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The Catholic Weekly Review.

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

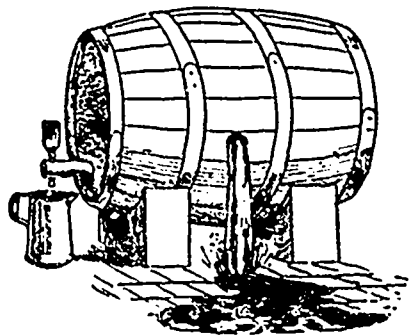
Reddite quæ sunt Cesaris, Cesaris; et quæ sunt Dei, Deo.—Matt 22: 21.

Vol. VI.

Toronto, Saturday, Aug. 6, 1892.

No. 25

SAVING AT THE SPIGOT AND
WASTING AT THE
BUNGHOLE
IS A POOR KIND OF ECONOMY



It is on a par with buying lots of rubbishy soap for little money.

Poor soaps are the "bung-hole" through which time and labor are wasted, and by which the clothes and hands are ruined.

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AUCTION SALE OF TIMBER BERTHS.

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

Toronto, 27th June, 1892.

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

ARTHUR S. HARDY,

Commissioner.

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

No unauthorized advertisement of the above will be paid for.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Owen Sound Dredging," will be received until Saturday, the 6th day of August instant, inclusively, for dredging in the Harbour of Owen Sound, Grey County, Ontario, according to plans and a combined specification and tender to be seen at the office of the Town Clerk, Owen Sound, and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers.

An accepted bank cheque payable to the order of the Minister of Public Works, for the sum of One thousand Dollars (\$1,000) must accompany each tender. This cheque will be forfeited if the party declines the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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

By order,

E. F. E. Roy,
Secretary.

Department of Public Works,
Ottawa, July 25th., 1892.

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

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

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

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The Catholic Weekly Review.

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

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

Vol. VI.

Toronto, Saturday, Aug. 6, 1892

No. 25

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BURGLARY.

“Our distress and our surprise you might have caught from “the expression of our eyes” when we saw the gist of Dr. O’Sullivan’s article on “Manitoba schools” reproduced (without credit to THE REVIEW for which, exclusively, it was written) as an interview in one of Thursday’s daily papers. We have learned exactly how the trick was done and have an opinion, *not ALL our own*, about the unfortunate faculty somebody has of converting other people’s leading articles into interviews. It may be good journalism but it is, at the least, bad manners.

NOTES.

The annual Retreat of the clergy of the Archdiocese of Toronto is to commence at St. Michael’s College on Monday, 29th August.

* * *

We continue in this issue the publication of some of the “Curiosities of Protestantism” which are, as curiosities ought to be, curious indeed.

* * *

The amount contributed in response to Archbishop Cleary’s pastoral asking for contributions for the Irish Home Rule fund amounted, at the end of July, to \$1,750.

* * *

Hon. Wm. McDougall is reported as having given on Wednesday an opinion regarding the educational situation in Manitoba quite confirmatory of that expressed in Dr. O’Sullivan’s article. Hon. Mr. McDougall was made Lieut-Governor of Manitoba in 1870 and knows better than most men just about what would be an equitable view to take.

An Anti Gladstonian parson defined the Irish Question thus: “The Irish Question is very simple. Mr. Gladstone is behind “Home Rule, the Pope is behind Mr. Gladstone, and Satan is “behind the Pope.”

* * *

The *London Times* has had the bad grace to publish a communication in which the Irish cause is alluded to as the “pestilent cause of a pestilent race.” For that pestilent cause Scotland has just voted 51 to 21 and Wales 32 to 2. It seems to be catching somehow.

* * *

That gifted writer, G. M. Ward, sends us an exquisite description of the magnificent function of 26th July at Ste. Anne de Beaupre when the sacred relic was solemnly recognized by the Cardinal Archbishop of Quebec and finally consigned to the care of the priests in charge of that favored sanctuary.

* * *

On the 6th of August the Irish people, the world over, celebrate the anniversary of O’Connell’s birth. The E. B. A., (who seem to have taken this anniversary under their special patronage) will have an excursion to Peterborough. Their celebration in former years have been so very successful that this move in a new direction cannot fail to attract a large gathering. We refer to the anniversary elsewhere.

* * *

D. A. O’Sullivan, Q.C., LL.D., contributes to this week’s REVIEW an article on the vexed question of Manitoba schools. His previous papers on constitutional questions have commanded universal attention both by the erudition they display and by the graceful style in which they are written. Dr. O’Sullivan discusses the Manitoba trouble in the calm, dispassionate vein in which so momentous a question should be discussed

* * *

Referring to the Liberal victory in Manitoba, *La Canadian* of Tuesday says:—“The sympathies of the English of all parties in the Dominion are with the Manitoba Government, because of its attitude on the question of Separate Schools, and because of its courage in violating the constitution to the detriment of Catholics and French Canadians. The decision of the Priy Council is impending. If it is hostile to the Catholics the Parliament of the Dominion will be called upon to apply a remedy by constitutional amendment for the maintenance of Separate Schools in Manitoba. If it is against the Greenway Cabinet, the law will be resisted and the Federal power will interpose. One way or the other the struggle will be transferred to the Federal domain, and we must be prepared to defend our soil foot by foot. The election is of the greatest importance to the whole country. It is the certain prelude to a struggle that will arouse the passions of religion and nationality. Our countrymen stand on their rights and the law.”

THE PRESS.

FATHER LAMBERT AGAIN.

The *Colorado Catholic*, of Denver, has just published a new work from the pen of that gifted author and controversialist, Rev. L. A. Lambert, J.L.D. The new work is composed of the series of letters which were published during the year in the *New York Telegram* in answer to Colonel Ingersoll, the notorious infidel. The letters were copyrighted by Mr. James Gordon Bennett, of the *New York Herald* who has transferred his rights to the *Colorado Catholic*, from whose press they have just been issued in neat book form, under the title, "Father Lambert's Famous Answers to Colonel Ingersoll."

THE LEADER IN ALL GREAT MOVEMENTS.

She fact that Columbus was a Catholic should incite those of our faith to extraordinary efforts to honor his memory. While all the world is paying tribute to his genius, the Catholics of America should not be backward in doing their part. Boston, especially, the leader in all great movements, should lead in this as well. Those who so generously contributed to the fund that has placed the marble effigy of Columbus on the spot where he first landed will be earnest to see a copy of that statue erected within the gates of their own city—a monument to a Catholic, designed by a Catholic and erected by Catholics.—*Boston Republic*.

THEY WILL WRITE ITS EPITAPH.

We Catholics are not worrying over the organization of the Know Nothings to "down" us. They may succeed here and there in denying us our civic rights, in defeating some Catholic candidates for office, in depriving the Sisters of some alms for the support of the poor sick, etc. But that success will not amount to much. We leave our interests in the hands of our fellow-citizens of all denominations, and the vast majority of them will soon get very tired of the "patriots" who are fomenting discord. They will sooner or later show the Know Nothings what they think of them, and then we'll write the epitaph of the organization.—*Ex.*

AN EARTHLY PARADISE.

What an earthly paradise is a refined Catholic home! The parents belong to some of the church societies and the older children are members of the sodality. The sacraments keep them innocent, and the Sacrament of sacraments gives them the ineffable peace of Christ. Quiet, order, gentleness and kindness are the guardian angels of the household, and education brings in its accomplishments to add their charms to the ordinary monotony of life. The souls of all the members of the family are growing in grace; their minds are open to what is most choice in science and art; and, in their material surroundings, they enjoy all the comforts and some of the luxuries of nineteenth century existence. Troubles may come and troubles may go, but the hearts in such a home are tranquil.—*Catholic Review, N.Y.*

ARBITRATION? OR ARMS?

The Homestead episode has settled Mr. Carnegie's arrogant assumption that King George's manner of employing Hessians can be imitated in Pennsylvania. Public opinion, a stronger force than arms—has come to the rescue of right; and the union men of this country never again fear that "Pinkertons" will be imported to protect a grand Seigneur from his Pennsylvania "serfs." The Homestead people have blotted out the mercenaries.

Let workmen, who are also Union men, stop all nonsense about drifting and training under arms for an emergency. If they hanker after a musket, they can satisfy their longing by joining the militia. This is not a singular proposal, for each workman in this country is interested in the conservation of works which capital erects for the purpose of production. For the destruction of such works means the lessening of the power of the wage-earner to gain bread and butter.

Is arbitration needed? or arms? Who but a fool can answer, at the end of the nineteenth century, "arms." It is a contradiction of Christian progress. Is an arbitrator needed,—one who has both knowledge and sympathy, and who has proved his possession of both in the cause of labor more than once? You have him at hand, with in easy range of Homestead and Pittsburg. We mean Cardinal Gibbons.—*Catholic Standard*.

Every other sin hath some pleasure annexed to it, or will admit of some excuse; but envy wants both, we should strive against it, for, if indulged in, it will be to us as a foretaste of hell upon earth.—R. Burton.

GIVES GOOD APPETITE.

Sms.—I think your valuable medicine cannot be surpassed, according to the benefit I received from it. After suffering from headache, and loss of appetite for nearly four years, I tried B. B. B. with the greatest success, finding it gave me great relief and good appetite. I now enjoy good health which I owe to your valuable medicine.

MISS MURIE BROWN, London Ont.

HOW IT'S CONSTITUTED.

An analysis of the personnel of the new British House of Commons has practical value as showing the influence of different classes and calling upon political life:

Lawyers.....	164
Merchants.....	55
Army and Navy Officers.....	53
Officers of the auxiliary forces.....	52
Journalists.....	35
Manufacturers.....	57
Peers' sons and brothers.....	35
Gentry and landowners.....	83
Shipowners.....	19
Brewers.....	18
Farmers.....	10
Labor representatives.....	15
Railway directors.....	50
The remaining seats are occupied by men of various other vocations or classes. Among adherents of religious denominations there are:	
Quakers.....	8
Congregationalists.....	28
Methodists.....	20
Unitarians.....	70
Baptists.....	8

The bulk of the others are either members of the Established Church or Catholics.

A KIND OF "JUNK."

There are few families of our faith in this country that have not at one time or another become the victim of the book agent. How many fragmentary "Lives of the Saints" or "Histories of the Bible," in dull print and with battered woodcuts, are stowed away in garrets, with the third number of "Illustrious Irishmen" (still incomplete), and the second of "Pious Thoughts for Pious Minds," and other literary odds and ends!

It is no wonder that the subscription book agent finds life hard. His deceptions, his oily promises, his vows that his books will reach his subscribers promptly, and the kind of "junk" he often carries with him to bewilder the ignorant and shame those who are not ignorant, have long ago made his name a byword of reproach.

Shakespeare created Antolycus, the type of an unprincipled rogue, who when he thinks of the "life to come" sleeps out the thought of it. The horde of subscription agents who have devastated the land for some years are of the tribe of Antolycus. There are good ones now, employed by respectable houses; but they must suffer with the rest. A distinction ought to be made. In country districts and in small towns it is an advantage to have good books circulated. Then agents—trustworthy ones—serve a good purpose. And it is to their interest and the interest of the people that they should remain trustworthy.

The amount of harm done to religion by the irresponsible vending of books has been incalculable. What respect can a non-Catholic have for the religion which to him is represented by trash shovelled between covers and called a "book"? Publishers have grown rich by this sort of thing—by imposing junk on ignorant but well-intentioned people, and working off what was returned or left on their hand during the premium season. It is well known that almost anything not absolutely immoral can be put between blazing covers and sold for premiums.

If good Catholic books do not sell as widely as they ought, it is because the subscription book agent has not only helped to spoil the taste of the people, but disgusted many of them with the much-abused title "Catholic" on the volumes that are a reproach to us. It is remarkable that the only "Catholic" publishers that have made great fortunes are men who have dealt almost exclusively in junk.

Some means of distinguishing the honest bookman from the dishonest one ought to be devised. It is easy to print the approval of a bishop on any book, or to put the portrait of our Cardinal on wretched stuff which would make his hair turn grey if he read it. There are in the subscription book business respectable firms, whose names are guarantees of good faith; there are others who are worse than Shakespeare's thieving Antolycus, because they trade on the faith of the people, and use sacred names and symbols to cheat them.

As ignorance has decreased, the disreputable subscription agent has found his occupation going. "You can fool part of the people part of the time, but you can't fool all the people all the time." The modern Antolycus has found this out. But he still exists, peddling his wretched junk at three hundred per cent. above its value, and more and more running the reputation of Catholic books. His trick of disposing the "left over" stuff, touched up with gilt and guilt, for the premium book season, is worthy of a creature who is a disgrace and a curse upon religious progress.—*Maurice F. Egan in Arc Meria*.

There is one form of hope which is never unwise, and which certainly does not diminish with the increase of knowledge. In that form it changes its name, and we call it patience.—*Bulwer*.

For the CATHOLIC REVIEW. (By G. M. Ward.)

PILGRIMAGE OF STE. ANNE DE BEAUPRE.

ARRIVAL OF THE NEW RELIC.

TUESDAY, July 26th, 1892, will ever remain a memorable day in the annals of Ste. Anne de Beaupre, for on that day, amidst the rejoicings of the thousands of the faithful who had flocked to the world famous shrine, the new relic of Ste. Anne was triumphantly borne in procession to its last resting-place, and solemnly committed to the custody of the Redemptorist Fathers charged with the care of the Basilica of Ste. Anne, the Good Ste. Anne, as she is univocally acclaimed. Nature herself even seemed to rejoice on this auspicious occasion, for never did a brighter sun shine on that favored spot at the foot of the Laurentides mountains and never did a softer breeze fan the eager multitudes who had assembled to welcome the arrival of the most considerable relic of Ste. Anne that has ever been allowed to leave the Eternal City. Every avenue of approach to the sacred edifice and the Monastery of the Fathers had been gaily decked with flags and steamers, whilst numerous arches had been erected and so tastefully clothed in evergreens that their beauty called forth the encomiums of many of the visitors from other lands who had never before seen the verdure of our Canadian forests so artistically arranged.

For many days, even weeks, previously, the village of Ste. Anne had been filled with those among the faithful who desired to be on the spot to welcome the advent of the new arrival, and on the eve of the Feast the concourse was so great that many could find no room in the numerous hotels and boarding houses, and had to spend the night out of doors.

Quietly and unostentatiously, by the evening train on Monday Monseigneur Marquis had brought hither the precious and much-prized relic which, the previous May, he had brought from Rome. For the night it found a shelter beneath the roof of the Redemptorist Fathers.

Tuesday morning the Basilica was filled with crowds of devout worshippers and communicants from the very first moment that its portals had been thrown open. Mass followed Mass, and still the surging crowd flocked around the altars with a devotion and recollection that showed the fervor of their piety.

Soon train after train arrived, and steambot after steambot bore its living burden to the favored spot. The throng was enormous, yet perfect order reigned. The number of the faithful present in and about the Basilica must have been over ten thousand, and many of these had come from the farthest parts of America.

At half-past nine the bells began to give forth the most joyous peals announcing that the procession of the relic was about to start from the monastery. This procession was headed by the beadle carrying the processional cross, followed by a small army of white robed acolytes bearing banners and lighted lanterns. Then a crowd of some hundred priests walked immediately before the precious relic which was borne on a magnificent throne by Rev. Fathers Rousseau, Tapin, Carrier and Gagne. The solemn songs of the Church were intoned by the priests in the procession, and at a given moment the magnificent strains of the B Battery Band burst on the ears of the kneeling multitude. Before the main entrance of the Basilica a superb baldachino had been erected and most tastefully decorated. Beneath this structure His Eminence Cardinal Taschereau, who had graced the Festival with his presence, and who was in full Pontifical robes and mitre, had taken up his position surrounded by a numerous clergy. On the right hand of His Eminence was Monsieur Proulx, Superior of Nicolet Seminary, on the left, Abbe Casgrain, both vested in chasubles. In immediate vicinity to His Eminence were Monseigneur Bejin, Coadjutor Archbishop of Quebec, Bishops Lafleche, of Three Rivers; Rœme, of Sherbrooke; Blais, of Rimouski; Gravel, of Nicolet; Monsignor Paquet, Hamel, Tetre and Gagnon of the Archbishop's palace, and a number of other priests.

On the arrival of the precious relic before the baldachino, Monseigneur Marquis, its custodian, advanced toward His Eminence and delivered to him the following document, which Abbe Garneau read aloud:

(Translation.)

EMINENCE, GENTLEMEN OF THE CLERGY.—In the name of our Holy Father, Pope Leo XIII., now happily reigning, and by the intervention of Your Eminence and Your Graces, I now present to the Canadian people a large and precious relic, consisting of part of an arm of the Good Ste. Anne, Mother of the Blessed Virgin Mary, Mother of God, and special Patroness of Canada.

In order to avoid equally too great brevity or too great length in my discourse, I have taken the liberty of putting into writing that which I desire to communicate; and I ask that Your Eminence will allow this document to be read by your reverend secretary.

Eminence, Reverend Bishops.—On the 14th of October last, the eventful anniversary of my birth and of my baptism, I left Quebec for the Holy City. Your Eminence had entrusted me with a petition addressed to the Sovereign Pontiff, in view of acquiring from His Holiness a considerable relic of the Good Ste. Anne to be placed in the Basilica sanctuary of Ste. Anne de Beaupre.

On arriving in Rome my first care was to consult many of my friends occupying positions of importance at the Vatican and elsewhere, who were fully capable of indicating to me how to succeed in my mission. On acquainting them with the object of my journey, they one and all replied that my project was by no means feasible, that it is a rule in Rome never to divide the considerable relics belonging to the Patriarchal Basilicas. In fear of not succeeding, and yet by no means discouraged, I addressed my prayers to Good Ste. Anne herself and her holy Daughter, the Blessed Virgin Mary; and for nine consecutive days I knelt before the Madonna in the Church of St. Augustin exposing my uneasiness and asking for the indispensable aid of the Mother and the Daughter. My prayers did not ascend in vain. I summoned to my aid all my courage and set to work resolutely. I asked and obtained an audience of His Holiness, and on Advent Sunday I presented Your Eminence's petition to the Holy Father. I took that opportunity of offering to His Holiness a large framed colored picture of Saint Anne of Beaupre as crowned by Your Eminence, together with some of the gold and silver pilgrimago medals, a little silver statue of Ste. Anne and a richly bound album ornamented with the Papal arms containing various photographic views of the Beaupre Basilica. My object in offering these various articles, was to give the Holy Father a correct idea of the importance to which our Canadian pilgrimago has risen. I succeeded in attaining my object; His Holiness taking particular notice of the landscape around the sanctuary and of the two pyramids of crutches which stand on either side of the entrance to the Basilica, and which are laden with *ex-oto* offerings. In a few words I gave the history of the sanctuary and a short description of the pilgrimages now going on, as well as of the temporal and spiritual wonders so constantly occurring at the shrine. The Holy Father was visibly impressed, I could almost fancy that he uttered the sweet and consoling words: "Verily there is yet faith in Israel." The time arrived for me to take my leave. Placing his hands on my head the Holy Father said words which will ever remain graven on my heart: "Well, my son, I bless you, and I bless your relations, friends and works, continue doing good, I will read your petition and take steps concerning what you ask." My audience was at an end and I withdrew, my heart filled with joy and hope. At that time the Holy Father was busied about the Consistory of Dec. 17th, in which the affairs of the See of Quebec had so large a share. Then came the New Year receptions, and many urgent and important affairs which caused the answer to Your Eminence's petition to be delayed until Saturday in Passion Week. At this thrice blessed epoch for us our Holy Father caused the following remarkable letter to be written to the Most Rev. the Superior General of the Benedictines of St. Paul (*extra muros*):

ROME, Vatican, March 30th, 1892.

Most Rev. and Illustrious Father Francis Leopold Zelli Jacobuzzi, Abbot of St. Paul's (*extra muros*), Rome.

REVEREND FATHER.—The bearer of this present is a worthy American prelate, the Most Illustrious and Reverend Monsignor Marquis, Apostolic Prothonotary. I am expressly charged by the Holy Father to present him to your fatherly consideration and you will find in the subjoined memorandum further details concerning the matter in question.

At the same time I must tell you that taking into consideration the request made by His Eminence the Cardinal Archbishop of Quebec and the motives of that request, His Holiness would wish that the desire of the illustrious petitioner be complied with as much as possible. To this effect the Holy Father willingly grants to you fraternity all the necessary faculties.

(Signed)

RINALDO ANGELI,

Private Chaplain to His Holiness.

The authentication of this document is signed:
Basilica of St. Paul, April 15th, 1892.

FRANCOIS LEOPOLD ZELLI.

(Concluded next week)

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.

NOTHING SO GOOD.

DEAR SIRS,—I have used Dr. Fowler's Extract of Wild Strawberry in my family for a number of years, and find nothing so good for diarrhoea and sick stomach as it has proved itself to be.

Mrs. D. A. Wilson, Ridley P. O., Ont.

LOCAL.

Weston.

The Weston annual church picnic takes place on Saturday, 18th inst.

Knights of St. John.

Leo Commandery (Knights of St. John) will have an excursion to Niagara Falls on Monday next.

Relief for St. John's, Nfld.

The collection taken up in the Catholic churches of the city, for the sufferers by the St. John's fire, amounted to \$500.

League of the Sacred Heart.

The members of this League in St. Helen's parish have an excursion to Lorne Park on Wednesday next, 10th inst.

The Sacred Heart Orphanage.

There will be a Grand Festival and Promenade Concert in the Horticultural Gardens Pavilion on the 24th and 25th inst. for the benefit Sunnyside Orphanage.

Priest Drowned.

Rev. R. McGillivray, P.P. of Arisaig, Antigonish county, N.S., went to bathe last week near Arisaig pier, and about two hours afterwards his dead body was found near the shore.

St. Paul's Parish.

The congregation of St. Paul's parish are to have their annual picnic on Civic Holiday (15th inst.) in the House of Providence grounds. Father Minehan is untiring in his efforts to make it a success.

A. O. H.

On Civic Holiday (15th) the A. O. H. have an excursion to Hamilton, per steamers "Greyhound" and "Steinboff." A grand demonstration will be held at Dundurn Park, where a picnic and games will be held. Members of the Order will be present and take part in the demonstration from Buffalo, Niagara Falls, Stratford, St. Mary's and Toronto.

Separate School Board.

Very little business came before the Separate School trustees at their regular meeting on Tuesday night. Reports of the different committees were speedily read and adopted. The girl's high class, which heretofore occupied the north wing of the building now known as St. Michael's Hospital, have had to change quarters, and hereafter will assemble in a room which has been rented from the St. Vincent de Paul Society.

A New Mother House.

Within the next two years Outremont, near Montreal, will have one of the largest convents in Canada. The property, which consists of sixty-seven acres, lies on the mountain slope, on the Cote des Neiges road, and cost fifty thousand dollars. The new building is to be used as a mother house for the Sisters of the Holy Name, who have charge of the Hochelaga convent. The Sisters find the present building too small for a boarding school and mother house, and it is to relieve the pressure there that the new convent will be erected. Ground will probably be broken next spring.

Going to Sunny Italy.

Chevalier A. N. F. Giannelli, honorary consul of the King of Italy, has gone to New York to make arrangements for an excursion to Italy. With the great Italian exposition in progress until the end of the year the present is an especially attractive period for a visit to the sunny land of Europe. It is proposed that the party should go by the North German Lloyd's palatial line direct from New York to Genoa, and that all the ancient and modern Italian cities should be visited. It will be a most delightful tour, and one whose details will be looked to.

Intends Being a Specialist.

Dr. J. B. Collins, M.A., M.B., of this city, has gone to Europe to pursue his studies at the celebrated medical schools of London, Paris, Vienna and Berlin. He is a young man of undoubted ability in his profession, besides being a gold medalist of Toronto University. He practised in Toronto with success for nearly three years, but intends perfecting himself in his chosen profession as a specialist. During his sojourn here he acquired the respect and friendship of a large circle of friends, who wish him safe voyage and success in his efforts to promote the noble science of which he is so worthy a representative. He will take up practice in Chicago on his return a year from now.

If there is any person to whom you feel a dislike, that is the person of whom you ought never speak.

A Rose—The regular use (every morning when washing) of about a teaspoonful of *Persian Lotion*, will in a short time, give your complexion the freshness of a rose.

CURIOSITIES OF ENGLISH PROTESTANTISM.

Concluded.

But perhaps her Majesty Queen Victoria can boast of a Royal curiosity which it would be difficult to outdo for sheer presumption. Henry VIII, when he wrote his *Assertio Septem Sacramentorum*, declared among other things (for he wrote a long pamphlet) that "every church of the faithful acknowledged and venerated the Roman See as its Mother and Primate"; and he asked Luther to inform him when the Pope rushed into so great a territory; challenging Luther, in happy and racy phrases, to account for the fact that all Christendom had ever recognized the Pope's supremacy. It was for writing this *Assertio* that the Roman Pontiff gave to Henry VIII the right to call himself Defender of the Faith. Queen Victoria, profiting by the Pope's permission, now calls herself Defender of the Faith, of the directly opposite faith, that is, to that which Henry VIII declared to have ever been the universal faith of Christendom. On every coin of the realm of England we have the capital letters F.D.; which must puzzle school boys in their quest of historic fitness; Destroyer of the Faith being the only legitimate interpretation which can be historically put upon the assumption. We are quite sure that Her Majesty can have no sympathy with the motive which led Henry VIII to change his views on the supremacy; and that she must, privately, as cordially detest the sham assertion of F.D., as she must cordially detest the morals of the first sham Pontiff.

Curiosities of a kindred kind are found in the bold retention of the names of Catholic saints for Protestant churches; of the Protestant use of Catholic cathedrals and Catholic churches, built for the offering of the Adorable Sacrifice of the Mass; and of the Protestant use of Collects, Epistles and Gospels, boldly stolen out of the Roman Missal (and this, too, for almost every Sunday in the year), without so much as one word of kindly acknowledgment.

As to curiosities of quite modern incubation—such novelties are as occurring from day to day—I might instance the dispensation by the Bishop of Ely from Lent fasting, on account of the prevalence of influenza; and the rejoinder of the Bishop of Rochester (of the same church), that he saw no reason why he should dispense the faithful in his diocese, as he had never heard that Lent fasting was an ordinance of the Church; that is, of the Reformed and exceptionally enlightened Church of England. This is a Curiosity Episcopal, yet it excites no astonishment among the clergy.

Newspapers curiosities are legion. The Church of England not possessing infallibility, the church newspapers assume that attribute on its behalf, and the noble courage, the superb fearlessness, with which the organs of the various parties take upon themselves the whole duty of the *Ecclesia Docens*, leave nothing to be desired by their subscribers. The *Church Times* is the principal organ of the Ritualists, and therefore holds the journalistic supremacy.

Every week we have pontifical decisions. Thus, last week, after a mild rebuke of the Primate for his "indecent haste," Convocation was taught how it should proceed to legislate in regard to "the duty of fasting before Communion." The best thing Convocation can do is to draw up a *catena* of authorities on fasting celebration; show that it is a positive law of the Church (curious that no Anglican had ever heard of it!), and may therefore be dispensed with by duly authorized persons, *scilicet* the bishops; give some hints as to the circumstances under which dispensations may be granted"; (curious that no Anglican had ever asked for a "dispensation" from a law which, had it existed, would have been called Popish!); "and, above all, forbid any celebration of the Holy Eucharist after 9 a.m." (Curious that, for three centuries, there was never a celebration till about half-past twelve o'clock very near luncheon time; and that no Anglican bishop, or curate had ever hinted from the pulpit that to communicate after a good breakfast was incorrect.

This same organ, the *Church Times*, in its previous number, had said that "the Church of England presented to the Romanist the aspect of a body where the episcopate was the guarantee of an historic continuity of authority, and for its present exercise"; and in the next column it advised its clerical subscribers that it was their duty to ignore a bishop's license for the re-marriage of divorced persons; which license carried with it no authority. It seems to Catholics that the poor old Church of England got on better before it had infallible newspapers; every one reading the clerical organs in those days for the same reason that they read the comic papers—because they are quite sure to be amused.

I may pass now to curiosities in advertisements. I will take one column only from the *Church Times*. Here are a few examples copied at random; and may perhaps serve to show better than any argument, better than any comment or animadversion, how essentially personal or individual is Anglican doctrine, and therefore how fruitful in curiosities. Let me run the eye down one column only: "Priest wanted, E.P." E. P., standing for Eastward Position; and signifying that the "priest" must be supposed to be saying Mass which is the last new view of the Anglican Communion service. "Assistant Priest wanted, E.P., Lights"; Lights meaning that there will be candles on the Communion table, in imitation of the Catholic symbolism of doctrines. "Temporary Curate wanted, Mod. High Church";

Mod. standing for Moderate, and meaning that the curate must try to restrain his transcendental dispositions, and to remember that after all, he is a Protestant. "Good Churchman" is another recommendation, which sounds rather equivocal, as suggesting that "High" or "Mod." may not be quite up to the standard of "Good." "Sound Churchman" is also another adjective in the same column, though we do not know, whether Soundness is a slight advantage upon Mod., or a little less developed than High. "Distinctly High" is another clergyman's recommendation, and this seems to denote a sufficient altitude. "Priest, married, without family," is careful to add that he is "Sound"; while "Priest, Catholic widower, alone," stirs up mixed ideas of what he may be wanting. Another priest offers "garden and tennis," in return for land clerical services, another "a good house, garden, pony and trap"; another wants "trout fishing", and another tries to invite clerical aid by the tempting inducement, "No children." One more priest says "Everything perfect," and another says "No drawback," so that we may rather envy the summer prospects of the lucky applicants. But I must reluctantly bring these tasty fragments to an end. The curiosity which most attracts our attention is not the pleasing diversity of religious views (that is a matter of course among Anglicans), but the claim of the *Church Times* to represent the "Catholic" Church by advertisements of scores of Protestant ministers whose notions of Mod. Sound, High, Good, Distinctly High Churchmen might make any Catholic school child laugh heartily.

A curiosity which certainly deserves to be noticed is that whereas forty years ago, there was not one single church in the Anglican Communion in which incense was used during Divine service, or in which candles were lighted upon the Communion table, there are now 877 churches in which incense, and 2,048 churches in which candles are used or lighted every Sunday in the year. Moreover, whereas, fifty years ago, there was not one single clergyman who faced the east when he was reciting the Creed or reading the Communion service, there are now 3,918 who do so; and whereas there was not one single clergyman who wore any special vestment to denote that he was about to consecrate the elements, there are now 1,029 who do so. No one would fully understand the meaning of these changes, these positively revolutionary novelties, unless he had been brought up in the Church of England. They mean that, within the last half century, what was always condemned as "rank Popery" is now approved by fully one-third of professing Anglicans; that what was called for three centuries the "abominable idolatry of the Mass" has now come to be thought fitting in public worship; and generally, that the movement begun by the Tractarians has culminated in approximation to Catholic Ritual. This is indeed a wonderful Anglican curiosity. And that we may appreciate it the better, let us glance just for one moment at the prince of all curiosities, "continuity."

The High Church party now assert that the modern Anglican Communion (which was really invented by the illegitimate Queen Elizabeth) is the same Church with the Church of the primitive Britons, and therefore with that of the Middle Ages. There is a perfect or complete continuity. This is not the place in which to enter into the discussion of a subject which would carry me to great lengths. I will only note, in a few words, the curiosity of an hypothesis which is the least tenable of even Anglican imaginings. Briefly, the hypothesis stands thus: The early Britons were not Roman Catholics; the Middle Ages were Roman Catholic; the first 200 years after the Reformation were Protestant; the last forty years have been the same as primitive Christianity. Thus continuity involves three mighty changes; indeed, three perfectly distinct Christianities. The church of England began with pure Christianity. That is a fair start. Change one. it was transformed into Roman Catholicism. Change two. it was transformed into intense Protestantism. Change three. it was transformed into pure Christianity. This is continuity of the non continuous, or of the three-times turned completely upside down is the last invention of Ritualistic extravagance. I think we can leave this curiosity where it stands.

Now, here is one more curiosity which has just occurred, and which illustrates the continuity of the Anglican Establishment from the Catholicity of, say, 1,500 years. There is an Anglican quasimonastic Brotherhood (and a very useful Brotherhood it is), known as the "Cowley Brothers" to the outside world, though, I believe, bearing a more Catholic name among the professed. Father Black, a conscientious member of the community, refused to re-marry a divorced lady and referred the painful point to a bishop. This bishop (no less a man than the Bishop of London) thought that the lady might be re-married; and the "Cowley Brothers" (oh, alas for the continuity of Primitive Christianity in the Church of England!) actually sided with the Bishop in his judgment. Father Black asked leave to retire from such a monastic order; and apparently he has been forbidden to preach by his "Superior," as a mark of monastic resentment against his principles. Monastic curiosities would make a good section by themselves. Indeed, there seems to be only one thing more curious than the Anglican monks; and that is the supposing it practicable to unite Monasticism with Protestantism.

I shall run on to inordinate length (and I have had to pass by all curiosities of the Low Church or anti-Ritualistic Anglican sections) if I enumerate even a tithe of the drolleries which crop up every week

in the Church of England. It is impossible to help seeing the humorous side; and it seems incredible that Anglicans should not see it too; yet the melancholy side is that so much real merit should be wasted on the pursuit of a fictitious idea. The Ritualists have done immense good in stirring up activities in the Establishment, in leading earnest persons to ask, "Where is the Truth?" and therefore in helping multitudes to get out of the Church of England. Their fictions are at least all in the right direction, baring the fiction that heresy and schism may be condoned by Catholic watchwords and symbols. This is where they lead millions astray. They think that heresy means differing from their own opinions as to what was just possibly the teaching of the early Church, and that schism means being outside the State community which owed its origin to Henry VIII. and Elizabeth. They will have it that their sect must be Catholic; and so they pass their lives in the invention of fantastic theories such as even in the natural order would be scouted. Hence their multitudinous curiosities. They supply the world with a sort of illusion of intellectual contradictions, and of spiritual or supernatural impossibilities.

A. F. MARSHALL, in *Pilot*.

MAGNIFICAT.

"My soul doth magnify the Lord,
My heart rejoice in God."
Sweet prayer that pulsed through Mary's heart
As Judean hills she trod,
Bearing from distant Nazareth
Joy tidings to Elizabeth.

"My soul doth magnify the Lord,
My heart in God rejoice."
O glorious "Magnificat,"
Through ages finding voice,
Since Mary's lips repeated thee
In thankfulness and charity!

"My soul doth magnify the Lord,
My heart rejoice in God."
Mother of God Elate with joy
Or bowed 'neath chastening rod,
Grant that my prayer may ever be
The grateful one intoned by thee! —*Aquinas in The Rosary.*

Her son of songs, the grand canticle of the Magnificat, has been caught up and repeated by the Church in every age. It peals through the dim religious cloisters, and solemn cathedral aisles when the swinging censers, burning lights, and gorgeous wafted perfumes of flowers tell of Jesus, the Son of Mary, ever dwelling on our altars; at times it sinks into slow, sweet, soft cadences; then bursting forth again and swelling out in grand triumphal tones, with voice and organ blending in sublime and thrilling harmony, it proclaims that Jesus is God, and that the pure, chaste, Immaculate Virgin Mary is His Blessed Mother. This grand song goes on and shall go on in its matchless force and beauty, surging over the seas, sweeping over the land, piercing the forests and filling them with melody, echoing in the mountains and flooding the valleys with music, until all things animate and inanimate are pulsating with the praises of God and His Blessed Mother.

THE FLAG REMAINED.

The *Buffalo Catholic Union and Times* has the following in a recent issue: "The occasional excitement into which a few Canadians are thrown by the sight of an American flag floating on British breezes reminds us of a story told often by the late Archbishop Lynch of Toronto. One Dominion Day four flags were hung from the steeple of his Cathedral, the British, Irish, Canadian and American flags. They were borrowed from different parties, the American flag coming from the American consul. It chanced to be four times as large as any of the others, and as the four were hung to the points of the compass high up on the narrowest part of the pointed steeple, the wind flung the big American flag around the others, concealing them from sight. When the ever-riotous Orangemen saw only the American flag on the steeple they raised such an uproar that the Mayor sent to the Archbishop a request for its removal. He declined to insult the United States. The uproar in the city increased, and a deputation of Catholic gentlemen was sent to expostulate with the Archbishop, and to picture the danger of riot and murder in vivid colors. He still declined to remove the flag, and it was only by accident he learned that the only flag in sight was the American. A man was at once dispatched to the steeple to unwind the unruly and ambitious banner, and prevent a repetition of the swallowing act. There is a sharp lesson in this forgotten incident. The Canadians are learning it of themselves.

Memory is not so brilliant as hope, but it is more beautiful and a thousand times more true.—*George D. Prentice.*

Let us be of good cheer, however, remembering that the misfortunes hardest to bear are those which never come.—*James Russell Lowell.*

The Catholic Weekly Review.

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

Commenced by

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

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

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

The Rt. Rev. Bishop O'Mahony, Toronto

The Late Archbishop Lynch.

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

The Late Rev. Father Dowling "St. Patrick's" Montreal.

And by the leading clergy of the Dominion.

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TORONTO, SATURDAY, AUG. 6, 1892.

PERFECTLY IMBECILE.

How utterly imbecile the average parson can be when discussing questions which involve moral principles may be gathered from the following. On Wednesday before the Royal Commission on the Liquor Traffic Rev. D. S. Fraser, of Stowincke, "Convener of the Temperance Committee of the General Assembly of the Presbyterian Church, declared that he believed the "selling of liquor was as great a sin as theft. He compared "the drinking of wine to the reading of an obscene book, but "refused to answer a question as to whether they were equally "sinful.

SAVED THE BATTLE.

At a recent Irish Federation meeting in Dublin, Mr. Healy said that on the eve of the elections the Nationalists were almost without funds, and when he drew a check for £33 for expenses he had to ask the payee not to present the check for a few days, but within ten days the party had received £10,000 from America and Australia, and it should be remembered that if Home Rule was obtained with the aid of the Irish party the latter would have been non-existent from inability to pay sheriff's fees except for the welcome financial support from America and Australia.

A FEW FIGURES.

We make a last reference to the unhappy division of the Irish party for the purpose of placing before our readers a few facts which will show the spirit animating the Parnellite section. In spite of all instances made them they forced elections in the face of certain defeat, thereby causing enormous waste of money. Of the \$150,000 which the elections cost the Irish parties, nearly one-half was clear waste. What was to be gained by the Parnellites forcing contests in a county in which they only procured 54 votes of 1,701 cast; or in this, 123 of 6,388; or in this, 59 of 5,730; or in this, 42 of 7885? Besides all the which several seats were lost to the National cause and went Tory in the three-cornered conflict. Every true Irish heart will rejoice to learn that there is a fair prospect of a cessation of this sad warfare.

THE FLAG REMAINED.

CAN some one give us the date and other particulars of the occurrence recited by the Buffalo Union and Times, reproduced elsewhere under the above heading?

A DESPERATE ATTEMPT.

THE Council Committee appointed in Sioux Falls, South Dakota, to investigate United States Commissioner Lyons' proposition for city ownership of saloons has made a favorable report. It proposes a saloon in each ward, with a barkeeper at \$50 a month and an assistant at \$30. No chairs or tables will be allowed, and only straight whisky and beer will be sold, no mixed drinks. The report will be made at the next council meeting.

BUSINESS ON BUSINESS PRINCIPLES.

WE commend Dr Maurice P. Egan's article on "Junk" (this issue) to the attention of all Catholic publishers. Their business has been down at the heels these many moons. Excellent works have been brought out (and well done too) but they have not been works which the people at large care to read. And the prices!!—The people should not be left to the mercy of the junk-dealers whom Dr. Egan describes. There is no reason but one (the limited market) which justifies the prices the regular dealers charge. The itinerant vendor (unless he be the duly appointed representative of a well established house) should be regarded as a suspect from the instant he comes in sight. We have seen some of the monstrous impositions of which Dr. Egan speaks. The fact that the Oxford University Press contemplates the issue of a well printed series of Catholic prayer-books shows that, from a business point of view, there is money in good goods at decent prices for the Catholic firm which has the courage to break through the 200 per cent. traditions of the trade.

CATHOLIC INSURANCE SOCIETIES.

WE have frequently directed attention to the advantages offered by Catholic benefit organizations and have contended that safer and cheaper insurance can be had in them than in the Protestant lodges. We say safer and cheaper. Safety is, in insurance, the first consideration; cheapness comes next. Take the Catholic Mutual Benevolent Association. It is a co-operative fraternal association of Catholics, forming an universal society that is linked together by bands of fraternity. In sixteen years it has grown to be 38,000 members and has more than 600 branches. It provides a benefit for its members' families of \$1,000 or \$2,000, and during its very successful career has collected and paid out more than \$3,250,000 to the widows and orphans of its deceased members. It possesses a Reserve Fund of \$120,000, which is continually increasing at the rate of five per cent. of the actual assessments, with the interest on the larger part of the whole sum which is compounded. The present limit, according to the Act of Incorporation, is nearly reached, and power was sought at the recent New York legislature to continue accumulating this fund to such an amount as the Supreme Council may determine. There are three principal qualifications required for membership. Applicants must be between the ages of 18 and 50 years, must be practical Catholics, and must pass a rigid medical examination. The cost to apply is \$3 for the initiation fee, which is returned if the applicant is not admitted. The medical fees are usually \$1.50. The assessments are graded according to the applicant's age, but members never pay more than the grade they belong to at joining. The monthly dues for the running expenses of the Association are 25 cents per month. An average of seventeen assessments in the past will be a guide in estimating the

cost of the assessments likely to be required annually in monthly instalments of one or two assessments at a time, bringing the payments within reach of every member with ease. The grade for \$2.00, is, under 25, \$1.00, 25 to 30, \$1.10, 30 to 35, \$1.20, 35 to 40, \$1.30, 40 to 45, \$1.45, 45 to 50, \$1.65. For \$1,000 about one-half the above. It is safe to say that the C.M.B.A. is not only the oldest Catholic mutual association but is also the cheapest, safest and best.

SCHOOLS IN MANITOBA.

In 1870 Manitoba was carved out of Rupert's Land and the North West Territory and created a Province of Canada. It was admitted on address from the House of Parliament in Canada on certain terms and conditions such as are prescribed by the British North America Act, and it was the first new territory added to the Union or Confederation of 1867. A Dominion Act was passed admitting the infant Province, and an Imperial Act was subsequently passed to ratify the former Act and make assurance doubly sure. Everything was done with great particularity and carefulness, and the terms and conditions of admission were made known and declared to everybody. In and around Red River and Fort Garry, which is now Winnipeg, there are many Frenchmen and Catholics and these had their churches and their schools. There were also Protestants, English and Scotch, and these in the same way, had their own schools. All these lived on British territory and the framers of Confederation in 1867 had their eye on the North West as well as on British Columbia and other places when the Union of that year was entered into. The Confederation Act provided in advance for the admission of new provinces; and in regard to schools and education it specially provided that while the Provinces may exclusively make laws in relation to them, nothing in any such law should prejudicially affect any right or privilege with respect to denominational schools which any class of persons "by law" then had.

In 1870 the Legislature of Manitoba knew of this, and in their Provincial constitution we find this clause:—

"1. Nothing in any such law shall prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law or practice in the province at the union."

It will be noticed that this Provincial clause is more strongly in favor of the denominational schools than the clause in the constitution of Canada. The Provincial Act deals with schools existing "by law or practice" at the time of the union. The Dominion Act does not recognize those existing in practice.

For twenty years the rights and privileges of denominational schools were respected in Manitoba, but in 1890 the denominational system was abolished and a public or National system set up in its place. The denominational schools as in Quebec and Ontario were properly limited to two classes Catholic and Protestant; and by custom and habit in Canada for twenty years before Manitoba existed, these were the only denominations ever thought of. The framers of the Act of Union of 1867 and of the legislation of 1870 creating Manitoba were not accustomed to any other denominations than these of Catholics and Protestants. When the Act of 1890 was passed both Catholics and Protestants objected. First the Catholics brought an appeal to the courts and so far as the Canadian tribunals went, were successful: then the Protestants, as represented by the Church of England, followed suit, and they were also successful. An appeal was taken to the Judicial Committee of the Privy Council in England, and a week ago judgment was given reversing the decision of the Canadian Supreme Court, and as it appears from the meagre despatches, confirming the legislation of 1890 in Manitoba.

This is briefly the history of the cases and the reader will

naturally say "There could not have been any denominational schools in Manitoba before the union, because to wipe them out altogether must surely be taken as something prejudicially affecting them." It was not necessary that these schools existed legally, but in the curious language of the Act if any class of persons had them "by practice" that was sufficient. It could scarcely be possible that the appellants failed to prove in the first court that such schools existed—if they did so fail, we can understand the recent judgment; but it was certainly common opinion that people had the "practice" of having such schools in the Red River settlement. If not, why was all this anticipated legislation about it in the Manitoba Act and in the act of 1867?

It will be necessary for one to see the judgment of the Privy Council Committee before discussing its effect on any remedial measures; and as that learned body gives only one opinion (that of the majority) no one can tell if any of the Lords comprising it dissented. It is final law and the legal fight is ended—the Dominion Government now finds itself called upon to consider if there be remedy for the difficulty. If the grounds of the Privy Council's decision be that there was no law nor practice for the existence of denominational schools in Manitoba before the union, then the question is finally settled; but if it rests on the view that it does not prejudicially affect Catholics or Protestants to support their own and the State schools as well, that raises another question and one not without difficulty. For the Province will say, "We will supply laws on Education just as we supply and administer any general law; we will not recognize any private establishments,—we will not in Education, have two suns in the heavens. Those who want private Educational systems may have them if they like to pay for them, but we will supply them for all, and all must pay." We will do, the Provincial authorities may also say as the Established Church did in Ireland—it supplied the churches and pastors and made the Irish pay tithes whether they attended service or not. But the argument, though popular, is as fallacious in one case as in the other. The Catholics (and we suppose the Church of England Protestants also) regard education and schools in a measure as vital to them as the practice of their religion. It is part of their belief to associate them most intimately. They cannot be dissociated without grave inconvenience. The State cannot supply them with Education as they understand it, no more than it could supply them with a religious creed. They may be wrong in all this, but that is how the case stands, that is what they think now and what they thought before 1867; and further that is what they will be in the future. They are here in Canada and part of the State and the anticipated legislation provided for their rights in these very points in regard to these schools. You cannot break faith with these subjects; we exist in Canada by respecting the conscientious rights of each other. They are all willing to take regulations for roads and bridges and good government from the State, but education as they understand it, no less than religion, the State is unable to teach; and no majority can make it just to compel them to pay for it. The Catholic, in fact, does not want a State School in Manitoba any more than he wants a State Church there; let those who want them from the State pay the State for them.

The legal difficulties having been cleared away there now remain constitutional difficulties of a character by no means elementary. The statute law in Manitoba and in the Canadian Constitution are of like effect in this:—

"2. An appeal shall lie to the Governor-General in Council from any Act of decision of the Legislature of the province, or of any provincial authority, affecting any right or privilege of the Protestant or Roman Catholic minority of the Queen's subjects in relation to education."

"3. In case any such provincial law as from time to time seems to the Governor-General in Council requisite for the due execution of the provisions of this section is not made, or in any

case any decision of the Governor-General in Council on any appeal under this section is not duly executed by the proper provincial authority in that behalf, then, and in every such case, and as far only as the circumstances of each case require, the Parliament of Canada may make remedial laws for the due execution of the provisions of this section, and of any decision of the Governor-General in Council under this section."

The words in Italics in Sub-sec. 2 above are not in the Confederation Act.

The public will anxiously await what instructions his advisers will give the Governor-General in case an appeal is made to him in Council from this Act of the Manitoba legislation respecting education in that province.

It will likely be urged against the minorities in Manitoba that it would not be becoming for the Queen's representative at Ottawa to fly in the face of the Judicial Committee, or for the Dominion Parliament to force a law on an unwilling Province. But the Province is a creation of the Dominion and the Dominion is responsible for this very right of appeal; and, moreover the Province came into existence subject to such remedial legislation regarding schools as may, if need be, be forced upon the Province and acquiescing in it and in the right of appeal. The question is an extremely grave one, and all good subjects should lend their voices, not to encourage strife or religious discord, but to help to allay it. It is not to be settled by the fear of any senseless reprisals as may be talked of in Quebec or the fear of any silly utterances in Ontario. It is a disagreeable case, but one of a class that was foreseen and provided for. It is not a *casus omissus*. If there has been a wrong done in Manitoba, there is a remedy for it at Ottawa; and we have no fear but that the Dominion Government will do what is just and right in the matter.

D. A. O'SULLIVAN.

HON. EDWARD BLAKE AS IRISH LEADER.

THE efforts being made to bring about a re-union of the Irish party do not promise great results. Personal reasons and soreness that follows defeat go far. The personal element can be eliminated by the choice of a neutral leader in whom both sides have confidence. The London *Universe* believes that Hon. Mr. Blake would be precisely the right man for the position. Michael Davitt, says the *Universe*, will be a formidable presence in our camp, but him on whom we set the highest value is Edward Blake. The very fact of his having been solicited to come from Canada to help us shows that he is somebody out of the common, and that his alliance is of weight. We want no Dictator. We have done with that. The safety of our position has been imperilled by yielding too much power into the grasp of one fallible personage. But it is necessary that there should be some controlling spirit who would carry out the plan of action devised in consultation with his comrades. This Edward Blake may be the predestined tactician of the campaign, and we shall explain why we so consider him. He is mature yet robust, in the mellow prime of manhood. Of discriminating judgment and sound readiness of speech, he is accustomed to meet the manoeuvres and check the chicanery of professional politicians; has been the leader of the Opposition in the Home-Ruled Canada, and is qualified to rebut fantastic theory by plain practical experience. He is bound by no ties of faction—Parnellite and McCarthyite do use once again the unpleasant shibboleths of feud are one to him. He is gifted with intellect, and has a social standing, and is that most acceptable of Irishmen in the crisis—a liberal-minded Protestant. Is it folly to cherish the hope that he may be selected as banner-bearer by the unselfish Justin McCarthy, who has no ambition for authority and never sought to exercise it imperiously over colleagues? John Redmond might accept the friendly exile without any derogation of his personal pride

and his eight companions in the diminished fragment which salutes him would be glad to follow suit. There has been bickering enough. Here is a prospect of peace. Let reconciliation succeed to recrimination and all may yet be well. But if there are those who still hold to the stubbornness of faction, and repudiate this fortuitous promising solution of the difficulty, then they think much more of themselves than ever will be thought of them by their contemporaries. As for posterity, their names will only go down to it linked with loathing and contempt.

THAT IGNOMINIOUS ROUT.

WHILST we reproduce elsewhere what the *Irish World* has to say in the result of the Irish elections (and endorse it) we cannot refrain from expressing the wish that the sentiments which the London *Universe* desires to inculcate should finally prevail. If, as the *Universe* hopes, the majority of them "will come round again," their temporary aberration should no more unfit them for reintegration with the Irish party than a fit of anger should subsequently unfit a man for the exercise of his franchise.

Following is the paragraph from the *Universe*:—Of the partisans of the late leader who have been sent to the wall there are some who are no loss. Among these are a few whom we always looked upon with distrust, others too grotesque individuals for serious consideration. . . . Some had brains, and are to be regretted—they were loyal soldiers of Ireland, and did manly service in trying times. Of these are Messrs. Leamy, O'Kelly, John O'Connor, and sundry more. We trust to see them to the front again. It will be gathered that we do not enter with any fierce spirit into the animosities of party nor are we inclined . . . to denounce them as ruffianly outcasts and traitors who are dead to all sense of honor for no better reason than that they differ with us on certain points. No; we have outlived that rashness. . . . Better be moderate and nourish the hope that honest fellows—those of them who are honest and do not set their personal piques above the cause—will come round again, and be willing and helpful to achieve Home Rule for Ireland. It is only the cross-grained pompous boobies, who think themselves champions, that sulk in their tents like Achilles, whom probably they consider very small potatoes compared to their noble selves."

HE WILL NOT DOWN.

PRINCE BISMARCK, in spite of the intimations recently conveyed to him that it would be better for him to stay on his farm and leave politics alone, has again made a display of his personal feelings toward the Emperor. At Jena on Sunday he said he was "a faithful servant of the Kaiser, but he had a right to express the sharpest criticisms on the Kaiser's advisers." Referring to what he called the false policy of the Government, the ex-Chancellor said that "so fast as the Government gains a Germanizing influence over the polls that influence is captured by the Catholic party." This does not appear to be anything startling. The Catholic party are good Germans, and as such patriotically endorse and assist "Germanizing influences." Why is it made a subject of accusation? The reason comes immediately, "I had sworn," he continues, "to found a Protestant empire. It is therefore out of the question to try to rule with a Catholic party as the chief factor." Having failed in his project, the ex-Chancellor envies his Catholic fellow-countrymen the proud position they hold, a position attained only after years of patient suffering. The Church he would have crushed survives him. The dictator who boasted that he would never go to Canossa has gone much farther. Canossa was an insignificant humiliation compared to the self-debasement of a Bismarck seeking comfort in the cheers of a student rabble.

Other such scenes may be looked for. He is evidently bent on forcing the Kaiser to make a martyr of him. He advised his hearers to produce a strong Parliamentary majority so as to prevent absolutism or government by bureaucracy. Some found fault, he said, with the criticisms, but he would continue to speak his mind whatever the consequences might be.

THE VICAR OF CHRIST IN HIS RELATION TO CIVIL SOCIETY.

THE Vicar of Christ has right to complete personal immunity, that is, to exemption from the jurisdiction of every civil ruler. This belongs to him by divine law, since it is essential to the free exercise of that supreme religious authority which is vested in him by divine institution.

If the Vicar of Christ had not been exempt by Divine law, he could not have exempted himself by a law of his own. There is nothing, however, to prevent the Vicar of Christ making a law by which he authoritatively declares his already existing exemption by Divine law, and by which he lays down the religious penalties which will be incurred by all who should interfere with the right which God has given him. This is the effect of the ecclesiastical laws, which add the sanction of ecclesiastical penalties to the Divine law of his immunity from all civil jurisdiction.

When civil rulers have similarly lent the sanction of their civil laws to this Divine law, it amounts to an undertaking not only to abstain from all invasion of this Divine right, but to support and defend it by all physical means at their command. Such civil laws have the true idea of laws, so far as the subjects of these rulers are concerned, whom they can compel by means of those laws and the penalties which they attach to the transgression of them, to respect the Divine law which they thus embody in their civil code. They do not create the right which they recognize as already existing, and as Divine, when they fulfil their duty as Christian princes by legislating in support of the Church of Christ.

In Pagan countries where Christ is not known, the rights of His Vicar cannot be recognized, and are liable to be hindered. This was the case in the first centuries before the conversion of civil rulers to Christianity. Actual immunity from civil jurisdiction was not then enjoyed by the Vicar of Christ, but it was his from the beginning by Divine right.

The immunity of a supreme religious ruler is essential to the very idea of a religious of a Universal Church. Every member of a world-wide society has the same right to be unhindered, and free to be ruled immediately by its supreme ruler, as that ruler has to his unhindered freedom in ruling everyone of his subjects. The freedom of the Church of Christ is bound up with the freedom of the Vicar of Christ.

This freedom must be stable, and not dependent on the changeable will of man.

The Vicar of Christ might enjoy freedom under a pious prince, but he would have no guarantee for its continuance. Moreover, if he had his habitual dwelling in the territory of some prince, he might come to be regarded as the subject of that prince, and his immunity from civil jurisdiction as a concession only. In the minds of other rulers, too, on whom he laid his commands, his partiality might be liable to suspicion, especially, if, in the course of his duty, he had to prescribe a course of conduct distasteful to them. There is only one way, in which his independence of all jurisdiction of any civil power can be put at once on a stable basis, and beyond suspicion, and that is his territorial isolation, with possession of civil principedom, and recognition of him as a sovereign prince by other civil rulers.

The right of the Vicar of Christ to civil principedom is distinct from his other right to dominion over territories which he has lawfully acquired. When he is deprived of these territories he is robbed of his property; but when he is deprived of his civil principedom, he is divested of his personal independence and civil freedom.

This is no mere national question to be determined by the interests of one nation. It is of cosmopolitan concern, a matter in which all nations have a vested interest.

Throughout all the centuries of conflict between the Roman Pontiffs and the rulers of the world, one characteristic is common to all those who have occupied the Chair of St. Peter, that is the abiding consciousness that he is the Vicar of Jesus Christ, and that, therefore, it is not within his power to surrender one single right which has been entrusted to him. The *non possumus* of the Pontiff is the clearest expression of the plenitude of his power.

Given that Jesus is the Christ, the Incarnate Son of the living God, and that he has associated and morally identified His Vicar with Himself, need we wonder at the tale that history has to tell of the final issue of every attack made by princes on the Roman Pontiffs?—*Rev. Wm. Humphrey in London Month, (Literary Digest Summary).*

Adversity has the effect of eliciting talent which in prosperous circumstances would have lain dormant.—*Horace.*

APPOINTED BY THE POPE.

MR. KELLY OF NEW YORK, MADE A CHAMBERLAIN OF THE SWORD AND CAPE.

NEW YORK, July 29.—The Pope has appointed Mr. Eugene Kelly, of New York, banker, to the office of Secret Chamberlain of the Sword and Cape.

The Curia Romana and the Famiglia Pontificia, of which latter Mr. Eugene Kelly has become a member, are often confounded. They are entirely distinct. The former designates the authorities which administer the Papal Primacy. In a wider acceptation, it embraces all the authorities and functionaries, forming the court of the Pope. This refers, of course, to the temporal ruler that was before September, 1870.

While there are many features in the Curia which resemble our ordinary episcopal administration, there are also certain characteristics which from the first distinguished it, and gave to it a peculiar elevation. The ancient Presbyterium of Rome, when changed into the Cardinalate, in 304, gave ecclesiastics more power and increased the number of offices. Among the great offices in ancient times were the Archpriest and the Primicerius of the notaries. The former had chief charge of what related to worship, and was represented as the Cardinalate developed itself.

The Primicerius, being at the head of the department which came in due time to be called the *Cancelleria*, or Chancery, corresponds to the Cardinal Vice-Chancellor, presiding over the most important ministry. But there were also in the body of functionaries by whom the Roman Pontiff was surrounded points of resemblance to the Imperial Court of Rome or Constantinople. This appears in the household or *famiglia Pontificia* of the Pope in many ways, and is also observable in the important post of *Profectus Apostolici Palatii*—Perfect of the Apostolic Palaces.

The Pope has first of all to govern and feed with sound doctrine the universal church and his own diocese in particular. The agencies in the Curia by which he fills these purposes are the sacred congregation of cardinals, the Secretary of the State and the vicarato of Rome; and the machinery employed is supplied by the Chancery, the Dataria, a branch of the Chancery from whence are expedited the graces accorded by the Pope, which have the effect *in foro eterno* and the Camera Apostolica. Before the loss of the temporal power the Camera was a court of justice. Then there is the Papal Chapel, which is strictly confined to the imposing ceremonies in which the Pope takes part. Like any other sovereign or bishop the Pope has his "family" or household—*Famiglia Pontificia*—and it is to this that Mr. Eugene Kelly has been appointed under the appellation of Secret Chamberlain or Sword and Cloak. *Camera segreta di Cappella e Spada.*

THE POLITICAL AND SPIRITUAL

offices of the Pope are entirely distinct from the household referred to. It consists of certain cardinals selected by the Pope, the Major Domo, the Master of the Sacred Apostolic Palace, domestic prelates and clerical and lay chamberlains of various grades, some paid, some honorary, the latter being the grade to which Mr. Kelly has been called. The other chamberlains are generally priests of high standing or distinguished monsignori resident at Rome. Private chaplains and many smaller officials are included in the pope's family.

The dress of the grade of the lay chamberlain is black. Its principal parts are a flat cap of the style of the sixteenth century, with plume, silk tights with tunic extending to the top of the femur, a cloak a little longer than the tunic, a rich belt of leather binding clasping the latter, and from it a short, straight sword; silver buckles set in low shoes, ancient cuffs and a kind of ruff around the neck.

In Catholic countries Mr. Kelly, if not already well known, will now stand very high socially. Should he visit Rome he may receive the cape and sword from the hands of the Pope. This is a high honor and is rarely granted nowadays. In fact, there are few Chamberlains with the short sword at present, because there has been little need of them since the grand ceremonies have ceased in St. Peter's.

Mr. Kelly is not the first American to become a Chamberlain *Di Cappella e Spada*. A predecessor was Col. Carroll Travis, from Maryland. There was also another.—*New York World.*

The essence of lying is in deception, not in words; a lie may be told by silence, by equivocation, by accent on a syllable, by a glance of the eye attaching a peculiar significance to a sentence; and all these kinds of lies are worse and baser by many degrees than a lie plainly worded; so that no form of blinded conscience is so far sunk as that which comforts itself for having deceived because the deception was by gesture or silence, instead of utterance.—*J. Ruskin.*

Capilline is a nicely perfumed and perfectly limpid Hair Restorer, containing no powder in suspension like all other restorers, which makes their use so disagreeable.

Sold by all druggists, 50 cts.

A wise man should have money in his head, but never in his heart.—*Swift.*

A GARDEN OF OLIVES.

I will out into my garden to hear the birds sing,
The dawn is green and golden, the night hath taken wing;
The dews so fresh and fragrant the world to smiles will win—
I will out into my garden where many birds begin.

Within my walled garden the morning's like wine
With rue and balm of healing, and rose and lily fine,
And in the wide green dawning there's naught of soul and sin
I will out into my garden to hear the birds begin.

And through mine olive garden perchance that One goes,
As in an Easter dawning of sapphire and rose,
With blessed feet still bleeding where bitter nails went in—
I will out into my garden, where many birds begin.

O in mine olive garden the ransomed ones sing,
And in mine olive garden the clear waters spring
With lilies white and golden, and balm of life and spice;
And in mine olive garden are bowers of Paradise.

Katharine Tynan in Ave Maria.

AN IGNOMINIOUS ROUT.

We venture to say since political elections first began there is nothing on record to compare with the ignominious rout of the Parnellites in Ulster in the recent elections. Before the contest the Parnellites had eight of the seventeen National seats in the Northern province. They have not even one of those seats now or any other seat in Ulster. Worse still, they did not show fight in any of those eight districts except in one, viz.: in South Armagh, and there their candidate got only 56 votes. In all Ulster the Parnellites nominated only four candidates, and the aggregate of votes cast for the whole four makes the contemptible total of 278. The Parnellite candidate in the town of Newry got 54 votes in a total poll of 1,701, the Parnellite candidate in Mid-Tyrone got 123 votes in a total poll of 6,388, the Parnellite candidate in South Armagh got 59 votes in a total of 5,730 votes polled, and the Parnellite in South Down got just 42 votes in a total of 7,885 votes cast.

Such is the beggarly account of Parnellism in the nine counties of Ulster. Before the elections Mr. Harrington and Mr. Redmond proclaimed as their ultimatum, "final and irrevocable," that they should have the thirty seats they then held, including, of course, the eight in Ulster, else they would fight in every district from Derry to Cork. Their ultimatum was promptly rejected, yet they *didn't* fight as they threatened. They thought better of it. They fought in only one of the eight Ulster districts which they claimed in their "final and irrevocable" manifesto and in that one they got only 59 votes out of 5,730. Was there ever such a contemptible issue after such loud boasting?

Next to the wiping out in Ulster, the most annihilating defeat of Parnellism was in West Wicklow. In that district the factionist candidate was Mr. John H. Parnell, brother of the deceased ex-leader. The idea of this nomination was obvious. It was thought by the faction that there was still magic in the name, and that it would carry all before it, that it would sweep all opposition, like chaff before a cyclone, more especially in West Wicklow, the division of that county in which is situated the ancestral home and estate of the Parnells. But look at the miserable result as shown by the figures of the poll: "West Wicklow—O'Connor (Nationalist), 2,552; Saunders (Tory) 784; Parnell (Factionist), 546."

Such is Parnellism to-day, though represented by a Parnell and in a county of the Parnells—down at the foot of the poll, more than two hundred votes less even than the vote of the Tory. What a falling off is here! But two years ago the name of Parnell was an irresistible, unquestionable power in Ireland, to-day only an insignificant faction to do it reverence! Why? What is the explanation? It is easy enough. Two years ago, and for ten years previously, Parnell represented the hopes, the aspirations, the will of the Irish nation. He was powerful because he had Ireland and the Irish race at his back. He was a power so long as he was the representative of the Irish cause and so long as he put that 'cause above and before every other consideration. But the moment he attempted to put the man before the cause, to put his own personality and his ambition before the interests of Ireland, that moment he fell down from his high place, that moment he ceased to represent the will of the Irish nation, and his power departed from him forever. From being the powerful leader of a brave and united people struggling for freedom and within sight of the promised land, he became the powerless head of a powerless faction, because he could not or would not see that the power he had was not of himself but of the people.

This is why Parnellism in Wicklow and Parnellism in Ulster has been swept out of existence, and Parnellism in Ireland left with but a shadow of existence. And the reason is good and all-sufficient. It was Ireland's solemn duty to deal so with Parnellism. Ireland has done that duty well.—*Irish World.*

THE RIGHT OF WAY.

There was no reason why Mr. Bolton should not do as his wife wished—at least no reason that he could give to her. It wouldn't do to say—

'I won't touch Mrs. Halpin's butter because I've out off her husband's right of way across my land. I have nailed up the only outlet there is from his property to the public road.'

No, it wouldn't do to say that. So nothing was left Mr. Bolton but to taste the delicious butter.

'Isn't it very fine?' said his wife, as she saw him place it to his lips.

'Yes, it's good butter,' replied Mr. Bolton, 'very good butter.' Though, in fact, it was far from tasting pleasant to him.

'It's more than very good,' said Mrs. Bolton, impatiently. 'What has come over you? But wait a little while, and I'll give you something to quicken your palate. I've made some curds—you are so fond of them. If you don't praise the sweet cream Mrs. Halpin so kindly sent over this morning, when you come to eat these curds, I shall think—I don't know what I shall think.'

The dinner proceeded, and, at length, the desert, composed of curds and cream, was served.

'Isn't that beautiful?' said Mrs. Bolton, as she poured some of the cream received from Mrs. Halpin into a saucer of curds, which she handed to her husband.

Bolton took the curds and ate them. Moreover he praised the cream; for, how could he help doing so? Were not his wife's eyes on him, and her ears open? But never in his life had he found so little pleasure in eating.

'Do you know,' said Mrs. Bolton, after she had served the curds and said a good deal in favor of the cream, 'that I promise myself much pleasure in having such good neighbors? Mrs. Halpin I've always heard spoken of in the highest terms. She's a sister of Judge Caldwell, with whose family we were so intimate at Haddington.'

'You must be in error about that.'

'No, Mrs. Caldwell often spoke to me about her, and said that she had written to her sister that we talked of buying this farm.'

'I never knew this before,' said Mr. Bolton.

'Didn't you? I thought I had mentioned it.'

'No.'

'Well, it's true. And, moreover, Mrs. Caldwell told me, before we left, that she had received a letter from her sister, in which she spoke of us, and in which she mentioned that her husband had often heard you spoken of by the judge, and promised himself great pleasure in your society.'

Mr. Bolton pushed back his chair from the table, and rising, left the room. He could not bear to hear another word.

'Is my horse ready, Ben?' said he, as he came into the open air.

'Yes, sir,' replied Ben.

'Very well. Bring him round.'

'Are you going now?' asked Mrs. Bolton, coming to the door, as Ben led up the horse.

'Yes. I wish to be home early, and so must start early.'

And Bolton sprang into the saddle.

But for the presence of his wife, it is more than probable that he would have quietly directed Ben to go and re-hang the gate, and thus re-establish Mr. Halpin's right of way through his premises. But this would have been an exposure of himself to his better half that he had not the courage to make. So he rode away. His purpose was to visit the city, which was three miles distant, on business. As he moved along in the direction of the gate through which he was to pass on his way to the turnpike, he had to go very near the spot where Ben had been at work in the morning. The unhinged gate lay upon the ground where, according to his directions, it had been thrown; and the place it formerly occupied was closed up by four strong bars, firmly attached to the posts.

Mr. Bolton didn't like the looks of this at all. But it was done; and he was not the man to look back when he had once undertaken to do a thing.

As he was riding along just after passing from his grounds, he met Mr. Dix, who paused as Bolton came up.

'Well, neighbor,' said the former in a tone of mild persuasion, 'I hope you have thought better of the matter about which we were talking a few hours ago.'

'About Halpin's right of way through my farm, you mean?'

'Yes. I hope you have concluded to reopen the gate, and let things remain as they have been, at least for the present. These offensive measures only provoke anger, and never do any good.' Bolton shook his head.

'He has no right to trespass on my premises,' said he, sternly.

'As to the matter of right, replied Mr. Dix, 'I think the general opinion will be against you. By attempting to carry out your present purpose, you will subject yourself to a good deal of odium; which every man ought to avoid, if possible. And in the end, if the matter goes to court, you will not only have to yield this right of way, but be compelled to pay costs of suit and such damages as may be awarded against you for expense and trouble occasioned Mr. Halpin. Now let me counsel you to avoid all these consequences, if possible.'

'Oh, you needn't suppose all this array of consequences will frighten me,' said Mr. Bolton. 'I don't know what fear is. I generally try to do right, and then like Crockott, go ahead.'

'Still, Mr. Bolton,' urged the neighbor mildly, 'don't you think it would be wiser and better to see Mr. Halpin first, and explain to him how much you are disappointed at finding a right of way for another farm across the one you have purchased? I am sure some arrangement, satisfactory to both, can be made. Mr. Halpin, if you take him right, is not an unreasonable man. He'll do almost anything to oblige another. But he is very stubborn if you attempt to drive him. If he comes home and finds things as they now are, he will feel dreadfully outraged; and you will become enemies instead of friends.'

'It can't be helped now,' said Mr. Bolton, 'What's done is done.'

'It's not yet too late to undo the work,' suggested Mr. Dix.

'Yes, it is. I'm not the man to make back-tracks. Good-day, Mr. Dix?'

And speaking to his horse, Mr. Bolton started off at a brisk trot. He did not feel very comfortable. How could he? He felt that he had done wrong, and that trouble and mortification were before him. But a stubborn pride would not let him retrace a few wrong steps taken from a wrong impulse. To the city he went, transacted his business, and then turned his face homeward, with a heavy pressure upon his feelings.

'Ah me!' he sighed to himself, as he rode along. 'I wish I had thought twice this morning before I acted once. I needn't have been so precipitate. But I was provoked to think that any one claimed the right to make a public road through my farm. If I'd only known that Halpin was a brother-in-law to Judge Caldwell! That makes the matter so much worse.'

And on rode Mr. Bolton, thinking only of the trouble he had so needlessly pulled down upon his ears.

For the last mile of the way, there had been a gentleman riding along in advance of Mr. Bolton, and as the horse of the latter made a little the best speed, he gained on him slowly, until just as he reached the point where the road leading to his farm left the turn-pike he came up with him.

'Mr. Bolton, I believe,' said the gentleman, smiling, as both in turning into the narrow lane, came up side by side.

'That is my name,' was the reply.

'And mine is Halpin,' returned the other, offering his hand, which Mr. Bolton could but take, though not so cordially as would have been the case had the gate opening from his farm into Mr. Halpin's been on its hinges. 'I have often heard my brother-in-law, Judge Caldwell, speak of you and your lady. We promise ourselves much pleasure in having you for neighbors. Mrs. Halpin and I will take a very early opportunity to call upon you. How is all your family?'

'Quite well, I thank you,' replied Mr. Bolton, trying to appear polite and pleased, yet half averting his face from the earnest eyes of Mr. Halpin.

'We have had a beautiful day,' said the latter, who perceived that, from some cause, Mr. Bolton was not at ease.

'Very beautiful,' was the brief answer.

'You have been into the city,' said Mr. Halpin, after a brief pause.

'Yes, I had some business that made it necessary for me to go into town.'

Another silence.

'You have a beautiful farm. One of the finest in the neighborhood,' said Mr. Halpin.

'Yes, it is choice land,' returned the unhappy Mr. Bolton.

'The place has been a little neglected since the last occupant left,' continued Mr. Halpin. 'And since your purchase of it some ill-disposed persons have trespassed on the premises. Day before yesterday as I was passing along the lower edge of your farm—you know that, through some ill-conceitance, my right of way to the public road is across the south edge of your premises. It's not a good arrangement at all, and cannot but be annoying to you. I shall make some proposition, before long, about purchasing a narrow strip of ground and fencing it in as a road. But of that another time. We shall not quarrel about it. Well, as I was saying, day before yesterday, as I was passing along the lower edge of your farm, I saw a man deliberately break a large branch from a choice young plum-tree, in full blossom, near your house, that only came into bearing last year. I was terribly vexed about it, and rode up to remonstrate with him. At first he seemed disposed to resent my interference with his right to destroy my neighbor's property. But seeing that I was not in a temper to be trifled with, he took himself off. I then went back home and sent one of my lads over, in company with a couple of good dogs, and put the property in their charge. I found all safe when I returned in the evening.'

'It was kind in you—very kind!' returned Mr. Bolton. He could say no less. But, oh! how rebuked and dissatisfied he felt.

'About that right of way,' he stammered out, after a brief silence, partly averting his eyes as he spoke. 'I—I—'

'Oh, we'll not speak of that now,' returned Mr. Halpin cheerfully. 'Let's get better acquainted first.'

'But, Mr. Halpin—I—I—'

They were now at the gate entering upon Mr. Bolton's farm, and the neighbor pushed it open and held it for Bolton to pass through. Then as it swung back on its hinges, he said, touching his hat politely—

'Good-day! Mrs. Halpin and I will call over very soon—perhaps this evening, if nothing interferes to prevent. If we come, we shall do so without any ceremony. Make my compliments, if you please, to Mrs. Bolton.'

'Thank you! Yes—yes! Mr. Halpin—I—I—Let me speak a—'

But Mr. Halpin had turned his horse's head, and was moving off towards the place of entrance to his own farm.

Poor Bolton! What was he to do? Never had he felt so oppressive a sense of shame—such deep humiliation, he had reined up his horse after passing through the gate, and there he still stood, undetermined, in the confusion of the moment, what to do. Briskly rode Mr. Halpin away; and only a few moments would pass before he discovered the outrage perpetrated against him, and that by a man for whom he had entertained the kindest feelings in advance, and even gone out of his way to serve.

'Oh, why did I act with such mad haste!' exclaimed Mr. Bolton, as he thought this, and saw but a moment or two intervening between him and the bitterest humiliation. He might repair the wrong, and, in his heart, he resolved to do it. But what could restore to him the good opinion of his neighbor? Nothing! That was gone for ever.

So, troubled, oppressed, and shame-stricken was Mr. Bolton, that he remained on the spot where Mr. Halpin had left him, looking after the latter until he arrived at the place where an obstruction had been thrown in his way. By this time the very breath of Bolton was suspended. Unbounded was his surprise, as he observed Mr. Halpin leap from his horse, swing open the gate, and pass through. Had he seen aright? He rubbed his eyes and looked again. Mr. Halpin had closed the gate, and was on the other side, in the act of mounting his horse.

'Have I done right?' said a voice at this moment.

Bolton started, and, on looking around, saw Mr. Dix.

'Yes, you have done right!' he returned, with an emotion that he could not conceal. 'And from my heart I thank you for this kind office. You have saved me from the consequences of a hasty, ill-judged, ill-natured act—consequences that would have been most painful. Oblige me still further, Mr. Dix, by letting the matter remain with yourself, at least for the present. Before it comes to the ears of Mr. Halpin, I wish to let him see some better points in my character.'

To this Mr. Dix pledged himself. After repeating his thanks, Mr. Bolton rode away a wiser and a better man.

When Mr. Halpin, some weeks afterwards, made reference to the right of way across Mr. Bolton's land, and asked if he would sell him a narrow strip on the south edge of his farm, to be fenced off for a road, the latter said—

'No, Mr. Halpin, I will not sell you the land; but as it is of little or no value to me, I will cheerfully vacate it for a road, if you are willing to run the fence.'

And thus was settled, most amicably, a matter that bid fair, in the beginning, to result in a long and angry dispute, involving loss of money, time and friendly relationships. Ever, after, when disposed to act from a first angry impulse, Mr. Bolton's thoughts would turn to this right of way question, and he would become cool and rational in a moment.

Concluded.

THE HOLY FACE.

Every effort hitherto made to conceive or portray this face, by line or hue or word, has been a failure from the nature of the case. Painting and poetry have, perhaps, succeeded best when they have sought to represent the child Jesus, or the dead Christ. This is because in the effort to do the impossible artists have been able in these regions to utilize two proximate reserves of power. With the ideal child they have been able to draw upon the resources of characteristics of ripened years, so that the infant has seemed more than infant by some faint touch of the Ancient of Days. So, in depicting the corpse of the Crucified, the painter has been able to draw upon the resources of life, and to make death pulsate with some strange hints of victory over itself. But while Raphael and Tintoret, Durer, and Francia, have expounded to us with some satisfaction the infant or the dead Christ, yet Raphael and Da Vinci, and every modern master of form and colour, have failed to set forth even their own imagination of the *man* Christ. Colours, lines, and words are equally powerless to do more than hint at absolute perfection. The face which troubled the Sanhedrim and confounded Roman power, and hushed the maddened prejudice of a reckless and murderous mob—the face to which little little children turned with confiding love, and before which penitent harlots and the dying brigand found the uttermost consolation—transcends representation. *Rev. Dr. Reynolds.*

A man's mind is a scrap book, and the tough things he pasted in it when he was young never fade.

O'CONNELL'S ANNIVERSARY.

6 Aug 1775.

Whenever an Irishman is placed, all the world over, he boasts of the name of O'Connell, that name is raised higher in our national history than the eternal mountains of our country, and it will last as long as imperishable existence; and when the Romans talk of their Cicero, and the Greeks of their Demosthenes, we point to the Irish forum and the British Senate, to a name that has rivalled the one in classic eloquence, that has equalled the other in patriotic fire, and that has surpassed both in national virtues.

And not alone has Ireland learned from him the science of freedom and the art of national independence; he has taught all the nations of the earth, by the science of reform, by a moral and peaceful combination. He placed himself at the head of ideas—not soldiers, he took the command—not cannon, and by the triumph of reason he gained victories such as no conqueror ever achieved by the flashing sword or the thunders of the artillery. Twenty three French peers, with Count Montalembert at their head, presented to him an humble address, in which, after offering to him their homage, they acknowledged that he had invented a new political strategy; that he was the author of a new principle of national reform; that he had discovered a mighty plan, by which the greatest advantages to man could eventually be acquired by the steady application of the primary laws of God, and that, by carrying out his ideas, the combination of men's hearts would be in the end more successful than the united terrors of the sanguinary steel.

From Ireland, as from a professor's chair, he delivered his lessons to universal mankind—all the nations of the earth were his people; and his voice was heard from East to West, from North to South, and for half a century, along the boundless horizon. No man can ever again take his place. He filled the whole world with his fame—he was the light of our skies, the undying creation of our age, the ornament of our race, and the imperishable monument to the name and character of Ireland.—*Dr. Cahill.*

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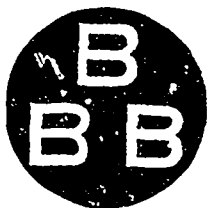
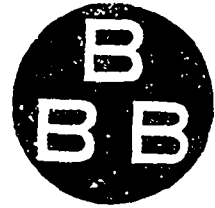
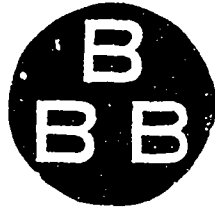
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THE PROVINCE OF QUEBEC LOTTERY.

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

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

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

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

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

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

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

THE PROVINCE OF QUEBEC LOTTERY.

CERTIFICATE of the bearer of Montreal, 6th May, 1892

Ticket No. 18458 \$15,000.00

DRAWING OF MAY 4TH, 1892.

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

Witnesses

AIME MATHIEU LOUIS PERRAULT

(signed)

MAY DONOVAN, 113 Dufresne St., Montreal.

CERTIFICATE OF REVEREND J. S. SALMON.

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

Montreal, 9th May, 1892

Witnesses

AIME MATHIEU LOUIS PERRAULT

(signed)

JOHN J. SALMON, P. P. St. Mary's

"LA PRESSE," Montreal, 6th May, 1892.

The Province of Quebec Lottery

AUTHORIZED BY THE LEGISLATURE

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

BI-MONTHLY DRAWINGS FOR THE YEAR 1892

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

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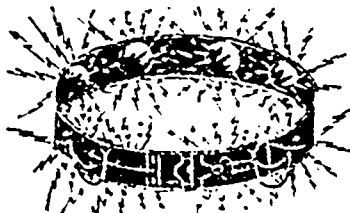
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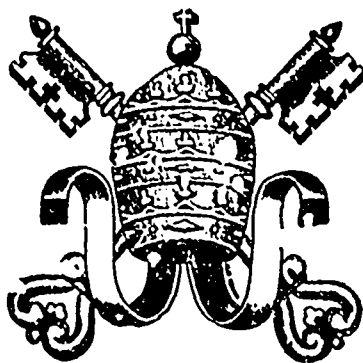


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Table with columns: Close, a.m., p.m., and Dux. Lists mail routes like G. T. R. East, O. and Q. Railway, etc.

English mails close on Monday and Thursdays at 4 and 10 p.m., and on Saturdays at 7 p.m. The following are the dates of English mails for May: 2, 3, 5, 7, 9, 12, 14, 16, 19, 21, 23, 25, 28, 31.

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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