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# The Catholic Weekly Review.

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

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

Vol. VI.

Toronto, Saturday Mar. 5, 1892.

No. 4

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Vol. VI.

Toronto, Saturday Mar. 5, 1892.

No 4

## Sacred Song in Catholic Worship.

A LECTURE BY FATHER RYAN, S.J.

At a musical vesper service at St. Michael's Cathedral, Toronto, on Sunday evening, Father Ryan gave an interesting lecture on Church music and song. The Rev. Father said in part:

In keeping with the service of the evening, he would speak on the subject of sacred song in Catholic worship. He had, he said, to meet a difficulty at the outset, for the lecture of the evening had been already given by the cathedral choir, and given admittedly well. Indeed a lecture on song should be sung. Music has an eloquence all its own, and eloquence that best explains itself. The poet had sung with mirth and beauty.

"Music! oh! how faint how weak  
Language fades before thy spell  
Why should feeling ever speak  
When thou canst breathe her soul so well."

Yet something may be said about music, and especially about sacred music and song. The origin and history, the science and art, the power and pathos, the use and abuse of church music would each afford interesting matter for a discourse. He would not speak of any of these. He would take a more simple, popular and practical view of the subject, and would ask his audience to consider the soul and the heart and the home of song. All may not be singers, but all like to hear a good song. And all like to have a soul in the song, a thought and a truth in the song: and a kindly soul, a cheering thought, a consoling truth, for all like to have a heart in the song. And as we are exiles here in this land of sorrow, we want a song that tells us of home. These are the things that make a song popular and these are just the things we find in the songs of the Catholic Church. She puts soul and heart and home in her songs: the soul of melody, the heart of melody, and the home of harmony. Faith is the soul of melody; hope the heart of melody, and love the home of harmony.

There is such a thing as material mechanical music: music that has no soul in it. This was the music of the morning of creation before man was called from the deep sleep of nothingness. God rather saw than heard this music. He saw indeed that it was good, but wishing it to be perfect, wishing to hear it He said: "Come, let us make man." The material world was like a musical instrument, ready for the touch of the Master's hand. "To His image God made man;" a compendium of all creation, material and spiritual, man stood upon his feet a living soul, touched the chords of creation's harp, and put mind and soul and meaning in its song. So Israel's royal singer after having invited the heavens, the earth and the sea and all that dwell therein; the rain, and hail and snow and the spirit of the storm, to sing God's praises, takes care to complete the chorus by adding:

"And thou my soul praise  
Thou the Lord."

The first characteristic of this soul-song is simplicity. The soul is a simple spiritual substance. It sees through the surface and takes hold of the substance of things, passes over

the particular and makes the universal its own. This is why its song is simple, plain and Catholic. The spiritual soul takes hold of the substance, the believing soul takes in the supernatural, the divine. There is faith in its song and therefore its tone is firm: the *cantus firmus*, the plain or Gregorian chant, the priest and popular song of the Catholic Church.

She has her matin, midday and evening song. The song of the morning is the priestly song the ecclesiastical or divine office, a model of monody, the song of the believing soul. The opening prelude to this great song is a prayer, and the prayer is a lesson to all who sing or speak God's praises, and should be well known by Catholic choirs. "Open my mouth O Lord to bless Thy holy name, cleanse my heart from all idle, vain, distracting thoughts, enlighten my mind, inflame my heart that I may, with devout attention, worthily sing this song of praise."

Then two chanters begin the song, the full choir joining in the chorus. "Come let us praise the Lord with joy," the chanters sing, "for the Lord is a great God, and a great King above all gods, for in His hands are the ends of the earth, and the heights of the mountains are His." And then leaders and choir unite in grand chorus "come let us adore and fall down before Him, let us catch His eye in humble confession, and in psalms let us sing to Him." And so this magnificent native song goes on, a model of the simplest kind of ecclesiastical music. There is soul and muse in this song: there is faith and humility and penance and prayer in it. God is in it, and it is worthy of Him, truly divine. This was the song of the early Church. This was the music of the grand *Te Deum* that so moved the soul and heart of the great St. Augustine in the cathedral of Milan. This music Pope St. Gregory the Great improved and made perfect, and gave as a heritage and a glory to the Catholic Church.

But the *cantus firmus*, the monotone of faith may do for the simple to believe. The Christian soldier needs a war-song, a song that has melody, has heart and hope in it. Such a song the Church gives her children. The first note of this song was sounded by the warrior angel of God, St. Michael, when the great battle in Heaven began. *Quis est Deus!* Who is like to God? In a moment the battle was ended and the song of victory went on. *Quis ascet* let in *montem Domini*, "Who will ascend the mountain of God?" "Behold the handmaid of the Lord," came soft and clear from the virgin singer of Nazareth. *Et Eturqueus Maria* and rising to the full height of her divine maternity she sang out that magnificent canticle, *magnificat anima mea Dominum*. It is a song of the soul, a song of the heart. It sums up all the old songs and is a fitting prelude to all the new. It went up from earth to heaven and brought the Angels down to sing their *Gloria in altinamis*, glory to God: peace on earth, good will to men. These three thoughts, these three notes make all earthly music perfect.

The Angels song show clearly that the music of heaven is choral. For with the angels who led that Xmas choir there was a multitude of the heavenly host, all praising God and singing, &c.

The Angel choir went home to heaven, but their song was caught up by the exiles of earth and shall ever be continued in the Catholic Church. It is her midday song and is heard in that sacred opera, that divine drama, the grand High Mass. The melody of the Mass, the purest and most perfect specimen of true Church music, is preserved on the altar and is heard in the preface.

In the song of the morning, the ecclesiastical or divine office, the leaders invite all earth to join them. In this midday song of the holy Mass, the celebrant singer ascends to heaven. In his sacrificial character of a priest of the Most High, he enters the Holy of Holies, moves up through the ranks of the angels and takes his place before the eternal throne. He is going to exercise the awful power of his priesthood, to ask the Eternal Son of God, who is seated at the right hand of the Father, to come to earth again, to bid Him who once became flesh, to now become food. Overawed by his nearness to the Godhead, and conscious of his own weakness and sinfulness, the priest asks earth and heaven to help him in a sublime sacrificial song. *Sursum corda* he sings to his people, "Lift up your hearts," *Habemus ad Dominum* they answer, "We have then lifted it up to the Lord." The rev. priest implores the aid of heaven and unites his voice with the choir of angels, archangels, thrones and dominations, cherubim and seraphim, who sing without ceasing the hymn of God's glory. *Sanctus, Sanctus, Sanctus*, "Holy, holy, holy is the Lord God of hosts." And then as priest and people await in awful silence the coming of the King, the angel choirs continue: "Lift up your gates ye princes and be ye lifted up ye eternal gates, and let the King of glory come out." And another choir answering asks, "and who is this King of glory?" The first choir replies, "the Lord who is strong and mighty, the Lord who is mighty in battle," and then repeats the first command, "Lift up your gates ye princes," &c. And the second choir sings in joyous wonder, "Who is this King of glory?" Then comes the full chorus. The Lord of Hosts, He is the King of glory. And even as they sing the Lord of Hosts, the Son of battles comes to earth again to make His home for a time with His people here, that they may make their home with Him for ever hereafter.

The home-time is the evening time, and the home song is the vesper hymn. The grand choral congregational evening song, *Laudate*, had been sung. It was a lecture in itself. After the blessing of the King and His people, comes the sweetest home song, the song of the Sacred Heart. Harmony is concord and concord is two or more hearts beating as one. This concord is perfect. This harmony eternal, divine, when one of those hearts is the heart of God.

Such is the harmony the Catholic Church would have in all her sacred music. Such the sweet concord she desires in all her choral and congregational songs

...Rev. Peter Trimble, C.S.S.R., who won so many friends whilst giving missions in this city some four years ago, was in the city last week. Many took advantage to renew acquaintance with him.

## LENT.

THAT period of the ecclesiastical year which is known as Lent, or the Quadragesimal season, and which has been designated as the fighting time of the church, for the reason that in it the ministers of her altars employ every available means to combat vice and awaken a love of virtue in the faithful, began last Wednesday, and will last until Easter Sunday. The derivation of the word Lent appears to be from the old Saxon verb signifying to lengthen, the idea being that in the penitential season one should lengthen his fasts and prayers beyond the limit they obtain at other times of the year. The origin of the season is to be found in the fast of forty days which the Saviour of the world observed in the desert, before beginning that ministry among men which occupied the three last years of His life on earth; and mention of Lent and its observances, under various forms, is to be found in the writings of the earliest ecclesiastical teachers and historical annalists. The practice of periodically fasting from flesh meats and luxuries is, however, of still greater antiquity than the Christian Lent. Thus, in the Old Testament, there are numerous instances recorded of such fasts, as when Samuel fasted after the defeat of Israel by the Philistines, when the Bethulians denied themselves food, in order to be freed from Holofernes, when Nehemias abstained, to hasten the end of the Babylonian captivity, and many similar cases.

The priests of Isis and Osiris were wont to fast before performing certain ceremonies, those of the Romans, under the idolatrous regime, did the same thing, and the fasts prescribed by the Mohammedan laws are well known. That the observance of Lent is no late innovation in the church is plain to be seen from the mention made of it by ecclesiastical writers of the earliest Christian ages, and also by the fact that the schismatics who broke with the Holy See in those ages, and some of whom have not yet returned to their former allegiance, keep up the custom of fasting during the Lenten season, thereby declaring their belief that Lent is of Apostolic origin and obligation. It is not plain, though, at just what period the duration of Lent was fixed at forty days. That duration, was, of course, the one that should have seemed the most natural, inasmuch as the Founder of the church fasted forty days in the desert, as before alluded to. St. Telesphore, who occupied the Papal chair from 128 to 138 A. D., confirmed the apostolic observance of Lent, and fixed the time for its celebration as the seven weeks before Easter; but whether he was the first Pontiff to do this is not stated. An historical writer of the fifth century, however, alludes to a six weeks' Lent kept by the African and Egyptian churches. St. John Damascene, writing in the eighth century, commends the general discipline, which was that of the church of Jerusalem, of fasting for seven weeks, and condemns those who would add an eighth week to Lent. Originally, Lent began upon Sunday, or rather Saturday eve, but in order to better prepare the faithful for its observance, as well as to round out the full forty days, in which Sundays, it was decreed, should not be counted, its inception was fixed, by Gregory the Great, probably, for Ash Wednesday, as is the custom nowadays.

Some curious customs prevailed of old during the Lenten season. The catechumens, for instance, in the first ages of Christianity, were banished from the churches on the opening day of Lent and enjoined to spend the season in prayer and fast in order to be more fitly prepared for baptism toward its close. The Christian emperors of Rome forbade all theatrical displays and social gatherings during Lent, and at one time it was contrary to law for the courts to sit during the same period. In the Middle Ages hunting was forbidden, and the Truce of God, which celebrated compact originally aimed at preventing quarrels and bloodshed during four days in the week, from Wednesday on, was made to cover the whole penitential season. The original fast was far more rigorous than the one the present age observes. All sorts of meat and eggs, cheese, butter and even fish were prohibited, and nothing at all could be eaten any day until evening, only one meal being allowed in the day. Speaking of the relaxations that were afterwards introduced, a writer on the subject says: "In the thirteenth century the bishop of Prague informed Pope Innocent III. that the people of his diocese were obliged to eat meat during Lent because a species of famine had deprived them of other kinds of food, and he asked that the use of meat be allowed them. Wenceslas, King of Bohemia, a little later, asked for permission to eat meat on account of sickness, and it was only granted after his case had been examined by two abbots, appointed by the Pope, who allowed him to eat meat except on Fridays, Saturdays and the eve of St. Matthias' day, and then to eat alone, so as not to give scandal, and with moderation. In the fourteenth century Pope Clement VI. allowed King John of France to eat meat in Lent because he could not always get fish during the wars in which he was then engaged. In the fifteenth century Sixtus IV. allowed James III. of Scotland the use of meat, and in the sixteenth century Julius II. granted the same to King John of Denmark and Christina, his Queen. Some years after, Clement VII. gave the same privilege to the Emperor Charles V., and, after, to Henry II. of France and Spain, and his Queen.

From the foregoing it is evident that the laws of Lent were for-

merly held to be of very strict obligation, since kings and queens had to obtain dispensations before daring to disregard them, and were compelled to apply for such grants to the Sovereign Pontiff. To those royal personages, too, is attributable, in large measure, the changed discipline of the church in regard to Lent, which was gradually limited to a few days in the week, practically, Wednesday and Friday, the obligation of abstaining in Lent from flesh meats, and empowered common confessors to grant dispensations from fasting to such persons as they deem entitled to such grants. To that unwelcome visitor, the grip, may be attributed the remarkable relaxations which the present Pope allowed certain countries a couple of years ago, when he absolved the faithful of those lands from all obligation of abstaining from meat in Lent, in order that they might regain their wasted strength and forces, and has given like privileges this year.

The commencement of Lent depends yearly upon the date whereon Easter Sunday falls. The date of that feast is the first Sunday after the paschal full moon, that is to say, the full moon which shows on or next after March 21, and if that day be Sunday, Easter will come on March 28. By this arrangement Easter cannot come any earlier than March 22, nor later than April 25. This year it falls on April 17, Ash Wednesday being on March 2, and deducting the four Sundays of that month, we have twenty-five fasting days, which added to the fifteen that, omitting the two April Sundays due before the 17th, come in that month, give the full forty days required for Lent. Only once in the present century, 1818, has Easter fallen in its earliest possible date, March 22, and no one now living will see that occurrence again, as it will not take place in this or the following century. If you live until 1918, however, you may keep Easter on March 23, only one day later than the date whereon it was observed in 1818. Six years ago Easter came on its latest possible date, April 25, an event that will not happen again until half a century from now. 1943, though in 1905 April 23 will be Easter Sunday. When Easter falls on its earliest date, March 22, Ash Wednesday will be either Feb. 4 or 5, according as it is leap year or not, and when it occurs on its latest date, April 25, Ash Wednesday will be March 10.

The two days immediately preceding Ash Wednesday are sometimes designated as Blue Monday and Shrove Tuesday for reasons that are evident; and in some places these days, with others before them, are given over to carnival celebrations. We have something of the sort in certain of our southern cities, but to see the carnival in its full glory it is necessary to visit other lands than our own. In olden times, the carnival was kept with great ceremony in Rome and in the large cities in France, Spain, and Portugal. It was also observed, and still is, in many South American capitals and in the principal towns of the islands south of us that were settled by the Spaniards and Portuguese. In Rio de Janeiro, Bahia, Buenos Ayres, Santiago de Chili, Havana, San Domingo and many other places, the carnival still holds its own, and the stranger who sees its celebration for the first time hardly knows what opinion to pass upon it or the people who observe it in the fashion in vogue. The Mardi Gras demonstrations that are annually held at New Orleans, and which were formerly held in other southern cities, attract a goodly number of sight-seers, but they are tame affairs in comparison to a real, genuine, old world, Spanish or Italian carnival celebration.

With us of the northern states the Lenten season and its introductory days obtain a very quiet celebration. Shrove Tuesday generally sees a larger number of weddings quietly celebrated than most days of the year, and the children look forward to having pan cakes for supper that day, and in some instances they expect collops on Monday. Ash Wednesday brings crowds to the church to be sprinkled with the ashes obtained from the burning of the blessed palm branches, as a reminder of their mortality; and the pastors of the various churches have special services once or twice at evening during the week, whereat, after the devotional exercises customary at such services are performed, an exhortatory sermon is preached, and the faithful are urged to prepare themselves as well as they can for the performance of their Easter duties. The fast of Lent, the nature of which each ordinary announces in a pastoral, usually read in all the churches on Quinquagesima Sunday, is not burdensome nowadays, but the Catholic who wishes to enter fully into the spirit of the penitential season can find many ways of practising mortification and self-denial. Long years ago Robert Herrick, in one of his quaint poems, described in verse "A True Lent," and as his description holds remarkably good to-day, we may be pardoned for quoting the following stanzas of his poem:

It is a fast to dole  
Thy sheaf of wheat,  
And meat,  
Unto the hungry soul.

It is to fast from strife,  
From old debate  
And hate—  
To circumsise thy life.

To show a heart grief-rent;  
To starve thy sin,  
Not bin—  
And that's to keep thy Lent



Though these lines were penned two centuries and more ago, the advice contained in them is pertinent still to the season that begins next Wednesday.—*Boston Republic*.

## THE POSITION OF DISSENTERS IN ENGLAND.

AN OXFORD MAN'S VIEWS IN NEW YORK *Catholic Review*.

THE recent death of doctor Spurgeon, the most eminent of the Dissenting preachers of this country suggests the inquiry. What is the present force of English Dissent, as compared with what it was fifty years ago? Now it is not too much to say that, fifty years ago, a Dissenter was disesteemed, if not despised. A good story is told of Dr. Johnson—which however must be accepted as a mere jest,—in regard to his estimate of a Dissenter, and of the popular estimate in his time. He was seen one day to throw a weed over his garden wall, as though heedless of such impoliteness to a neighbor, and a friend remarked to him that it was hardly in good taste. "Oh," said the Doctor, pointing his finger over the garden wall, "he is only a Dissenter," and so the jest was suffered to pardon the rudeness. But at a very much later period, say, forty years ago, Dissenters were looked down upon as inferior animals. They were assumed to be uneducated, fanatical, of low breeding; or at the best to be pious Puritans or sentimentalists. But, curiously enough, from the first beginning of the Oxford Movement, Dissenters have steadily risen in importance. They are now on a par, in the ordinary social apprehension with English Churchmen and also with Catholics. No one is ever snubbed for being a Dissenter. In a drawing room, or a public platform, in the House of Commons, the Dissenter takes rank with anybody else. His religion is not questioned, it is ignored. And just as, socially, he now holds his own in peace, so, religiously, he is respected, or let alone.

How has this come about? it may be asked. The answer, if a little deep, is I think intelligible. I will try to frame it in such a way as to make it plain; speaking only from my own personal observation.

I can go back something more than half a century, in my recollection of the changes in religious thought. When I was at school, the idea of religion, in what might be called its social aspect, might be described perhaps as Evangelical Toryism, "Church and State" was the popular toast after a good dinner; Church meaning the dry routine of the Church of England, and state meaning independence of the Pope. Socially, the Anglican clergy ranked high from their education, and the Dissenting clergy ranked low from the (supposed) want of it; while, religiously, the Anglican formularies were assumed to be pure orthodox, and Dissenting services to be outbursts of ignorant Puritanism. Then came the Oxford Movement, when the nation was suddenly called upon to confess in becoming sackcloth and ashes, that it had been living in informal heresy for three centuries. Catholic doctrines were not only smuggled into Protestant churches, but Catholic practices, Catholic sacraments were housed there. And immediately this happened, one half the nation said to the other half, "You may be Romanizing, if you like, but we intend to stick to our old Protestantism; and we will give the right hand of fellowship to Dissenters, who at least are honest in their resistance to Popery." So the "left wing" of Anglicanism became friendly with Dissent, while the "right wing" stood aloft from such debasement, and declared that it was Catholic, "Anglo-Catholic."

Now, mark the next stage in the developments. The High Church party proceeded onward and onward, till it reached the ultimate of openly practised Ritualism; setting up a pseudo Catholic Church within a Protestant Church, as an avowed censure upon three centuries of Reformationism. The joke was too good to be passed over by the Dissenters, who addressed the New Catholics after this fashion. "You say that you are the Primitive Catholic Church, and that you have only gone back to a thousand years before Luther. You ignore all the reformers, with Queen Elizabeth, and also the whole of the last three centuries of English Protestantism; and leaping over the mighty chasm of fifteen centuries, you assure us that you are the resuscitated Early Church. Well, in this case you have to confess that, for the last three centuries, your Church has been no Church at all. It has blasphemed doctrines which you now affirm to be primitive, omitted sacraments which you now declare to be essential; and practised a ritual which you now say is anti-Catholic, and so you have to confess yourselves the offspring of apostates, who have disgraced this country, and your Catholic religion, for three centuries. A word more, and we will leave you to your conscience. You have demonstrated, by your utter failure to be truly Catholic—substituting self will for obedience, your self-pleasing for submission to authority—that you are a sham, not the real Catholic Church; indeed, you have brought Church authority into contempt, by centring it in your individual caprice. You are not 'The Church,' but a sect, just like we are; you are dissenters from your own communion, from your own ancestry; your new Ritualism being as much a matter of self creation as is our Independentism, Quakerism, or Baptistism."

Half the nation has seen the logic of this reasoning, and has said to dissenters, "You are justified." Yet one more reason must be given for that great change which has come over the position of Dissenters.

Parallel with Ritualism has been the growth of infidelity, and Ritualism has been incompetent to cope with it. Armed only with fictitious pretension to authority, Ritualism cannot teach like the Catholic Church; while unhappily the Broad Church party within the Establishment has been widening its boundaries from year to year. Now the Broad Church party sits lightly to dogmatic truth, and above all to the divinity of our Blessed Lord; while Dissenters, to their great praise be it said, are earnest professors of belief in the Divine Saviour. Here again Dissenters have proved their value. There is not one in a thousand who is not ready to insist publicly on the Divinity of the Incarnate Son of God; so that all sound, Low Churchmen respect them for their faith, while sceptics and freethinkers are attracted by it. Hence Dissenters have taken the place of Broad Churchmen, as a Christianizing influence in England, while they have gained in the estimation of most English men by their honest consistency in their Protestantism.

One word more. How do Dissenters now act towards Catholics? The answer is agreeable for both sides. Dissenters now know something of the Catholic religion; and they compare it with what they call the Sham Popery. They know too that the Divinity of our Blessed Lord is the foundation of the whole Catholic faith, and for this reason they have assurance of the reality of that faith from which their remote ancestors separated. They know Cardinal Manning, they know Cardinal Newman, as they now know the life, the daily course, of a thousand priests. Hence their prejudice has been brought down to a minimum. Just as they turn away from the Ritualists, and with still more repugnance from the Broad Churchman, so do they naturally turn towards Catholics, who respect them for affirming Christ's Divinity. It may seem perhaps an extreme hope, and may be rejected by many Catholics; yet for my part I believe that an approximation towards the Church is more to be looked for among Dissenters than among Anglicans. Dissenters have never been persecuted by Catholics, though they have been cruelly persecuted by the State Church; nor have they a tendency to hold fast to false doctrines, when once they have apprehended the true. I have many friends among Dissenters; and I must say that, for that true liberality which hates to misapprehend another's faith, they are conspicuous among all shades of English Protestants.

Faithfully yours,

LONDON, Feb. 4th.

B. A. OXON.

## STRAWBERRIES.

READER, we are tired of winter. Walking out to-day I saw the sun shine down strong upon the earth, and when I got away from the paved streets and out upon the faded grassy turf, I felt the strength of the one that chills oozing out and gliding off beneath my very feet. Anon there were two little brooks, whose tiny banks rejoiced with echoes of the dying song of winter as the water rushed on muddily, madly, and gladly, on, on away from the snow and ice and out to the take and the sun. This is the downfall of cold, it is the harbinger of spring, a foretaste of summer.

When that summer comes, when June has spent its length and July comes on, when you begin to dream in earnest of your vacation and to carefully overhaul your flannel costume or your cast off clothing, as the case may be with your circumstances, you will unfailingly observe myriads of signs, a set or two in every fruitstore, by whose agency you are advised to buy "delicious strawberries," all of them said to be from a town (you may not permittedly say village) whose name shall be here mentionless, but whose existence, nevertheless, is essential to the veracity of all that is about to be said.

Now, if on a bright day in the beginning of the spring time, one could put himself by some means in the centre of a group, of say a dozen boys of that town, of the ages from ten to fourteen, he would most probably hear speculation and reminiscence in abundance, all concerning the probable date of the ripening of the strawberry crop.

It is a matter of perennial interest there. I once had a well-defined theory that picking should begin on the 17th June, but somehow the seasons have of late years been at spite with my careful observation and the advent is deferred about a week. In a month or so from now some of these boys will be down on the farms, rake in hand, scraping away the straw that had been put there in the fall so the plants might not freeze. A short while more and in the early morning a man will sally forth with a boy by his side, and these two taking their way to the field whose length, row upon row, long lines of foliage traverse, will cull from the edges live healthy young plants that have already taken root in the quick soil. These are for planting, and must be all new plants. The old ones are dry and sear on top, and black both in the body and long roots; the new fresh and green, with flushed creamy bodies and light silklike whitish tendrils of roots. Planting is done with mathematical accuracy. A long line is stretched its full length, and along this guide the plants are set at distances of about a pace. The man with his spade takes a step backward and makes a deep incision in the soft sand. The boy who follows him on one foot and one knee takes a plant from his bunch, deftly seeks the roots and whisks them into the incision. A heavy pressure closes up the sand

and the work is done.

When this has been accomplished the attention is turned to the "patch" that is to bear fruit the present season, for strawberries require one year for planting, one to flourish, and one to succumb to age. The weeds are taken out and the creeping vines arranged and regulated so as to leave plenty of room between and make the rows as dense as possible. The plant grows very rapidly and will sprout into roots almost anywhere if it be but covered by a little sand.

Pretty soon the young people get to comparing notes at about the dates mentioned, they begin to move by ways of safe retreat toward the well-known plantations. One day you hear that the fields are all abloom with clusters of white blossoms. Then is the farmer anxious. If the frost comes, departing it takes his profit along. But if the flowers go and little clusters of cholera-like green fruit make their appearance the day of supremest luxury is at hand. Presently, the green berry gets white, and the first few of them never get red if vigilance can avoid it. But, spite of all, nature works out her decree, and some morning the proprietor will brush aside the dewy leaves and see the luscious clusters of the most delightful fruit that can be grown hereabouts.

Then is the time for a stir in the minds and bodies of the inhabitants. And just here I may be allowed to remark that I know of no employment that combines hard, unceasing labour with rich and invigorating merriment in such degree as does this strawberry picking.

If you are wealthy enough to move your family out to that part of the province for the summer months, and if you happen to be asleep in the early hours of the morning, you will be very fortunate indeed if you are not aroused a good half-score of times by drivers yelling their stentor calls for the pickers. There is no waiting until the sun has come up and dried the grass and warmed the air. An early start must be made. More than once, when the crop was very heavy, have I been at the corner before three o'clock waiting for the waggon with its galloping mule team to put in an appearance against the horizon that met the eastern road. Through the dusk of the morning little knots of people would come to wait, and as many as were ready clumbed into the wagon and careered like mad through the town, calling out from their slumbers those who were expected, then around once more to pick up those who had minded the call, and then away at racing speed, and often racing in earnest down the the road, yelling, singing, laughing, merry as the swallows that flitted above and around.

Perhaps no one who reads this has ever gone before sunrise into a field of strawberries, whose vines were reeking with cold dew and sprinkled with fine sand sublimated by dew drops. The hands become flabby, the garments soaked. Still as it is cool everyone works away, that he may spare himself when the heat comes on. There is method in this, for it is orthodox philosophy there that a heavy dew unfailingly betokens a hot day, and a dry morning portends rain. I have not known this to fail enough times to remember an instance. By the time the sun is well up and the garments and hands are dry again, it is time for breakfast. The fruit already picked is sent off to the train and is landed here in this city before most of you are beyond breakfast. There is precious little ceremony in that meal. Those most concerned are anxious to have as many as possible ready for the next train, so that eating is but an apology. Time and again I have been enjoined "Hurry up now, Cyrillus, eat with both hands." And although, this seemed to imply a new physiological condition, yet it had usually the desired effect. Then there was another lunch at noon. But all

day long under a broiling sun, with the heat pouring through every covering into the very marrow of one's bones, we went upon one foot and one knee, a basket at our side, both hands plying at the stems clustered below the shading green leaves. It is of the utmost importance that every ripe berry should be picked, and there is still ringing in my ears the ominous mandate "Come back here, you're leaving this row just r-r-redy" and the trill upon that 'r' would cause green envy to tinge the mind of any vocalist I have ever known. How the rivalries of the field were encouraged, and with what excellent result! I once filled a hundred and sixty three boxes in a day myself, and lest this be considered as the principle of fish story applied in a new ground. I would add that there were and doubtless are plenty whose performance eclipsed mine own. When the last box was filled the vans went again homeward, the songs and laughs and jests rose again in air, and a tired though happy band waited to-morrow's call.

I believe there is an utilitarian proposition frequently advanced of which we infer that a cause of great activity and consequent success like in the fact that we know the physical needs of the social atom man, and in the flash demonstrated by experience, that like the asses of Arabia, we shall derive but small solace for hunger in sniffing the Eastern wind. Now there is an exception to this rule in picking strawberries. To make a respectable show it is necessary absolutely to refrain from eating a single berry, for if you take one your frail human nature is borne down as firmly as by alcohol and you eat and eat, for there is no limit as to the quantity that may be consumed one at a time in this way—and at the close you have eaten many but counted few. The good ones never touch them until work is done.

An amiable gentleman, who is quoted by Mr. John Burroughes, said, and truly, that "doubtless God might have made a better berry than the strawberry, but, doubtless, God never did."

Whoso would prove this must cast aside his cream jug and his sugar bowl and lie him out to the vines: he must rack his back by bending; he must be taken to where the sun-kissed Wilson grows, and be allowed to taste this, the greatest berry, in its prime, of the whole luscious crop, he must go also to the giant Sharpless that his two hands cannot wholly cover, to the oily Jecunda growing in the damper soil, to the sweet seedling, and, last of all, when the others have gone, along the railway track and into the woods for the wild ones, growing sparsely in unfrequented places, like the waxy arbutus under the decaying leaves. Until he has done this he knows naught of strawberries, but when he has done it he knows it all.

The first scent of warm weather brings to me the appetite for berries. I love to search the early creeping flowers, and often have plucked a posy of May lilies and ferns for Our Lady's altar. I roam content among the wild roses, the violets and the honeysuckle of early June, but until the strawberry is here I have not shaken hands with summer. Then I go, and you may envy me, and visit where I know the clatter of pavements will be lost in oblivious contentment, where a frown will die like Bacchus before it grows to part its parent, where the sweet strawberries are and kindly manners, and for my comfort I ask no more. Believe me, reader, they are unmatched, no other fruit holds countenance by them, and if enough else transpire, to have been born, and to have lived in their favorite haunt is to have received well at the hands of fortune.

CYRIL.

## Catholic News.

...Dr. McMahon has recently been appointed to a position on the staff of the General Hospital.

Rev. Father Dodsworth and Grogan of the Redemptorists, commenced a mission at Dixie on Sunday last. The mission will be of one week's duration, and will be at once followed by others at Port Credit and Streetsville, given by the same missionaries, commencing on Sunday, March 6th.

### St Alphonsus Young Men's Assn.

A smoking Concert under the auspices of the above Assn. was held in their hall on Tuesday evening last. A lengthy and diversified programme was provided which a crowded house thoroughly enjoyed. Amongst the features of the evening were Piano solo by Mr. W. Percy, Songs by Mr. Baker, Acrobat Exercises, Rowan Bros., Set-to, Messrs Lovatt and Wright, and by Messrs Durham and Wells, wrestling, Hayes Bros. Club Swinging, Jas. Lovatt, Harmonica and Banjo Duets, Mackle Bros. and mandolin solo Geo. Smedley.

### Musical Vespers at St. Mary's Church.

...Musical Vespers were sung at St. Mary's church on Sunday evening last. Long before the hour of service the church was filled to its utmost capacity, standing room even being unattainable. Seldom had the choir shown to better advantage than on this occasion, Mr. McEvoy's work as leader bearing excellent results. Giorza's Musical Vespers was well adapted by the choir and gave the chorus an excellent opportunity to show their precision and attack. The soloist who were in good voice being Messrs W. J. Ward, F. Anglin, and Miss Kate Clark, whilst Miss Bolster sang Millard's Tantum Ergo. The Very Reverend Vicar General McCann was the preacher, and preached one of the most eloquent sermons St. Mary's people have listened to on Devotion to the Blessed Virgin Mary saying:

Almighty God has sufficiently declared Himself on this point. "The Lord thy God shalt thou adore." He says, "and Him only shalt thou serve." We know there is but one Mediator, Jesus Christ, one name by which and through which we can be saved. That there is but one God standing alone and un-

approachable, requiring the undivided service of our souls, and to whom must be referred our every act; that Mary is but a creature as ourselves, created by the hand of Almighty God and redeemed by the blood of Jesus Christ our Saviour, but redeemed in a special manner; that she is a creature, that the Creator Himself elevated at a wondrous height above all others, surrounded with His most precious gifts and crowned with His brightest diadem. When we speak specially of her privileges and distinctions what are they? When the mountain rises up in height and surrounds its crest in a halo of glory it detracts nothing from the splendor of the sun, so the Blessed Virgin in the brightness with which He hath clothed her takes nothing from Almighty God.

A woman clothed with the sun and moon beneath her feet, and on her head a crown of stars. This, as Albertus Magnus says, is Queen Mary triumphant in the heavens, she of whom it is said in the canticles, "she is bright as the moon, brilliant as the sun." The special honor which we give the Blessed Virgin is given because of the great work of the Incarnation. The public honors given to

the Blessed Virgin so frequently are a testimony of our faith in this grand mystery, in this grand Catholic love. There are those who are over zealous for the glory of Almighty God in a sense, and think that by showing devotion and reverence to the Blessed Virgin they are guilty of taking from God what belongs to Him, of giving to a creature honor that belongs to God alone. This is because of their not having a comprehensive idea of religion. Outside the Catholic Church there is no sacrifice, and sacrifice is the grand special act by which we testify our supreme admiration of Almighty God. Hence in the Catholic Church sacrifice is never given to any creature, it is given to God alone. We offer up the sacrifice of the Mass to God and to Him alone and hence are always able to distinguish between the honor we give to the saints and the Blessed Virgin, that supreme adoration which we give to God alone.

Those who do not understand the mystery of the Incarnation do not understand or recognise the Blessed Virgin as the Mother of God, which accounts for them saying that she has no special claim, no special relation to God; but the Incarnation shows that she has the supreme claim. What is the Incarnation? It is admitted by Christian believers that as our catechism tells us, God the Son the second Person of the Blessed Trinity became man and assumed human nature taking a body like ours in the chaste womb of the Blessed Virgin and was born man on earth.

Hence when the moment we admit the incarnation of the Son of God, we admit that Mary is the mother of God, because it was necessary that Christ should take human nature in order to redeem the world. He wished to shed his blood for the world and he must take human nature for this. His divine nature could not suffer and he must take a human form in order to offer up his life. He took this human body from the Blessed Virgin. More than this, the ascent of the Blessed Virgin was required and was asked, and it was only after one condition, when she said "Behold the handmaid of the Lord!" the mystery of the Word made flesh became man. This relationship lifts her above all the sons and daughters of men. This relationship of mother and Son raises her above the angels and archangels, the thrones and dominations. This is the simple fact, and Eternal Justice will ever claim that the Blessed Virgin receive the honor which is her due. We do not need to defend ourselves because we simply honour her as the Mother of our Lord and God. She has special relations to our Lord and by that fact she has been elevated higher than all others, chosen in a special manner, as being called on to co-operate in a very special manner with our Divine Lord in the Redemption of mankind. Is it true that the Scriptures are silent in regard to the Blessed Virgin? We find in the book of Genesis after the wonders of creation had been portrayed, after man's creation and happiness and then his fall had been described, we find Almighty God announcing the Blessed Virgin. "Because thou hast led into sin those I created for happiness, I will place enmity between thee and the woman, between thy seed and her seed. She shall crush thy head."

Hon. Daniel Dougherty on Oratory.

On Monday evening, under the auspices of the Catholic Young Ladies' Literary Society, Mr. Daniel Dougherty, of the New York Bar, discoursed upon the subject of "Oratory" before one of the largest and most representative audiences ever seen inside the Pavillon of the Horticultural Gardens. The young ladies of the society occupied the front benches of the ground floor, and not only the seating accommodation but the standing room also of the rest of the building was taxed to the ut-

most limit. It was Mr. Dougherty's first visit to Toronto, but not to Canada, and whether it was owing to the flattering things that have been said of him elsewhere in this country or to his fame in the United States that the brilliant attendance was due, he certainly addressed as fine an audience as Toronto has been represented by in many years. The Bar of Ontario was largely to the fore, and the majority of the members of the Ontario Legislature occupied prominent seats. Clergymen and merchants were numerous, and the ladies made a great display of beauty and fashion.

The chairman of the evening was D. A. O'Sullivan, L.L.D. On the platform were His Grace Archbishop Walsh, Very Rev. Vicar-General McCann, Rev. Dean Harris, St. Catharines, Rev. Fathers Ryan, S.J., McCarthy, C.S.S.R., Brennan, O.S.B., Walsh, LaMarche, Egan, Rev. Dr. Dewart, editor *Christian Guardian*, Rev. Dr. Thomas, Hon. Edward Blake, Hon. Frank Smith, Hon. T. W. Anglin, Hon. A.S. Hardy, Provincial Secretary, Hon. G. W. Ross, Minister of Education, Mr. Pope, United States Consul, and others.

Dr. O'Sullivan, in introducing the lecturer, apologized for the absence of Mr. Justice MacMahon, who it was intended should preside. He welcomed Mr. Dougherty to Toronto on behalf of the members of the bar, and on behalf of the audience.

Mr. Dougherty was cordially received. He is an elderly and energetic man of judicial presence, with a New England characteristic of the voice. He began his address in a calm, slow style, in which the enunciation was more charming even than the flowery verbiage. He pleased the audience at once, and while he held their serious threads of his discourse he had their undivided attention. He described the orators of the past. He said England had not more than four of them in her history, and those of America might be counted on one's fingers. He spoke of men who possessed magnetic power to sway the feelings and control the actions of their hearers. The style of the rare orator was as pure as that of Addison and his thoughts as grand as those of Bacon. The delivery made up the only other requisite, and drew the distinction between the orator and the essayist. Demosthenes called these three requisites "action, action, action," and Lord Lytton, "acting, acting, acting." Cicero defined them thus: "The acuteness of the logician, the learning of the philosopher, the diction almost of the poet, the memory of the lawyer, the voice of the tragedian and the action of the best players." Cicero, Mirabeau, Grattan and Patrick Henry were named as types of the pure, patriotic orator. The speaker then indulged in humorous narrative, and in a moment had the audience laughing heartily over stories of politics and the bench. He called to his aid a mastery of gesture and emotion which few lecturers or speakers possess or would care to indulge before so critical an audience, but he was all the time perfectly easy with them in their then double capacity of auditors and spectators. He next dealt with the pulpit, and declared it to be in present times the only place left to the orator. But the times, he said, did not supply orators to fill the pulpits. He deplored and condemned sensational preaching, whose only object, under the thin disguise of sanctity, was to cater to the morbid taste of promiscuous crowds. He did not think there were such men in Canada; their home was on the other side of Brooklyn bridge. The remaining portions of his address were devoted to modern utilitarianism. There was no oratory in the British House of Commons. Every word was weighed and spoken in a conversational tone across the table or in a calm debating style. It was the same with statesmen on the public platform.

Everything was addressed to the representatives of the great agency that has killed oratory—the press. Oratory was no longer needed. It could not be reproduced in cold type. Nor was there any need to deplore modern utilitarianism and the death of oratory as long as the press fulfilled its great mission.

Throughout the discourse the gifted speaker was applauded continually. His peroration was applauded again and again.

Hon. Edward Blake moved a vote of thanks which was seconded by Mr. T. W. Anglin.

Mr. Blake received an ovation, his rising being the signal for a great burst of cheering. He paid a characteristically eloquent tribute to the genius of the speaker of the evening.

Mr. Dougherty replied briefly.

The Ladies Assn. are to be congratulated upon the success attending their efforts, and commended for having given Torontonians the opportunity of listening to the silver tongued orator. The committee in charge of arrangement were Misses O'Rielly Henry, O'Donoghue, Small, Moran, Duggan, Kirkwood and Mr. Lowe. Their efforts were ably seconded by a committee of gentlemen consisting of M. J. O'Connor, Chairman, C. J. McCabe, B. A., A. Cottam, Gerald A. Griffen, A. W. Anglin, F. P. Henry, L. V. McBrady and Hugh MacDonald, who did yeoman service. To these latter were assigned the task of entertaining Mr. Dougherty whilst he remained in the city, and right royally did they accomplish their task.

Amongst the various institutions visited was Osgoode Hall, where Mr. Dougherty was presented to Mr. Daly, Ass't Librarian, and Messrs. Moss, Q.C., Irving, Q.C., Blackstock, Q.C., and others. He expressed himself as being much impressed with the dignity and solemnity of the Hall and its surroundings. St. Joseph's Convent was also visited, where a reception was tendered by the Sisters in charge, and a magnificent bouquet presented to the distinguished guest. Receptions and entertainments were also given at St. Michael's College and De La Salle Institute.

His Grace the Archbishop entertained Mr. Dougherty at dinner on Tuesday, a number of the principal clergy being also present.

Mission at Pickering.

The mission which has been going on in the R. C. Church here since Thursday night last is proving to be a great success, if we can judge by the numbers, who morning and night flock to the church. We have heard from those who attended that the powerful and instructive sermons which are being delivered by Rev. Fathers McInerney and Dodsworth are the best ever listened to in the memory of the people. The mission closed on Thursday night. Rev. Father McInerney is superior of St. Patrick's community, Toronto, and is one of the most eloquent and talented members of the Redemptorist Order. Rev. Father Dodsworth, who belongs to the same order, and is no less successful as a zealous and forcible speaker. He comes of a distinguished family, his father having been at one time rector of one of the most important churches in London, England. He was one of the numerous Anglican ministers who with the late Cardinal Manning left the Church of England to join the Catholic Church.



## The Catholic Weekly Review.

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

Commended by

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

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

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

The Rt. Rev. Bishop O'Mahony, Toronto

The Late Archbishop Lynch.

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

The Rev. Father curd of "St. Patrick's" Montreal.

And by the leading-clergy of the Dominion.

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TORONTO, SATURDAY, MAR. 5, 1892.

OFFICIAL

### LENTEN REGULATIONS.

In consequence of the prevalence of the influenza in this archdiocese, and the enfeebled condition of public health, because of its ravages, we deem it our duty, in virtue of the Papal Indult, to dispense the faithful of this archdiocese from the laws of fast and abstinence during the coming Lent, excepting, however, the abstinence of Fridays, which must be observed as usual, and fast as well as abstinence on Good Friday. We at the same time exhort the faithful to live up to the spirit of penance and self-denial that should characterize the holy season of Lent, to try to appease the anger of God enkindled against our sins by fervent prayer, by alms deeds, and penitential works. We recommend self-denial in regard to those luxuries, the use of which is not necessary nor even conducive to bodily health and strength; such for instance as the use of intoxicating liquor, unless prescribed as medicine by a physician, the use of tobacco, etc., and abstinence from amusements innocent in themselves. In the words of His Holiness, the faithful who use this Apostolic Indulgence should be fervent in prayer, in performing works of mercy to the poor, in attending the public devotions of the Church, and in the frequentation of the Sacraments.

### THE FORTY HOURS DEVOTION.

The forty hours devotion is to be held in this city, within the Paschal time, in the following churches and at the following dates:—

- 1st. On the first Sunday of Lent and the three following days in St. Mary's Church, Bathurst Street.
- 2nd. On the 2nd Sunday of Lent at St. Basil's.
- 3rd. On the 3rd Sunday of Lent at St. Paul's.
- 4th. It begins on Thursday the 24th of March at St. Patrick's.
- 5th. On 4th Sunday of Lent (27th March) at St. Michael's Cathedral.
- 6th. Passion Sunday (3rd April) at St. Joseph's, Leslieville.
- 7th. On Palm Sunday at St. Helen's, Brockton.
- 8th. On first Sunday after Easter, in the Church of the Sacred Heart, King St. East.

9th. On the first Sunday of May, at the Church of our Lady of Lourdes.

A special mission for young men, beginning on Sunday the 20th March, and ending on the following Sunday, will be held in St. Michael's Cathedral. Father Ryan, S.J., will preach this mission, and, judging by his great oratorical powers, his sacerdotal zeal, and his long experience in dealing with young men and in organizing Catholic Young Men's Societies in Baltimore, Chicago and elsewhere, we are confident this Mission will be singularly successful and abundantly blessed.

The Catholic young men of the city are cordially invited to attend

† JOHN WALSH,  
Archbishop of Toronto.

### THE NEW BRUNSWICK SCHOOLS.

Trouble is again brewing in New Brunswick over the fact that some Sisters of Charity presented themselves for examination and obtained certificates of qualification, authorizing them to be engaged as teachers in any of the schools of the Province. The objections hitherto put forward consisted in loud assertions of incompetency on the part of the Sisters. It was maintained that they were not of the worldly, that they could not impart any secular knowledge, as their time was spent chiefly in prayer and religious exercises. And besides and above all they would not submit to examination before laymen chiefly if not always Protestants, and thus qualify themselves as others and show satisfactory testimonials from Boards of Examination.

To meet all such objections, the Sisters put themselves in competition with the lay candidates for diplomas, and succeeded in obtaining the required certificates. Now contrary arguments are brought forward by such bigots as the Rev. A. F. Thomson, Rev. J. S. Allen and the Loyal Orange Lodge, Baillie No. 19. The plea is now set up that the Sisters know too much, and they are dangerous competitors with the teachers who practise no religion. Rev. A. F. Thomson entered complaint with Mr. Crocket, Chief of the Educational Department, that the Sisters of Charity were now in charge of two schools in Bathurst, and that they wore crosses and crucifixes.

When it is known that the population of Bathurst is chiefly Catholic, it should not excite very much surprise that Sisters of Charity were placed in charge of the schools of that village. Nor should it be expected that the Sisters would adopt a new habit and put away their crosses or rosaries, because such emblems of Divine Faith are obnoxious to the sensitive puritanism of Rev. Mr. Thomson. Mr. Crocket, however, gave Rev. Mr. Thomson to understand very plainly that the Sisters of Charity are as much entitled to consideration as other teachers. "In fact he assured me," writes the Rev. gentleman, "that the Trustees acted within the provisions of the regulations of the school board, that while it was the intention of the government that these Sisters should not be employed as teachers in any other than conventual schools, yet having been licensed they may be engaged and placed in charge of any of the public schools in the Province." "Evidently," continues Rev. Mr. Thomson, "the board was not sufficiently careful when making provisions for these religious schools, and consequently the day may not be distant when these Sisters may be found in charge of schools in the country. This is a very serious matter."

It is deplorable enough to have these Sisters with their crosses and images of the dying Saviour, training the little ones in towns and villages and speaking to them by word and example of the love of God, and of the duties of obedience and self-denial, but what calamitous effects might not follow from their being requested to take charge of schools in the country. The people in towns can stand the sight of a cross or a crucifix, but what might not happen in the country places, were the Sisters to appear there with their piety and their daily example of every ennobling virtue at which the angels rejoice? It is evident Rev. Mr. Thomson trembles for his gods.

The true history of Catholic education in New Brunswick is contained in a nutshell. Before Confederation the people of that Province had their common or public schools legally established. Catholic Separate Schools existed, not legally, but through toleration and a friendly feeling for the conscientious scruples of Catholics. By the North

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America Act Catholic Separate schools were continued in those provinces in which they were previously by law established. Therefore the Separate schools in Ontario and Quebec, Protestant and Catholic, became a part of the Constitution, and can not be interfered with by an adverse majority in either Province. The Catholic schools in New Brunswick, unfortunately, were not by law established previous to Confederation, and did not, therefore, partake of the privileges secured to religious minorities in the other Provinces. Lest those schools should ever obtain any such privileges, a bigoted majority in the Parliament of New Brunswick passed an Act in 1871 declaring that all the schools in that province should be non-sectarian—or, otherwise, godless. This Act was sustained by the law officers of the Crown to whom an appeal was made by Hon. J. Costigan, with the consent of the Commons. Catholic schools were, therefore, deprived of all state aid, and a good deal of trouble was caused by the enforcement of public school taxes from Catholics, who previously had been supporting their own schools with their own taxes.

The Provincial Government, however, is anxious to conciliate Catholic feeling and render the obnoxious school law as light as possible, by allowing Catholics to have the selection of their own teachers, and, where possible, Sisters of Charity, especially when the latter are properly qualified and can present their diplomas and certificates, that are available for teaching in any part of the Province. To this amicable arrangement, however, the Orange lodges and bigoted parsons who thrive on cheek and aggressiveness, are bitterly opposed. They will have no trucking with Rome, and will show no quarter to Catholics. They vigorously protest against Sisters of Charity being admitted as eligible for examination, in the first place, and protest still more loudly against the examinations being held before the examiners in the privacy of a convent, while lay teachers must go for examination to Fredericton. The preacher Thomson and the Orangemen Rogers and Johnson must be possessed of very low instincts and be utterly lacking in sense of delicacy, who would force the timid nuns into public halls and corridors, and expose them to the vulgar stare and gaze of the thoughtless and the giddy crowd they would have to mingle with.

A circular issued by two ministers and two Orangemen complains :

1. That Sisters of Charity were last summer at the request of the Romish clergy, engaged by trustees of the public schools as teachers, and convent buildings were rented.

2. An attempt was made to compel Protestants to send their children to the Sisters, but this injustice has been successfully resisted.

3. Last year we memorialized the Board of Education, but our memorial was treated with contempt. Then we petitioned the House of Assembly; but though the petition was read before the House, yet we could not get any member to take further action in the matter. Both parties seem afraid of the Roman Catholic vote.

It is not the Government of New Brunswick that has any wish to increase the burthen on the necks of Catholics that were robbed of their Catholic schools. The loss of their separate taxes for their own schools is considered loss sufficient imposed on them without aggravating them still further by establishing smelling committees and persecuting their nuns. Nothing is too low or bad for fanatical preachers and ignorant Orangemen to undertake, provided only they can indulge the satisfaction of outraging Catholic feeling and protesting, as the circular mentions, against submitting to "the priestly rule of the Romish Church." If the complaints of these fanatics had any foundation whatever they would not be treated with contempt by the Board of Education, and rejected from the House of Assembly, where not one member, Orange or green, could be found even to propose a motion of sympathy. And yet the poor men are very badly used and bitterly aggrieved; and the civilized world must weep over their sad state, seeing that they have to put up with the presence of nuns in Bathurst, and must bear without wincing the ghastly sight of crosses and crucifixes.

EDITORIAL NOTES.

In the next issue of the Review, which will be illustrated, we will publish in its entirety the Lenten Pastoral Instruction of His Grace the Archbishop of Toronto. As with previous pastor-

als, a rich feast is spread before its readers, a feast accessible to all. Knowledge and instruction is all pervading throughout its pages, cloaked in language at once simple and sublime, capable of concentrating the attention of the child whilst holding the interest of the scholar. It is full of exquisite conceptions and exalted ideals. Literally a mine of information and well-spring of revealed truth.

What words could more vividly depict the stupendous power and efficacy of the Holy Sacrifice of the Mass, or point to its incomparable advantages and magnitude, than the following :

This holy sacrifice gives infinite honour and glory to God, it causes inexpressible joy to the angels and saints in heaven, brings down untold graces and blessings on men, it brings light, refreshment and peace to the souls in purgatory.

If all the prayers of loving hearts from the beginning of the world, and all the seraphic worship of the thrones and principalities in heaven, and the burning devotion and love of the Virgin Mother of God and the million voices of the universe, of all creatures in heaven and earth, and sea, were offered up in one universal and harmonious act of praise and adoration, they would not equal or even approach in value and efficacy the infinite worth of a single Mass. In considering it we may well exclaim with St. Paul, "O the depth of the riches of the wisdom and of the knowledge of God : How incomprehensible are his judgments and how unsearchable his ways."

Restful and calm, a haven for the afflicted, a shelter for the storm-tossed is the glimpse of divine love given, words charming in their simplicity, and sweet and refreshing as a cup of cold water to the thirsty.

From the tabernacle He sweetly invites all the weary toilers of the world, all heavily laden and care-burdened men, all whose hearts are heavy with sorrow, all whose spirits are faint with sore trials, all who are borne down by difficulties and disappointments, all for whom life is but one weary struggle, one vast sorrow and constant companionship with hardship and poverty, He invites all to come to Him and He will refresh them and uplift the burden of their sorrow, and dry their tears and cheer up the faint-hearted, and bring hope and light and joy into sad and darkened lives. "Come unto Me all you who are weary and heavy burdened and I will refresh you."

The genius of an artist could well take inspiration from, and transmit to canvass, the home pervaded by Catholic piety and warmed by Catholic devotion, as pictured by His Grace. Who would not desire to become one of its members, or wish to be under its spell? What better ideal to set for ourselves to live up to than the following :

Oh, happy the Christian home which has Jesus Christ as its guest, and blessed is the family that is modelled after the holy Family at Nazareth. In it the father and mother will be honoured and revered, their old age will be tenderly cared for, and the gray hairs of aged parents will be brought down with honour to the grave; there the children will be docile, reverent and obedient, will grow up in virtue and the holy fear and love of God, will bring many blessings on themselves, will be pleasing to God, and will possess the respect, esteem and confidence of their fellow men, will, in a word, be faithful Catholics and good members of society. Such a home will be a blessed and holy place, abounding in peace and happiness, sweet and redolent of virtue "like the fragrance of a rich meadow that the Lord hath blessed." "Sicut odor agri pleni cui benedixit Dominus."

The Devotion of the Rosary is ever a favorite devotion amongst Catholics, of it the Pastoral, in probably some of its most beautiful passages says :

If, as St. James tells us, the prayer of the just man availeth much, what must be the power and efficacy of the intercession of the Blessed Virgin for us, with her divine Son, whom she bore in her womb, whom she tenderly nursed in His infancy, whom she faithfully cared for in the days of His childhood, to whom she was the best of mothers during His hidden life at Nazareth, who hungered with Him, toiled and suffered with Him, and who stood by Him during the long hours of His crucifixion, when even the Apostles stood afar off, and stayed there till the last drop of the precious blood was shed, and the tremendous "*Consummatum est*" was uttered and the last sigh was given, heroically faithful and sublime in her mother's devotion to the last. O! how could such a Son refuse the petitions of such a mother, how could He be indifferent to her least wish, how could He, who shed His precious blood and died the death of the Cross for human salvation, reject the prayers that His loving Mother offers up for the conversion and salvation of His people? Her prayers and intercessions must be simply all-powerful with her adorable Son, and most efficacious in obtaining for us the greatest graces and mercies. But will our gracious Lady, now that she is enthroned in heaven at the right hand of her divine Son, now that she is in the glory of heaven, clothed with the sun, and having the moon under her feet, and a crown of stars on her head, will she care for us, will she take an interest in our welfare, will she sympathize with our sufferings, will she plead before the throne of God for the salvation of our souls and the securing of our immortal destinies? To answer such questions it is sufficient to say that in the order of grace she is our Mother. Being the Mother of the Redeemer she is the Mother also of the redeemed. By the dying breath of Jesus Christ she was solemnly given to us as our Mother, and we were given to her as her children when our dying Lord said to us, in the person of St. John, "Son, behold thy mother," and from that moment the children of the Church, in the person of St. John, took her to themselves as their mother. As our heavenly Mother she will not be neglectful of our spiritual interests. The mother cannot forget the child of her womb. Unlovely and repulsive he may look to others, but they do not regard him with a mother's eyes. He may have lost the innocence and moral beauty of his boyhood, he may have become a hardened criminal and be ostracised and shunned by his fellow-men, but as long as his mother lives he has one true, constant and undying friend. He may become an outlaw and be bidden away from the haunts of men, but as long as his mother has a roof to cover her he will there meet the warm welcome, and bright smile, and the comforting word, when he comes home again. Even though he should break her heart, yet will she cling to him, and even though human justice should for his crimes condemn him to an ignominious death the mother will stand under the shadow of the scaffold to receive his last sigh and to utter a prayer and a benediction for the soul that is gone. Deep and broad as the unfathomed sea is the mother's heart with its mighty love and undying affections.

His Grace the Archbishop will be present and officiate at the commencement of the Forty Hours Devotion in St. Mary's Church on Sunday morning next. High Mass will commence at 10.30

#### The Cathedral Concert and Cantata.

On Tuesday evening last a concert and cantata in aid of the Cathedral funds was given in the Auditorium. Despite the numbers who had attended the lecture at the Pavilion the previous evening, the large building was filled to its utmost capacity by an appreciative audience. An excellent programme was provided, chief amongst which was the cantatas "Gipsy Camp" the "March of the Nations" and the tableau, "The Gates Ajar,"

taken part in by the children of St. Michael's school. All the various phases and features were beautifully executed, the leaders in each case being Misses Daisy Costello, Care and Flanagan. The fresh young voices of these little misses lending harmony and enjoyment to the scene. The others taking part were Messrs G. H. Bowes, W. E. Kane, Misses Birdie Cook, Sheehan and Herson, all of whom received merited encores. Between the first and second parts of the programme the follow-

ing eloquent address was delivered by Rev. Father Ryan, S.J. :

#### FATHER RYAN'S ADDRESS.

After a few pleasant introductory remarks, which won the attention and good will of his audience, Father Ryan said that before he came to Canada he had heard Toronto spoken of as the capital of Canadian commerce. Looking at the audience he greeted the brilliant orator of last evening, Mr. Daniel Dougherty, he felt inclined to think that Toronto is the capital of Canadian culture. And he thought Mr. Dougherty, a man of wide experience and classic taste, for he said he had never noticed

o'clock. In the evening Rev. Fr. Ryan S.J. will preach. His Grace will officiate at either commencement or close of the Devotion in all the churches of the city.

The friends of Father Jephcott, the esteemed parish priest of Pickering will be pleased to hear that he is rapidly recovering from the effects of the recent accident in which, through his horse taking fright from a passing train and throwing him out of the buggy, his arm was dislocated.

London, Feb 27 - The Queen and the Princess Beatrice drove at noon today from Windsor Castle to the Albert Memorial chapel, where the remains of the Duke of Clarence and Avondale are interred, and spent a quarter of an hour viewing the coffin in which the body rests.—*Special Cable.*

Whatever their hearts might have longed for, whatever their lips may have whispered, they *officially* can only view the coffin with the viewless view and the sightless sight and the hopeless hope of the Establishment, but it is all official and precise, and the world must be satisfied that, viewing the coffin, they *officially* did their duty to the dead.

THE many friends of Miss O'Dowd, who was so popular whilst occupying the position of librarian of the west end branch of the public library, and who has been for the past two years a resident of Dublin, will regret to hear of the death of her brother, John Stephen, which took place on December 27th, at Wailuku, Hawaiian Islands. The deceased gentleman, who possessed all those characteristics which made his sister so popular, passed through Toronto in October last, returning from a visit to his mother in Dublin. *Irish Society*, of Dublin, in chronicling Mr. O'Dowd's death, says: "The deceased gentleman had resided in Hawaii for some years past, engaged in the sugar industry, in which profession he was considered an expert having studied chemistry in Australia, New Zealand, Mexico, and later under the celebrated Dr. Stubbs, of Louisiana. Mr. O'Dowd was only beginning to reap the honours to which he was justly entitled, and his very early demise is sincerely regretted in the far distant Islands by his numerous friends who reside there, as by his bereaved relatives in Dublin, of which city he was an native."

An Irish peasant brought a litter of kittens to a Protestant vicar in a certain town in county Wicklow, requesting him to purchase them. The vicar declined. "Your reverence, they are good Protestant kittens," urged Paddy, but his reverence remained obdurate. A few days after the Catholic priest (who had meanwhile been informed of the offence made to his brother clergyman) was approached, and, on his refusing to make a purchase the would-be seller urged a sale: "Sure, Father dear, they are good Catholic kittens." "But how is this, my man," replied the priest. "you said a day or two ago they were good Protestant kittens." "So they were," said the peasant, "but their eyes weren't opened." This recalls the old story of the Irishman who held the proud position of gardener at a Protestant rectory. The clergyman attacked Pat one day about the devotion shown by Catholics to the Blessed Virgin: "You know, my man," he said, "that she was only a woman, and a creature of God just like my mother." "Right well I know it," replied Pat, "but may be even your reverence would allow, meaning no offence to your honour, that there was a mighty difference in the sons."

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any audience a more intelligent attention and cultured tone. Looking at the audience this evening and listening to the excellent music and song, Fr. Ryan said he began to think that Toronto is the capital of Canadian concerts. He congratulated the Rector of the Cathedral on the splendid audience, and he congratulated the audience on the rare musical treat they enjoyed. He asked the audience to join with him in thanking the choir of St. Michael's Cathedral, the members of the Young Ladies Sodality, and the charming, well-trained children of Loretto convent school, for the feast of song they had prepared so carefully and served so well. His contribution to the feast would be a few words on social and civic harmony. A great lover of social music who had written a book called the City of God, said three things are necessary for civic harmony: Unity, Liberty, and Charity. Unity in notes that are necessary. This should not be difficult, for there are few things necessary. Indeed we have it on the best authority that there is only one thing necessary. Many people now, like the maiden then, busy themselves and bother their neighbors about many things that are not necessary. The one thing necessary is Truth, true to ourselves, our country, our religion, our God. Unity in these is the first note of social harmony.

The second is liberty in things that are doubtful. As indeed very many things are. Most things, most questions, have two sides to them. In such let all have liberty to think and act as may seem best. Canadian liberty has the true ring in it. It has been written in one of his admirable essays by the great and learned archbishop of Toronto, that in this country of Canada "there is liberty without license, and authority without despotism." This is the liberty that forms the second note in social and civic harmony. May it be always the liberty that is exercised in Toronto. Then the third note will easily follow to make the harmony perfect. That note is—in all things charity. With such a concert, such a cantata may Canada take her proud place in the grand march of the nations. In this great concert every true Canadian has a part.

Branch 49 C.M.B.A. had charge of the management, and to their energy much of the success of the evening is due, the management being perfect.

Mission at Highland Creek.

As announced in the Pickering News last week, the missionary services were held in the U. C. Church here on Sunday, 17th. Rev. Father Dodsworth opened the mission which lasted until Thursday morning. Twice each day the people attended regularly to hear this eloquent priest preach and explain the great precepts and doctrines of the Catholic Faith. All approached the sacraments. There were quite a number who for years were neglecting their religious duties, and these in a special manner have to be thankful to God for the graces and strength they received during these days. Another important event during the mission was the visit of his Grace Archbishop Walsh, accompanied by Vicar-General McCann, and Rev. Fathers Hand and Jeffcott. His Grace came to administer the sacrament of confirmation to about 25 persons, many of whom were young men and women who never before had the opportunity of receiving this important rite. After the celebration of the Holy Mass on Wednesday at ten o'clock, His Grace examined the candidates for confirmation and considering the great difficulty of having all thoroughly instructed, the children showed a fair knowledge of the Christian doctrine. His Grace delighted all present by his fatherly solicitude, kind and eloquent words to this congregation. He showed the same zeal and care for the poor and scattered children of this little flock as he would for one of the richest and most intelligent in the archdiocese. Long will the remembrance of this mission and of the visit of his Grace live amongst us, and our gratitude to our good pastor for having procured us these blessings will never be forgotten. We were shocked to have heard of the painful accident which Father Jeffcott met with after having accompanied his Grace to the Pickering station. We missed his presence the last night of the mission, but we trust he will soon be perfectly recovered.—Pickering News.

The German Emperor has given £9000 towards the erection of more Catholic churches in Berlin, and the Catholic newspapers, particularly the *Volkszeitung* of Cologne, are collecting subscriptions with the like object. The Prussian capital has a population of 160,000 Catholics to-day, and yet there are less churches for them than in a small provincial town of southern Germany. The principal parish, Sainte-Avoye, has been divided into three, but the two new parishes are without proper accommodation. Most of the Catholics in Berlin come from the provinces.

Dr. Goulburn's biography of the late Dean of Chichester is published to-day by Mr. Murray, in two volumes. Dean Burgon was an accomplished retailer of anecdotes, and several are given in these volumes. One of them, described as a royal bon mot, appears in an early letter of the dean's, dated 1840. "A gentleman," he says, "on whom I called the other day, told me that in the course of an interview he had had with the Duke of Sussex, Allen, the Quaker, waited upon his royal highness in order to remind him of his promise to present a petition against capital punishment. The duke did not seem quite to like the job, and observed that Scripture has declared, 'Whoso sheddeth man's blood, by man shall his blood be shed.' 'Please your royal highness,' replied the Quaker, 'when Cain killed Abel he was not hung for it.' 'That's true,' rejoined the duke, 'but remember, Allen, there were not 12 men in the world then to make a jury.' This was not bad for a royal duke," said my friend, "but I think it good to come from anybody."—London Daily News.

It is rumored in Buffalo that Right Rev. Bishop Ryan has asked for the appointment of a Coadjutor Bishop to take some of the work off his hands. The diocese of Buffalo is a large and important one; it is rich and populous, and embraces numerous convents, schools, and charitable institutions. Bishop Ryan, with his splendid executive ability, has always conducted the business of the bishopric without assistance, but recently he has felt that the numerous visits devolving upon him were too much of a drain upon his feeble health. With a Coadjutor-Bishop he would be able to escape a large part of the detail work and enjoy the relaxation and rest to which his years of service entitle him. It is stated that a council has been held at which three candidates for the place have been selected. Among the names are said to be those of Right Rev. Mgr. William Gleeson, Vicar-General of the diocese, and Rev. Doctor Quigley, the eloquent rector of St. Joseph's Cathedral. Bishop Ryan declines to speak on the subject.

The declaration of the five Cardinals rebuking the maladministration of France has been ratified by the entire French episcopate. France at present reminds one of a passage in Alphonse Karr's *Grains de Bon Sens*. "He is speaking of the false Republic, which does not believe in God but had strong confidence in Gambetta—which denies the Bible but reveres the newspaper—whose faith is in the baptism of the police courts, whose confessors are the convicts of New Caledonia, and which understands by martyrs of the Commune not the assassinated but the assassins. Religious funerals are rejected, the tapers of the Church are sneered at, but welcome is given to the pomp of wreaths of red immortals. The house of God is deserted, but the tavern is frequented; liberty is chattered about, and a few coteries are done homage to; universal suffrage is appealed to, and the voters are led to the hustings like cattle to a pasture with this difference, that the hustings do not supply nutriment. In short, it is a Government where

the soldiers command the generals, the horses drive the coachman, and two cobble-stones are valued more than one diamond. The idea is that an oppressed and heroic people has broken its fetters. The fact is that a capricious domestic has changed masters. And the new masters are a set of inferior lawyers who go in for politics because they are unwilling to earn their bread honestly at their own profession. Impostors familiar with the card-table rise from a sleep, encouraged by beer and tobacco, and imagine they are gifted with the whole obtruse science of politics.

France is again at peace with Dahomey. She pays the king of that country an annual pension, and he has consented to surrender his claims to the port of Koutanou which was the great bone of contention during the recent troubles. No one can tell how long the king will leave the French unmolested, but his army was so severely punished in the battles of 1890, that the king will probably be willing to pocket his pension and live in peace with his white neighbors for years to come. The French during the brief war got an insight into the fighting qualities of the women warriors of Dahomey. The French never faced a more valiant savage enemy than these women proved to be. Time and again they rushed up to the French entrenchments in spite of a storm of bullets which laid hundreds of their number low, and engaged in a hot hand to hand contest with the enemy. The standing army of Dahomey consists of two bodies; a female corps called the Amazons, known in Dahomey by the titles of "The King's Wives" and "Our Mothers;" and a male corps composed of the palace guards, court criers and other officials, and the male adults in Abomey, the capital. Behind these two corps is the male population of the kingdom, which is liable to be called out, in part or as a whole, to take part in any expedition, and thus forms a sort of reserve. The female corps, or to use the common expression, the Amazons, was raised about the year 1729, when a body of women, who had been armed and furnished with banners, merely as a stratagem to make the attacking force appear larger, behaved with such unexpected gallantry as to lead to the forming of a permanent corps of women.

Before he was thirty years of age F. Marion Crawford had written "Mr. Isaac's" and "Dr. Claudius." He is an Italian by birth; his father, Thomas Crawford, the sculptor, resided in Italy August, 1851, when F. Marion Crawford was born. The future novelist has had a discursive training. He went to school in New Hampshire, Cambridge, Karlsruhe and the University at Rome. In 1879 we find him in India editing a paper at Allahabad. His home is near Sorrento, Italy, but he is an American novelist so far as the copyright and the credit of his works go. "Marzio's Crucifix," one of his most recent novels, was written in French as well as in English and the French academy acknowledged the compliment by awarding him a prize of 1000 francs.

Mr. Crawford is a convert to the Catholic faith and we are informed that he sometimes sings at services in theistine Chapel.

Many of F. Marion Crawford's novels strike out in a peculiarly original line. One of his latest, "The Witch of Prague," (MacMillan & Co., Publishers, Fourth Avenue, New York), deals with the latest revelations of hypnotic science. "Mr. Isaac's" (which many people still insist is unequalled among Crawford's works) is a love tale of a Persian who already is encumbered by six wives. The description Belshazzar's Feast in "Zoroaster" is probably the most dramatic of a dramatic novelist's chapters. "Saracinesca" and "A Roman Singer" are considered among Catholics the works of which Crawford should be proudest.



## BLESSED ASHES.

The use of ashes, especially the sprinkling of ashes on the head as a sign of humiliation and sorrow, dates back to the cradle of the human race. Numerous references are made to it in the Old Testament. David, the model of penitents, says: "I did eat ashes like bread, and mingled my drink with weeping." The Ninevites, at the preaching of Jonas, "proclaimed a fast, and put on sackcloth from the least, and sat in ashes." Judith put ashes on her head when she prayed for strength to overcome Holofernes, the leader of the enemies of her people. And the prophet Jeremiah cries out: "Howl, ye shepherds, and cry; and sprinkle yourselves with ashes, ye leaders of the people."

While the pagans retained some vestiges of primitive revelation and religious observance—corrupted by the lapse of time, the debasing influence of unbridled passions, and their distant separation from the Fountain of Truth—humility and self-denial, practised from supernatural motives, find no place among their virtues. In their pride and self-indulgence they gradually fell away from the practice of virtue, and the deification of the basest passions was the natural result. Even those whom we regard as having been the most upright among them looked upon taking part in the most abominable orgies as a religious duty. Not so the child of God, whose mind has been illumined by the light of revelation. He early learns that he must chastise his body and keep it in subjection; that if he neglects or refuses to do penance he is in danger of perishing; and that in all things he must remember his last end and his return to the dust from which he was taken, if he is to avoid sin and attain to everlasting life. Conscious that he is by nature a child of wrath, he studies to appease an offended and offended God by the practice of penance and mortification; and, remembering that he is formed from the dust of the earth, and doomed to return to it again, he humbly sprinkles the noblest of his members, the head, with dust. In the light of revelation this is perfectly natural to him.

The ceremony of blessing and distributing the ashes, as we have it at present, like many of the other ceremonies of the Church, comes down to us from the earliest ages. It is probable that it was introduced by the converts from Judaism, or at least in imitation of a somewhat similar practice in vogue among the chosen people. Like some of the other ceremonies, too, it has undergone certain minor changes before assuming its present form. The principle of these will be noted as we proceed.

Ash-Wednesday, the day upon which the faithful are signed with the ashes, was called by early writers *caput jejunii*, or the beginning of the fast, although up to the time of Pope St. Gregory the Great, at the close of the sixth century, the fast did not commence till the Monday following the first Sunday of Lent. With the Sundays deducted, this left but thirty-six fast-days, which constitute about one-tenth part of the year, a circumstance which led some of the Fathers to remark that it was giving a tithe of the year to God, after the example of the Jews, from whom He required a tenth part of their produce. But the forty days' fast of Moses and Elias, and more especially of our Divine Redeemer, showed the propriety of increasing the number of fast-days to forty; and accordingly the four days before the first Sunday of Lent were added. This took place about the beginning of the eighth century; first, it would appear, by a capitulary of the Church of Toulon, in 714. Amaury (about 820) describes the Lenten usages of his time as identical with ours. But this manner of celebrating the fast did not become general for centuries; and it was not until the time of St. Charles Borromeo, who flourished in the sixteenth century, that the Church of Milan introduced the custom of beginning Lent on Ash-Wednesday.

At first no persons were signed with the ashes but the public penitents, who were required to appear, clad in the garb of penance, at the door of the Church on Ash-Wednesday morning. Says Barry (pp. 67, 68). "The course of penance for those who were to be reconciled on Holy Thursday began on Ash-Wednesday. The penitents, having confessed their sins, came to the church on that day with bare feet and in the habit of mourning, and humbly begged from the bishop canonical punishment. The pontiff then clothed them in sackcloth, scattered ashes on their heads, sprinkled them with holy water, and recited the Seven Penitential Psalms over them, whilst the attending clergy lay prostrate on the ground. The bishop and his ministers then imposed hands on them, to ratify, as it were, their solemn consecration to the course of penance. This ceremony was followed by a pathetic exhortation, in which the bishop announced to the weeping sinners before him that, as God had driven Adam from Paradise, so was he obliged to exclude them for a time from the spiritual paradise of the Church. With sorrowing hearts and countenances, the penitents marched in slow procession to the door of the church. The bishop thrust them out with his pastoral staff, and they passed not again the threshold of the house of God until Holy Thursday. During this touching ceremony the clergy chanted the words which God addressed to fallen man when driving him from the earthly Paradise: "Remember, man, that thou art dust, and unto dust thou shalt return. Do penance that you may have eternal life."

Soon others of the faithful joined the penitents in receiving the

ashes, partly out of humility, and partly as a more effectual means of doing penance for their sins; and the number of those continued to increase as time went on. Local church authorities next devoted their attention to the matter. The Council of Beneventum, held in the year 1091, decreed that all, clergy and laity, men and women should present themselves to be signed with the ashes. Other churches followed, and by the thirteenth century the custom had become universal, and so it has continued.

The ashes used for this ceremony are procured by the burning of the blessed palm of the previous Palm-Sunday, a circumstance which reminds us that we can not bear the palm of victory over Satan, sin and death, unless by the practice of humility and mortification during life, and by paying the debt of sin in giving our bodies to the dust at the close of our earthly existence.

The form of blessing the ashes, like all the other ceremonies of holy religion, is very beautiful and expressive, but it is difficult to tell at what time this form was adopted, or whether the ashes with which the public penitents were signed in the early ages were blessed or not. It is most probable, however, that they were, on the general principle that whatever the Church makes use of in her sacred ceremonies first receives a blessing. But whether this blessing was less solemn a first than later, when it became general, it would be difficult if not impossible to determine. We shall examine it as it is at present, remarking that, according to several decrees of the Sacred Congregation of Rites, the ashes are to be blessed by the priest who is to celebrate the Mass that follows.

In the performing of the blessing the priest is vested in amice, alb and violet stole and cope. Proceeding to the altar, on which the ashes are placed, at the Epistle side, in a suitable vessel, he reads an antiphon and four prayers. In the first of these Almighty God, besought to spare the penitent sinners who invoke Him, and to set His holy angel from heaven to bless and sanctify these ashes, that they may become a salutary remedy for all who invoke His holy name and who, conscious of their transgressions, call upon His loving kindness; and to grant to all upon whom they are sprinkled health of body and salvation of soul. The second prayer begs of God, who desires not the death of the sinner, and who knows the frailty of man, to bless these ashes, which are to be used in token of humility and for the purpose of obtaining forgiveness, that we, who know ourselves to be dust and ashes, may obtain the divine mercy, the pardon of our sins and the rewards promised to the penitent. The third prayer asks the mercy of God and the spirit of compunction for all those who are signed with the ashes, and that they may be firmly established in the friendship of God. In the last prayer God, who pardoned the Ninevites who did penance in sackcloth and ashes, is besought to grant us the grace to imitate their penance, that we may receive a like pardon. The ashes are then sprinkled with holy water and incense after which they are distributed to the faithful, as we are accustomed to witness; the priest reciting, as he signs each one, "Remember, man, that thou art dust, and unto dust thou shalt return."

During the distribution of the ashes certain antiphons from Scripture and other sources, which are calculated to awaken a spirit of penance, are sung—at least in such churches as have a choir capable of singing them; and it is greatly to be regretted that, owing to circumstances, many churches have not such trained singers. This part of the ceremony over, the priest returns to the altar and recites the following concluding prayer: "Grant us, O Lord, to begin our Christian warfare with holy fasts, that as we are about to begin against the spirits of wickedness, we may be defended by the aid of self-denial. Through Christ our Lord. Amen." The celebration of the Mass then follows.

At one time it was customary, at least in many places to dampen the ashes before using them; but the Holy See has forbidden this, and they are to be applied in a perfectly dry state. It is also a common custom of our time for people to ask the priest to give them some ashes to take home to the sick, or to others who have not been able to be present at the distribution. This is also forbidden by a decree of the Sacred Congregation of Rites; and what remains is to be put into the *sarium*, or place where things that are blessed and can no longer be used are thrown, as the water used in baptism, that used at Mass, etc.—*A. A. Lambing, J. J. D., in Ave Maria.*

## DESMOND'S DILEMMA.

FROM LONDON "TRUTH."

II.

AFTER deliberately disposing of his breakfast he went upstairs to complete his toilet, and then came down again and sat by the table with a cigar in his mouth ruminating. His reflections were not entirely serious as was evidenced by the fact that every now and then he burst into a fit of laughter; and indeed there was so much to hold on to as was comic in his friend's twin *affaire du cœur* that it was impossible to dwell entirely on the grave side of it.

He had been sitting like this for some time, and had already finished his second weed, when the door opened, and Desmond himself re-

into the room. The Irishman's face was beaming—not at all like a man who is involved in a difficulty—and he held out his hand to Bob, with an eager—

“Congratulate me, me bhoy!”  
“What upon?” exclaimed Bob as he grasped the other's outstretched hand. “You surely can't have extirpated yourself from your extraordinary double engagement already?”

“Och, but I have, me bhoy,” was the elated reply. “And splendidly, too. You won't be able to say after this that we Irish haven't all our wits about us.”

“But how the devils did you manage it?” ejaculated Pelham, with excited interest.

“Shure and I'll tell you answered Desmond. “When I woke up this morning with a bit of a headache, and a good deal drier around the mouth than was entirely pleasant, I realized the truth of what you told me last night—namely, that I'd got myself into the devil's own mess. I cursed meself, roundly, Bob, for having let the fizz run away with me, and make of me such a fool: but mere cursing was no good, I knew; so I set my brains to work to devise some efficacious remedy. I thought, and thought, and thought. Lord! How I did think; until at last I hit upon a plan which was as bold and prompt as it was simple. Up I got, then, dressed and breakfasted with all speed and hurried away to execute it. I felt a bit nervous, me bhoy, for it was a bold game I was going to play, and I had to take some brandy to fortify me. But I knew there was no room or time for hesitation, and that in my dilemma the boldest game was really the most prudent.”

“Off I went to Chouse & Cheetall's, the jewellers, and there asked for a pen and ink and wrote two notes, one to Miss Ross and the other to Miss Custon, asking them both to meet me there at one o'clock.”

“The devil!” interrupted Bob. “You asked them both to meet you?”

“Yes, shure!” said Desmond. “That was part of my plan.”

“And did they both come?” ejaculated Bob, amazed at his friend's audacity.

“Oh, yes, they both came,” Desmond answered. “But you'll hear all about that in due course, if you'll just listen and not interrupt. After despatching the notes, I made Mr. Chouse show me an assortment of ladies' ring, of all kinds and values, and out of them I selected two, a plain gold band with A. E. I. in raised letters upon it, priced at 3 guineas, and a magnificent diamond of the first water, priced at £400. For, says I to myself, in a matter like this, money's no consideration; and, luckily, I'm not one of those poor hard up devils, whom a hundred or two more or less will make or break.”

“Well, when I had purchased the rings, I took Mr. Chouse aside, and confided in him, as far as was necessary to my plans, with the result that he readily consented to give me the temporary use of his private room behind the shop, and promised to conduct both ladies thither immediately upon their arrival.

“He's an obliging fellow, you know, is Chouse, and quite trustworthy—especially in the case of a good customer like myself—so I had no fear in making him my partial accomplice.”

“My next move, Bob, was to go to the club and brace up my nervous system with another glass of eau de vie; and, having partaken of this, I remained in deep and careful reflection behind the friendly shelter of the *Times*, excogitating all the details in my line of action.”

“Shortly before one o'clock I returned to Clouse & Cheetall's, and betook myself to the private parlor behind the shop. My heart beat inconveniently fast while I was waiting for the ladies, Bob, me bhoy, indeed. I even thought seriously, for a moment, of bolting and letting the whole thing slide, but by a mighty effort I managed to pull myself together and to summon up all the courage I could command.”

“I should say that your draft upon that account would be honored to almost any extent,” put in Bob, with a laugh. “But make haste, and come to the point, Desmond, or I shall burst with excitement.”

“I placed the two rings side by side upon the table,” continued the Irishman, deliberately, “and mighty meagre the simple gold band looked against the blazing, sparkling diamond, I can assure you. Then I sat waiting, and trying not to feel nervous at the prospect of the approaching interview.”

“Mabel Ross was the first to arrive; but I'd hardly greeted her before Janetta Custon was ushered in; and then in spite of my serious predicament, I thought I should have died of suppressed laughter at the way those two girls stared and glowed at each other. However, I induced them both to take seats, and standing before the fireplace with my hands in my pockets, I summoned all the impudence I could muster, and put it to 'em fair and straight.”

“What did you say?” ejaculated Bob, excitedly.

“I told 'em,” pursued Desmond, “that the devil himself had got hold of me last night, and made me conduct meself like an infernal scoundrel and a confounded knave, and I explained to them that, as I couldn't do the honorable to the both of 'em, they must settle it between themselves which of them should marry me.”

“Well, I'm hanged!” cried Pelham in open-eyed amazement.

“And how did they take it?”

“Matters looked uncommon stormy at first,” was the reply, “but

before either of them had recovered herself enough to pitch into me, I hastened to pour oil on the troubled waters.

“My dear young ladies,” I said, “no one, believe me, can be more disgusted with my unpardonable conduct than I am; but what's done can't be undone, and I've summoned you here to make the best you can out of a bad business. In the list of excellent qualities which both of you possess to an unusual extent, that of common sense, is, I know, included; and I think you will prefer to avoid a scandal, and to arrange the matter in a reasonable and amicable spirit. Which-ever of you, therefore, consents to marry (if either of you does) upon her finger I am ready to place this (taking up the plain gold ring) as a confirmatory token of engagement—and, as for the other of you, I humbly entreat her to show there's no ill-feeling, by consenting to act as chief bridesmaid, and accepting from me this very trifling mark of regret and esteem. Here I pointed to the diamond, which flashed and sparkled in the sunlight with a splendour that must have dazzled any female eyes.”

“Well, and what did they arrange to do?” inquired Bob, whose eyes bid fair to start out of his head with the wonder with which Desmond's account had awakened in him.

“Oh, to cut a long story short,” answered the Irishman, “they entered into my scheme in an entirely business-like spirit, and they settled, after some discussion, that as I had made Mabel the first offer, she should be engaged to me. So at length we broke up our conclave, the best friends in the world; and Janetta accepted the diamond (which is certainly fit for a princess) and promised to officiate as chief bridesmaid at our wedding. There, what do you think of that?”

“I think you have the devil's own check,” answered Bob, laughing, “and that carried you through.”

“Shure, and as it was the devil got me into the scrape, the devil had to get me out of it,” said Desmond, and then he added, with a wink, “but I'm thinking it was quite as much the diamond as the devil.”

### THE CHRISTIAN BROTHERS—AN ORDER OF SCHOOL-MASTERS.

*From a late number of Merry England.*

#### IX.

It was fitting that, after all these trials, the “Second de la Salle” should be consoled in his closing days by the glorification of his great model. In 1840 the Founder had been pronounced Venerable. On November 1st, 1875, it was solemnly decreed that “John Baptist de la Salle had practised the great Christian virtues in a heroic degree.” To assist in this event Brother Philip was called to Rome, where he had an interview with Pius IX.; and not long after he died. The chapel in which his body lay during the two days before its funeral was thronged by people anxious to look their last upon it; and a vast crowd of all classes followed it to the grave.

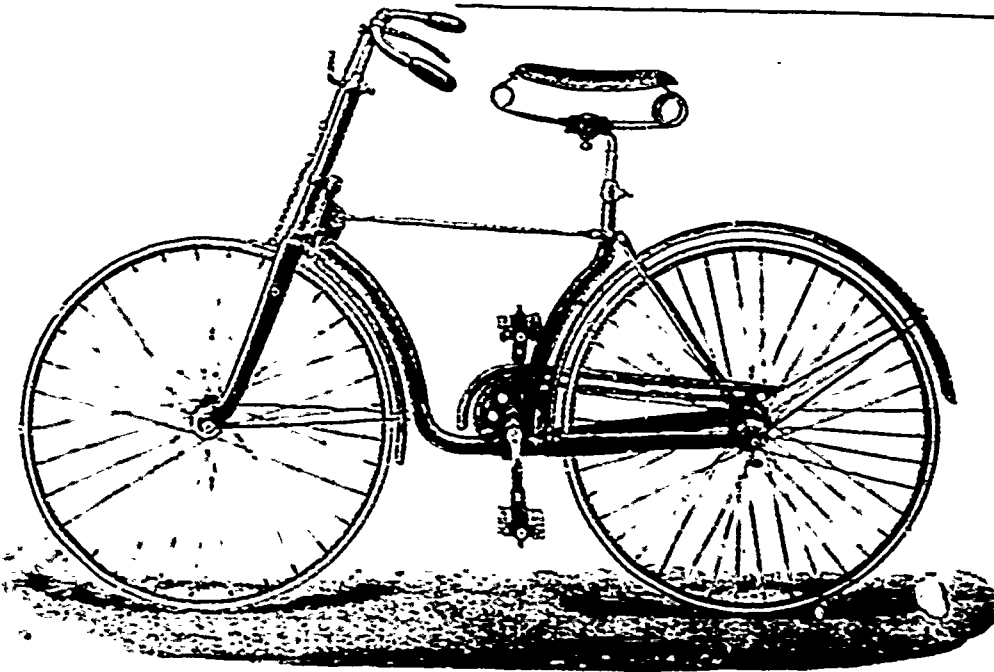
The deceased Superior's successor, Brother Jean Olympe, governed the Institute only for a year, and was followed by Brother Irlide. The latter Superior continued successfully the multifarious works launched under Brother Philip; founded houses at Jerusalem, Jaffa, Caffa, Trebizond, Erzeroum, and Ramleh. Under his generalship began the Government laicisation of the schools; but wherever the Brothers have been turned out of the Schools they have simply opened others, supported by Catholic committees; and the tide of scholars has followed them. In 1884 Brother Irlide died, and was succeeded by the present Superior, Brother Joseph; the best comment on whose work is the state of the Christian Schools to-day. One glory in particular has been reserved for his generalship; the Beatification of Blessed de la Salle, which was promulgated by Leo XIII. in February, 1889.

I have now brought this unavoidably jejune sketch down to the present period; and it is possible for the reader to form some idea of what these “amphibious ecclesiastics” are, and what their work has been. They are, as I said at starting, an Order of Schoolmasters. The Brother of the Christian Schools is a being whose one worldly duty is to educate. Everything which might distract him from that object is carefully spared him. He is unmarried, that he may be without the distraction of wife, and family, and family anxieties; he is not a cleric, that he may be without the distraction of Masses to say, and Office to recite. He is part of an old scholastic army, which has its system, traditions, and traditional experience in teaching, as an old established military force has in warfare. His health is considered; for he has his holiday every week, and his six week's holidays every year. What would not many an over-worked secular English schoolmaster give for such a merciful provision? Lastly, when he is past teaching, there is the house recently erected at Fleury, on the heights of Meudon, where he can pass an old age of honourably earned leisure amid verdure and flowers, within hearing of the happy voices of the children in the neighbouring orphanage. It is by absolute concentration that one attains mastery in any art. What wonder, then, if the Brothers of the Christian Schools are masters among schoolmasters? What wonder if from their “forging-house of thought” have come most of the educational weapons which are now in every educator's hand?

# These Illustrations represent a portion of our Premiums which we offer for the getting up subscription clubs,

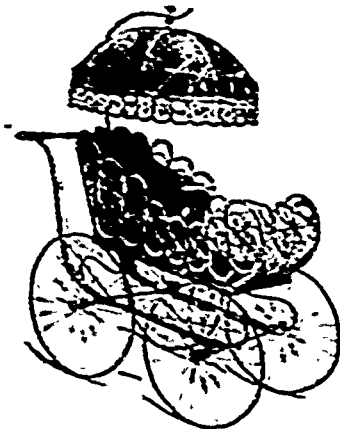
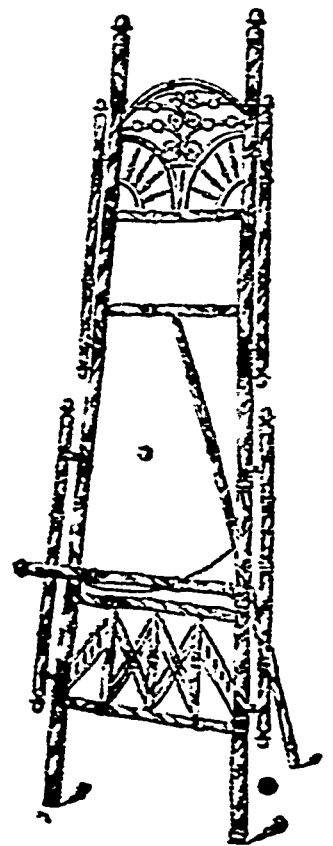
The Review, with its increased size and the new feature about to be introduced, is now in the front of Canadian journalism. We take this opportunity of thanking the many friends who have sent us in lists of subscribers, and as a still further incentive, for efforts on our behalf, we have determined to donate the following premiums to those sending in to us the number of prepaid subscribers as designated below. All these goods are of the best quality, manufactured by the well known firm of the Gendron Manufacturing Co., 7 and 9 Wellington St., Toronto,

and 1910 Notre Dame St., Montreal, and can be seen at the warerooms at either of these two cities. We ship them prepaid to any destination in Canada or the United States. We have no hesitation in saying that this is an unprecedented offer, and our reputation, we think, is sufficient to warrant the prompt fulfillment of obligations, and a guarantee that goods are as presented. We wish to double our circulation during the next six months, and take this as the most effective way of so doing at the same time remunerating those who work on our behalf.

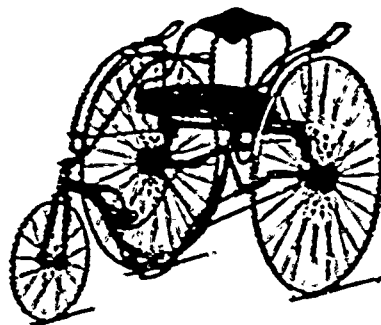


The frame is made of imported weldless steel tubing; the front and rear forks of special steel, concaved, the handle upright and bar, as also the spade handles; the swivel head and its brackets; the double rail bottom bracket; the sprocket shaft, cranks and pedals; the front and rear axles are all made of steel dropped forgings—the only absolutely reliable material.

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St. Basil's Hymnal, With Music and Words Given with two subscribers.

What do the Jesuits Teach. By Rev. Father Egan Given away with 1 subscriber

To any subscriber sending us 12 subscriptions we will send a full size bicycle, wheels, springs, axles, and cross roads.

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# Western Assurance Company.

## FORTY-FIRST ANNUAL MEETING OF SHAREHOLDERS.

Report of the Directors and Financial Statement—Unusually Heavy Fire Losses of the Past Year Favourable Position of the Company—Increase of the Capital Stock.

The 41st Annual Meeting of the Shareholders of the above Company was held at its offices in this city, on Thursday, 25th ult.

Mr. A. M. Smith, President, occupied the chair, and Mr. J. J. Kenny, Managing Director, was appointed to act as Secretary to the meeting.

The Secretary read the following ANNUAL REPORT.

The Directors beg to submit herewith their Annual Report showing the transactions of the Company for the past year, together with a statement of its Assets and Liabilities on 31st December last.

The Premium Income, it will be observed, was \$1,754,202.25, after deducting the amount paid for re-insurance; and the receipts for interest on investments were \$43,752.78.

Although no serious conflagrations have occurred during the year, fire losses, both in Canada and the United States, have been unusually numerous and severe, bringing the ratio of losses to premiums considerably above the average of ordinary years.

In the Marine Branch the volume of business has been somewhat less than in 1890, but the year's transactions have resulted more satisfactorily.

While the profit balance of \$30,129.67 is much less than that shown in the preceding Annual Balance Sheet, your Directors feel that, in view of the unfavourable results of the fire business for the year 1891, and of the fact that the excess of income over expenditure, with the balance at the credit of Profit and Loss account enabled them to pay two half yearly dividends at the rate of ten per cent. per annum upon the mid-up capital without drawing upon the Company's ample Reserve Fund of \$900,000. The amount estimated as necessary to re-insure, or run off all existing risks, is \$579,541.19. Deducting this from the total surplus of the Company, a net surplus of \$25,588.48 is shown over capital and all other liabilities.

One important result from the generally adverse experience in fire underwriting for the year 1891 has been the withdrawal of a number of Companies from the business. The risks of these retiring Companies have been assumed by other and stronger Companies, so that in no case have the policy holders been sufferers; while the terms on which the business has been taken over have, in most instances, been such as will permit the winding up of the Companies without loss to the stockholders. The natural effect of these withdrawals will be the concentration of the business among a smaller number of firms, and concerted action, where necessary, to place it upon a more satisfactory basis. These movements, with a return to normal loss ratio, which may be reasonably looked for, must eventually result favourably to the Companies remaining in the field.

Statement of Business for the Year Ending December 31st, 1891.

REVENUE ACCOUNT	
Premiums	\$1,754,202.25
Interest on Investments	43,752.78
Loss Re-Assurances	2,129.67
Other Accounts	1,177.96
Total Revenue	\$1,801,252.66
Expenses, including an appropriation for all losses reported up to Dec. 31, 1891	1,775,123.19
Expenses, including an appropriation for all losses reported to Dec. 31, 1891	30,129.67
General Expenses, Agents' Commissions, etc.	57,940.79
Losses to Profit and Loss	42,129.67
Total Expenses	\$1,865,323.32
Profit and Loss Account	
Balance No. 60	\$2,000.00
Balance No. 61	2,000.00
Profit and Loss Account	26,088.48
Total Profit and Loss	\$26,088.48

LIABILITIES.	
Stock paid up	\$200,000.00
Under Adjustment	122,645.73
Reserve Fund	2,000.00
Balance Profit and Loss	26,088.48
Total Liabilities	\$410,734.21
ASSETS.	
United States and State Bonds	\$451,795.00
Dominion of Canada Stock	211,417.50
Loan Company and Bank Stocks	181,181.70
Company's Building	65,000.00
Debentures	95,490.35
Cash on Hand and on Deposit	194,664.02
Hills Receivable	36,601.08
Mortgages	6,844.88
Re-Assurances	33,392.82
Interest Due and Accrued	2,191.13
Agents' Balances and Sundry Accounts	23,758.58
Total Assets	\$1,551,927.09

A. M. SMITH, President.  
J. J. KENNY, Managing Director.  
Western Assurance Office,  
Toronto, February 16, 1892.

AUDITORS REPORT.  
To the President and Directors of the Western Assurance Company.

GENTLEMEN.—We hereby certify that we have audited the books of the Company for the year ending 31st December, 1891, and have examined the vouchers and securities in connection therewith, and find the same carefully kept, correct, and properly set forth in the above Statement.

H. H. CATHCOTE,  
JOHN M. MARTIN, F.C.A.,  
Auditors.  
Toronto, February 16, 1892.

In moving the adoption of the Report the President said:—

The Annual Report of the Directors which has just been read, with its accompanying statements of the accounts of the Company, presenting as they do a clear synopsis of the past year's business and its results, render unnecessary any lengthened remarks or explanations from me. Compared with the figures of the preceding year, you will have noticed a moderate and satisfactory gain in the net premium income, a considerable increase in the amount of losses incurred, and a marked reduction from the handsome profit balance which we were able to show as the result of our operations for the year 1890; and yet, notwithstanding this diminution in the profits on the business transacted last year, those of us who have watched from month to month the fiery record of 1891, and have noted the inroads which in many instances it has made into the surplus funds which Companies have accumulated in more prosperous years, cannot but feel that we are exceptionally fortunate in making so favourable a showing as is presented to you to-day. To Fire Insurance Companies the past year has proved a veritable "Waterloo," and in addition to winding up a number of smaller American Companies, we, as Canadians, must regret that it has resulted in the retirement of two of our own Companies, which have reinsured their risk, with officers whose wider experience leads them to look beyond the records of such an exceptional year as the past one has proved.

The effect of this reduction in the number of competitors for business—judging from various receipts thus far for the present year—is already being felt in the increased volume of premiums of the remaining Companies; and while in a business such as ours, subject to a large extent to elements beyond human control, it is impossible to forecast the probable results of any one year, we may safely rely upon the law of average asserting itself, and may fairly assume that by conducting our business on lines laid down by past experience, and adhering to a policy of just and liberal treatment of our insureds, we shall in the future, as we have heretofore, earn fair profits for our Shareholders upon their capital.

A full consideration of the present condition and prospects of the business, which I have briefly outlined, has led the Directors to consider the question of increasing the capital stock of the Company, and believing that such action will be advantageous at the present time in strengthening its position, to the growth of its business the financial position of a home institution which already stands high in public confidence, they have taken advantage of the present gathering of its Shareholders to call a special meeting at the close of this regular meeting to approve, as required by the Act of Incorporation, of an additional issue of stock.

I cannot close without bearing testimony to the zeal and watchful care manifested by our Managing Director in conducting the business of the Company, and the efficient manner in which the other officers have fulfilled their respective duties during an unusually trying year, and expressing our appreciation of the active and loyal services of the Managers of our various Branch Offices

and the agents of the Company generally, throughout its wide field of operations. Mr. George A. Cox, Vice President of the Company, said:—In recording the adoption of the report last year (when, after paying a ten per cent. dividend, we carried \$75,000 to the Reserve Fund), I pointed out the necessity of providing in favourable years for less fortunate ones, such as the experience of all Companies leads them to look for when fire losses exceed what may be regarded as an average ratio. The past year has been one to impress this lesson upon all Companies. The experience of the Western however, I am glad to be able to add, has been more fortunate than a majority of Companies operating in the same field. In Canada our loss ratio is (as it has been for several years past) below the average of all Companies doing business here, while in the United States we compare favourably with the Home and Foreign Companies which make returns to the New York Insurance Department. In the matter of expense in conducting business, our figures show that we are as low, if not lower, than most of the Companies doing similar lines of business.

I quite concur in the President's expressions of regret at the winding up of some of our Canadian Companies. It is a remarkable fact, however, that when an unsuccessful Fire Insurance Company decides to give up business, its risks and its agents are readily assumed by some foreign corporation, and its Stockholders, who get something beyond the market price for their stock, retire from the Fire Underwriting field, leaving the business to be carried on by the purchasing Company through the same agents, and usually under the same General Manager as previously conducted it, but as Canadian Institutions they cease to exist. I admit the necessity of foreign capital in Fire Insurance, but I believe there is also a field in this country for Home Companies, and I joint with much satisfaction to the Western as evidence that a Canadian Company, under proper direction and management, can hold its own against all comers. Looking at its record for the five years preceding that embraced in this report, you find that during that term our total income was \$3,175,293, that we paid losses amounting to \$5,159,218; that our Shareholders received in dividends \$246,000, and that we have added to our Reserve Fund \$250,000—not a bad showing for five years, and the general history of the Company for many years back shows equally favourable results.

I am glad that the Shareholders will have an opportunity of expressing an opinion upon the proposal to issue an additional \$300,000 of capital, divided into 100,000 shares amongst the present Shareholders. It is a most opportune time, while some of our Canadian Companies are retiring from the field, for the Shareholders of the Western to strengthen the position of our own Company, and to express their confidence in a well managed Canadian Fire Company whose safe and profitable investment to its Shareholders.

At the last annual meeting when we had an exceptionally favourable showing, I congratulated our Managing Director and his faithful and competent staff upon the results of the year, and I feel that there is even more reason for doing so upon the report now submitted, when the Western makes such a comparatively favourable showing at the close of a year that has been so disastrous to many Companies. I have pleasure, Mr. Chairman, in recording the adoption of the report.

On motion of Mr. G. E. R. Cockburn, M.P., seconded by Mr. David McGee, a cordial vote of thanks was passed to the President and Board of Directors for their services and attention to the interests of the Company during the past year.

Messrs. John Stark and J. K. Nevin have been appointed scrutineers, the election of Directors for the ensuing year was proceeded with, which resulted in the unanimous re-election of the old Board, viz. Messrs. A. M. Smith, G. A. Cox, Hon. S. C. Wood, H. N. Hard, W. R. Brock, and J. J. Kenny. At the close of the annual meeting the question of increasing the capital stock of the company to \$1,200,000 was submitted to a special meeting of the Shareholders and unanimously approved, the new stock (\$200,000) to be issued at 25 per cent. premium and allotted to Shareholders in the proportion of one share to every five held by them on the 15th of March next.

At a meeting of the Board of Directors held subsequently Mr. A. M. Smith was re-elected President and Mr. George A. Cox Vice-President for the ensuing year.

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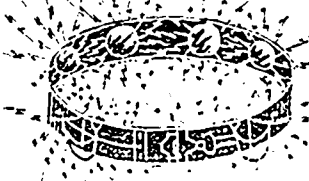
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