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# The Catholic Weekly Review.

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

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

Vol. VI.

Toronto, Saturday, Sept. 24, 1892.

No. 33



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Department of Public Works,  
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Vol. VI.

Toronto, Saturday, Sept. 24, 1892

No. 33

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## Notes.

The intrinsic weakness of circumstantial evidence is well displayed by the circumstances elsewhere related by the *Union and Times*.

Now that coercion in Ireland has disappeared into thin space one can read with equanimity the *Globe's* summary of the Tory Coercion Act.

The Public School Board announce their night schools to open 1st Oct. The Separate School Board will deal with the question at their next general meeting, 3rd Oct.

We notice elsewhere Father Rickaby's "*Thomas Ethicus*" (an English translation) which promises to be of great service not only in the schools of philosophy, but also to all English-reading lovers of pure Christian ethics everywhere.

The conference of the Archbishops of the United States which was to have been held on 19th Oct., and for which the Holy See had directed provincial conferences to be previously held, has been deferred to 16 Nov. on account of the Columbus celebration. A Papal Alegate will, it is said, preside.

We said some weeks ago that New London, Conn., would, probably, not see a Catholic Summer School held within its borders for some time to come. They received angels unawares. They were not looking for angels; they wanted shackles. Now they won't get either. It appears that the Summer School Committee, by nearly two to one, has decided to go to the Thousand Islands next year.

Dr. Patton, an evangelical missionary, gives as a sample of what they are doing to convert the natives that they have the Bible translated into 16 different dialects, but it is an expensive book to purchase, each leaf costing nine shillings. Unless the New Hebridans discover a gold mine soon, Protestant Christianity must long remain a sealed book to them.

Father Zahm, C.S.C., has done a good service in defending, in the *American Ecclesiastical Review*, the character of Bishop Zumarrago, the first prelate of the city of Mexico, from the calumnies that have been so often printed by non-Catholic American tourists about his administration. Father Zahm proves conclusively that the statements that this prelate destroyed many of the old Aztec monuments are entirely baseless.

A Winnipeg despatch says that in an interview with Archbishop Tache some time ago reference was made to a Winnipeg despatch which appeared in *Le Canadien*, which stated that Sir John Thompson would receive from Archbishop Tache, a letter accepting the situation here. His Grace ridiculed the despatch. He had received no communication and sent none. Newspapers were frequently publishing absurd stories. It had even been said in an eastern paper that the visit of his cousin, M. Buere, from Quebec, who was a Protestant, had been made on political business of the church. Regarding the new system of National schools he would not say that the religious exercises prescribed by the regulations debarred Roman Catholics from using the public schools. But should Roman Catholic children attend public schools he would not sanction their remaining during those exercises, even if they were word for word the same as those used in Ontario. Exercises might possibly be devised which could be used by Roman Catholics and Protestants in common, but he thought it would prove very difficult.

Another despatch says that Rev. Father Drummond, the eloquent Jesuit, lectured in St. Mary's Church, Winnipeg, the previous evening before a very large audience, declaring the judgment in the Privy Council in the Manitoba school case to be an extraordinary one and that he did not believe that independent judges of any country but England would have mustered sufficient courage to hand down to posterity such a monument of inconsequence founded on prejudice against the Roman Catholic Church.

Habits are soon assumed; but when we strive to strip them off, 'tis being flayed alive.—*Cowper*.

Why destroy present happiness by a distant misery, which may never come at all, or you may never live to see it, for every substantial grief has twenty shadows and most of them, shadows of your own making.—*Sydney Smith*.

## The Press.

### DID NOT MINIMIZE THE TRUTH.

Daniel Dougherty the famous lawyer and orator, of whom we have written in detail elsewhere in this issue, was also prominent in politics, and a success financially. An important lesson of his life to Catholics is that he won fame and money without concealing or minimizing his Catholic convictions.—*Boston Pilot*.

### HAS IT ALL ARRANGED.

His (Abbot's) successor will be Sir John Thompson, a man very dissimilar, but one who will be more acceptable to the people of Ontario than any other member of the Cabinet. His regard for political exigency will certainly inure to Ontario's benefit.—*Telegram*.

### NO ONE BUT A BIGOT OR A FIREBRAND.

We do not object to Sir John Thompson on the ground of his religion, which is often urged as a reason why he would be unacceptable to the people of Ontario. No one but a bigot or a firebrand desirous of trading on the bigotry of others would seriously urge such an objection to any candidate for public office.—*Grip*.

### A GOVERNMENT THAT CAN'T GOVERN.

It would seem as if Italy has advanced little since the days when Manzoni wrote *I Promessi Sposi*. Our Roman correspondent referring to the brigandage which prevails, states as a positive fact that some members of the Roman aristocracy pay as much as four and five thousand lire a year to brigand chiefs in order to secure the protection of their lives and property.—*Catholic Times*.

### SERVE THEM RIGHT.

By a vote of five to three the advisory committee has decided to recommend St. John's Island, one of the Thousand Islands in the St. Lawrence River, as the permanent site for the Catholic summer school, with Lake Champlain for second choice. Although this recommendation will have to be approved by the general council, which may meet now at any time, still the general belief is, that whatever the ultimate choice may be, New London's chance for securing the location has passed away, as much by reason of the penuriousness of its business men as from any other cause. The local papers have all urged the New London capitalists to show some desire to secure the school, but save the courtesies extended the committee by the New London board of trade, the merchants there have displayed a lukewarmness in the matter that could not but result in their losing the prize.—*Catholic Union and Times*.

### WHY PEOPLE GET MARRIED.

Though it is very common to reproach old bachelors with their celibacy, and to pity old maids as if single blessedness were a misfortune, yet many married people have seen fit to offer apologies for having entered into what some profane wag has called the "holy bands of padlock," says London Tid Bits. One man says he got married to get a housekeeper, another to get rid of bad company.

Many women declare they got married for the sake of a home; few acknowledge that their motive was to get a husband. Goethe avowed that he got married in order to be "respectable." John Wilkes says he took a wife to "please his friend." Wycherly, who espoused his housemaid, said he did it to "spite his relations."

A widow who married a second husband said she wanted somebody to console with her for the loss of her first. Another, to get rid of incessant importunity from a crowd of suitors.

Old maids who get married invariably assure their friends that they thought they could be "more useful" as wives than as spinsters. Nevertheless Quilp gives it as his opinion that nine-tenths of all persons who marry, whether widows or widowers, spinsters or bachelors, do so for the sake of getting married.—*Boston Republican*.

### CIRCUMSTANTIAL EVIDENCE.

There was a stag party in the house of a prominent gentleman in Berlin the other day. The host, a passionate gatherer of antiques, was showing his guests a valuable coin, of which he claimed only three pieces still existed in the world. The coin wandered from hand to hand, but failed to return to its proprietor. A search was instituted, but it could not be found. The host tried to comfort his guests, but all comfort was gone. The search was renewed again and again, but with the same fruitless result. Some one at last proposed that the guests should examine the clothes of one another, suggesting that the coin might have fallen unawares into someone's pocket or might be suspended in the folds of some coat. The proposition was about to be acted upon when one of the guests, pale as chalk, rose and declared sharply, that he for one would not submit to be searched. The effect was painful. The air in the room became oppressive, the wine glasses became untouched, and all eyes were fixed on the man

who would not be searched. At length a waiter came in, showing the coin which had been found hidden between two plates. All suspicion vanished, but why did the gentleman object to being searched? The mystery was cleared. The gentleman in question rose and drew out of his pocket a coin precisely similar to the one the host had shown. Courtesy had prevented his announcing in the first place that he also was in possession of a like coin, and had he been searched, he would have been stamped as the thief. "You can imagine that this half hour has been the most terrible of my life," he said, "and you may think, what would have become of me, had the coin not been found."—*Catholic Union and Times*.

### HIS GRACE'S JUBILEE.

On the 10th of November next His Grace Archbishop Walsh will celebrate the twenty-fifth anniversary of his episcopal consecration. The occasion will be a notable one. A quarter of a century of noble endeavor in the cause of religion will be passed in review, and priests and people will vie one with the other to do honor to a churchman under whose supervision, guidance and encouragement our holy faith has been made to march onward with giant strides. One and all will pray that the Archbishop of Toronto may long be spared to continue the great work in which he is engaged, and into which he has thrown his whole heart.—*Catholic Record*.

### A NOBLE BISHOP.

Toronto has lost a noble Bishop in the death of Right Rev. Dr. O'Mahony, particulars of which will be found in another portion of this week's issue of the *Record*. Hard and persevering work in the cause of Holy Church was the guiding motive of the saintly prelate's life, and the people of Toronto, particularly the faithful of St. Paul's parish, will sadly miss the cheerful, kindly words and the holy admonitions of the good Bishop who is now no more. His works will live after him and his memory will be cherished in the hearts of those amongst whom he labored so incessantly, and to whom he had ever been the faithful and watchful shepherd.—*Catholic Record*.

### SEVERE ON THE CELEBRITIES.

Some of our literary celebrities are doing a big business on a small capital. Without the natural ability or the necessary study to comprehend great questions, they saunter in where angels fear to tread. Capital and labor, biology, predestination—no subject is left untouched by them. Unfit to treat of matters that require more than a quotation from De Maistre or a fling at Henry George, their explanations do not explain. With them style is everything. To write euphonic periods, to employ glittering epithets, to riot in references that display a pinchbeck erudition, these are their objects; and the serious concerns of life and the reputation of the Church as an element in the formation of public opinion are sacrificed to make for them a holiday of self advertisement and pecuniary gain.—*Catholic Review, N. Y.*

### A BAGNOLIAN UPSTART.

We have received the initial impression of a Sunday newspaper which is intended to edify the English-speaking population of Montreal. The publishers in saluting their constituency take occasion to observe that "there is not a town of twenty-five thousand inhabitants in the United States which does not boast one or more Sunday papers." That is so. And moreover they are generally no better than they ought to be, nor does this new Bagnolian upstart in a British country aim at any higher standard. Here is one of its head lines: "Society Gossip;" "Flotsam and Jetsam;" "Foibles, Frills and Fancies;" "Interesting Items in Woman's Ways;" "How the World Wags in Upper Tendon." Is this the garbage that the English-speaking people in Montreal crave for? This question arises at once independently altogether of the main principle involved in journalism three hundred and sixty-five days out of the year.—*Empire*.

### WHERE DO THEY GO TO?

Dr. Barnardo has not yet found the lad Harry Gossage, whom he handed over to "Mr. Norton, a gentleman from Canada," and whom he has been ordered by the Courts to produce within three months of the issue of the writ of *habeas corpus*. He has not found the lad, nor does he know where he is, and he is now, he says, in a dilemma. A nice guardian, truly. We should like to know is Dr. Barnardo equally oblivious of the whereabouts of the hundreds of children whom he emigrates yearly to the Dominion? Whether the emigrant children are Catholic or Protestant it is no more than Christian charity that a record should be kept of their fate and fortunes. The rule is never departed from in the case of children emigrated under Catholic auspices.—*Catholic Times*.

### WAS SURE TO MAKE HIS MARK.

There can be no gainsaying that Mr. Blake's incursion into British politics has attracted a remarkable amount of attention. The fact itself has been freely commented on by the press of the United Kingdom, while his utterances have formed the theme of more than one weighty article in the most important newspapers in London and the provinces. His worth as a master of political dialectics has had im-

mediate recognition. Even those who differ with his views have not withheld their admiration of his power in lucid and eloquent statement. He has, indeed, taken a distinct place already—he is regarded as the mouthpiece of that section of liberal Protestant Irishmen who favor Home Rule in the firm belief that it will not only close the open sore of Irish discontent, but will also tend to the unification and reputation of the empire instead of its degradation and decay. Mr. Blake was sure in time to make his mark in the larger theatre that British politics afford, but that he should have at once arrested the attention of both the supporters and the opponents of the great question that now engrosses interest at home is a remarkable tribute to his impressive talents as a public man.—*Globe*.

## HARD ON THE BRUTES.

We don't hear much about the barbarity of Spanish bull fights these days. The cultured papers are too busy with the fights of other brutes.—*Catholic Union and Times*.

## PARLIAMENT WILL SPEAK AGAIN.

Everybody knows that there are enough opponents of Home Rule in Toronto to fill a large hall at any time, however inappropriate. But that such a meeting will express the view of an exceedingly small minority is evidenced by the action of three Parliaments, and that action will, if necessary, be repeated by a fourth.—*Globe*.

## WILL FIND FAULT NO MATTER WHAT HE DOES.

For years it has been understood that Mr. Costigan held a seat in the Cabinet as the special guardian of Separate Schools. Is he going to allow the Separate School system of Manitoba to be abolished without a protest, when it is in the power of his government to save it?—*Ottawa Free Press*.

## HE THINKS THEY COULD IMPROVE ON THE SERVICE.

The Faith Cureists in session at Niagara Falls will to-morrow (Sunday) march in a body down to the "Maid of the Mist" landing on the Canadian side of the river below the Falls, where services will be held consecrating the Niagara river to God. If they would follow the example of the many other fools who have consecrated themselves to Niagara the world would not be the loser.—*World*.

## A HALF CENTURY'S WORK.

During the jubilee of the Pope (February, 1893) there will be celebrated the golden wedding of the Society of the Holy Childhood, founded by Cardinal Janson in 1843. Since that time the "Santa Infanzia" has baptized 12,000,000 babies, and granted subsidies in all parts of the world to the amount of 82,600,000 francs.—*Universe*.

## THE COERCION ACT.

The cable informs us that the Irish Privy Council have decided to revoke all proclamations hitherto made under the Coercion Act. This is practically tantamount to a revocation of the Coercion Act. This act was passed in 1887 by Lord Salisbury's Government. It was opposed with great determination by the combined Irish and Liberal forces, but was finally passed after two months' debate by the employment of cloture. The act revived and strengthened the power of the authorities under the former Crimes Act to hold preliminary inquiries and examine witnesses though no person was accused. The Attorney-General could direct any resident magistrate to make such inquiries when an offence had been committed in a proclaimed district, and to bind witnesses to appear at the Court of Sessions. A witness could not be excused from giving evidence tending to criminate himself, but his confessions could not be used against him in criminal proceedings. Summary jurisdiction was given in cases (1) of taking part in a criminal conspiracy to induce any person not to fulfil legal obligations, or not to let, hire, use or occupy land, or deal with, work for or hire any person, or to interfere with the administration of the law; (2) of using violence or intimidation to cause any person to do what he has a legal right to abstain from doing, or to abstain from any lawful act, or towards any person in consequence of such acts; and (3) of taking part in a riot or unlawful assembly, taking forcible possession of any house or land within twelve months after the execution of any writ of possession, or assaulting or resisting a sheriff or any other officer in the execution of his duty. Special juries could be appointed in any case on the application of the Attorney-General, and the venue could be changed whenever it was believed that a fair trial could not be obtained. The act could be brought into operation in any district on the proclamation of the Lord-Lieutenant. The act also gave him power to proclaim as dangerous any association whose object he believed to be illegal and afterwards proceed to suppress it in any specified district. It will be seen that the act clothed the civil authorities with extraordinary powers and suspended many of the principles on which the safety of the subject is founded. Under its provisions many districts in Ireland were proclaimed. The revocation of the proclamations by the new Lord-Lieutenant, or rather by his Council, will be hailed with undisguised satisfaction by Irishmen all over the world.—*Globe*.

## ERIN: OUT OF THE SHADOW OF DEATH.

"She died from you," they said, "in the flush of her bridal bloom,"  
But they lied with their hearts and lips—beloved, thou couldst not die!  
They lured thee out of my arms, and shut thee alive in the tomb,  
And guarded with fire and sword the place of thine agony.

And they laughed but yester-eve in their cruel strength and scorn,  
Saying, "Still through the years he seeks her—O fondest, faithfullest!  
And still are fools to follow his beck on a hope forlorn,  
And never a one aweary—and oh, the idle quest!"

Did they dream their swords could sunder the bonds of soul to soul?  
Or that flames could daunt my purpose, though lit from the central Hell?  
Ah, they thought I grieved like a man that time would ease my dole  
With a now fair face forgetting what into I loved so well!

They know me not—changeless, deathless what time with heart grief riven,  
For thee in mortal seeming the paths of pain I trod—  
But I am Freedom—Freedom—and I've stood in the highest Heaven,  
With the seven armored angels who guard the throne of God.

Courage, mine own, nor falter, but hold for thy life to me;  
Look not back where the flames and the swords and the serpents were—  
Look up! for you stars are the souls of the men who died for thee,  
Crushed under the stone they would roll from the door of thy sepulchre.

Ah, no! but thy face is wan, and thy sweet eyes dimmed with tears,  
And the soul on thy pale lips flutters as if it were fain to flee  
Ah, God! for thy years of waiting—thy tortured, murdered years—  
Ere I rent thy tomb and fled through the valley of Death with thee!

But, oh! for our journey's end and home, and the light of dawn,  
And the sweet green earth, the bird-singing, the balm of the soft sea air—  
Oh, to hold thee close to my heart till the chill of the grave is gone,  
And kiss thy lips and thy hands and the strands of thy long fair hair.

Courage, mine own, nor falter, but cling for thy life to me—  
Hear the home-welcoming music, nor faint not far away—  
And the conquering Cross ablaze in the heavens above us—see!  
We are out of the Shadow of Death—but one step more to the day!

KATHERINE E. CONWAY.

## HOW TO TALK LATIN.

The drollest of anecdotes has been related and the most candid and modest of confessions made by the speaker—Mr. Arthur W. Peel, in distributing the prizes at Warwick Grammar School. The Right Honorable gentleman remarked that he could never quite understand why it was that classically educated English people could never converse in the Latin language; and he himself was once placed in a position which brought this deficiency in a striking way before him. He was travelling in Norway, thirty years ago, in a district where Latin happened to be the usual means of communication, and he had the greatest difficulty in the course of conversation in recollecting even the simple Latin for "yes" and "no."

It is difficult to understand how any one who has even a rudimentary training in Latin could forget that "non" and "minime" is the Latin for "no," but it is much easier to comprehend the difficulty experienced by a gentleman who has not continued his classical studies after leaving the university in remembering off-hand the Latin for "yes," seeing that there are at least eight Latin equivalents for our English "yes" or "yea." I would respectfully propose two remedies for what seems to be a very widespread infirmity. If you cannot make up your mind whether to say "inno" or "maxime," "ita," "sane," "certe," "quippe," or "scilicet," when you wish to say "yes" in Latin, go to Mr. Stokes, or some other professor of artificial memory, and get him to drum this phrase into you: 'Quin etiam aut non respondes—why don't you answer yes or no?' When you have once riveted these words into your mind there will be no danger of your forgetting them. Still, very good scholars may often break down over simple words. I knew an excellent Grecian once who could never remember "at call" that "nai" in Greek is a strong affirmative. "How can 'nai' mean 'yea'?" he used to ask.

Remedy the second. Let an enterprising bookseller get some first-rate Latinist to compile a fresh edition of the "Colloquies of Erasmus" thoroughly up to date; that is to say, comprising words and expressions popularly used at the present day. I remember coming across, some years since, a French Latin Polish vocabulary, in which there was a chapter on cigar and pipe smoking, and another on a dinner at a restaurant, in which all kinds of modern dishes and modern wines were translated into Latin—dog Latin, if you will—but, for all that, the Roman dog wagged his tail very merrily and very usefully. When the enterprising publisher brings out his Erasmusian "Colloquies" up to date, let him sell the book for a shilling, and it will find, I should say, a very circulation. The Latin and French Ollendorff goes very far in this direction, but Ollendorff under any circumstances is desperately dry reading, and Erasmus is always amusing and often downright funny.—*Mr. Augustus Sala in London Sunday Times*.

## IT IS THE BEST.

DEAR SIRS.—I have used your B.B.B. for the past five or six years and find it the best cure for sour stomach and biliousness. I have also used Burdock Pills and can recommend them highly.

# MR. BLAKE'S SPEECH

## A MAGNIFICENT STATEMENT OF THE IRISH QUESTION

### AS IT AT PRESENT STANDS

Mr. Chairman, ladies and gentlemen, I feel that I must, even now on this occasion, postpone for a moment the language of thanks to give utterance to the language of regret. I cannot but remember that the last occasion, not so very long ago, when I stood upon this platform to address an audience, I dare say numbering many of those whom I have the pleasure of meeting to-night, we were gathered together to hear one of the most gifted of Ireland's sons address us upon the subject of oratory, and that the lamented Daniel Dougherty has but a few days since passed away from the country which he adorned and enlightened for so many years. (Applause.) Having said so much, which was due to him, I must ask you to forget for the rest of the evening that occasion, the lessons we then learned, and the man who enforced them, because I feel that my part, difficult enough at any rate, would become impossible if you were ungenerous enough to contrast my poor efforts with the eloquence which then enlightened and instructed us. I have to thank you, and I shall only say thank you; for any attempt in more elaborate words to express my feelings would be an utter failure. I have to thank you for the great kindness of this reception, and for the language, altogether beyond my merits, in which you have been pleased to couch your very kindly feelings. However flattering that reception and those words might have been to me, I yet should have felt a difficulty in accepting a demonstration, even so magnificent as this, had it been in any sense limited or exclusive in point of race or creed or political local allusion. (Applause.) For it has been my constant effort to make this question rather a common meeting ground for Canadians of whatever race or creed or of whatever local party politics. (Applause.) I have believed that four-fifths and more of our people, from Halifax to Vancouver, favored home rule for Ireland (prolonged cheering) and that if we took care to avoid embarrassing the expression of public opinion by the introduction of any such question as the question of race, the question of creed, or the question of local politics, Canada as a whole could upon this subject speak with an entirely commanding and absolutely unanimous voice. I have believed that such a voice would be potent towards the success of the struggle; and so believing, I felt it a sacred duty to preserve all the elements which might make that voice as strong as clear, as harmonious as it was possible that it could be made. I recognise that there are in Canada a few opponents of home rule, mainly, I think, members of one association that I won't name to-night; some within and some without its ranks, through honest fear and misapprehension, and others through long continued prejudice and aversion.

#### IN THE CANADIAN PARLIAMENT

I think it important, ladies and gentlemen, at the very opening of my remarks, important under the circumstances, but important more particularly in view of the tone and attitude taken in certain quarters in this city in reference to this event, to recall to your recollection the course of proceedings on the subject of home rule in your national assembly in the Canadian House of Commons. In that assembly three different Parliaments, elected upon three several occasions during ten years, have at different times spoken upon this question. The Parliament elected in 1878 spoke in 1882 upon an address moved by the Hon. Mr. Costigan, now present, supported by Sir John Macdonald, then the leader of the Government and of the Conservative party, and also supported by myself, at that time leader of the Liberal party. (Applause.) That address was carried with substantial unanimity. A couple of the members of the association to which I have referred did, indeed, dissent in speech; some more may, perhaps, have dissented in spirit; none dissented by vote. (Applause.) What was that utterance. I wish you to mark

its words. You will find them important in dealing with this question to-day. It declared to the Queen that the Commons of Canada had observed with feelings of profound regret and concern the distress and discontent which had for some time prevailed in Ireland, that the Irishmen of Canada were amongst the most loyal and most prosperous and most contented of her Majesty's subjects; that the Dominion, which offered the greatest advantages and attractions for fellow-subjects, did not receive its fair proportion of immigrants from Ireland, and that this was largely due to feelings of estrangement towards the Imperial Government, and was undesirable in the interests of the Dominion and of the empire, that Canada and Canadians had prospered exceedingly under the Federal system allowing to each Province of the Dominion considerable power of self-government, and it expressed hope that if consistent with the integrity and well-being of the empire, and if the rights and status of the minority were fully protected and secure, some means might be found of meeting the expressed desire of so many Irish subjects in that regard, and that Irishmen might become a source of strength to the empire, and that Irishmen at home and abroad might feel the same pride in the greatness of the empire, the same veneration for the justice of the Queen's rule, the same devotion to and affection for the common flag as

fifths of the Irish seats were taken by Nationalist representatives. (Applause.) Mr Gladstone acted, and in 1886, in a Parliament not elected on the question, and in a condition of public opinion not ripened for action upon it, he brought in the bill of that year. I could not give my assent to some of the provisions of that bill, notably to that which excluded the Irish from the Westminster Parliament—(hear, hear, and applause)—and many British Liberals were of the same opinion. But Mr. Gladstone's offer as to the terms upon which he acted the second reading before acceded to by the supporters of home rule was that it should be taken as a simple agreement to the general principle of an efficient measure of local government for Ireland, reserving all details, including that very important detail of the question of representation at Westminster. The question, notwithstanding, hung in the balance. The decision of those who later became, as they called themselves, Liberal Unionists, but as I believe, dissensionists and separatists—(hear, hear, and applause)—was at that time still uncertain. I thought the occasion critical and our help morally important. A new Canadian Parliament had in the meantime been chosen, I moved accordingly, and my friend, Mr. Costigan, who had since the former occasion succeeded to Ministerial honors, carried an amendment—not, I once again confess, an improvement. I dare say I



are now felt by all classes in the Dominion. It also asked for clemency for the political prisoners then lodged as suspects at Kilmainham. I do not pretend that the language of that address altogether pleased me. Then, as on all subsequent occasions, I would have preferred a more decided tone, but I state that now historically, only not controversially, because I am well aware that there were difficulties in the way of Mr. Costigan and his friends, of which they were better judges than I could be. Such as the address was I supported it with all my might. I felt that it was a great help to the cause, and I assisted in its passage. Mr Gladstone did not think the question was at that time one of

#### PRACTICAL POLITICS,

but I believe that our action was one of the many forces that were bringing it into the realm of practical politics,—(hear, hear, and applause)—and I believe, at any rate, that it was well for Canada that she should show, as she did show, a deep interest in this Imperial concern, which so closely touched the interests and the honor of the empire, and the welfare of Canada herself. (Cheers.) Time passed, the Irish masses obtained popular representation, and as a result four-

cusson to state my principle of action on this question, and I quote it to you now so that you may see how early it was stated and how sedulously it has been guarded since I said this:—

"What is required is the assurance, not of one, but of all classes; not of a section, but of the people; not of a Minister of the Crown, but of the Commons of Canada; not of the Irish Catholic members, but of the French and English, Scotch, Irish and German, of all creeds and of all nationalities. . . . I therefore speak, but not as a Reformer or as a party leader, I speak as a Canadian and a citizen of the empire to brother Canadians and fellow-citizens of the empire. This is not a Protestant or Catholic question, they are enemies of their country who would make it so. It should not be, in Canada at all events, a Conservative or Reform measure. I regard those as the enemies of their country who would try to make it so. I hope that we may, by our own action this day, show ourselves united in the redress of wrongs and in the advancement of the cause of liberty."

#### THE DARK TIMES.

So, substantially, we did act, though with less decision than I, for one, could have wished, but Mr. Gladstone was beaten by 30 votes. The times looked dark indeed. Our Parliament about the same time was also dissolved, and a new House fresh from the people met in both countries, and in England the deplorable Crimes Bill was introduced. Seeing its introduction Mr. Curran, a Canadian Conservative, moved in the Canadian House of Commons a resolution looking to the re-affirmance by the new House of the views already expressed twice as to local government for Ireland, but mainly directed against the Crimes or Coercion Bill then pending.

There was a division of opinion as to the propriety of moving against the Crimes Bill. Mr. McNeill proposed an amendment, which declined to deal with the Crimes Bill and re-affirmed the expressions of the former House as to home rule. Mr. McCarthy proposed an amendment, which, without any such re-affirmance, declined to express an opinion on the Crimes Bill. These amendments were defeated by overwhelming majorities. Then Mr. Davin moved an amendment, expressing the regret of the House at learning that it was considered necessary to pass a coercive measure for Ireland; and reaffirming the conviction, as expressed in the resolutions of 1882 and 1886, that a plan of local government for Ireland, which would leave unimpaired the links connecting Ireland with the British Empire and guard the rights of the minority, would be conducive to the prosperity of Ireland and the stability of the empire. To this amendment Sir John Macdonald lent his powerful support. It numbered, however, only 60 votes, while against it were no less than 128.

I had pointed out early in the debate some improvements which I thought might be made in Mr. Curran's resolution. These he adopted, and his resolution was carried by 100 to 47. But mark this, that majority is imposing, but it was not the real feeling of the House in favor of home rule, for the adverse minority was opposed only to dealing with the Crimes Bill; out of the 47 who voted in the minority, no less than 44 were present and voted for Mr. Davin's amendment, which was in favor of home rule, and thus proclaimed their continued adhesion to home rule for Ireland, so that once again there was continued unanimity in the last of the three Canadian Houses in favor of home rule. Now, what was this last expression, so far as it relates to the only presently material question, home rule? After referring to the former resolutions it says:—

"The House again expresses the hope that there may speedily be granted to Ireland a substantial measure of home rule which, while satisfying the national aspirations of the people of Ireland for self-government, shall also be consistent with the integrity of the empire as a whole. That the granting of home rule to Ireland will fittingly crown the already glorious reign of her Most Gracious Majesty as a constitutional sovereign, will come with special appropriateness in this her jubilee year, and, if possible, render her Majesty more dear to the hearts of her already devoted and loyal subjects."

#### THE HOPES WAS UNREALISED.

These hopes were not realised. The jubilee year was not so crowned. The odious Crimes Bill was passed. The effort of Lord Salisbury to deal with Ireland

on and weary whole, during oration, a new English democracy the opti (Cheers and re Britain generous men at Ireland termino soothe great v in Brit everyt Then nell's I the un accompli energic blighted serious put ne certain actual been l approx stance nce demom object course to his stand in pub as to countr in ear cumsta wholly countr that v always being ally b was t count (trium service which divorce full e elinim subst whom than act 1 Thus invita those which unive Law and I ha had pleas of n had year comp servi a v enou ship still in e in at I br that been best that pub and hur the

on anti-home rule lines lasted for six weary years. The Irish people on the whole, though with exceptions, showed during that time great patience and moderation. (Applause.) Feelings born of a new emotion, that of hope in a great English party, of hope in the British democracy, of hope in the moral force of the opinion of the world, restrained them. (Cheers.) The blessed work of healing and reconciliation went on. Belief that Britain would ultimately be just and generous, knowledge that British statesmen and British masses were looking at Ireland for themselves, and were determined to heal the sore if possible, soothed and sustained Irish people. That great work of popular education went on in Britain; its progress became manifest; everything pointed to decisive victory. Then came the discovery of Mr. Parnell's fault, his lamentable fall, with all the unhappy episodes and divisions that accompanied it. Thus for a time all energies seemed paralysed, all hopes blighted. The prospects of the election were seriously affected, and no doubt, anticipating for the moment, but for this and certain other minor divisions, the majority actually obtained in the end would have been largely increased. As that election approached, under those difficult circumstances, I received the call, my acceptance of which is the occasion of this demonstration. (Prolonged applause.) The object has been taken to my course that every man owes a first duty to his own land, and that I should instead of going to England have taken part in public life in Canada. I wholly agree as to the first duty of every citizen of a country to his own land, and I hope that in earlier years and more fortunate circumstances I have shown myself not wholly neglectful of that duty to my countrymen. (Cheers.) In pursuance of that view I have on all former occasions always discountenanced and rejected flattering suggestions which have occasionally been made of my removal to what was thought a wider sphere. My own country was and is good enough for me—(tremendous cheers)—and I cling to her service while I could. But circumstances, which it is needless now to detail, had divorced me from that service, and after full consideration I had come to the conclusion that time must either settle or eliminate the difference of opinion which subsisted between me and those with whom I had acted, and upon all other than one question was still desirous to act in Canadian public life. (Cheers.) Thus it had happened that when this invitation reached me I had turned to those other spheres of usefulness which remained open to me, of our university, not far from here, and the Law Society, of which I was the head, and so giving to them the time which I had formerly devoted to politics. I had also engaged for a year or so in the pleasing task of making the acquaintance of my own family, which your service had prevented my accomplishing for 25 years before and of resuming some slight connection with the profession which your service had also divorced me from for a very long period. There were ties enough, then, of relationship and friendship, business and affairs, minor, but still important duties, to make me feel in every nerve and fibre the loss involved in acceptance; but I deny, for the reasons I have already given, that there existed that prior tie of political duty which has been invented by my critics, and I did not hesitate. Why? Because I thought that next to that supreme duty came my public duty to the country of my origin, and to the empire of which I was a humble citizen. (Cheers.) I believed that the election was

have accepted them as seldom as I could and I have resigned them as soon as I could. (Laughter and applause.) But the idea of stepping into the Irish lead over the heads of able and devoted men, familiar with the ground, who had fought the battles and suffered the loss and all but won the victory, is too preposterous for serious discussion. The idea of political office is even more absurd. The very foundation of that Irish party which I was asked to join was absolute independence, until home rule should be won, of all English political parties and refusal of all political office. (Hear, hear.) Judicial office was equally absurd, for I was not even a member of the bar. None of these things were attainable by me if I had desired them; nor were they desired had they been attainable. It was too late for me to open a new career in such a sphere. I might indeed lose. I was certainly risking an acquired reputation of which I thought I had some right to be proud, but I could not hope, at my time of life, and under those circumstances, to gain a new one. And had all these things been otherwise with me,

MY TIES TO HOME AND COUNTRY

were too numerous and too strong for me to dream of severance. I have insisted, indeed, for a campaign, but its most joyful day for me will be that which releases me to return to my own fireside. But there was, I will admit, a feeling which animated me which I have not yet stated. I make no profession, God forbid that I should, to be in any sense the delegate or representative of any Canadian interest or party, even of any single man, still less of this great country. I claim to have no title to speak in your name or on your behalf abroad, but I did think and hope that I was going to help so further a cause dear to the hearts of the great body of the Canadian people—a cause which had stirred their noblest feelings and which it would be pleasing to them that one of their own sons should, however slightly, promote. And now, forsooth, because you have been good enough to greet me on my return amongst you for a few weeks and to express your favor for home rule, I am told that I have done wrong in accepting this kindness at your hands and that I am responsible for bringing strife and division among you.

THE COUNTRY DEMONSTRATION.

I am told that Canada has nothing to do with home rule; that Canada does not, in truth, favor home rule; that I am connected with a disgraced and failing cause; that some counter demonstration must be held at once to wipe out the stain of this secession and to signify to Britain the true opinion of Toronto and of Canada as to home rule. Sir, I think we may afford to treat this action with great good humor. (Applause.) We may differ indeed as to its taste, but apart from the question of taste it is not of very much import. I know, as I have told you, that Canada is not literally unanimous for home rule. I know that in this great city, where certain elements are so strong, it is the easiest thing in the world to gather a meeting against it. I know that many members of the association to which I have referred, and some others, are opposed to home rule, but this I also know, that the Liberal party is very unanimous in favor of home rule—(applause)—that of the Conservative party a very large majority are in favor of it, that in all more than four out of every five Canadians, as I said before, are in favor of home rule. Now, I have not the least objection in the world to the meeting of the small minority against us; I have not the least objection in the world to their passing their resolutions and expressing their views, but I respectfully decline to accept their verdict. (Cheers.) Why this disinclination to ventilate this question here; why this crying out about strife and division? You know it is because the objectors know that they are but an insignificant fraction of our whole people, and they don't want the decision of the Canadian people freely given. Sir, I appeal unto Caesar; I invite friends of home rule of whatever creed or race or party to take care that next session of the Canadian Parliament in the fourth house elected since the question became a burning one that House shall, like its predecessors, give an expression of the opinion of the Canadian people upon this question. (Cheers.) I appeal from the murmurs of the Auditorium to the voice of the nation. (Renewed cheering.)

ZEAL MUST NOT SLACK.

I invite all friends to take care that the cause suffers no damage from any insinuation that our zeal has grown slack or our opinions have changed. The battle is not yet won. Our cause, though not

disgraced or falling, is yet in a critical condition. It has enormously advanced, but it must go further yet. We have much to cheer us; we have converted an anti-home rule house into a home rule house—(applause)—we have taken on an exhaustive poll a popular majority in Great Britain and Ireland three or four times as great as that of Lord Salisbury in the last House. We have installed by that vote of the members, of which I was permitted to be one, a home rule Government on an occasion which will be hereafter regarded as historic, when, out of 685 men who could have voted, 645 were present in their places and participated in the division. We have killed the Coercion Act—(cheers)—and next February I hope to assist in its funeral ceremonies, by which it shall be consigned to a dishonored grave. We expect with confidence a home rule bill to be presented to that Parliament such as for ten years the Canadian Commons has asked. We hope to pass it through the English Commons, but we have to meet great difficulties of detail in its construction; we have to meet divisions in the Irish ranks; we have to repress extremists who may, for faction sake put all in peril, hearten timid men, enlighten uninformed men, combat the desperate forces of religious prejudice and class ascendancy and grapple with a great load of other questions, and all this with a popular majority of only 40 and a hostile House of Lords. We need your help in Canada.

A voice—You have got it.  
Mr. Blake—And I claim with confidence that that great moral support which you can afford from renewed expression of sympathy by Canadian people through their representatives addressed to the situation as it stands today. Let not whispers or intrigues of a baffled and beaten minority be potent to check or hush the voice of the nation, but speak your mind with freedom. I appeal to my old political friends to cooperate as need may lead them to cooperate with my old political opponents, and to see that Canada speaks again with a united and determined voice, as she spoke in the days gone by. (Hear, hear.)

THE POWER OF PUBLIC OPINION

—These are days of public opinion and moral force. Do not underrate your power; do not neglect your solemn duty. So much I have said to my fellow-countrymen, to all creeds and races. To my fellow-countrymen of the Irish race, I have to make a further appeal. While they and I ask for sympathy and moral support of all, we do not choose to beg of those of other races that material aid which we may freely claim from our own people. And you who are my fellow-countrymen in the sense in which I speak, you of the Irish race, to which I belong, will readily see that the consequences of the schism, including the detention of the large Paris fund, and the injurious effects at home and abroad, have greatly impaired the resources of the national federation. The demands on it for evicted tenants, pending inquiry into their cases, and the legislative action which we expect next session; the demands upon it for elections and protests, for organization and maintenance are heavy and urgent. I fear that the Irish crops are not so favorable or promising as they were a few weeks ago. The prices of cattle and sheep are desperately low, and this will affect the capacity of Ireland herself to help, as she helped according to her power in times gone by. Other sources of supply formerly available are not available now. I ask not only those in this gathering, but all those to whom my words may go through the press, the Irish race through Canada, to recognize this emergency, to remember that our struggle may still be protracted for two or three years, and help the cause. I am giving to the cause those two or three years of my life, and I may fairly ask you to give what you can. I should but ill discharge the duty which your kindness imposed upon me if I did not say a few words as to some of the objects and characteristics of the great measure we advocate. It is emphatically

NOT A MEASURE OF DISUNION

or separation, or disintegration or decay, but a measure healing and restorative, creating for the first time a union worthy of the name. (Hear, hear.) It is a measure which will invigorate the empire, and will enable the Imperial Parliament to discharge all important Imperial and common duties now utterly beyond its power properly to discharge. It is choked to-day with Irish and every other parish business. It will also confer great local advantages on Ireland. It will give speed, economy and efficiency in carrying into effect the nonular will of the local Government of that country,

and will, I firmly believe, amongst its blessings, pave the way for a demand for somewhat similar advantages by Scotland and Wales, and ultimately by England herself. Now, Mr. Chairman, it is no wonder I think that North America, enjoying the benefit throughout its wide extent of the great political invention of federalism, of union for common concerns, of local Governments for local affairs, should be very emphatically in favor of home rule applied to Ireland. We know its advantages. Here, as also in the States, we see local affairs managed by local legislatures, justice administered, property and civil rights disposed of, local and municipal institutions created and supervised, all local matters handled locally, while trade, commerce and navigation, customs and excise, militia and defence and other common concerns are dealt with by a central legislature and executive. We realize the efficiency thus obtained in each sphere, and we can see no insuperable difficulty in applying the principle to the case in hand. We here would not consent to legislation at Ottawa if it was without representation, and therefore we were opposed to the abandoned suggestion of Westminster legislation for unrepresented Ireland. We here see that practical and effective control by the Province of its own affairs can be remedied with the effective reserved power elsewhere to be used in improbable, but still possible, emergencies. We here find no difficulty in law or restraints of constitution. We see that the machinery provided is fully adequate, that stipulations of the organic law are served and any inadvertent or intended attempt to violate them fails. We here see that stipulations in favor of minorities, as interpreted by the law, are obeyed. More we see the very men who here most loudly cry out about the danger to minorities in Ireland complain most loudly of tampering and undue favoritism to minorities here, complain in effect that the Ontario majority does not get justice and equal rights because the Ontario minority is too strong for it.

FEARS AS TO RELIGIOUS MATTERS.

Now as to the apprehension of oppression in matters of religion, including education, even those who do not share this apprehension agree that it should be relieved by express provision. That principle was contained in Mr. Gladstone's bill of 1880, and will doubtless reappear. Some talk with dread of the establishment and endowment of the Roman Catholic Church, the church of the majority in Ireland. They are the very people who most loudly bewail the disestablishment and disendowment of the English Church, the church of the minority in Ireland. (Hear, hear, and laughter.) Irish Roman Catholics are ready to secure for Ireland the true liberal principle that religion shall be between the conscience of the individual and his maker—(hear, hear)—to agree to the abstraction of all power to endow and establish any church; to agree to secure the advantages now possessed by religious and charitable corporations; to agree to provisions protecting the conscientious scruples of the minority in education. Let me quote the identical clauses inserted in the bill of 1880, which met hearty assent in Ireland then and meets that hearty assent to-day. This is the fourth clause of that bill:—  
"The Irish Legislature shall not make any law (1) respecting the establishment or endowment of religion, or prohibiting the free exercise thereof, or  
(2) imposing any disability, or conferring any privilege, on account of religious belief, or  
(3) Abrogating or derogating from the right to establish or maintain any place of denominational education or any denominational institution or charity, or  
(4) Prejudicially affecting the right of any child to attend a school receiving public money without attending the religious instruction at that school, or  
(5) Impairing, without either the leave of her Majesty in Council first obtained on an address presented by the legislative body of Ireland, or the consent of the corporation interested, the rights, property or privileges of any existing corporation incorporated by royal charter or local and general act of Parliament." (Applause.)  
Now, these provisions may be argued to be inadequate. Let us discuss the objections when they are taken, and make them adequate if they appear inadequate. (Hear, hear.) At any rate, they show the principle which is agreed to. Again, the Irish people have agreed and the bill provides that they shall have no power to deal locally with trade, commerce or navigation, with customs or excise, with army, navy or militia, with peace, war,



## 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 Late Archbishop Fynch.

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

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

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

And by the leading clergy of the Dominion.

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### THE POWER OF PREJUDICE.

As the *Globe* remarks, it is an evidence of the power which prejudice has upon some unhappy minds that men like the Hon. Frank Smith and the Hon. Edward Blake, who in the ordinary concerns of life are trusted implicitly, should yet be suspected, when they come to deal with this Home Rule, of harboring some unavowed and concealed design against the empire, the flag and the Crown.

### GRIP'S VAGARIES.

We alluded to *Grip's* vagaries two weeks ago. At that time the delineator-in-chief had not made his debut. Since he has done so we must say that his work is very weak. He had done extremely well in the charcoal sketch of the Indian franchise and in half a dozen such; but he's too big for *Grip*. He wants to do himself justice on the side of a house or an un-pre-empted half-acre of upright Muskoka Granite, (square face). He's too big; the other chaps are too small, and *Grip* is simply in a bad way.

### BADLY MISTAKEN.

The *Ottawa Free Press*, speaking of Senator Smith's straightforward letter about the Blake reception, said, "Mr. Smith thus proves his sincerity as well as his pluck, but it is doubtful if his colleagues, Messrs. Costigan and Patterson, who made Home Rule advocacy an occupation for so many years, will venture to offend the Clark Wallace wing of their party by joining in the welcome to Mr. Blake. Those gentlemen are only Home Rulers at long range." The Conservative leaders on last Monday stood shoulder to shoulder with the best Liberals in Canada, and cheered for Home Rule at very short range indeed.

### OMNIUM GATHERUM.

The Pan-Presbyterian Alliance will have representatives from the English Presbyterian Church, the United Presbyterian Church of Scotland, the Free Church of Scotland, the Presbyterian churches of Australia, the Presbyterian and Reformed churches of the continent of Europe, the Presbyterian Church of Canada, the Reformed churches of the United States, the United Presbyterian Church of North America, the Presbyterian

church in the United States, the General Synod, Reformed (German), in the United States; the Cumberland Presbyterian Church, the Church of Scotland, the Reformed Presbyterian Church, the Original Secession, the Welsh Calvinistic Methodist Church and the Irish Presbyterian Church. Presbyterianism is capable of still finer sub-division, and the next Convention will be able to show a much finer collection of splinters than does the present one.

### A NEW FRENCH GRAMMAR.

We have received from Ginn & Co., Boston, a new French Grammar, the work of Rev. A. Dufour, S. J., Professor of the French Language and Literature at Georgetown University. The first part, Etymology, is given in English, to allow the pupil time to acquire a sufficient vocabulary, while the second part, or Syntax, is given in French, to force the pupil to make use of what he has learned and so render him familiar with the use of French words. The author has pointed out differences of idiom, and in doing so has been clever enough to avoid the extravagances of Ollendorf (of unhappy memory), who taught us French idioms by making us inquire whether the "grandfather of our maiden aunt had the merchant's son's buck saw," or words to that effect.

Appended to the grammar is a manual of pronunciation, from the French of P. Mansion, S. J., which promises to afford the means of acquiring a thoroughly correct pronunciation.

### THE FEAST OF ST. JOSEPH.

A recent Decree of the Sacred Congregation of Rites places the Feast of St. Joseph on, as nearly as might be, the same plane as the Feast of the Annunciation. In his Encyclical of the 15th August, 1889 Leo XIII. consecrated the universal Church to the patronage of St. Joseph, and the present Decree has been passed with the intention of giving full effect to that Encyclical. When the Feast of St. Joseph falls on Passion Sunday, it will be celebrated on the following day. When the feast-day falls during Holy Week it will be kept on the Wednesday after Low Sunday. This decision puts an end to many difficulties relating to the celebration of the feast of the venerable patron of the universal Church. The Decree was evidently intended to obviate the difficulty which occurs in 1893, when Passion Sunday falls on 19th March. So many instances have recently been made to the Holy See regarding the celebration of St. Joseph's Feast that we should not have greatly wondered had it been decreed that that Feast be celebrated with an Octave, ven during Lent.

### THE PRESBYTERIAN ALLIANCE COUNCIL.

"HAS THE ALLIANCE A DOCTRINAL BASIS."

This is the title of an editorial address which appeared recently in the *Presbyterian Review*, from the Rev. G. D. Matthews, D.D., General Secretary.

He says that the "special object of the alliance is to manifest the true unity which exists between the churches holding the Presbyterian system, in matters of common interest." There must be, he says, a unity in doctrinal beliefs, to the extent of excluding Unitarians and Trinitarians. The Alliance, he says, adopts as its doctrinal basis, no one of those noble confessions with which the piety and theological learning of past days have enriched the Church of Christ. These confessions were, he said, substantially the same, differing only in fullness. Besides, as the Alliance knew, that with many of the European churches, their creeds were, to some extent, matters of state legislation; an authoritative creed as a basis would encounter many obstacles, and it would be undesirable to require adherence to any

one in particular. Still he maintains that the Alliance possesses the best balanced creed that the world has ever known; 'The Consensus of the Reformed Confessions, (whatever that may be) but by leaving that consensus unformulated, it does not declare for any one confession as against the other. He does not expect union, for that is impossible, but he wants co-operation in works of benevolence and in standing together against these forms of ungodliness and phases of unbelief that are coming in as a flood.

It is very hard to see how people without fixed creed or belief themselves, can count for much in stemming any phase of unbelief, or in encountering organized infidelity. The creeds referred to, being, as it is admitted, to a large extent matters of state legislation, it is a well known fact that Jews, and even professed infidels, contribute to such legislation as well as so called Christians, the latter were in principle just as little bound to adhere to these creeds as the Jews or infidels. A creed is a form in which articles of faith are comprehended. These articles of faith are supposed to be God's revelation. If they are God's revelation, why should any one doubt or disbelieve them? We know as a matter of fact that many of these creeds contradict one another, and if they are God's revelation, how can that be? How reconcile these contradictions with truth? Whence did any legislative assembly derive authority to make a creed, or declare what is or what is not God's revelation? Are there many Gods, or are there different truths about God? If not, what is the meaning of this so called liberty to believe whatever one chooses about His teaching? Is there no unvarying truth, no infallible judge to appeal to? If not, is God incapable of securing His promises or does He with whom there is no change or shadow or vicissitude, vary His communications to man, never remaining in the same mind for even one year?

If, on the contrary, He has left a certain deposit of His revelation, why differ about it? The Alliance Council, or any such Protestant assembly, will be simply a club for speculative religionists, who will merely mimic true religion and reduce Christianity below the level of the Indian or of the Chinese systems of religious philosophy, and make it a dispensation of anarchy and chaos.

The address of the Rev. G. D. Matthews, D.D., General Secretary, is really a silly production. It is worthy of notice only in as much as it is significant of the spirit of the association to whom it is addressed and of the spirit of such associations in general, outside of the true Church. The whole drift of it, as well as one can make out, is, that while one is at perfect liberty to think as he pleases about what God has taught, he must be willing to lend a helping hand in works of philanthropy. This was good paganism ages ago, and the Presbyterian Council was not its discoverer. What Christian charity teaches on this matter is, that we should recognize in those to whom we extend our kindness, the person of our Divine Lord Himself. This has been always known in the true Church of Christ as Christian charity. It is in this spirit that charity has been invariably practiced in the Church, with as little ostentation and blowing of trumpets as possible. This it is which has made the charitable institutions of the Church a wondrous spectacle to unbelievers who did not understand and could not appreciate true charity founded on true faith. Now, however, the idea is known to non-Catholics under the more æsthetic name of philanthropy, the Christian character of the virtue is ignored, and the pagan nomenclature is substituted. It is to be feared that, with the name, the idea itself has become paganized.

The Secretary of the "Alliance Council" evidently thinks himself a man of large and liberal views. He does not require the members of his Council to adhere to any particular creed; that is to say, they are not required to believe anything in particular. Could anything be more liberal? Compare that, if you like, with the tyranny of the Catholic Church, which obliges

her adherents to believe everything which God has taught, and tells them that she has received the commission to tell them infallibly what He has taught. What glorious liberty it is not even to be obliged to believe the truth if it does not suit your fancy! Yet the advent of this set of principles is known in modern history as a Religious Reformation! Do our Protestant friends ever reflect whither these principles lead? If God teaches any thing at all in His revelation that thing must be the truth. If it is the truth, it must be one, indivisible, and the same to all, and there is no meaning in talking of liberty to believe or not to believe it as one pleases. All, without exception, are bound to believe what God has taught, and the principle which asserts liberty to deny what He has taught is intrinsically wrong.

How, in the name of common sense, can these people keep up the self-delusion that they are Christian believers except by obstinately refusing to push their principles to their legitimate conclusions, and by shutting their eyes to the objections which are urged against them. Turn which way they will, if they are consistent, intelligent, and thoughtful, they will find themselves, on the one hand, approaching near the Catholic Church to remain Protestants, or, on the other, too near infidelity to remain Christians. We know the result; some come over to the Church, others become skeptics or indifferents, while others remain Protestants (no matter of what complexion), retaining always their characteristic hatred of the Catholic Church.

Some time ago an overture was made by the Presbyterians for the modification of their Confession of Faith. This overture was made on the ground that the phraseology of certain sections did not accurately express the living faith of their church. This had reference especially to the section asserting the Decree of Foreordination. The Confession itself declares that every doctrine in it was revealed by God. Now, if every doctrine in the Confession was revealed by God, by what right would the Presbytery modify or in any way alter it, unless a new revelation was made to the Presbytery? If, on the other hand, there is reason to suppose that these doctrines were not revealed by God, as these men imply who have asked for the change, why should they have been placed there in the beginning as God's revelation? But if God has revealed them, as is alleged, it would be the duty of the living church to accept them, and not have God's revelation changed to suit the living faith of the Presbytery.

But it was alleged that modern Biblical research had thrown additional light on certain portions of the Scripture, making it undesirable that they should be used as proof-texts in the connection in which they stand in the Confession. From this it appears that it takes Revelation a long time to settle down so that it will suit the Presbytery. On the same principle, if God were to make a new revelation to the Presbytery, they would have a right to refer back clauses for amendment. Yet these are the people who are so zealous to bring Gospel-truth to the "benighted Catholics" as they call us. In this way they are causing people to drift away into infidelity, and, were it not for the existence of the Catholic Church, which they are endeavoring to destroy, they would not retain even an idea of a supernatural religion.

LEX.

#### MONSIGNOR ROONEY.

We learn from the daily press of this city that Vicar-General Rooney has been raised to the dignity of Domestic Prelate by the Holy Father. His eminent services to religion furnish ample reason for the conferring of a dignity which the Holy See reserves for the most distinguished members of the priesthood. The Domestic Prelate wears a purple cassock, cincture, barrette and stock, such as are used by bishops; he is addressed as Monsignor, and enjoys certain privileges in connection with the Papal Court. The only priest of the archdiocese of Toronto previously honored in this manner was the lamented Monsignor

Proulx. We append a translation of the official document and offer our heartfelt felicitations to the venerable recipient.

LEO P.P. XIII.

TO OUR WELL BELOVED SON, FRANCIS PATRICK HOONEY, VICAR-GENERAL OF THE DIOCESE OF TORONTO, HEALTH AND APOSTOLIC BLESSING:

It is always pleasing to us to give special marks of our apostolic favor to those ecclesiastics who have distinguished themselves by virtue, learning and zeal. Now, since we have the most weighty testimony of His Grace the Archbishop of Toronto regarding the remarkable success with which you have discharged the office of Vicar General, and the wisdom and energy that have characterized your administration, it is our pleasure to confer upon you an exalted ecclesiastical dignity as a reward of your eminent services and as an evidence of our good will towards you.

Wherefore by these presents we create and appoint you a Roman prelate of the Papal household.

Moreover, we grant you the privilege of wearing the purple of a Roman prelate, and also the rochet, even in the Roman Curia, together with all the other privileges, rights and marks of dignity which others bearing this distinguished rank by right or custom enjoy.

Given at Rome, under the Ring of the Fisherman, this 29th day of July, 1892, the 15th year of our Pontificate.

S. CARDINAL VANNUTELLI.

### HON. MR. BLAKE'S RECEPTION.

THE Reception given Mr. Blake on his return from Ireland was as flattering as the heart of man could desire. The Pavilion was absolutely packed to the roof with as respectable and intelligent an auditory as ever sat within its walls. The Toronto branch of the Irish National League are to be congratulated on the magnificent testimony in favor of their beloved cause, which their welcome to Mr. Blake called forth. Hon. Frank Smith presided and with him on the platform were His Grace the Archbishop of Toronto; Monsignor Rooney, Vicar Gen. McCann, Dean Cassidy, Dean Harris, of St. Catharines; Rev. Dr. Burns, of Hamilton; Rev. Dr. Dewart, Rev. Dr. Grant, Rev. Fathers Brennan, McBrady, McBride, Lawler, Finan, Ryan, Egan, Kileullen, Walsh, Gearin, Minchan; Rev. Father Kredt, Niagara Falls; Senators O'Donohoe, Scott and Sullivan; Hon. Jno. Costigan, Hon. Peter Mitchell, Hon. T. W. Anglin, Hon. A. S. Hardy; J. D. Edgar, M. P.; C. Devlin, M. P.; J. McMullen, M. P.; Dr. Bergin, M. P.; James Innis, M. P.; Thomas Murray, ex-M. P.; Joseph Tait, M.P.P.; N. G. Bigelow, M. P. P.; G. B. Smith, M. P. P.; Dr. J. W. Parnell, Ottawa; J. J. Foy, Q. C.; P. Hughes, B. Hugnes; F. Yeigh, President of the Young Liberal Club; T. W. Banton, President of the Trades' Council; Patrick Boyle (Ed. I. Can.); Alfred Jury, James Mays, E. O'Connor, D. Coffee, W. Carroll, G. W. Field, Colonel Hgginbotham, Guelph; Alderman Cahill, F. Faron, J. W. Fitzgerald, Peterborough; Ald. James Ruddin, Liverpool; J. L. Lee, F. L. Lee, J. P. Murray, F. B. Hayes, Ottawa; Mr. Guthrie, Hugh Miller, J. P.; M. Teefy, J. P., Richmond Hill; Thos. Muleahy, Orillia; Sheriff McKim, E. T. Malone, Dr. Chamberlain, C. T. Long, J. K. Kerr, Q. C.; John McKeown, County Attorney, Capt. Larkin, St. Catharines; C. J. McCabe, barrister; P. M. Kennedy, John Cronin; Alderman O'Brien, Henry Harland, Hamilton; Dr. Richards, Brantford; Daniel Kelly, D. A. Carey, W. J. Holland, W. Morrison, L. Cosgrave, J. J. Cosgrave, Registrar Pattullo, Woodstock; P. Falvey, J. Falvey, John Hanrahan, James Ryan, Bryan Lynch, C. E. Burns, Charles Burns, J.P.

Among those noticed in the audience were:—Jas. Mays, Dennis Coffee, Wm. Carroll, G. W. Field, Edward O'Connor, of Guelph, F. Armstrong, Lynch Gladstone, Ald. Burns, F. G. Inwood, Ald. Gowanlock, A. G. Gowanlock, John Hoskin, Q. C., W. T. R. Preston, John Burns, W. R. Doane, Eugene O'Keefe, T. Thompson, James Stewart, Dr. Avison, Mrs. Frank Smith and party, Robert MacLean, W. L. Huddart, George Cloutier, D. E. Cameron, ex-Ald. Steiner, J. S. Willison, Archibald Blue, ex Ald. Pape, M. Walsh, H. Denton, John Morrison, P. Jamieson, J. J. Ryan, ex-Ald. Howitt, Jas. O'Hearn, W. B. Hamilton, J. N. Blake, John Miller, J. J. Alworth, Richard Lewis, Thos. Higgins, Frank Pedley, Wm. Houston, Thos. Reid, G. W. Kerr.

When Mr. Blake appeared the applause was absolutely tumultuous. The Chairman's speech was comparatively short. He said he was glad of the opportunity of welcoming home from Ireland one of Canada's sons who had been over there to assist in a just cause. Mr. Blake's mission, he believed, would result in bringing peace and happiness to Ireland and unity and strength to the Empire. Ireland was destined to rule in her own local affairs, and that soon. The first step in that direction was taken at the last general election; the second when Her Majesty called upon Mr. Gladstone to form a Cabinet. "The clock has struck one for Local Government and it cannot go back," he declared amidst enthusiastic applause.

Letters of regret for absence were read from Hon. O. Mowat, Hon. J. A. Chapleau, Hon. J. M. Gibson, Hon. Chas. H. Tupper, J. J. Curran, M.P., Nicholas Awrey, M.L.A., Mayor Fleming and others.

Rev. Dr. Burns of Hamilton, who had been selected to read the address of welcome to Mr. Blake, made a short speech. Toronto, he said, had honored herself in honoring one of her grandest sons. Mr. Blake went across to a down-trodden country where he spoke peace to the Protestant and to the Catholic. The Protestants of the north needed the Catholics of the south and the Catholics of the south needed the Protestants of the north. God grant they all may unite for the common good of their common country. When that shall happen the last of Ireland's tears shall be shed and the days of her weeping ended. Dr. Burns then read the address of welcome, signed, on behalf of the Reception Committee, by Hon. Frank Smith, Pres.; A. Burns, 1st Vice-Pres.; B. Lynch, 2nd Vice-Pres.; John L. Lee, Sec'y, and P. Boyle, Treas.

Mr. Blake in reply delivered the magnificent oration which we reproduce elsewhere. He was followed by His Grace Archbishop Walsh, who reminded the audience that he seldom took the platform for secular purposes, but on this occasion he had ample excuse. Here was the cause of a people in distress and of a nation striving to be free. They seek for privileges wrung from them by violence, fraud and corruption. This was a gathering of people surrounded by the blessings of Home Rule to express their sympathy for those who are suffering from tyranny and coercion. It was meet that they should come to do honor to a son of Canada, who, with more than knightly chivalry, left his home to do battle for unhappy Ireland. The rights of the Protestant minority in Ireland would be protected. There was no fear of that. He did not think such safeguards were necessary. The history of Irish Catholics showed that they had been celebrated for their tolerance, charity and kindness to strangers. He instanced the cases in history when Protestants, persecuted elsewhere, had fled to Ireland for safety. Mr. Blake was doing a work for Ireland now that would receive the blessing of the grateful Irish hearts of generations yet unborn.

Rev. Dr. Dewart said, in looking at the question of Home Rule, it seemed a just and reasonable thing that Irishmen should have the management of their own affairs. The arguments put forward against Home Rule had forced him to this conclusion. He did not believe in denying to others what he would ask for himself. Hon. John Costigan was next called to address the assembly. He had come to pay his humble tribute to Mr. Blake and the cause he espoused. Some of the leading newspapers of Canada had protested against Mr. Blake's introducing the Home Rule question into Canada. The best answer to this was that the question had already been voted by the Dominion Parliament in 1882 and 1886. Hon. A. S. Hardy in a short address paid a glowing tribute to the abilities of the member for South Longford. Dr. Bergin, M.P. for Cornwall and Stormont, did not see eye to eye with Mr. Blake on politics, but he heartily agreed with him on the Home Rule question. Referring to the invitation to the Auditorium to rescue the empire the hon. gentleman said he could not have believed that there was so much ignorant fanaticism in Toronto. He was told that the gentleman whose name is attached to that placard is a member of the City Council and a Conservative. "I said he cannot be a true Conservative, he is false to the memory of his great chief. No more ardent supporter of Home Rule sat in the Canadian Parliament than the late Sir John A. Macdonald. I hurl back in their teeth the charge of disloyalty, and I will say to them, 'You are the traitors, you are the men who would imperil the country, who would disrupt the empire; you are the separatists, you are the pitiful minority who would bring about strife, religious and national, in this country.'"

(Continued on page 546)

**BLAKE'S SPEECH Continued.**

or foreign relations with the colonies and India, or with any other common and Imperial concerns. For all these, which are the true elements of union between Great Britain and Ireland, the union continues, and a common Parliament and executive will act still. (Hear, hear.) All they claim is the local management of their local affairs. Hear, hear, and applause.) Doubtless, Mr. Chairman, these affairs will be managed on popular principles. Doubtless the present centralized and autocratic system, under which important county business is done by sheriffs and grand juries, chosen, not by the people and by Castle authorities, will be modified—(hear, hear)—the people will gain control of their own concerns. Doubtless there will be, but doubtless there ought to be a change in this direction, and this, though naturally not agreeable to the present ruling Ministry in these concerns, seems just to us. (Hear, hear, and cheers.) We would not tolerate in Canada for 24 hours the condition that obtains in this regard in Ireland. (Loud cheers.) They say there will be oppression. How? By whom? In what? There have been oppression and ascendancy, and those who now express these fears were the supporters of that system. (Hear, hear, and applause.) But I have shown you that in the points already mentioned precautions are taken, and I ask that we should be shown any tangible, reasonable ground of apprehension, and I for one am prepared to make the effort to meet it. But the bottom of it all is this, and it is not unnatural—it is the lower side of human nature, but it is human nature.

**THE BOTTOM OF IT ALL**

is the reluctance of a minority to allow the majority to rule. (Hear, hear, and cheers.) I am not for a divided Ireland for local concerns. I am not for that, more in the interest of the Protestants than the Roman Catholics, if I am to make a distinction. I am not for it in the common interest. I am convinced that the true interests of Ireland, and of each of the classes, creeds, races, so to speak, which there exist, will best be served by the common local concerns of that country being administered by a common Parliament and a common executive. (Hear, hear. In truth, I am bound to say that although northeast Ulster speaks loud and strong, although she expresses her apprehensions with great freedom and force, she does not ask for separation from the rest of Ireland. It would be a cowardly thing to do it, because if there were reality in the local apprehensions, if Ulster were likely really to suffer, if strong northeast Ulster, with its popular power, with its intellectual power, with its national power, were likely to suffer, what would become of the scattered and small minorities of Protestants through the rest of Ireland? (Hear, hear.) For shame's sake they could not, if they would, ask to be separated. But they say:—"We who are so strong, who can manage our own affairs, who control Belfast and the neighboring municipalities—and who manage them according to the well-understood principles of Protestant ascendancy—we are so afraid that we will be treated proxy much as we used to treat the others (cheers and laughter)—that there must be no home rule for Ireland at all." Now, I maintain that these apprehensions are wholly imaginary. (Hear, hear.) I hold it to be important under any circumstances, and most important having regard to these allegations, that we should give, as your address suggests we should give, all the guarantees, securities and restraints against injustice that can be reasonably devised. But removing the question of religion from the political arena, as we can do, as the bill proposes to do, I want to know what it is in respect of which oppression is to come in. I want to know what it is in respect of injustice to be done. I want to know how Protestant as distinguished from Catholic is to be injured. And I want to know whether it is reasonable that the men who declare that they to-day constitute two-fifths of the people, and that they have wealth and intelligence and education and material power of the country in their hands, should be so very much afraid because what they declare to be so very small a numerical majority happen to be of another creed in the proposed common Parliament. That is the whole of it. I want to know whether our history and the history of other countries, with our notions of such matters, in these modern days, gives any reasonable color of truth to these apprehensions. My own opinion, which I have expressed in Ireland and in England, is that if they will but come in—I repeat the phrase which has been commented on—instead of being the oppressed, the

Protestants will be the spoiled children of Ireland. (Loud cheers.) I shall not enter into any contrast, into which I might enter, as to the tolerance and liberality exhibited by the adherents of the two creeds in Ireland, in those matters in which they have had power to act, whether political or municipal.

**MR. BLAKE'S PRINCIPLES OF ACTION.**

My own principles of action are well known to you. I have stated them in this country often, and I have repeated them in the other land, for I do not change my opinions with the country to which I go. (Applause.) I will repeat them to-night. I will re-state them from public speeches which I have made, and I ask you to consider whether they are reasonable, whether they do not answer the emergency. This is what I said:—

"I have been in public life a good many years. The Irish population of my Province is, of course, composed of the Irish Protestant population and the Irish Catholic population. I have endeavored to do my duty and to act upon what I believe were sound Liberal principles towards all classes of the population. I have found myself opposed by a solid body, by the great majority, by the vast bulk of the Irish Protestants of Ontario. They are my strongest, and sternest, and fiercest political opponents to-day. I have found myself opposed to-day, I have found myself opposed by the great bulk of the Irish Catholics of Ontario. They also, with some noble exceptions, were amongst my opponents when I was defeated in South Bruce during my absence from the country through ill health. It was the Irish Catholics of that riding who rejected me, who deprived me of my seat in Parliament and obliged me to stand for another constituency at a subsequent date. I have endeavored, notwithstanding all that, to do my duty and to act, according to my lights, honestly, justly and fairly towards the Irish Catholics and towards the Irish Protestants—towards all classes. I make no distinction whatever in consequence of class or creed, and I extend no bid for the support of any class or creed. The position of the Irish Catholics and the Irish Protestants is this: They know that from the Liberal party they will obtain all they can justly claim, whether they give or refuse their support to that party. They know that the Liberal party will always act on the principle of justice, freedom and equal rights, because that is the plank upon which we stand. They know they have nothing to gain by supporting us, because they will not gain one jot or tittle beyond what those principles of justice, freedom and equal rights require. They know they have nothing to lose by opposing us, because they know however strenuous their opposition may be, it will not make us one whit less earnest or less active in the promotion of their interests and of the common interests, according to the same principles of justice, liberty and equal rights. And therefore there is no need for them to turn their votes one way or the other in order that they may obtain from the Liberal party their meed of justice and liberty."

And a little later, speaking during an unhappy temporary agitation upon religious questions, I said this:—

"I hold those men false to the principles of religious freedom who would sow discord between Protestants and Roman Catholics on this (the educational) subject. I freely render to my Roman Catholic fellow-countrymen, first, religious freedom and next their stipulated rights, but more, I say that, being strong we ought to be what the strong should always be—generous to the weak. Measure full, heaped up and running over is the measure to be given by the strong to the weak, and by so acting we will exemplify true Liberal principles; we will do our best for the promotion of true Christianity and for the spread of the Gospel."

I rejoice to say that when I repeated these sentiments amongst the Roman Catholics of Ireland, when I sought their support in my own county for home rule, and in other counties they met with an enthusiastic a support as applied to their demeanor and their course of action respecting the Protestant minority as the most earnest and strenuous of Protestants, amongst whom I count myself, could possibly demand.

**THE LAND QUESTION.**

Now, Mr. Chairman, besides the national aspirations of Ireland for local government; besides the evils inflicted on her in various ways by the existing system of government, there has always been present the great question of the land. It is impossible and it is needless to enter into details on that

question to-night. You know, this audience largely composed of Irishmen knows, that a system of tenancies-at-will, or for short periods, under which the tenants effected all the improvements while the landlords were absentees; that system, combined with the dearth of other employments, with the increase of the population and the relations of supply and demand as to the land, had produced absolutely intolerable conditions under which there was no real freedom of contracts. The tenants were largely rack-rented on their own improvements, the landlords took all but the barest possible subsistence, they even took more, the remittances from relations in America, and the earnings of the unhappy tenant in England, Wales and Scotland. You know that all earlier efforts, however well intended, at remedial legislation, were towards recognition legally of the moral and equitable ownership subsisting from this condition as to the making of improvements and toward the provision of a kind of dual ownership. You know that partly owing to serious defects in the measures themselves, partly to the falling value of products, and partly to a complication of circumstances those plans failed, and that it is now generally recognized that the true solution is to convert the tenant, at any rate the small occupier, into the owner of the soil which he occupies. (Hear, hear.) You know that already something has been done to this end. But the Ashburne Act and all other subsequent acts are not adequate to complete the work. This plan demands, in my opinion, the creation of public authorities, with power, if necessary, to expropriate compulsory purchase and to use the public credit to accomplish the operation. And still more is needed in those unhappy congested districts where there are small holdings in which it is not a question of land at all, in which, if the occupant had it rent free he yet could not live—small holdings which require to be enlarged, and which, on account of certain displacements of the existing population, require the transfer of a portion of them to other adjacent lands. Here, again, compulsory power by a public authority and

**THE USE OF PUBLIC CREDIT**

is required. Now, it is probable that the existence of these compulsory powers will, as in the case of the recent legislation as to laborers' allotments in England, render their use needless in almost all cases, and that the operations will proceed simply by the fact of the power existing without its use. It is clear to my mind to a demonstration that these general lines must be followed, and that their pursuit is in the interest of landlords and tenants alike, and that thus only can we hope to make Ireland a permanently contented and prosperous country. Now, how is this to be treated in connection with home rule? There may be other possible alternatives. I do not dogmatize; but three occur to me. One, immediate action by the Imperial Parliament; another, immediate transfer of power on proper conditions to a local Legislature; the third, a reservation of the question for a limited time, on the expiration of which, if unsettled by the Imperial Legislature, transfer it to the local Legislature. I have a decided preference with reference to these alternatives; but it would be premature to discuss that now, or to disclose opinions which may be modified by further reflection and review of the situation. On these, as on other questions, a reasonable, practical public man must see what is proposed, and endeavor to reach the best attainable adjustment. The difficulties are great; but they are not insuperable. The complexity is so serious as may, indeed, prevent the framing of a fully detailed plan now; yet I believe it to be not at all impossible to lay down now principles which shall safeguard the interests of the landlords as well as the interests of the tenants. There are many other details in connection with this measure—some of the most important character. To their solution able men have been and are now bending their minds and energies. I believe they will be solved, and that we will see soon a good Home Rule Bill introduced into the Imperial Parliament. (Loud cheers.) God speed the day! (Renewed cheers.) And take care that you help in your measure, for to us, under God's providence is allotted a share in moulding this affair. Take care that you help in your measure to the speeding of that day, and the success of that bill when it does come forward. (Applause.) Mr. Chairman, I shall not longer detain you. There are many speakers whom it is important to the cause that you should hear, and I shall now close. But I shall say this only, that it would be ungrateful in the extreme for me to sit down without say-

ing that both in Ireland and in England alike your fellow-countryman has been received and treated with a kindness and a consideration beyond all expectation, and which has touched his heart more deeply than could anything save to affection and kindness of his friends at home.

Another burst of long-continued cheering, truly Irish in its heartiness, and enthusiasm, followed the termination of the hon. gentleman's address.

**A MANUAL OF ETHICS.**

Among the questions propounded by the students following the Moral Philosophy course at the Catholic Summer School, was this: "To what books can I refer which will treat in an enlightened manner on the subject of Moral Philosophy?" The lecturer, the Rev. P. A. Halpin, S.J., answering it, noted the abundance of such works in Latin, French and German, and their scarcity in English. He spoke of a translation of the works of St. Thomas Aquinas, designed to fill this want, in progress in England. The book has just been published under the title, "Aquinas Ethica: or, the Moral Teaching of St. Thomas Aquinas." It is a translation of the principal portions of the second part of the "Summa Theologica," by the Rev. Joseph Rickaby, S.J., author of the deservedly popular "Manuals of Catholic Philosophy, Stonyhurst Series." Says Father Rickaby in his preface: "Several years of teaching Moral Philosophy in a Catholic Seminary induced the translator to gather numerous references to St. Thomas, which he pressed upon the perusal of his auditors. Most of these passages are here translated with additions. The translation is not continuous. Phrases, Articles, and whole Questions are omitted, some because they deal with Theology rather than with Ethics, some on account of their difficulty, and some for brevity's sake. But the original numbering of Question, Article, and Argument has been preserved throughout, marking omissions, and affording convenience of reference. This is a translation, not a paraphrase. The words are the words of St. Thomas." The translator's notes are added to guard against possible dangerous misinterpretation, and for continuous commentary on the works of St. Thomas, the student can take up "Ethics and Natural Law" in the Catholic Philosophy course by Father Rickaby, mentioned above. Pope Leo XIII. has urged the study of the works of St. Thomas upon both the clergy and the faithful; and the English-speaking among the latter will have especial welcome for Father Rickaby's work. It is in two volumes of convenient size. The American edition is from the Catholic Publication Society Co., New York.

What sculpture is to a block of marble, education is to a human soul. The philosopher, . . . and the hero, the wise, the good, and the great man, very often lie hid and concealed in a plebeian, which a proper education might have disinterred and brought to light.—Addison.

Duty is a power which rises with us in the morning and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life.—Gladstone.

In the lottery of life there are more prizes drawn than blanks, and to one misfortune there are fifty advantages. Despondency is the most unprofitable feeling a man can indulge in.—De Witt Talmage.

Honest good humor is the oil and wine of a merry meeting, and there is no jovial companionship equal to that where the jokes are small and the laughter abundant.—Washington Irving.

## A MATTER FOR THANKSGIVING.

The incident of the summer for Catholics has been the founding of the School at New London. The failure or success of this project meant the failure or success of many more. It has succeeded; those who came to find fault, remained to applaud. It was admirably managed—which means that it was neither over-managed nor neglected. And to the disinterestedness of its managers is due the fact that the Catholics of the United States have assumed a position in the eyes of the non-Catholics of the country which no amount of talk or of newspaper writing could have gained for them. The typical New England town of the new Thames was invaded, not by the typical Irish Catholic of the New England imagination—a creature who has long ceased to exist, if he ever existed,—but by a crowd of serious gentlemen, who came to learn and to enjoy an atmosphere of cultivated intelligence. The Summer School has forever exorcized from the New England imagination that ludicrous being who formerly seemed to be the typical Catholic.

The School was so unqualified a success that the croaking Pessimist, who was there advocating the doctrine that young Catholic men should stick to the literary institution, and that young Catholic women should be content with the catechism and their needle, had only two faults to find: There were too many women, and the Jesuits "ran the thing". "Here were many women, because the women are first in all good works. We have only to look into the Holy Scriptures for proof of that. Besides, the women of the United States are more cultivated, more eager for higher education, than the men. And as the School regarded minds and souls, as it was not a picnic or a place for flirtations, the question of sex did not seem to make much difference, except to a few croakers who regretted that a political caucus could not in some way be annexed to the School.

The pivot of the School was, in truth, Father Halpin's lectures on ethics. One pays the highest tribute to the School when one recounts that the teaching of Christian ethics was the main idea of each lecture, whether in literature, history, or other branches. But the most important series from every point of view was Father Halpin's. And when one sees seven or eight hundred people, most of them young, flocking, in heat and rain, every day in brilliant summer weather by the seaside, to hear lectures on free-will and the radical principles of life and conduct, and to hear these lectures eagerly, what can be said? Only—that it was a noble thing to have brought this about.

If a Jesuit was the centre of the School, it was because he was one that had every right to be, and because he knew how to cut through all sorts of walls and clouds and cobwebs with the sword of Aristotle and St. Thomas. It is not in the nature of things for men of brains and special acquirements to let "I dare not wait upon I would." And one can only say, by way of compliment to the complete and tactful management of the School, that if the Jesuits had "run" it, it could not have been "run" more successfully.

The Catholic Summer School is a fixed fact. In a few years it will doubtless have many branches. Nothing succeeds like success—when success is not superficial or a mere matter of newspaper advertising; and the Summer School has quietly founded itself solidly.

It is not an imitation of Chautauqua,—but why we should be ashamed to imitate any good thing surpasses all understanding. It is an original and complete Summer School, which has been made to fit special hopes and needs. What we can all do now is to help it to the utmost, to interest the young and the old in it. The people who "know it all"—who have nothing to learn—will not care about it. But, thank Heaven! there are few of these outside of the insane asylums. And we who have much to learn have the majority of our fellows with us in the wish that this blessed foundation may grow stronger every year.

There is no good thing we desire that was not fostered by the meeting at New London. For the writer of this there was the delight, added to others, of meeting so many good listeners face to face, and of listening to their praises of "THE AVE MARIA." And no one left this assemblage without feeling more forcibly the joy of being a Catholic among Catholics.—Maurice Francis Egan in *(Ave Maria)*.

## 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 25th 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.

## STICK TO THE RIGHT.

Right actions spring from right principles. In cases of diarrhoea, dysentery, cramps, colic summer complaint, cholera morbus, etc. the right remedy is Fowler's Extract of Wild Strawberry,—an unfailing cure—made on the principle that nature's remedies are best. Never travel without it.

## Our Story.

## A SIN AND ITS ATONEMENT.

(The heart-history contained in this story has already been submitted to the Catholic public in the pages of the *Ave Maria*, whose editor assures the public that the main incidents of the story are strictly true, but for obvious reasons are disguised as much as possible. The author's desire to remain unknown will also be understood by the reader.)

## VI.—Continued.

"I said aloud a *Memorare*, which evidently harmonized with his thoughts. 'The storm drove our ship right out of its course,' he went on; 'and when she struck on the rocks my faith seemed to spring out of some hidden depth. I cried out to Our Lady to help me. When I saw my two companions washed off the spur to which we were clinging, and perish in the waves, I had faith enough to cry, 'Jesus, mercy!'—'He has been rich in mercy, has He not?' I answered.

"He smiled the sweetest smile, and something drew my heart powerfully to him. He whispered so faintly I could hardly catch the words: 'Tell my wife all about it. She has been praying for me. Tell her I loved her to the last; that I ask her forgiveness; I have blighted her whole life, but she will forgive me as God has forgiven.'"

My son stopped, trembling from head to foot. I knew the truth now, and he was well aware that I knew it. Suddenly he drew my head down on his breast, with an action of authority I could not resist.

"A few hours ago," he said in a voice broken by tears, "my God was resting here; He laid here my father's dying head. Mother, remember here the offering you have made in union with my first Mass, and give thanks for this marvellous grace."

For a moment I was held in a sort of ecstasy; the time that must intervene vanished; we were all three sanding, the Red Sea safely passed, with Jesus on the shore. Then nature claimed its own, and I wept out my bitter anguish where my husband had breathed out his soul.

"Did he know who you were before he died?" I asked, when, after a long time, I could frame words to speak.

"No," answered the young priest. "The end was so very near I was afraid to say anything that might bring up a rush of human regrets and affections. But he seemed conscious of the love I was pouring out on him, for he murmured faintly once: 'It is so sweet to die like this!'"

"Perhaps God told him," I thought to myself, struck with the keen spiritual instinct of my son. He had brought me peace; he had brought salvation to his poor father; he was a true Christ-bearer, and self had vanished out of sight.

"Tell me the very last, my son," I said. "Don't keep back anything, I beseech you! the more I suffer the better, for it is all offered for his dear soul."

"The actual death agony was terrible," said Christopher, with quivering lips. "It was the life of a man in the full vigor of health forcibly driven from a body which was literally broken to pieces. I hope the expiation of many years was condensed into those awful paroxysms of pain. There were a few wandering words—your name repeated several times, something about 'scoundrels,' and 'must go back and build a church.' But at last the struggle was over, and he lay quiet on my breast. I had kept my hand free for the blessing and absolution, and imparted the last just as he was going. He gave me the sweetest, most peaceful smile, sighed out a long, fervent 'J-o-s-u-a!' and was gone."

When all the necessary preliminary arrangements had been made, I was taken to the presbytery, where the husband of my youth was laid. "Wait for me, my heart's love!" he had said two and twenty years ago. "It may be long, but I will surely come." He had surely come. In the bright September sunshine, in which I had seen him come in the glory of his manhood, I received the ruins of his mortal frame. The only part unchanged was the high, noble brow; the dark hair around his temples was thickly strewn with gray; the expression of the mouth was not in the least the same. There was not a single spark of what might be called natural consolation; and yet, as I kissed the cold forehead, I murmured in the fullness of conviction: "Now, my husband, we are truly, truly one!"

The day before he was laid in the grave an inspiration came to me with such overpowering force that I was compelled to yield to it. I felt that if some public reparation could be made, which might in some way undo the harm his influence and my marriage with an unbeliever had wrought at Glencarn, it might shorten his purgatory more than anything else. I went to Father Lindsay and told him my whole mind.

"I know this event has produced an immense sensation," I said; "hearts will be open now to impressions that will sink deep. In your funeral sermon speak the whole truth as strongly and undisguisedly as though I were lying dead by his side. Tell them we could not really be a help and comfort to each other through life, because God

had not been the bond of our union; and if there is such peace now, it is through the utter ruin of everything we had built on, and the all-embracing mercy of Him whom in the pride of our youth we had forgotten."

The old priest was deeply moved. He laid his hands on my head and blessed the sacrifice I was making. "I will do as you say," he answered; "and I feel you are right. But I do not think you ought to be there."

"Yes!" I said, "we will be there together, and ask pardon together for the harm we have done. Do not fear for me. I shall have strength."

Shrouded in my solemn widow's dress, and shrouded from sight by my mother and Flora, I went through the solemnities of that funeral day. The lines of the *Dies Irae*,

"Recordare Jesu pie,  
Quod sum causa tuus vius,"

seemed to bring before me with intense vividness the reality of all that had happened. There on the sea-shore Our Lord had waited; the obedient waves at His command had washed the wanderer to His very feet; the horn lantern, like the lamp of the sanctuary, had shone out through the tempest and guided his dying efforts; and the priest who was to act as His minister was the one who had offered his first Mass for the conversion of his father.

The sermon followed. The public reparation that I had asked for was delicately but firmly made. There was a thrill of emotion through the church, and I learned afterward that many thought Father Lindsay stern, even cruel, for speaking as he did at such a time; but when he said, "I speak in the name of the dead and at the desire of the living," all censure ceased. I knew I was loving my husband even to the end; and though I felt as if I had been on the ground, and a stampede of wild horses had passed over me, yet at the heart's core I was at peace. When he was laid in the grave, however, and everything that love could do was done, I was carried to my bed utterly exhausted, and lay there a whole day in a sort of stupor.

## VII.

Time went on, and after the effects of such a hard trial had passed I was really much happier, and felt much nearer my husband than during the long years of widowed wifehood. All conflict of interests, all fear, all longing, all perplexity, were over now forever. Father Christopher and I were always laboring for the speedy rest of his beloved soul; and I had an abiding sense of its being well with him, that enabled me to go cheerfully through the duties of my daily life.

About six months after the events above related, I received a packet of letters from Mount Carlyon. I opened De Verac's with trembling eagerness. He had always been most brotherly, and had often written to me about small services I could render to Edward, and little personal wants could supply. I knew he would understand what the things were that I most longed to hear. His letter expressed the deepest regret for the loss of his colleague, and sympathy for me who, as he expressed it, had suffered final bereavement in the moment which was to have brought reunion. He continued:

"For the last year Carlyon had been evidently depressed. He had worked incessantly, and had shared all hardships with his men to a degree which told on his health. In November he completed the building of the 'Margaret Hospital,' so called in honor of you; and I found him on the day of the opening decorating your portrait with a wreath of laurel. It is the anniversary of our wedding-day," he said; "and this is my gift. But when shall I be able to present it?"

"Carlyon," I exclaimed, "you are letting your life slip by, and sacrificing yourself and her too! It is not just; it is not right. Why do you not bring your wife out at once?"

"Because it would be hauling down my colors before I have won the victory; and from the beginning I resolved never to do that. I have not yet succeeded in welding the colony into a moral unity. Just the half-dozen picked men we brought out with us comprehend our principles and the advantages of fraternity and co-operation; but look at the young generation! In spite of the good education we give them, they are growing up as selfish as young pigs; and the women are the worst of all. If Catholicism were represented in the leader's own household by a woman of the strength and sweetness and religious fervor of my Margaret, half of them would become Catholics, the other half would violently abuse them, and demand their own religious rights; and there would be an end of all that union which is strength. But I do sometimes wonder," he concluded, mournfully, "whether what I shall really achieve will be worth all that I have sacrificed."

I argued and pleaded in vain; the moment of confidence had passed, and he silenced me with his favorite proverb, uttered in the most determined tone: "All things come round to him who knows to wait."

About five months after that conversation, as I was returning to the settlement late at night, I heard a great row going on in our large timber-shanty, situated at the extreme limit of our territory. I crept along the palings to a little 'lean-to,' where I could hear without being seen. There, standing on a barrel, surrounded by an excited

audience, was Josiah Gudgoon, an Anabaptist preacher, possessed of a certain rugged, vivid eloquence, haranguing at least half the inhabitants of Mount Carlyon on the soul-destroying tyranny which refused them a conventicle in which they could worship God after their own conscience, and sowing broadcast seeds of rebellion and fanatical hate, which threatened the destruction of all our prosperity. And there were our fellows, who owed everything to our efforts and sacrifices, giving lively tokens of assent and applause.

"I rushed home, feeling some satisfaction in the thought that this outbreak would dispel once and forever Carlyon's Utopian theories about the basis on which all men could work in union. I burst into his room, exclaiming, 'You won't have to haul down your flag, Carlyon! It has been done for you already with a vengeance.' And I proceeded to give him a full account of all I had heard and seen. He turned perfectly white, sat in dumb silence several minutes, then said, in a voice which sounded hollow and broken: 'I have attempted the impossible. We will all meet to-morrow and consider the next best step to be taken.'

"The result of that conference was our determination that if we must have some religious influence at Mount Carlyon, it neither could nor should be anything but the Catholic faith. Carlyon spoke in his usual frank, straightforward way of the immense sacrifice he had made for the good of the colony, and his wish now to go immediately to Scotland and fetch his wife, and make the necessary arrangements for a Catholic chapel. We were unanimous in our adhesion to his views and wishes; and the special object of the visit to the Old World, which had ended so disastrously, was to bring all this about.

"These were your husband's last wishes; and, though I do not attempt to conceal from you that we are asking you to take up a very difficult position, in the midst of what greatly resembles a wasp's nest, if you are still what I remember you in Paris, no fear of pain or peril will hinder you from fulfilling them by coming out to Mount Carlyon. If, as the account of his death seems to indicate, Carlyon's son and natural heir is a Catholic priest, the solution of our religious difficulties lies in a nutshell."

"This explains the words he let fall when he was wandering," said Father Christopher, after reading the letter. "I caught distinctly 'go back and build a church,' and then something about 'those scoundrels.' Mother, we must fulfil his intention as soon as possible. This will be the final making of all things right."

The other letters were from Edward's colleagues, on business matters. They were most anxious to carry out his will, which left to me all moneys not actually sunk in the works of the colony. But the whole property was so inextricably mixed up with the affairs of the colony that it was imperative that my son and I should come over and settle some difficulties which could not be solved by letter. I was assured of a most hearty welcome from those who owed their prosperity to Mr. Carlyon's efforts and sacrifices. The men declared that they were in a peck of trouble, resulting from having staved off the religious question too long; and that they would willingly lend their aid in establishing the only religion which, if it did not claim their faith, commanded their respect.

In two months from that time we sailed for Mount Carlyon, taking with us all the requisites for immediately opening a small chapel. The old brilliant dream of youth was taken up in middle age. Tolerance at best, and open hostility at worst, were to be our portion; and possibly, after much humiliation and suffering, we shall see but little fruit in my lifetime. But of the final success neither my son nor I have the faintest shadow of a doubt, for our hope is founded on the victory of the Cross; the utter unworldliness of my saintly son will set its seal upon his father's work, which without it would evidently come to naught.

"Fulget crucis mysterium!"

ADDENDUM, BY A. M. M.P.

This MS., written at the request of her family, was entrusted to me by my aunt, Margaret Carlyon, with the strict injunction that it was not to be published till after her decease and that of her son. It is now six months since we received the tidings of her death, in what one may almost call the odor of sanctity.

The difficulties in the way of establishing the Catholic faith at Mount Carlyon have been overcome in a marvellous manner. When she and my cousin, Father Christopher, first went out, they were assailed with the bitterest hostility by those who were determined to make the place "too hot to hold them." Father Christopher's first act was to take the letter of recommendation from his Bishop in Edinburgh to the Bishop in whose jurisdiction Mount Carlyon lies, and place himself utterly at his disposal. The moment the old missionary Bishop looked on the face of the young priest he seemed to recognize in him the instrument sent by Providence for planting the banner of the Cross on this hitherto impregnable fortress of unbelief. "Go, my son," he said at last, after keeping him with him several hours; "and as the first Mass of your priesthood, we may humbly believe, secured the salvation of your father's soul, may the first Mass you offer at Mount Carlyon turn aside the judgments of God and convert them into blessings on your father's work!"

My Aunt Margaret immediately took possession of the hospital

which had been built by Mr. Carlyon, and devoted herself with such assiduity and skill to nursing all the sick of the colony that prejudice and opposition crumbled away before her. Her chief characteristic seems to have been a sweet cheerfulness, which nothing could exhaust; and for years past she has been looked up to as a sort of mother of the whole community. She has had the joy of seeing the saintliness and hidden gifts of her son acknowledged by learned and simple; and of building a church, where our Lord is truly worshipped. Father Christopher's special gift is in the confessional, and people come from distant settlements to open their hearts to him.

The three remaining founders always treated my aunt with the greatest respect; and one, M. de Verac, said of her that he had never before seen a woman of such power, such sweetness, and such indomitable courage. Perhaps one of the greatest joys of her life was the conversion of this old friend of her husband's to the Catholic faith.

We had letters from her written two months before her death, speaking of her happiness and the peaceful life which, after so many storms, she was leading under the shadow of her priestly son's ministry. She died quite suddenly in the midst of her work, at the age of seventy-two, in full possession of all her faculties, the remains of her youthful beauty still lingering on her venerable countenance. The grateful people are having a memorial window painted for their church, in which the names of Edward and Margaret Carlyon will be united, as authors of the prosperity of the settlement.

After taking advice of those qualified to give it, I feel justified in presenting this history to the public, though Father Christopher is still alive. He moves in a sphere far out of reach of seeing or hearing this narrative, veiled as it is with disguised names. I can not but think that there are powerful motives both for fear and hope in this true story of Mary's rescue of a soul.

THE END.

## Local.

### A Special Blessing.

Our Holy Father Pope Leo XIII. was recently pleased to bestow a special Apostolic blessing on all those who in any way assist the Carmelite Fathers in the erection of the Hospice of Mount Carmel at Niagara Falls. This should be a new incentive for our readers to help along the good work.

St. Mary's Church, Toronto.

His Grace the Archbishop administered the Sacrament of Confirmation to 120 candidates at St. Mary's Church on Sunday last. His Grace availed himself of this occasion to express the pleasure he felt in re-visiting St. Mary's and to announce the elevation of very Rev. Vicar General Rooney to the rank of Monsignor. We have a copy of the official document elsewhere.

### SEEMS UNNECESSARILY HEATED!

On the establishment of Manitoba as an integral portion of the Dominion of Canada, the Canadian Parliament passed a Bill of Rights known as the Manitoba Act. One clause of that Act, dealing with the power of the local legislature of the new province to enact laws relative to educational matters, is to the effect that:

"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."

At the time of the union of Manitoba to Canada, Catholics and Protestants had separate schools, and received for their support a *pro rata* portion of the school fund. Some time ago the provincial legislature of Manitoba passed school acts, abolishing separate, and establishing secular schools. The Catholics contended that the Constitution was violated, as this action was subversive of the "practice" mentioned in the clause quoted. The supreme court of Manitoba maintained the acts; the supreme court of the Dominion, on appeal decided that the Manitoba legislature had exceeded its powers; and now the privy council of England has reversed this decision, and upholds the constitutionality of the Secular School Acts. The end is not yet; and in the meantime the Catholics of Manitoba will have none of these secular schools. Their Catholic schools will be maintained; at an additional expense, it may be, but maintained in any case. The matter is exciting considerable discussion in Canada,—discussion that may seem unnecessarily heated to people in this country: since, at the worst, the Manitoba Catholics will be placed in precisely the same condition as their brethren in this much-lauded free and liberal Republic of ours, where we enjoy the privilege of contributing to the support of Godless schools that we can not conscientiously patronize, and of supporting in addition parochial schools at our own great expense. But we have shown how highly we value the privilege.—*Boston Pilot*.

### BLAKE'S RECEPTION continued

Senator Sullivan was well received. He had the honor to come from Kingston, which was frequently called the Derry of Canada. He had attended the meeting at the request of a large number of sympathizers in and about Kingston to express their gratitude and their appreciation of what Edward Blake was doing for Ireland. Though many Irishmen had transferred their household goods from Ireland to Canada their love of the old land was not diminished. He recognized the great sacrifice Edward Blake was making, and also that gentleman's great ability. This meeting would be memorable, and would undoubtedly be a factor in bringing about the happy fulfilment of their cherished hopes. He had come to the meeting with alacrity, for he felt that it was the duty of every loyal man to show his sympathy with the cause which one of Canada's greatest sons was fighting for. It was the vilest calumny to say that Protestants would be oppressed. Could Catholics forget what Burke and Grattan and other patriots had done for their country? Senator Sullivan concluded a thoughtful address by again expressing his gratitude to Edward Blake.

Hon. Peter Mitchell thanked Mr. Blake for the very lucid explanation he had given of the situation. As for himself he was a home ruler from away back. He had opposed the first home rule resolution in the Canadian Parliament because it did not go far enough. Ireland wanted the home rule which confederation had conferred on the Canadian provinces and which made Canadians so free and happy. If this was not granted Ireland was not getting justice.

Mr. Charles R. Devlin, M. P. for Ottawa County, said Mr. Blake's intellect was the greatest in Canada, and his heart the warmest which the country contained. He claimed he was as loyal as any speaker who would appear at the Auditorium on Tuesday night.

Mr. Joseph Tait, M.L.A., at once stated that he was a Scotchman, and that he drove with Mr. G. B. Smith from a meeting in East York to see if the Empire needed defence. He had come to the conclusion that it did not. He hoped there would not only be home rule for Ireland, but for Scotland and Wales as well.

A vote of thanks to the chairman was briefly responded to by Hon. Mr. Smith and with "God Save the Queen" and cheers for Mr. Blake as successful a meeting dispersed as has ever been held in Canada in the interest of the Irish National cause.

### BEFORE ALL THINGS, CHARITY.

The little that I have seen of the world and know of the history of mankind teaches me to look upon their errors with sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it passed through—the brief pulsations of joy, the tears of regret, the feebleness of purpose, the scorn of the world—that has little charity—the desolation of the soul's sanctuary, and threatening words within, health gone, happiness gone—I would fain leave the erring soul of my fellow man with Him from whose hands it came.—*Dr. Chalmers*.

The man who thinks only of No. 1 forgets how many millions and millions there are between that and infinity.

MONTREAL, 21st June, 1892.

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A sudden lie may be sometimes only manslaughter upon the truth; but, by a carefully constructed equivocation, truth always is with malice aforethought deliberately murdered.—*Morley*.

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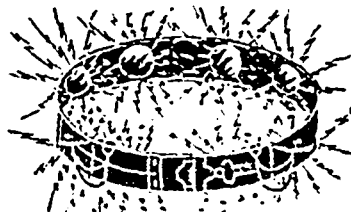
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 Sold by druggists or sent by mail, see R. T. Hasseltine Warren, Pa.