan.....	1,000
Hon. Frank Smith.....	1,000
Blake, Cassels and Lash	1,000

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Hon. S. H. Blake's letter accepting the joint treasurership is printed elsewhere.

Notes.

Ernest Renan, the author of the infamous *Vie de Jesus* is dead and the infidel French Government gave him yesterday a state funeral.

Besides forbidding excursions to Paris for the recent Republican fete, the Government has forbidden railway excursions to Lourdes and other shrines from infected cities.

The statistics of the Newfoundland fire are now published. The number of families burned out was 1,874; the number of persons, 10,234; the number of houses destroyed, 1,550.

On Monday last the Convocation of Jesuit Provincials held at Azepayta (St. Ignatius' birthplace) in Spain, elected Rev. Father Martin Superior-General to succeed Rev. Father Anderledy.

The Anti's are distressed because the Canadian people are divided on the question of Home Rule. Let them take heart. They would feel no better if the small band of dissentients did not exist.

The grand jury in Pittsburg returned true bills against 167 Homesteaders for murder and aggravated riots. It is not known when the trials will begin. Indictments for treason have been issued against others.

"Observer," to whom we referred last week, returns to the charge. His contention is that the general feeling of Irish Catholics was adverse to Grattan's Parliament, whence he incontinently draws the conclusion that the Irish clergy and people who now demand a parliament are striving for something which their forefathers condemned. Even though his premises were

The Press.

CHURCH AND COUNTRY.

HIS NAME IS MUD.

While all this talk is going on about the reconstruction of the Cabinet, Clarke Wallace is gnawing his finger nails gloomily. That boomlet of his has died ingloriously since the days when he could ensnare the elusive correspondent and fill him full of rumours pointing to the Grand Sovereign's advancement. Mr. Wallace's given name is Clarke, but as far as his political advancement goes it is Mud.—*Telegram.*

THEY MAY NOT HAVE BEEN SO AWFULLY PIG-HEADED.

We remember that some years ago a great outcry was made against the French-Canadian *habitants* because of their objection to compulsory vaccination. They were, according to the advocates of that measure, ignorant, "pig-headed," behind the times, etc. Yet it seems they were, after all, rather before than behind the times, since the number of members of the English Parliament opposed to compulsory vaccination has grown from 16 in 1888 to 106 in the present house. Many eminent physicians, too, are arrayed against the practice.—*Are Maria.*

A MISCHIEVOUS MEDDLER.

It may be set down as a fact that the *Mail's* crusade against Irishmen has, after all, been about as successful as its crusades against Catholics in the Ontario elections. Professor Smith was a mischievous literary meddler in England, and he continues the harmful work in Canada. Wherever a sore spot is in process of healing he is ever ready to dart his bitter pen into the wound and open it afresh. Setting neighbor against neighbor is a most unholy trade, and we may rest assured that the Professor and the *Mail* will yet have to take a seat on the stool of repentance.—*Catholic Record*

A RELIGIOUS PEOPLE.

The recent Irish census affords a pleasing proof of the strong religious feeling of the people of Ireland. The population of the country is given at 4,704,750; yet of these only 871 are returned as not belonging to any religious denomination. The full significance of the fact will be the better appreciated when we compare these figures with those of Canada. The census of the Dominion returns as "not specified," 33,983, of whom 21,896 belong to Ontario, the population of the Dominion being 4,832,679, and that of Ontario 2,114,321.—*Catholic Record.*

FLOGGING FOR ASSAULTS.

The grand jury at the York Sessions recommends, owing to the increase of revolting offences upon women and children, that the lash be more vigorously applied, and the grand jury is right. There is no room for argument on this. When men are already sunk to, or rather below, the level of the brute flogging is about the only humanizing agency we have at command. Flogging is a highly appropriate and elevating punishment for persons who perpetrate the abominable attacks upon defenceless women and children. They have to be taught in the first place that the way of transgressors is hard, and nothing brings that lesson home so directly and forcibly as the lash. We not infrequently hear protests against the use of the lash from over sensitive persons, who shudder at the thought of the infliction of physical pain upon even the most depraved of their fellow-creatures. It is idle, however, to appeal to sentiments which have no existence, or to apprehend a degradation which is already accomplished in all its fulness. So long as such crimes are committed so long should corporal punishment be inflicted.—*World.*

A TRIBUTE.

The oratorical powers of Daniel Dougherty, of Philadelphia, recently passed to his reward, caused him to be known as the Silver-Tongued. Pleasant indeed is it to chronicle that that rare gift was never used except in defence of what he believed to be right, never prostituted at the call of the unscrupulous, never exerted but with delicacy, kindness and good-will toward man and love to God. One hesitates to use a much abused word which has been grievously misapplied by the unthinking, but Daniel Dougherty was a gentleman in the true sense, the finest sense—always, pre-eminently, a gentle man. The outward grace which fitted him so easily was his own true garb, so worn with ease; and the polish of manner, to him habitual, was not assumed, but was the reflection of the gentleness within.

The events of Mr. Dougherty's life are well known. He began his career amid great discouragements, but, by force of character, arose to the front rank among jurists, and had the honor of having his spoken words quoted and endorsed in the English House of Commons. In 1890 he was the recipient of the Luttrell Medal from the University of Notre Dame, which every year awards this testimonial to a distinguished American Catholic layman. May he rest in peace!—*Are Maria.*

Too many enthusiasts think all is safe because they head right,—not mindful that the surest way of reaching port is by following the channel, and not by going straight across the sandbanks and the breakers.—*Longfellow's Table-talk.*

Men will tell you that love for the Church is incompatible with love of your country; that sooner or later you will have to choose between them, and that you can only remain a faithful member of one by becoming an undutiful son to the other. I greatly desire to clear away this error, inasmuch as love for our country and love of the Church are, taken together, the most sacred feelings of the human heart; and were it possible for the one to be the enemy of the other, it would, in my apprehension, be the most terrible crisis that God has ever suffered to try His people here below; but it is nothing of the sort. A man's country is his Church in time, as the Church is his country in eternity, and if the orbit of the one is more vast than that of the other, they have alike but one centre, and that is God; but one interest, which is justice; but one home; which is conscience; the same citizens, the souls and bodies of their children.

It is true that the Church may be at variance with the government of a country; but the government is not a nation, much less the country. Who amongst us ever imagined that his country is the head or the heart of the men who governed it? Our country is the hearth of our fathers, the love of our parents, the memories of our childhood, our traditions, our laws, customs, our liberties, our history, and our religion. It is all that we believe, and all that we love, protected by those who were born at the same period of time and the same given place with ourselves in heaven and on earth. The government is for us merely a means of preservation for these possessions in their right place and full security; and if so far from fulfilling this mission, it betrays or dishonors it, we take refuge in the love of country for succor, hope, and consolation. When Nero governed the world Rome existed in those who loved her, and her deserted Forum was the country of those who still possessed a country.

If, then, the government of any nation persecutes the Church either the nation is Catholic, or it is not. If it is Catholic, it is not the Church which attacks the country, but the country which it itself is oppressed in one of its dearest, holiest rights, its religious faith; and the Church, when defending itself by the word or the blood of its sons, is simultaneously defending an outraged, insulted country. If on the contrary, the nation is not Catholic, it is true that the Church is not one of the component parts which make it what it is; but even then it is included in the natural right of all men to truth, grace, and eternal salvation; and the Church enduring persecution forwards two benefits to the country,—one, in the future, its conversion; the other present, namely, liberty of conscience.—*Lacordaire.*

AGNOSTICISM AND CHRISTIANITY.

Agnosticism overshadows and destroys the finest sentiments and aspirations of life. It makes veneration impossible. Whatever destroys veneration also destroys worship. Whatever destroys worship also destroys thankfulness. Whatever destroys thankfulness also destroys love. Thus fatal havoc is wrought amongst all the noble sentiments of our nature and the universe becomes to man very much what the kennel becomes to the dog. Compare what agnostics are doing for the world with what Christians are doing for it. The test is surely fair. Christians will say that the love of Christ constraineth them. They refer their inspiration to their faith. They say they must save the whole world. This may be fanaticism, but it is too sacrificial and costly to be insincere. Men have hazarded their lives for the Lord Jesus. What have agnostics done? Whatever good they have done, how much of it is unconsciously due to Christianity? My point is, how much of all that is excellent in them is due to the very religion whose central idea they ignore? The very best agnostic I have known—as good a parent and as honorable a man as ever lived—is the son of a Christian father and a most saintly mother; the home in which he was reared was consecrated by daily prayer; the schools in which he was trained were inspired by Christian influence. I cannot consent, therefore, to credit agnosticism with his virtues any more than I can credit the hand with the growth of a flower which it has only plucked.—*Joseph Parker, D.D., (in The Young Man, New York.)*

A START IN LIFE.

To get a start in life has perplexed the young men of every age. How can I obtain a foothold? What shall I do? Where shall I go? have been problems not easily solved. A short, sharp, direct and decisive drill in those things that form the true basis of an active business life is the surest relief. The Peterborough Business College, Peterborough, is devoted to this specialty, and gives a common sense course of training of direct practical use to our young men. Messrs. Geo. S. Bean, LL.B., and A. Blanchard, Chartered Accountant of Ontario, are the principals and proprietors. The circulars of the College are mailed free to any address.

He who looks into deep abysses sees all that passes in darkness.—*St. Anselm, O.S.B.*

WHAT THEY THINK OF GOLDWIN SMITH'S TIRADES.

That Mr. Goldwin Smith is one of the most prejudiced of men, we know; that he is also one of the most dangerous we are beginning to learn. Mr. Smith has elected to live in Canada for the singular purpose, it would seem, of railing at her Constitution, and stirring up ill-blood between Canadians and their British fellow-subjects, simply because there happen to be French Catholics and Catholic Irishmen in the Dominion. Mr. Goldwin Smith's vilification of Irish and French-Canadian citizens and statesmen is becoming positively intolerable. If anything is amiss in Canadian politics we are sure to have a tirade in the *Times*, the *Nineteenth Century*, or some other periodical, tracing its origin to Canadian Jesuits and Irish rebels. Mr. Smith makes no secret of his desire to see Canada annexed to the United States. If there was a few other such Smith's in Ottawa, they would see their hearts' desire fulfilled in a shorter time, perhaps, than the Queen and her advisers are prepared to acquiesce in. The danger of dismemberment of the Empire does not lie in the concession of Home Rule to Ireland. It lies in the egoism of such men as Goldwin Smith, whose vituperative and calumnious pens raise up every fibre of dignity and self-assertiveness in the breasts of our colonial fellow-subjects, who are neither Hottentots, Hindoos, nor Parsees. Montreal is not Calcutta.—*Catholic Times*.

THE IRISH IN MONTREAL.

At the close of the exhibition recently held by the Numismatic and Antiquarian Society of Montreal, Mr. J. J. Curran, M.P.P., made a most interesting address. Speaking on behalf of the Irish Societies of Montreal he said that the eloquent words that had just fallen from his friend Mr. L. O. David, proved that his acceptance of a civic office had not in any degree impaired his brilliant eloquence. He had told them that he owed his invitation to his position of President of St. Jean Baptiste Society; no doubt the kind request to himself to say a few words had come to him as President of St. Patrick's Society and as Irish-Canadian representative of 35,000 men of his race in this city (applause.) This was a historical society, and when all races had contributed each its share to the progress and development of Montreal, some day a historian with his heart in the subject would trace the doings of the little band from Ireland who had first met at the shrine of Notre Dame de Bonsecours, who had subsequently worshipped at the old Recollet Church, and whose descendants to-day had erected the magnificent temples of St. Patrick's, St. Anne's, St. Mary's and St. Anthony's. (Applause.) He was proud to think that the future historian of Montreal would give some credit to the race from which he sprang for their contribution to its progress and prosperity. Senator Murphy, in his admirable address, had spoken of the characteristics and semi-civilization of the early Indians who inhabited this Island when Jacques Cartier landed on our shores. Their successors had been true to their mission. The city, with its magnificent harbor, now undergoing such vast improvements; its models of architecture, its temples of learning and religion; its foundries and factories, showed that in every branch the march had been onward; and in there was one idea more happy than another in connection with the celebration of Montreal's 250th anniversary, it was that of the Historical and Numismatic Society in bringing their treasures to the Exhibition grounds and thus contrasting the old with the new (applause.) The objects of the society were of the highest type, and up to the present time they had nobly fulfilled their mission, as the Hall in which they were now assembled so strikingly testified. They were doing a work of inestimable value, which the outside public appreciated, in erecting tablets at points of historical interest throughout our city (applause.) Every inch of our territory had been consecrated by some heroic deed or noble achievement. Many of the spots had now been identified, and the rising generation would be induced to study more deeply the circumstances of occurrences which those tablets merely made mention of (applause.) There was one spot which had not been honored yet,—the old site of Recollet Church. There in the early days, when the English church and Presbyterian worshippers had no edifice of their own, after Mass had been celebrated on the Sunday morning, Protestant services were allowed to be held in the afternoon—thus testifying the spirit of broad-minded liberality that existed here in times gone by, and evidence was given of that Christian charity without which religion was only a sham (prolonged applause.) That spot and that historical event, deserved special commemoration on a tablet of stone (hear hear.) Mention had been made of the efforts of the society to secure the Chateau de Ramezay as the future home of the association and its precious reliques. What more suitable place could be chosen? It was nearly two centuries old. Baron Claude de Ramezay had laid its foundation in 1702. It was his home and that of his family and his successors until it passed into the hands of "La Compagnie des Indes," the French fur traders. After Montgomery's fall before Quebec it was the meeting place of the United States plenipotentiaries, Franklin, Chase and Carroll, whose unsuccessful efforts at that early date give heart and hope to those who, like their posterity, to-day believe in Canada a nation (loud applause.) Within its historic walls were the meetings of the special

Council from 1837 to 1841. There also were the executive of five of the Government from 1843 to 1849, when Lord Elgin made his exit from his quarters with anything but marks of approbation from one section of the community. In later days it has had a most chequered history, and no place could be chosen more suitable for the objects of the Society than that venerable pile. The historical society had done service in collecting antique objects, in erecting tablets and in various other ways, but they had still further endeared their labor to the public by their archives and records. Amongst them as an Irish-Canadian, he was pleased to find that even before the present century some of the exiles of Erin had made Montreal their home, and it was perhaps a tribute to their acknowledged hospitality that the only two hotels in the city in the latter part of the last century were kept,—one, on the present Place d'Armes, by a Mr. Dillon, of whose establishment a distinguished traveller had written that it was the best in America,—the other, its rival was dignified by the title of Cafe, and was kept by a Mr. Sullivan, on the present Custom House square, and there was no mistaking the true Milesian flavor of the names of either of these caterers to the wants of the strangers. (applause.) Those records, archives, treasures of all kinds, should be in the Chateau de Ramezay for the education and delectation of the people. He hoped they would soon find themselves in possession of the grand old historic edifice and in the name of the citizens of Montreal he wished them every success in the noble and patriotic work in which they were engaged. (Great applause.)

DIVORCE.

Commenting upon Rev. Dr. Kingdon's pamphlet on the question of divorce, the *Star* makes, amongst others, the following editorial remarks: "Our Roman Catholic fellow citizens object to civil divorce on any terms, we will be reminded. This we know, but civil divorces are granted every year, the Roman Catholic members voting a formal negative. Why could they not vote 'nay' once for all against a bill creating divorce courts and thus free their skirts of all contact with the matter in future? This would be far simpler and more dignified than the present method of protesting by 'dividing' the House on every bill; and would guarantee to Canada a surer justice in divorce troubles and a firmer rampart of protection against the muddy and rising waters of that legalized laxity in the marriage relation which has already flooded several States of the American Union."

Were such a bill, creating divorce courts, brought in, every Catholic member would be in conscience bound to vote against it; equally so is he bound to vote against every particular divorce bill. No matter how Dr. Kingdon may twist the Scriptures he cannot get over the law that binds man and woman "until death" in the marriage tie. For the Catholic marriage is not a mere civil contact, it is a sacrament, and as sacred as any of the other six sacraments. No human being, no body of human beings, can forge a law that will stand good against the law given by God. In no form, civil or otherwise, can a Catholic recognize divorce. As a sacrament marriage is to him a source of grace and he can never permit any human agency to defile the channel through which the poor graces of the Almighty must flow. To do so would be sacrilegious.

When Luther and Calvin proclaimed that "it was not wise to prohibit the divorced adulterer from marrying again," they were simply doing the work of the devil. A Catholic contemporary speaking on this subject says: "We are of opinion that irreligion is at the bottom of all our troubles, both social and political, and that to the degradation of the sacrament of matrimony by the State, as well as by the infamous divorce laws, is mainly due the fearful want of a religious spirit in society. The family was the first form of government known to man, and is the corner-stone of the whole social fabric. Whatever interferes with the unity of the family is ruinous to society. The child learns his first lessons in obedience to authority from his parents. He gives them the whole allegiance of his young heart. But in those cases where the divorce laws interfere, the allegiance of the child becomes divided, and it is too much to expect that his veneration for authority will not be impaired, and the way open to irreligion."

Nothing could be more correct than this reasoning. In fact the bulwark of society to-day is the inviolability of the marriage vow; and the men, Christian as they call themselves, who can sanction or advocate any scheme of divorce, under any possible circumstances, are only a step removed from the Italian atheists and social revolutionists, who follow the war-cry of Lemmi against marriage.—*True Witness*.

The Lemmi alluded to is the Grand Master of the Italian Free Masons. He stated recently in Florence that the lodges would insist on "the abolition of the Laws of Guarantees, prohibition of religious instruction and of religious marriage not preceded by the civil ceremony, the institution of divorce and the suppression of the Ministry of Worship.—*Ev. C. W. R.*"

LINES FROM LIONS.

DEAR SIRS,—For several years my sister suffered from liver complaint. As doctors gave her no help we tried B.B.B., which cured her completely. I can recommend it to all.

MISS MAUD GRAHAM, Lyons, Ont

Local.

Emerald Benefit Association.

The regular meeting of St. Patrick's Branch No. 12, Emerald Beneficial Association, was held in their hall, 178 Simcoe street, last Thursday night. Two new members were installed and two applications received. The report from the official paper was read, showing that the association had been registered under the new insurance laws of the Ontario Legislature and was now authorized to carry out the insurance clauses passed at the last convention. A large amount of important business was transacted.

St. Alphonsus Club.

Between seventy-five and a hundred members were present at the regular weekly meeting of the St. Alphonsus Club last Tuesday night. President Cottam occupied the chair. The fact that thirteen new names were proposed for membership is ample evidence of the increasing popularity of the club. Mr. Jno. Smith, on behalf of the Constitution Committee, presented their report, which will be taken up seriatim next Tuesday night. A resolution congratulating Monsignor Rooney upon his elevation to the purple was carried unanimously. Great interest was shown in the selection of the Nominating Committee, and after a close contest the following were elected:—Messrs. Stewart, J. J. Travers, John Bennett, Jos. Murphy and Gerald Griffin. This committee will present for the consideration of the club at its next meeting two or more "tickets" for the approaching elections.

St. Michael's School.

GIRLS' DEPARTMENT.

The following is the list of pupils who obtained highest marks during Sept:

1st Form. Primary Grade—1, A. Towers, 2, K. Swallow, 3, D. Ryan. Junior Grade—1, M. Connelly, 2, E. O'Neill, 3, F. Dilworth. Senior Grade—L. Hennessy, 2, L. Whalen, 3, M. Connelly.

2nd Form. Junior Grade—1, A. Bigley, 2, M. Smith, 3, F. McCann. Senior Grade—1, A. Murray, 2, Minnie Smith, 3, M. Kearney.

3rd Form. Junior Grade—1, M. Lartie, 2, L. Dilworth, 3, H. Pierce. Senior Grade—O. Giroux, 2, M. Cowan, 3, M. Griffin.

4th Form. Junior Grade—1, M. Feeney, 2, K. Martin, 3, M. Brady. Senior Grade—1, A. McCarthy, 2, M. Swallow, 3, L. Liston.

BOYS' DEPARTMENT.

1st Form. Primary Grade—Thos. Lynch. Junior Grade—1, W. Swallow, 2, R. Bishop. Senior Grade—1, Maurice Byrne, 2, W. Burke, 3, J. Hennessy.

The Irish Fund.

Hon. S. H. Blake has written the following letter to Hon. Frank Smith:—

MY DEAR SENATOR,—I have considered the proposal made by you and Mr. Hugh Ryan that I should become along with yourself joint treasurer of a fund to be raised to aid the Irish National party in the promotion of the cause of Home Rule for Ireland.

I am desirous rather of lessening than of increasing the work that now falls to my lot. I feel, however, that at this juncture it is the duty of every loyal subject to aid the statesmen of the empire in the solution of the long-standing Irish difficulty; and to help to the extent of his power towards the formation of a well-considered plan whereby the Irish people may, with due safeguards for all interests, be granted the right of local self-government, while for all common and Imperial affairs they shall remain united with Great Britain and represented in the Imperial Parliament.

My opinion is that the principle of Home Rule, of which we have so wide an experience on both sides of the line on this continent, furnishes the best prospect of solving the Irish difficulty, and that it will not be long before that principle, though perhaps in some other form, will be adopted for themselves by some of the other divisions of the United Kingdom.

It seems to me disloyal folly to cry "Peace, peace," where there is no peace; to close the eye to grievances until they burst out in rebellion; to suppress long enduring and reasonable national aspirations, and to refuse to a people the control of their local affairs.

It is the part of loyal wise citizenship to have regard to the wrongs of each portion of the body politic; to apply reasonable remedies and to concede moderate demands, undeterred by the unwise and unreasonable claims and apprehensions of extremists on one side or on the other.

The history of our own continent teaches that a policy of disregard to the just demands of British subjects for the right to control their own affairs is disloyal and tends to the disruption of the empire, while a policy of generous consideration and concession preserves and increases those feelings of cordiality and affection without which a formal union is a mockery and a sham.

Believing as I do that the preservation in its integrity and efficiency

of the Irish Parliamentary party and the furtherance of its objects, pending the final struggle now about to commence, is most important to a fortunate ending to that struggle, and that all loyal men, and particularly all loyal Irishmen, should aid that end, I gladly agree to act with you as joint treasurer of the proposed fund.

St. Paul's Church.

His Grace the Archbishop has transferred Rev. Father Handrom Oshawa to the charge of St. Paul's Church in this city. Father Handrom labored in the Cathedral parish for a number of years and was universally esteemed for his zeal and devotion to duty. In the pulpit he was always much admired and the series of discourses he pronounced on the Jesuit question attracted attention all over Canada. In view of the very considerable financial difficulties existing in St. Paul's at the present moment owing to the erection of their magnificent new church, the selection by His Grace of a young, active and popular priest for the position gives hope that the difficulties referred to will be fairly met and eventually overcome.

C. M. B. A.

THE GRAND PRESIDENT'S APPOINTMENTS.

The following is the list of the Grand and District Deputies of the C.M.B.A., appointed by Grand President Fraser up to date. The list of appointments for Quebec is not yet completed:

GRAND DEPUTIES.

Dr. John A. MacCabe, Ottawa, for the province of Ontario. Dr. J. O'Connor, Stratford, for the province of Ontario, west and inclusive of the counties of Durham, Victoria and Simcoe. R. J. Dowdall, barrister, Almonte, Ont., for the province of Ontario east and north of Durham, Victoria and Simcoe. P. J. O'Keefe, St. John, N.B., for the provinces of New Brunswick, Nova Scotia and Prince Edward Island and Newfoundland. John K. Barrett, LL.D., Winnipeg, for the provinces of Manitoba and British Columbia. Hon. Justice Rouleau, Calgary, for the North West Territories.

DISTRICT DEPUTIES

ONTARIO.

Stormont and Glengarry—Thomas Cummings, Cornwall. Dundas—Thomas McDonald. Morrisburg. Grenville—P. C. Murdock; Prescott. Leeds—S. J. Geash, Brockville. Frontenac, Lennox and Addington—J. J. Behan, Kingston. Hastings—W. J. Patterson, Belleville. Northumberland—J. J. Swift, Cobourg. Durham and Victoria—P. J. Hurley, Lindsay. Ontario—A. A. Post, Pickering.—York and city of Toronto—D. H. Lehane, Toronto. Halton—John Kerwin, Dundas. Wentworth and city of Hamilton—John Rohan, Hamilton. Lincoln—J. H. G. Horey, Merriton. Welland—Jas. Quillinan, Niagara Falls. Haldimand—John A. Murphy, Cayuga. Norfolk—Rev. P. Corcoran, La Salette. Elgin—P. L. M. Egan, St. Thomas. Kent—J. L. Marantette, Chatham. Essex—John Dugal, Tecumseh, and Joseph DeGurse, Windsor. Lambton—James O'Leary, Port Lambton. Middlesex—Thomas Coffey, London. Huron—John McQuade, Seaforth. Bruce—A. P. McArthur, Carlsruhe. Grey—Victor Lang, Neustadt. Simcoe—R. A. Lynch, Orillia. Perth—Wm. Quilter, Stratford. Waterloo—John Noll, St. Agatha. Oxford—James Comiskey, Ingersoll. Brant—Thomas O'Neil, Paris. Wellington—Thos. P. Coffey, Peel and Dufferin—P. J. Woods, Brampton. Muskoka, Parry Sound and Haliburton—Dennis Burns, Parry Sound. Nipissing, Parry Sound and Algoma—John McCool, North Bay. Peterborough—Thomas J. Doris, Peterborough. Monck—Rev. J. E. Crinion, Dunnville. Renfrew—Dr. Gallagher, Renfrew. Lanark—T. W. McDermott, Almonte. Carleton, Russell and Prescott, and city and county of Ottawa—J. A. Doyon and J. P. McCarthy of Ottawa.

NOVA SCOTIA.

Rev. E. F. Murphy, Halifax, for county and city of Halifax. Rev. D. J. McLatosh, North Sydney, C.B., for the diocese of Antigonish. J. C. O'Mullin, Halifax, for the counties of Halifax, Hants, Kings and Lunenburg. G. V. Cook, Amherst, for the counties of Coldhester and Cumberland. F. J. G. Comeau, for counties of Digby, Annapolis, Yarmouth, Shelbourne and Queen's.

NEW BRUNSWICK.

John L. Carleton, Barrister, St. John, for city of St. John and counties of St. John, Kings, Queens, York, Sunbury and Charlotte. L. N. Bourque, M.D., Moncton, for county of Westmoreland. Hon. Judge Landry, Dorchester, for Albert county.

Lucien J. Belliveau, M.D., for Kent county. J. Morrissey, Newcastle, for counties of Restigouche and Northumberland. James J. Power, Bathurst, for county of Gloucester.

MANITOBA.

Rev. A. A. Cherrier, Winnipeg, and Patrick Shea, Winnipeg.

Separate School Board.

A meeting of the Separate School Board, presided over by the Very Rev. Father McCann, V.G., was held in the De Lasalle Institute Tuesday night, all the members being in their places. Various accounts amounting to \$1,842.41, recommended by the Finance Committee, were ordered to be paid. That in order to have greater efficiency in St. Cecilia's School, it was decided to have all teachers reside in the immediate locality. The report of attendance during the month of September showed that the registration was 8,962 pupils, average attendance 2,899, and highest day's attendance in all the schools combined 8,121. Ratepayers who have 100 children residing between the Grand Trunk track and the Don River memorialised the board to provide school accommodation in that locality while their now school is being erected. The matter was referred to a committee. On motion the secretary was instructed to send a letter of condolence to the wife of the late Dr O'Sullivan. A committee was appointed to organise for an appropriate celebration in all the separate schools on October 21st, in honor of the discovery of America. The same committee will confer as to tendering his Grace a grand reception on his jubilee anniversary. All the parish priests will be requested to announce next Sunday that any of their parishioners who have been assessed as public school supporters can have the matter rectified by applying speedily to the parish priests or separate school trustees.

THE BASILIAN FATHERS.

A large number of the Catholics of the city accepted the invitation of the Basilian Fathers to be present Tuesday morning at the blessing of St. Basil's Novitiate and Chapel of the Most Holy Rosary by his Grace the Archbishop of Toronto. After the performance of the simple, yet striking dedicatory ceremony, high mass was sung by Very Rev. Father Marjion, provincial of the community of St. Basil, with Rev. Fathers Collins and Cherrier acting as deacon and sub-deacon respectively. The Clergy present were: His Grace Archbishop Walsh, assisted by Very Rev. J. J. McCann, V.G., and Very Rev. Dean Harris; his Lordship, Bishop O'Connor, of London, assisted by Very Rev. Dr. Kilroy and Father Cushin, superior of Assumption College, Sandwich; Monsignor Rooney, Archdeacon Campbell, of Orillia; Rev. Father Kreidt, superior of the Carmelite monastery, Niagara; Dean Wagner, of Windsor; Fathers McEvoy and O'Leary, of Hamilton; Father McRae, of London; Fathers Gibrat, McEntee, Reddin, Finan, Egan, Walsh, Burke, Madigan, Owens, Lafontaine, Kilcullen and the priests of St. Michael's College. The mass sung was simple Gregorian chant. Rev. Father Chalandard directed the chorus and Rev. Father Murray acted as organist.

DEFINITION OF A CHRISTIAN TEMPLE.

Rev. Father Ryan, S.J., preached an eloquent sermon from the text "My house shall be called a house of prayer." These words, he said, were the divine definition of a Christian temple. This definition was one applicable to none but a Catholic church, and it was to be especially realized in this church of the Holy Rosary. A Protestant church was a house of men and could be nothing else. There was nothing in it of that peculiar worship which man could pay to none but God. Prayer is a solemn acknowledgement and recognition of God's supreme dominion and of our own entire and perpetual dependence. Prayer might be classified as personal, domestic and public. A man depends absolutely and always on the Lord God, and being reasonable he must acknowledge this dependence. The family must pray as a family, because it is the foundation of society. And on all public occasions it is a social duty to acknowledge God and ask his assistance. When the Protestant prays he prays alone. Not so the Catholic when he offers to God the worship of that sacrifice which Christ has established upon earth. Prayer in its very essence takes on the idea of sacrifice. You may praise God, or thank him, or petition him, but all these acts could be performed towards men and they had not yet more than touched upon the essentials of prayer. Sacrifice could properly be offered to none but God. The speaker closed with a short reference to the work done by the Basilians.

NUCLEUS OF ANOTHER PARISH.

Archbishop Walsh said that the chapel of the novitiate would be a parish church for the Catholics of that neighborhood. He hoped it would be the nucleus of another large parish such

as had gradually grown up in various parts of the city. He felt sure that the faithful would contribute liberally towards its support.

The new edifice is located on St. Clair avenue, near the head of Spadina road. It is of red brick with stone trimmings and is four stories in height. The ground floor is occupied by the chapel, which is entered from the southern side and is capable of accommodating about 100 worshippers. The upper floors will be devoted to the use of the novices, of whom there are at present eight, under the charge of Fathers Collins and Christian.—*Empire*.

The students of the University of Ottawa, wishing to pay a fitting tribute to the memory of Honorius Sedilot, a member of last year's graduating class, who recently met with a sad death in Hotel Chambly, Montreal, had a solemn Requiem Mass sung for the repose of his soul, in the University chapel.

Ottawa University was honored last week by the visit of the popular pastor of Fort Covington, N.Y., Rev. Father McMorrow. The students highly appreciated the eloquent sermon with which the Rev. Father so kindly favored them.

Rev. Father McIntosh, Pastor of North Sidney, N.S., was in Ottawa last week visiting friends at the University.

John P. McNally, of Summerside, P.E. Island, who graduated with high honors from the University of Ottawa, in June last, sailed on the 4th inst., by the Vancouver, for Rome, where he is to continue his ecclesiastical studies.

A reason why stupid people do so much harm in the world is that they possess a confidence in their own judgment only proportionate to their want of intelligence. Conscious of the rectitude of their intentions, and seeing only their own little strip of horizon, they march on with assured step, and become aware that it is possible to be mistaken only when the mistake is already made and the mischief done. Experience is of little avail. That particular mistake will probably not be committed again, but some other will. The way always seems straight and easy to those who can only see a yard or two.

We never have more trials than we can bear. The present hour we can bear. The present hour we are always able to endure. As our day, is so is our strength. If the trials of many years were gathered into one, they would overwhelm us; therefore, in pity of our little strength, He sends first one, then another, then removes both, and lays a third, heavier, perhaps, than either, but all is so wisely measured to our strength that the bruised reed is never broken. We do not look enough at our trials in this continuous and successive view. Each one is sent to teach us something, and altogether they have a lesson which is beyond the power of any to teach.—*Cardinal Manning*.

I sometimes wonder if it is not true love that keeps many sweet-hearts from getting married at all. A man may love a woman so dearly that he will not venture to link his uncertain fortune with hers. A man may be so purely in love that he may be afraid the woman should ever find out his weaknesses, unobjectionable if they be. After all, there is something wildly selfish in the impetuous love that bears its object blushing to the altar, something that lacks consideration for her. There is so much in a man's hot headed promise that is nothing but the elation of conceit. True love is sometimes cowardly—cowardly with that cowardice which is nobler than courage. But God is good indeed to him who first love lasts through and fills his life.—*Peter Robinson*.

A CLOSE CALL.

After suffering for three weeks from cholera infantum, so that I was not expected to live, and, at the time, would even have been glad had death called me, so great was my suffering, a friend recommended Dr. Fowler's Extract of Wild Strawberry, which acted like magic on my system. But for this medicine I would not be alive now.

JOHN W. BRADSHAW, 393 St. Paul St., Montreal, P.Q.

MONTREAL, 6th June, 1892.

S. LACHANCE, ESQ.

Dear Sir.—Having given a fair and judicious trial to your *Capilline*, I can certify that this preparation is the best I have ever made use of to keep the head in a healthy condition. While efficaciously preventing the fall of the hair and restoring them to their natural color, your *Capilline* has the advantage of keeping the skin of the head in a perfect state of cleanliness. It will always be my pleasant duty to recommend it, and, as to myself, will never employ any other preparation.

Yours truly

Jos. Gagnon M.D. 201 Maisonneuve St.

The Catholic Weekly Review.

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

Commended by

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

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

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

The Late Archbishop Lynch.

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

The Late Rev. Father Douc 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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Lock Box 2523. Telephone No. 1643.

TORONTO, SATURDAY, OCT. 8, 1892

OVERKIND GENEROSITY.

A MATTER which came up in the Separate School Board on last Tuesday (it was a tender from a Protestant firm for school repairs) drew from Trustee Carey the startling information that, by resolution of the Public School Board no Catholic's tender for their work is to be entertained. We could scarcely believe what we heard. If the fact be so, their own medicine is not a particle too bad for them. Let them have it.

NOTE.—The Protestant firm got the contract.

WRITTEN TO ORDER.

AN unfortunate printer's error caused the omission of the name of Hon. John Costigan from the seventh line from the end of our article of last week under same heading as the present. The sentence in question as written read "Or would it (the *Empire*) say that Hon. Frank Smith or Hon. John Costigan, etc." We had no idea of sparing the *Empire* a single pang when we were enumerating the Conservatives who attended the Blake reception and endorsed the cause he has so nobly espoused and so valiantly sustained.

THE FOLLY OF DOUBT.

HE that doubts and seeks not to have his doubts removed, is at once the most criminal and the most unhappy of mortals. If together with this he is tranquil and self-satisfied, if he be vain of his tranquility or makes his state a topic of mirth, and self-gatulation, I have not words to describe so insane a creature.—*Pascal* (quoted in *Newman's Grammar of Assent*).

THE OCTOBER DEVOTIONS.

WE have been asked to republish that portion of the Decree, "*Urbis et Orbis*" (*Inter plurimos*) of 20 August, 1885, which regulates the October devotions. Following is a translation:

Wherefore for this and all coming years, as long as the present tribulations of the Church endure, and until full liberty be restored to the Supreme Pontiff, and until the Church Universal can render thanks to God for this liberty restored, so long shall the Church Universal celebrate the solemnity of our Lady of the Rosary every month of October, as during the past two years. His Holiness therefore decrees and commands that five decades at least of the Rosary of the Blessed Virgin, together with the Litany of Loretto, be recited from the first day of October every year to the second day of the following November, in all parish churches and in public oratories dedicated to our Lady and in

others also that may be designated by the Ordinary. If the devotion take place in the morning, mass shall be celebrated during the prayers; if in the afternoon, the Blessed Sacrament will be exposed and benediction given. He also desires that, where sodalities of the Blessed Virgin exist, they shall, if permitted by the civil laws, signalize the celebration by public processions.

Renewing the former indulgences, His Holiness grants all, who attend the public recitation on the stated days and pray according to the intention of the Holy See, an indulgence of seven years and seven quarantines. He grants the same to all who, hindered by lawful cause from attending the public devotions, devoutly say the prayers in private. Further he grants a plenary indulgence to all who assist at the public devotions ten times and go to confession and communion; and the same to those who, hindered as above, say the prayers in private. Finally, this full and plenary remission of penalties he extends to all who on the day itself of the Holy Rosary, or any day within the octave, approach the sacraments and spend some time in any church or oratory in prayer to God and to his Blessed Mother according to the intention of the Holy Father.

A later decree added a prayer to St. Joseph, the text of which was at the time communicated to the clergy.

OUR CATHOLIC CHARITIES.

IN the report of the Grand Jury presented this week we find the following:

We next paid a visit to St. Michael's hospital, a new institution for the alleviation of suffering but recently established on Bond street under the direction of the Sisters of Mercy. We found 58 patients in the institution, composed of Protestant as well as Roman Catholics. The nuns who conducted us through the hospital did everything in their power to facilitate our inspection. We found everything as clean as possible. The large building is well ventilated and lighted, while every appliance seems to have provided for the comfort of the patients. There are elevators in the building to convey patients to the different floors, a most commendable feature, since in many cases patients who are wounded might be injured by the ordinary method of carrying them upstairs on a stretcher. Perhaps the most complete surgical department to be found in Ontario is part of this institution. On the whole we consider this one of the finest institutions in this city, and one which will reflect credit, upon the citizens:

[The Sisters referred to as the Sisters of Mercy are the Sisters of St. Joseph. Ed. C. W. R.]

And further on:

At the House of Providence there are 880 patients, 40 of whom are children. We were pleased to note that notwithstanding the large number of patients everything was clean, the patients presenting a most respectable and comfortable appearance and the nuns in charge seemed to be experts in the business of nursing and teaching. All the patients who are able are kept employed. There is a good school where the children are taught in the building and shops where the different grades are taught by the nuns. We are of opinion after a careful examination, that this institution is well worthy the assistance given it by the citizens.

PRINCIPAL CAVEN MAKES TROUBLE.

WHEN we last wrote of the troubles and tribulations of the Assembly we had space for merest reference to Prof. Caven who opened the convention with an address and, we dare say, a surprise. The delegates were not prepared for questions like the following:—

"There are large and vital questions touching the degree of authority pertaining to all canonical Scripture. Are the histories and narratives of the Bible authentic throughout? Would their religious value remain unimpaired should their authenticity be—in part, at least—discredited; or must we hold authenticity essential to canonical authority? Are the ethical teachings and decisions of Scripture in all places of such character that a Christian man may confidentially use them in the direction of his life; or has morality been a development—thus requiring that the earlier teachings at least should be received with discrimination? Is the Bible the one absolute rule of faith and practice from which there is no appeal, or are there other authorities of equal rank? Are the Scriptures inspired throughout, and does inspiration carry inerrancy? If inerrancy is involved is it to be predicated of the substance of the teaching or of the entire contents of Scripture?"

When he says "predicated" we are ready to blame the reporters and to believe that he said, as any man talking English would have said, "predicated."

As soon as he had properly assured them that they could not be sure of pretty nearly anything, he proceeded to lay before them the fact that they had not convinced anybody of anything,

and had plunged their end of Christendom into hopeless chaos unless a great deliverer come. For such a deliverer he could find no better model than the one he chose, St. Augustine, who struggled back from darkness to light. Here is the entire paragraph. Looking abroad (his own words) upon *the uncertainty that so much prevails, the half-hearted reception* which many parts of the creed so frequently meet, *the inability of many earnest and believing souls* to harmonise their thinking and to place it on foundations satisfactory to themselves, he said:—

"The church needs, we all need, more earnestly to realise the fact that the Spirit is not less necessary to theology than to the origination and development of the life of God in individual souls. No believer, surely, can utterly forget the necessity of the Spirit's guidance in the study of divine truth—the scientific study of that truth; and yet how often we allow ourselves to speak as if the Spirit's presence were not our main dependence. Looking abroad upon the uncertainty that so much prevails, the half-hearted reception which many parts of the creed so frequently meet, the inability of many earnest and believing minds to harmonise their thinking and to place it on foundations quite satisfactory to themselves, the weak front therefore, which is necessarily presented to the assaults of unbelief—many, I say, having respect to all this, are longing for some great theological genius to arise—some greater Augustine, to recast our theology, solve its problems in apologetics, dogmatics and criticisms, settle the controversies between science and the Bible, and bring spiritual rest to a weary age."

If ever failure was, by any man, written larger across the face of human endeavor, it has escaped the critical eye of the ages past and present.

PAN-PRESBYTERIANISM.

THE Pan-Presbyterians have come and are gone. During ten days they sat in council, read well prepared essays and talked. Never in the history of Toronto did any mutual admiration society give voice to so great self-landation. Three times each day these learned Drs. assembled to hear their own praises sounded. There were compliments for all, the old kirk and the Free, the Presbyterian Church of the North and of the South for the Bohemians and the Walensians, and the heathen Chine, for all, save the Catholic Church. The unity of the Catholic Church is as great a scandal to divided Protestantism as was the Cross of Christ to the Greeks. The "Alliance of the reformed churches throughout the world, holding to the Presbyterian system," which has now sat in council for the fifth time would have wished to claim a sort of Christian union, but it has remained an *Alliance*, with no more unity in religious matters than the triple alliance of Germany, Austria and Italy, has in civil affairs. As much diplomacy is required to preserve the one as the other. Nothing was allowed to mar the harmony of this holy Presbyterian alliance. Every arrangement was therefore carefully made to exclude the discussion of dangerous questions. The creeds and doctrines of the churches of the Presbyterian system must not be so much as mentioned. Their internal order or external relations must not be interfered with. The religious feeling and prejudices of the ministers must be respected. Praise was to be lavished on everything Presbyterian, and harsh words reserved for everything Roman Catholic. For in the Presbyterian mind Rome is like Nazareth. No good could be expected from it. So the council passed off harmoniously.

All the delegates had a most agreeable time and enjoyed the pleasant break in the holiday excursion. They had a chance to air their own eloquence, to listen to the complimentary words of their brother delegates and to shake hands with the *unco guid* of our fair city. The council has closed. It has done absolutely nothing for the good of religion. It has ended, as it began, in talk. It seems strange, that so many learned divines should

have travelled so far merely to meet in goodfellowship. Truth seemed to have been hidden in a well, while they uttered only vague generalities. There was no promoting purity of doctrine, no repelling error. But what was to be expected from so heterogeneous a gathering. A delegate could not assert a single doctrine that the delegates of other churches 'holding to the Presbyterian system' would not oppose. There was an attempt to introduce a resolution affirming the inspiration of the Holy Scriptures. It was referred to the Business Committee, who decided that it could have no place among the questions to be discussed. The president Dr. Caven, wisely advised them to keep clear of all theology. It would only serve to disturb the harmonious feeling that prevailed among them. So Dr. Dods of the Free Church of Scotland and Dr. Briggs of the Presbyterian Church of the North can touch heterodoxy without fear of the great Pan-Presbyterian Council. How Presbyterianism has changed with the changing years! What a falling off since the Westminster confession was formulated! Since Calvin wrote his Institutes. The Bible—the open Bible, so dear to the hearts of the old-fashioned Presbyterians, and which it was their delight to propound every Sunday, must be spoken of among the ministers with bated breath. No one must call it the inspired word of God. The great council forbids it to be mentioned, that peace may prevail. Is it not sad? This Alliance of all the Presbyterians, which promised so much, dare not raise its voice in warning against the infidelity that is creeping into their ranks, and even into their theological schools of learning.

When the early Christians met together there was "the breaking of bread." One would, therefore have expected, where so many eminent Christian ministers had met in council, where so great harmony prevailed, where the work done for the Lord by the various churches was so highly praised, that these holy, God-fearing men would not have separated without uniting in a communion service, as a supreme act of Christian devotion. But, no! the Alliance draws the line there. It does not include communion. In 1887, when the Alliance first met in Edinburg, Communion was proposed and even attempted, but received so little encouragement it has been abandoned. Orthodox members are willing to talk with their unorthodox colleagues, eat luncheons with them, read papers to them and even listen to their papers and speeches in return, but when it comes to "partaking the Lord's Supper" with them, they will not do it. This latest attempt to give a semblance of unity to Presbyterianism has been a lamentable failure.

D. J. C.

EXHIBITION SECRETARY HILL'S EXPLANATION.

In the report of last Tuesday's meeting of the Separate School Board which we publish elsewhere, reference is made to a previous action of the Board by which Secretary Hill was directed to write asking Secretary Hill why the Separate School Board was not furnished passes to the Exhibition as they are furnished to the Public School Board. Mr. Hill's reply was that the Separate School children did not participate in the Exhibition display.

Whereupon Mr. Jas. Ryan one of our Trustees says:—"Mr. Hill's excuse for not giving us passes to the Exhibition good for the whole time is illogical, and will not stand in argument. He never invited us to make children's day at the fair a holiday in our schools and we are not going to rush to him for favors without an invitation. I protest most strongly against the partiality of the thing, for the association borrows our money as well as that of the Public School ratepayers, and our taxes as well as theirs have gone to support the city and this institution. We are going to have this matter fully threshed out."

Children's day has been for years a holiday in our schools and Mr. Hill must know it. His ignoring the fact is a petty piece of paltering.

A PERSISTENT ATTEMPT AT ROBBERY.

ATTENTION is drawn to the fact that year after year men well known to be supporters of Separate Schools are, by the assessors of this city, set down as supporters of Public Schools. They are by this villany put to trouble and expense and in case of oversight or delay the Separate Schools are robbed of just so much of their fair share of the taxes. We do not hesitate to say that this a deliberate robbery. It is so systematic and has been so long persisted in that no other opinion can be entertained by any one who has watched the lists for some years past. We would suggest that legal action against one of these fellows for, say, attempted fraud, would go a long way toward mending matters. Or perhaps better still, the advocacy of a permanent Board of Assessors, something for which property holders are already moving on the ground of unequal and sometimes absurd valuations.

LAST ECHOES OF THE ASSEMBLY.

ENOR in the *World* poked fun at the Assembly during its session here. Nearly every time he poked fun he poked a hole in the proceedings. We have not had room for his running criticism of the going's on, but his last paper is about the best. Here a fragment of it.

WHO GAVE THEM THIS AUTHORITY?

"Farewell" having been said, so far as the speeches were concerned, the President-elect rose, and striking the attitude I have since a boy been familiar with in pictures of the Ascension, said:

In the name and by the authority of the Lord Jesus Christ I declare this council dissolved.

Now I was nonplussed. Had I not heard from the same platform but 24 hours before the most virulent indignation at the assumptions of Romish priests to speak in the name of God; and yet a New York Presbyterian here assumed the same divine authority.

"Verily, all flesh is grass," I mused.

A BLACK "APOSTLE."

Another expression startled me: "The apostolic benediction will be pronounced by Dr. Saunders of South Carolina." And the colored professor it was now to me to know that he was an apostle promptly obeyed the mandate of the chair.

"Verily all flesh is grass" mused he. He, in his musing possibly forgot the parallel line of the darkey preacher "and all shins is bones." If the Reverend Doctors do not sometime pay him back it will exemplify the truth of the darkey's *dictum* by proving that it, like all rules, has exceptions.

AN OUTCOME OF PRIVATE SPECULATION.

THE abandonment of the East Africa Company's occupation of Uganda terminates the horrid tragedy of January last to which we have already once or twice referred in these columns. It will be of course used in argument by the present British Government's enemies as showing a weakness not consistent with British principles. It would be a bad thing for British principles if they were to be charged with the lawlessness of such a company of brigands as the East Africa Company has shown itself. "Member of Parliament" cables as follows:—

The British East Africa Company cannot hold its ground any longer without active aid from the government. Will it get it? I doubt it, for the radical policy has never been to incur fresh liabilities in distant countries. The Uganda business is purely an outcome of private speculation. It was quite sure to let the Queen's government in for all its responsibilities sooner or later, and no member of the present Ministry ever encouraged the enterprise. Therefore I incline to the belief that it will be scuttled and the usual personage the hindmost. There will be a great outcry about this, for it involves England's giving up territory which would be of much value for extending her trade, but the government may deny its responsibility. The company went to East Africa asking for nothing more than a royal charter. It got it. Now it is in difficulties and calls upon the nation to save it.

An unfortunate set of unscrupulous speculators should not be, and as it appears, will not be allowed to invoke the British name in their private quarrel they have already waged with pitiless barbarity.

ARCHBISHOP TACHE'S APPEAL.

Archbishop Tache's appeal to the Governor-General (printed elsewhere in this issue) takes the solid ground that faith is being broken with the Catholics of Manitoba unless remedial legislation is granted. In paragraph 4 of the petition is recited the express promise made by the then Governor-General of Canada in the proclamation furnished to Archbishop Tache "to be made known to the dissatisfied population." Mark the wording of it:

"By Her Majesty's authority I do, therefore, assure you that on your union all your civil and religious rights and privileges will be respected."

"In the strength of such assurances," continues the Archbishop, "the people of Red River consented to their union with Canada, and the Act of Manitoba was passed giving guarantees to the minority that their rights and privileges, acquired by law or practice, with regard to education, would be protected," and he shows that the Manitoba legislation is a direct infringement on the treaty guarantees (for such they were) given his people.

We have in our press column two expressions of opinion on "a mischievous meddler" as the Canadian paper calls him, "one of the most prejudiced of men and one of the most dangerous" the English paper says.

"Subscriber" is thanked for his communication and is informed that the parties referred to do not wish notice taken of the matter.—Ed. C. W. R.

We had a few weeks ago a few words (quoted from *Lacordaire*) on the intimate connection which must always exist between patriotism and religion. By request we reproduce the paragraph in more complete form. See "Church and Country" elsewhere.

The Holy Father has issued an Encyclical on the October devotions. He confirms all the spiritual favors granted those who participate in them as laid down in his Encyclical of 20th Aug., 1885 the substance of which we give elsewhere.

The Month's Mind of Right Reverend Bishop O'Mahoney was celebrated at St. Paul's Church on Wednesday. Right Rev. Mgr. Rooney sang the High Mass, assisted by Rev. Father Trayling as deacon and Rev. Father Lafontaine as sub-deacon. His Grace the Archbishop was present surrounded by a large number of the clergy of the diocese.

The fourth volume (recently published) of the late Dr. Gilmore Shea's "History of the Church in the United States" closes the work. His literary executor states positively that the impression that a fifth volume would issue is erroneous.

The corporation of the city of Belfast decided to present an address to Lord Houghton, the new viceroy of Ireland upon his arrival in Dublin. This is in strong contrast to the action of the authorities of Dublin, who refused to present him with an address. The only reason for their refusal is that they are Parnellites.

The Irish Lord Chancellor has appointed six new magistrates for the city of Cork, all of whom are McCarthyites. Until Mr. Morley's appointment as Chief Secretary for Ireland, the magistrates with scarcely an exception, were Tories.

STRONGER EVERY DAY.

GENTLEMEN,—I have been ill for a long time with lame back and weak kidneys, and at times could not get up without help. I tried B.B.B., and with two bottles am almost well. I find my back is stronger every day.

Yours truly,

Mrs. L. THOMPSON, Oakville, Ont.

THE LORDS AND HOME RULE.

JUSTIN M'CAHNEY, (IN *North American Review*.)

(Continued from last week.)

The late elections have covered something like a fortnight of time. According to our electoral law the writs of warrants for the holding of elections are issued by the speaker at Westminster, and are sent to all the constituencies. They are not quite indeterminate as to time—the elections must be taken within a smaller number of days in boroughs and a larger number of days in counties. But the law is sufficiently vague to leave a very considerable margin of days at the discretion of the local authorities. If you are a candidate for a parliamentary seat in Great Britain or Ireland you may be elected on the first or second day this week, while your friend and colleague in a parliamentary party does not have his fate decided until the end of the week following. The local authorities are usually of the party in power, and they will naturally fix the days of voting to suit the convenience of their own friends.

Therefore we may be sure that if in some county division remote from London there are several voters who live habitually in London and who have votes in divisions near London, the arrangements will be so made as to give them ample time to get down to the remoter constituency and record their votes. In this way the plurality of votes comes to be a serious thing. A return of majorities is only a return of a majority of votes, and not a majority of voters. It is quite possible to have a majority of votes without a majority of voters.

I need hardly point out that this tells heavily against the Liberal party. The great strength of that party is found in the working democracy—and the artisans in the towns and the peasants on the lands do not, as a rule, have many different properties and many different parks and pleasantries in England and shooting boxes in Scotland and fishing lodges in Wales and town houses in the west end of London. Therefore, there has been of late years a strong wave of popular feeling swelling up against this plural vote system which gives plurality to property and to property only, and it has taken the definite form of demand for the system of one man one vote. The first great reform after Home Rule, to which the Radical party will apply itself will be the reform which gives to each man, rich or poor, one vote and one vote only. We shall no doubt come to have all our general elections held on the same day, but if we had got rid of the plurality of votes the one day for all the elections would be a matter of very minor importance.

Another necessary and imperative reform is a change in the system of registration. "Tedious it were to tell and hard to hear," as Shakespeare's Petruccio says, if I were to attempt to explain to American readers the tortuosities of our registration system—the system of record which finally affirms a man's right to have a vote. It is enough to say that although a voter may be perfectly entitled to his vote, he has to fight his corner and prove his case at every annual registration, or he loses his vote—if any one objects to having his vote recorded. It is an annual case of proving over and over again your right to what is your own. Now, what the Liberals say is, it ought to be the duty of the local authorities to secure a man's right whether he is able to attend the registration court and bear witness to it or not. The local authorities have no difficulty in finding out whether a man is or is not bound to pay so much a year in poor rates. They take very good care that each person so liable shall pay up his taxes and his rates.

Now, all the Liberals ask is that the same parental authority which kindly but firmly ascertains whether a man is or is not liable to pay so much to the state, and to the parish, and, finding him liable, does at once proceed to enforce the liability, shall also take care that, if his name ought to appear on the list of voters, his name shall appear there without any cost, trouble or loss of time on his part. Not a very unreasonable demand, but a demand of the utmost importance in this country, where the whole masses of voters among the poorer classes are disfranchised every year because they have not the time to look after the business of their registration, and the opponents of their political party find time enough to organize an opposition to their registration in their absence. The two reforms I have spoken of would give expression for the first time to the real political sentiments of the vast majority of the people of England.

As I write just after the elections are over there are two opinions among members of the Liberal party—I speak now of genuine Liberals. There are a few men who think that Mr. Gladstone would do wisely to put off Home Rule for a time and to pass a measure for one man one vote, and another measure for improved registration, and having secured these reforms as a preliminary condition then to bring in the Home Rule bill.

Of course, if we had these preliminary reforms passed, the Home Rule bill would be a foregone conclusion. I know that Radicals as advanced as Mr. Labouchere, for example, are in favor of this course of proceeding. Therefore, I feel bound to treat the suggestion with all manner of seriousness and all manner of respect. Nevertheless, it will not do, and I feel convinced that Mr. Gladstone has no intention of adopting any such course of policy. Home Rule must come

on before anything else. Mr. Gladstone lost office because of Home Rule, he has regained office because of Home Rule, and he knows that the people of Ireland and the vast Irish population of the United States and Canada and Australia look to him to inaugurate his return to power by introducing a measure for the setting up Home Rule in Ireland.

I take it for granted that this is what he will do. On that point I cannot admit into my own mind any manner of doubt. But there is not the slightest reason why, when his ministry gets to actual work, he should not himself introduce a Home Rule scheme on one day, and others of his colleagues introduce a one man one vote bill and a reformed registration bill the same day or the day after. The bills could then follow in each other's steps, and if Mr. Gladstone should not be able to force his Home Rule bill through the House of Lords on the very first rush, he might easily secure the passing of the other measures which would make Home Rule at the next time of its introduction a matter of certainty and of easy success.

There is another way of doing the work. Mr. Gladstone may bring in a Home Rule bill in the first session of the new Parliament. He has majority enough—quite enough—to carry his bill through the House of Commons. It goes up to the Lords, and the Lords as I have said, reject it. Then Mr. Gladstone could call another session very early and bring in the Home Rule bill again; and meantime the country would be roused to such an agitation against the House of Lords that the peers would feel they must either give in or give out. The peers would feel—must know—that if they were to carry resistance any further there would be an uprising of public opinion before which the House of Lords would go down like an Alpine village before an avalanche.

The House of Lords, as a political institution, holds on to existence by a very slender thread. We all remember the story of the very old lady who talked to Fontenelle, still older, of the kindness of death in having passed them over for so long a time. "Hush, madame," Fontenelle replied; "don't remind death—he may only have forgotten us." I should think the saner members of the House of Lords would feel somewhat as Fontenelle felt, and would be inclined to urge that public opinion might not be compelled to remember the existence of the hereditary chamber. By such a process as this, Home Rule might be carried even without the necessity of waiting for the full operation of such measures as the establishment of the principle of one man one vote, and the much-needed reform in the system of registration. But in the meantime I hope and believe that the Liberal government, when it has fairly settled itself in office, will introduce all three reforms as nearly as possible side by side. When I say as nearly as possible side by side, I mean that I hope and believe that the first place will be given to Home Rule, the next to one man one vote, and the third to a better system of registration. Then if the Lords throw out the Home Rule bill—or rather, I should say, when the Lords had thrown out the Home Rule bill—the other measures of reform might be carried. The Lords would hardly venture to reject three great popular measures in one session, and there would be easy work for the Liberals in the following year.

Nothing could be more curious than the kind of talk which has been heard lately among some of the supporters of the Tory government. It has been heard even from the mouths of practical Tory politicians, who ought to know much better. Why, they ask, should Lord Salisbury resign? Why should he regard a vote of no-confidence or a vote of censure passed against him by a majority of 42? Forty-two is not a very great majority, as numbers in Parliament now go. Why should he not stick on and refuse to leave office until some definite and practical measure of his is thrown out by the House of Commons?

The younger Pitt sat on, supported by his sovereign, in defiance of many a majority of the House of Commons. So he did; but we have a good deal outgrown the times of the younger Pitt; and the present sovereign of England is not in the least likely to try to revive the arbitrary days of George III. The time when any sovereign could venture to uphold a defeated ministry against a majority of the House of Commons expired with George IV., or, at all events with, William IV.

We may take it for granted that Queen Victoria, who has been the model of a constitutional sovereign, will not listen for one moment to the crazy suggestions which some speakers and writers, who profess to be devoted loyalists, are spontaneously offering to her. Nor do I believe for an instant that Lord Salisbury or Mr. Balfour could be influenced by such preposterous counsel. I am waiting in anticipation of events, but I venture thus far to assume the strain of the prophet. There will be no attempt made to set aside by ministerial pertinacity or by royal will the decision of the constituencies of Great Britain and Ireland. Whatever else may happen, that will not happen. There will be every effort made, of course, on the part of the Conservatives to prevent the Liberal majority from carrying out their purposes of reform, but it will be by side strokes and not by a coup d'état.

There is one possibility which nobody here seems to be considering, but which yet I venture to think is worthy of consideration. How,

(Continued on Page 570.)

GOD KNOWETH BEST.

Some time when all life's lessons have been learned,
 And sun and stars for ever more have set,
 The things which our weak judgment here have spurned—
 The things o'er which we grieved with lashes wet
 Will flash before us out of life's dark night,
 As stars shine most in deepest tints of blue;
 And we shall see how all God's plans were right,
 And how what seemed reproach was love most true.

And we shall see how, while we frown and sigh,
 God's plan's go on as best for you and me;
 How, when we called, He needed not our cry,
 Because his wisdom to the end could see;
 And even as prudent parents disallow
 Too much of sweet to craving babyhood,
 So God, perhaps, is keeping from us now
 Life's sweetest things because it seemeth good.
 As if, sometimes, commingled with life's wine,
 We find the wormwood, and rebel and shrink,
 Be sure a wiser hand than yours or mine
 Pours out this portion for our lips to drink,
 And if some friend we love is lying low,
 Where human kisses cannot reach his face,
 Oh, do not blame his loving Father so,
 But wear your sorrow with obedient grace!

And you shall shortly know that lengthened breath
 Is not the sweetest gift God sends his friends,
 And that, sometimes, the sable pall of death
 Conceals the fairest boon His love can send,
 If we should push ajar the gates of life,
 And stand within, and all God's working see,
 We would interpret all this doubt and strife,
 And for each mystery could find a key.

But not to-day. Then be content, poor heart!
 God's plans, like lilies, pure and white unfold,
 We must not tear the close-shut leaves apart;
 Time will reveal the calyxes of gold,
 And if, through patient toil, we reach the land
 Where tired feet, with sandals loose, may rest,
 When we shall know and clearly understand,
 I know that we will say, "God knew the best!"

—Exchange.

MANITOBA SCHOOLS.

FULL TEXT OF ARCHBISHOP TACHE'S MEMORIAL TO THE DOMINION GOVERNMENT.

The following is the text of Archbishop Tache's memorial to the Government. It has been referred to a sub-committee to the Privy Council to report:

To His Excellency the Governor General in Council:

The humble petition of the undersigned Archbishop of the Roman Catholic Church in the Province of Manitoba respectfully sheweth:

1. That two statutes, 53 Vic., cap. 37 and 38, were passed in the Legislative Assembly of Manitoba to merge the Roman Catholic schools with those of the Protestants denominations, and to require all members of the community, whether Roman Catholic or Protestant, to contribute, through taxation, to the support of what are therein called public schools, but which are in reality a combination of the Protestant schools.

2. That on the 4th of April, 1890, James E. Pendergast, M.P.P. for Woodlands, transmitted to the Honorable Secretary of State for Canada a petition, signed by eight members of the Legislative Assembly of Manitoba, to make known to His Excellency the Governor-General the grievances under which Her Majesty's Roman Catholic subjects of the Province of Manitoba were suffering by the passage of the two said acts, respectively intitled, "An Act Respecting the Department of Education," and "An Act Respecting Public Schools" (53 vic., cap. 37 and 38). The said petition ended by the following words: "Your petitioners therefore, humbly pray that your Excellency may be pleased to take such action and grant such relief and remedy as to your Excellency may seem meet and just."

3. That on the 7th April, the same year 1890, the Catholic section of the Board of Education, in a petition signed by its president, the Archbishop of St. Boniface, and its secretary, T. A. Bernier, "most respectfully and earnestly prayed his Excellency the Governor-General in council that said last mentioned Acts (53 Vic., cap. 37 and 38) be disallowed to all intents and purposes."

4. That on the 12th of April, 1890, the undersigned brought before His Excellency some of the facts concerning the outbreak, which occurred at Red River during the winter 1869-70; the part that the undersigned was invited by the imperial and federal authorities to take in the pacification of the country; the promise entrusted to the undersigned in an autograph letter from the then Governor-General that the people of Red River "may rely that respect and attention will be extended to the different religious persuasions"; the furnishing the undersigned with a proclamation to be made known to the dissatisfied population, in which proclamation the Governor-General declared: "Her Majesty commands me to state to you that she will always be ready, through me as her representative, to redress all well-founded grievances. By Her Majesty's authority I do, therefore, assure you, that on your union with Canada all your civil and religious

rights and privileges will be respected." In the strength of such assurances, the people of Red River consented to their union with Canada, and the Act of Manitoba was passed giving guarantees to the minority that their rights and privileges, acquired by law or practice, with regard to education, would be protected. The cited Acts 53 Vic., cap 37 and 38, being a violation of the assurances given to the Red River population through the Manitoba Act, the undersigned ended his petition on the 12th of April 1890, by the following words: "I therefore most respectfully and most earnestly pray that your Excellency, as the representative of our most beloved Queen, should take such steps as in your wisdom would seem the best remedy against the evils that the above mentioned and recently enacted laws are preparing in this part of Her Majesty's domain."

5. That later on, working under the above mentioned disadvantages and wishing for a remedy against laws which affected their rights and privileges in the matter of education, 4,267 members of the Roman Catholic church in the Province of Manitoba, on behalf of themselves and their co-religionists, appealed to the Governor General in council from the said Acts of the Legislature of the Province of Manitoba, the prayer of their petition being as follows:

a. That your Excellency, the Governor General in council, may entertain the said appeal, and may consider the same, and may make such provisions and give such directions for the hearing and consideration of the said appeal as may be thought proper.

b. That it may be declared that such provincial law does prejudicially affect the rights and privileges with regard to denominational schools, which Roman Catholic had by law or practice in the province at the union.

c. That such directions may be given and provisions made for the relief of the Roman Catholics of the Province of Manitoba as to your Excellency in council may seem fit.

6. That in the month of March, 1891, the cardinal archbishop of Quebec and the archbishops and bishops of the Roman Catholic church in Canada, in a petition to His Excellency the Governor-General in council, sheweth that the seventh Legislature of the Province of Manitoba, in its third session assembled, had passed an Act entitled "An Act respecting the Department of Education," another to be cited "The Public School Act," which deprive the Catholic minority of the province of the rights and privileges they enjoyed with regard to education, and the venerable prelates added: "Therefore your petitioners humbly pray your Excellency in council to afford a remedy to the pernicious legislation above mentioned, and that in the most efficacious and just way."

7. That on the 21st of March, 1891, the honorable the Minister of Justice reported on the two Acts alluded to above, cap 37.. "An Act respecting the Department of Education," and cap. 38, "An Act respecting the Public Schools," and here are the conclusions of his report. "If the legal controversy should result in the decision of the Court of Queen's Bench (adverse to Catholic views) being sustained, the time will come for your Excellency to consider the petitions which have been presented by and on behalf of the Roman Catholics of Manitoba for redress under sub-sections 2 and 3 of section 22 of the Manitoba Act," quoted in the early part of this report, and which are analogous to the provisions made by the "British North America Act" in relation to the other provinces.

"Those sub-sections contain in effect the provision which have been made as to all the provinces, and are obviously those under which the constitution intended that the Government of the Dominion should proceed if it should at any time become necessary that the federal powers should be resorted to for the protection of a Protestant or Roman Catholic minority against any Act or decision of the Legislature of the province, or of any provincial authority affecting any right or privilege of any such minority in relation to education." A committee of the honorable the Privy Council having had under consideration the above report, submitted the same for approval, and it was approved by His Excellency the Governor-General in council on the 4th of April, 1891.

8. That the Judicial Committee of her Majesty's Privy Council has sustained the decision of the Court of Queen's Bench.

9. That your petitioner believes that the time has now come "for Your Excellency to consider the petitions" which have been presented by, and on behalf of, "the Roman Catholics of Manitoba for redress under sub-sections 2 and 3 of section 22 of the Manitoba Act," as it has "become necessary that the Federal power should be resorted to for the protection of the Roman Catholic minority."

Your petitioner therefore prays:

1. That Your Excellency the Governor-General in council may entertain the appeal of the Roman Catholics of Manitoba, and may consider the same, and may make such provisions and give such directions for the hearing and consideration of the said appeal as may be thought proper.

2. That such directions may be given, and provisions made, for the relief of the Roman Catholics of the Province of Manitoba as to Your Excellency in council may seem fit.

And your petitioner will ever pray,

(Signed)

ALEX. TACHE,
 Arch. of St. Boniface.

St. Boniface, 22nd September, 1892.

Our Story.

MR. SWANN'S TRAGEDY.

II.

"I have already paid you 150 guineas," he said.

"Yes, and now your not going for spoil the ship for a penn'orth of tar, are you?"

"I'll think the matter over," said Mr. Swann.

"Very well, very well," answered Mr. Pitt, in an injured tone. "All I can say is that this is the first time I ever had such an offer as that sneezed at."

"Oh, Mr. Pitt, I don't reject it. I only want to think it over. You know £100 mayn't be much to you, but it's a great deal—a great deal—to me."

"Well, well, think it over," said Mr. Pitt, magnanimously. "I'll not withdraw it for—let us see—a week. If you haven't by that time made up your mind to accept it, it's off."

Mr. Pitt knew he had the young playwright's £100 safe enough, and he was not mistaken. Before the week was up, Mr. Swann arrived with it, and the agreement was duly signed.

"I hope you'll lose no time in getting it on the stage," said Mr. Swann, after he had handed over his coin and signed the agreement.

"Oh, there's no hurry about that, Mr. Swann," replied Mr. Pitt, coolly.

Mr. Swann stared at him for a moment.

"But I understood you to say that you would get it out without delay," he then said.

"That, of course, meant without unreasonable delay," answered Mr. Pitt. "As I'm going shares in this business, Mr. Swann, I must consult my own interests as well as yours. I have undertaken to produce this piece, and I'll do it; but I'll do it when I think there's the best chance of success. I'm not going to produce it hurriedly, or with a scratch company, or in the silly season just because you want it. No, Mr. Swann, you must now leave the whole matter in my hands. Good morning, sir; it will all come right in the end. Good morning."

With a dazed brain and a throbbing heart, Mr. Swann left the office. The change in the agent's manner toward him startled and alarmed him. Was it possible that the man was a rogue? Was it possible that now that he had extracted practically all his money out of him he was going to throw him and his play overboard? Hitherto not a suspicion of sharp practice—not a doubt of the agent's absolute honesty had ever entered Mr. Swann's innocent mind. The fears and questions which now rushed in upon it dazed and frightened him.

Three months passed. During these three months Mr. Swann called every day at the office of Messrs. Pitt & Fox. Every time he was met by one of two answers, either that Mr. Pitt was not in, or that Mr. Pitt was engaged. At last he could bear it no longer. He called again. The office boy informed him that Mr. Pitt was engaged.

"Very well," answered Mr. Swann, "I'll wait here till he can see me, though it be forty-eight hours." And he sat down.

Within ten minutes he was shown into Mr. Pitt's room.

"Well? What do you want?" asked that gentleman.

"Want? I want to know how my play is getting on," answered Mr. Swann, hotly. "When is this matinee to come off?"

"It's to come off when I think proper," was Mr. Pitt's response.

"That won't do for me," said Mr. Swann, "I want a definite answer."

"Well, you won't get it. Do you remember what you agreed to? Look here. I am to produce 'when and at what theatre I think most suitable and most likely to ensure its success'—those are the words. It's all a question for me, and for me alone, when it shall be produced, and I tell you it you are not more civil it will be a long time."

"Give me back my play!" demanded Mr. Swann, with anger.

"Your play—yours, indeed! Do you know, sir, that I have a lien on it for a hundred guineas. Give me the hundred guineas and I'll give you the play."

"Sir, your a swindler—a rank—" gasped Mr. Swann.

"Get out of the room, sir. Here Joe, Mr. Fox, kick this fellow down the stairs."

Poor Mr. Swann raged for a moment, but he saw it was no use. Mr. Fox and the office boy caught him by the shoulders and he was soon overpowered.

"I'll go," he said, in a husky voice.

"Yes, go, and don't come back till you have learned better manners," retorted Mr. Pitt.

Mr. Swann left the office looking a worn out man, though he had not seen yet 25 summers.

When he had gone Mr. Pitt turned to his partner.

"I was a fool," he said, "not to have given that idiot his play back when he asked for it. He threatens to become troublesome. If he takes us into court it will be nasty."

"I tell you what to do," suggested Mr. Fox. "Tearem, I hear, is

looking out for a new play. Just send it to him. Probably we shall never hear of it again, but if I drop Swann a line saying it's in Tearem's hands it may keep him quiet for a time."

"Not a bad idea, Sol. Try it."

Next morning, as Mr. Swann came down to breakfast, Mr. Fox's letter was handed to him. He glanced at its contents, and then, with a feeling of bitter scorn, he torn it into atoms. All his faith in the agents and in their promises had gone forever.

After partaking scantily of his breakfast, he went out to wander aimlessly through the crowded streets. Miserable beyond expression, hopeless, lost to everything around him, he walked slowly along. Suddenly he felt a hand placed on his shoulder. He turned around hurriedly.

"How are you, Tom?" said a cheery voice.

It was Jack Dawson, an old school chum of Mr. Swann's, whom he had lost sight of for many a day.

Following the custom of their age and country the two young men adjourned to the nearest bar to have a chat. There Jack Dawson told of his adventures since he left school, which shortly amounted to this, that after trying many callings, he at last settled down to press work; his specialty, as he called it, being dramatic criticism. Then Mr. Swann related his fortunes and misfortunes. The latter greatly interested Jack Dawson, more especially those which arose out of his dealings with Messrs. Pitt & Fox.

"I know the scoundrels," Jack said, "and I think I can help you with them. Let me see now. They have sent your play to Tearem. Ah, yes, I think I have it. Come along, old fellow."

When Messrs. Pitt & Fox sent Mr. Swann's play to Mr. Tearem, as has been explained, they firmly believed that that was the last that any one would hear of it. Their amazement, then, can be imagined, when, about a fortnight later, who should walk into their office but Mr. Tearem himself for the purpose of making inquiries as to that very play and its author.

"Yes," he said, "I want to see the author. It's a good work—a work of genius, I should say—crude, no doubt, but showing immense power. I want to settle terms with its author. Who is he? Where can I see him?"

"Well, sir," answered the startled Mr. Pitt, "the fact is, we can't disclose his name. He doesn't want to be known. But we shall be happy to consult him and settle terms without an hour's delay."

"Thank you—many thanks. Tell him I'll deal liberally with him. Let me know what he says. Good morning." And the great actor hurried off.

"Sol," said Mr. Pitt, when he and his partner had sufficiently recovered from their surprise to speak, "if we don't get Swann to assign us that play before he hears of his luck, we're born fools."

Mr. Swann had learned by experience. He knew the sort of gentlemen Messrs. Pitt and Fox were, and when they approached him on the matter, he told them bluntly that they must have some good reason for wanting to buy his play, and that he was resolved not to part with it except for a good price. It was in vain that they explained to him that it was simply consideration for him that made them think of purchasing; he laughed in their faces. At last they had to consent to his terms, which were 500 guineas in money down. With difficulty they scraped it together, and the play was theirs.

Then they wrote to Mr. Tearem, telling him that the author's terms were £1,000 down, and the usual royalty on receipts. The next day they received the following reply from the great actor:

Gentlemen:—I'm afraid you misunderstood me. I never thought of producing or purchasing the play. I merely wanted to see the author and arrange terms with him as to writing, under my supervision, another play on a subject I have long had in my mind. I wished to do this as I thought, and think still, that "The Sacred Flame" shows great promise, though it is very crude and amateurish. Thanks to my friend, Mr. Dawson, I have been able to carry out my intentions. He was kind enough to introduce Mr. Swann to me, and that gentleman is now engaged, with every prospect of success, on the subject I suggested.

Yours ever,

T. TEAREM.

P.S.—I return herewith MS. of the "Sacred Flame."

"Great Scott!" cried Mr. Pitt, as he handed the letter to Mr. Fox, "we have been done, clean spooned, in fact, and by that greenhorn, too."

Concluded.

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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.

THE LORDS AND HOME RULE—(Continued.)

if the Tory statesmen were to admit that their local government bill for Ireland, introduced and abandoned last session, had failed to give satisfaction to Parliament, and were to undertake to bring in a much wider bill, with an intimation—sent round by whisper and by private interview—that it might be hammered in committee into a genuine measure of Home Rule, which they, the Tories, could easily pass through the House of Lords? The House of Lords would swallow anything coming from a Tory government, and so all trouble would be saved.

Were Disraeli living now, and in any manner of physical strength, this, I have very little doubt, is the way in which he would manage to outflank his opponents. This is exactly what he did, when, having in 1866 defeated Mr. Gladstone's reform bill by the aid of some secessionist Liberals and turned Mr. Gladstone out of office, he himself, in 1867, brought in another reform bill and carried it by the help of Mr. Gladstone and Mr. Bright. Mr. Gladstone and Mr. Bright wanted a good measure of suffrage reform, and did not care who carried it so long as it was carried. Mr. Gladstone now wants to see Home Rule carried, and does not, I am sure, care who has the nominal honor of carrying it, if only it is carried. But then, Disraeli has long been dead, and Lord Salisbury is the leader of the Conservative party.—Justin McCarthy, in *North American Review*.

A MOTHER AND SON.

A bos'n's yarn which has gone the rounds of the papers is tersely told thus:

A poor Irish lad accumulated fifteen pounds (about seventy-five dollars) at Calcutta, when he got a letter that his poor old mother in Ireland was in great distress, and about to be sent to the poorhouse. He wanted to get home, but there was a great number of sailors in port, and he could get no employment on any vessel, and finally determined to secrete himself on board a steamer about to sail, and take the consequence of being a stowaway. He was discovered when out at sea, and at first put in irons. Then they found the fifteen pounds on him, and the captain seized it as passage money. When he was on the main deck the captain says to him: "Youngster, the mate tells me that you have fifteen pounds."

"Yes, sir," says the boy.

"Hand it over," says the captain.

The boy turned white, but he pulled a little canvas bag from his bosom and gave it to the captain, who counted fifteen sovereigns out of it.

"Now this," he says, "won't pay your passage. You can go aft."

The youngster walked aft without a word, and from that minute until the vessel was off the coast of Ireland, he hardly spoke at all; and some of the passengers who didn't know his story said he was going home to die; he drooped, and looked so pale and weak.

It was an awful night that saw us off the shore of Londonderry. A dead lee shore it was, and the steamer had broken her shaft and was drifting on to it. We could hear the waves breaking near us, and we had passed the light that we should have been making for.

"Mr. Reynolds," said the captain to the mate, as they stood together on the bridge, "we'll be on the rocks in half an hour."

"Seems so, sir," said the mate. He had not liked the captain since the boy's money was taken from him in the Bay of Bengal.

The water was far too deep to let go an anchor, even if one could have held, which it couldn't in the gale. Enough head sail had been set to keep the steamer from broaching to, but all hands saw that as things were going she would soon be on the rocks.

Suddenly the captain started as some one touched him on the shoulder. The youngster was standing beside him.

"I was born on this coast, sir," he said, very slowly, "and I know every rock on it. I know, besides, a channel on the port bow. We'll soon be off it. Shial! I take you in?"

"If you think you can," says the skipper, "do. It don't make much difference," he says, turning to the mate, "for we're bound to go ashore anyhow. I'll give him the wheel."

The youngster took the wheel and headed her, so at least it seemed to all of us, for where the breakers sounded loudest. The big fellow who helped him was told to do just as the lad ordered him. It was a ticklish time for all hands. But all at once the rocks seemed to open in front, and the steamer ran through a passage not fifty yards across, and in five minutes we were at anchor in smooth water.

Next morning the skipper said to the boy, "Here's your fifteen pounds, and here's an order on the owners for one hundred pounds which they will pay you for saving the ship."

The lad got the money, paid his mother's rent, and gave her a snug sum for housekeeping, and he and I have been shipmates pretty nigh ever since. That's him callin' me now, concluded the boatswain, pressing the fire out of his pipe with his thumb, as he went on deck to muster the men for Sunday service.

There is no merit where there is no trial; and, till experience stamps the mark of strength, cowards may pass for heroes, faith for falsehood.

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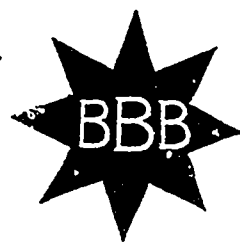
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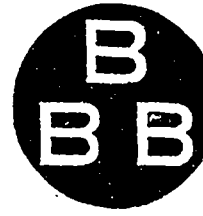
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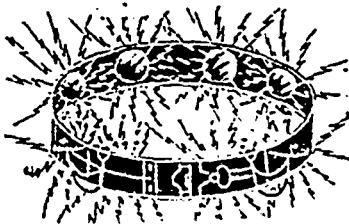
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TORONTO POSTAL GUIDE. During the month of September 1892, mails close and are due as follows:

Table with columns: Destination, Close (a.m. p.m.), Due (a.m. p.m.). Includes G. T. R. East, O. and Q. Railway, G. T. R. West, N. and N. W., T. G. and B., Midland, C. V. R., G. W. R., U. S. N. Y., U. S. West States.

English mails close on Monday and Thursdays at 4 and 10 p.m., and on Saturdays at 7 p.m. The following are the dates of English mails for Sept.: 1, 4, 5, 6, 8, 10, 12, 13, 15, 17, 19, 20, 22, 24, 26, 27, 29.

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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