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The Catholic Weekly Review.

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

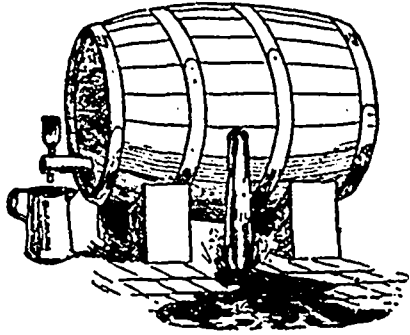
Reddite quæ sunt Casaris, Casari; et quæ sunt Dei, Deo.—Matt 22: 21.

Vol. VI.

Toronto, Saturday, Sept. 17, 1892.

No. 32

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Department of Public Works,
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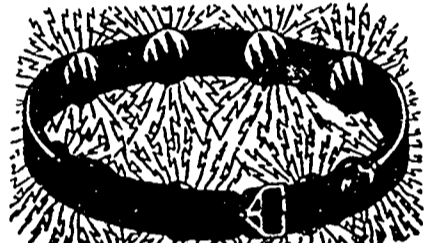
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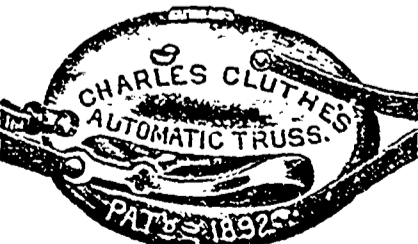
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Vol. VI.

Toronto, Saturday, Sept. 17, 1892

No. 32

(SEE CONTENTS ON EDITORIAL PAGE)

DEATH OF BISHOP O'MAHONY.

By the death of His Lordship Bishop O'Mahony, which occurred on the 7th inst., a useful, laborious, and singularly interesting career is brought to a close. The sad event did not come as a surprise, it having been known for some time that the distinguished prelate was in a critical condition and not likely, as was given out by his physicians, to last many days longer.

Nevertheless, the announcement comes as a shock to the Catholics of this city and diocese, to whom His Lordship was

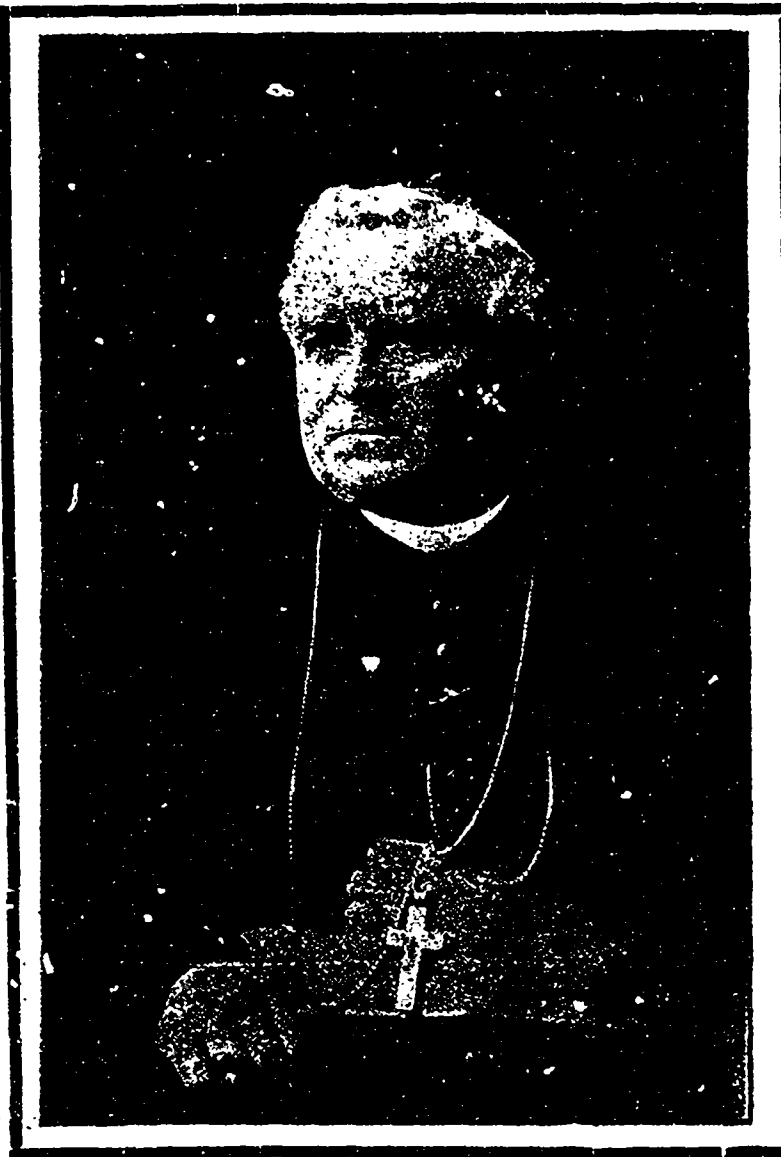
known as a prelate of exceptional ability and attainments, the possessor of as true and generous a heart as ever beat beneath the cassock of a priest, and of a nature overflowing with zeal and energy in the discharge of his sacerdotal functions. To the people of St. Paul's parish in particular does the event come as a great bereavement. For the space of almost thirteen years he had watched over their spiritual welfare; he had been instrumental in providing them with efficient means for the religious and secular education of their children; he had raised for them a magnificent church in which the Holy Sacrifice of the New Law will be daily offered up for the living and the dead; and he had, by his exhortations both in the pulpit, in the confessional and by daily counsel, raised the parish to a high level of spiritual efficiency. And now that he is taken from them and they shall see him no more on this side the grave, it will doubtless be remembered by them, young and old, that their late pastor's decline in health dates from the foundation of that splendid edifice in which it is now their pride and their privilege to worship.

Bishop O'Mahony was a native of the parish of Kilmurray, County Cork, Ireland, where he first saw the light on Nov. 1st, 1825. He was, consequently, at the time of his death in the sixty-seventh year of his age. When quite young he went to Cork to pursue his studies, and at the age of sixteen proceeded to Rome to study for the priesthood, for which vocation he early

manifested a predilection. Under the direction of the Jesuit Fathers in the Eternal City he rapidly acquired that knowledge and system necessary to him who would dedicate his life to the service of the altar, and in due time received minor orders. In 1849, the year of the Revolution in Italy, the goal of his ambition was attained when he was raised to the sublime dignity of the priesthood. From that day until his eyes closed on this world he knew no rest or relaxation in the service of his Divine Master.

Returning to Ireland Father O'Mahony at once entered upon the duties of the priesthood in one of the rural parishes of his native diocese. Subsequently he was transferred to Cork, and there he continued to reside until his elevation to the episcopate many years afterwards. His ministrations in that city were marked by his characteristic energy and thoroughness, and his deeds are still fresh in the memory of its people. He began a night-school in the basement of St. Finbar's Church, which prospered and finally passed into the keeping of the Christian Brothers. Out of his own pocket he advanced money to clothe the children of poor parents, that they might avail themselves of the advantages thus placed before them, and he was unceasing in his efforts to better the moral and physical condition of the friendless and poverty-stricken. Evil doers, likewise, came in for a share of his attention, and it is said that on more than one occasion he visited the drinking saloons and dance halls of Cork and, whip in hand, drove from thence those who were spending on drink and sensuality the weekly wages that ought to have sup-

ported their suffering and neglected families. For this scene of his labors he ever cherished the greatest regard, and was proud to be known as a Corkonian. The writer can recall many instances of this fondness for Cork and its people, it being one of his favorite topics of conversation. For Canon Maguire in particular, one of the best known and most esteemed priests in Ireland, he had the greatest affection. They labored together



in the diocese for many years, and together made a tour of the Continent. Their route lay down the Rhine and Danube, through the Slav provinces of Austria, and back to Ireland by way of Italy, Switzerland and France. Many a time and oft has the writer of this sketch been charmed and benefited by the recital of the incidents of that tour from the late prelate's lips. Bishop O'Mahony was of supreme excellence as a talker. To a mind stored with knowledge covering the whole range of European history and literature, was added the rarer quality of being able to give it eloquent expression, and of conveying to the listener a vivid sense of the scenes and incidents described, and, what will ever be remembered as one of his most lovable characteristics, was the disposition to admit into the circle of his hearers at such times those who, from their position in society, had no claim either upon his time or his hospitality.

But to return to the main incidents of the Bishop's career. His zeal and piety in the work of the Church in Cork had long marked him out for promotion to a more exalted sphere of usefulness, and when, in 1871, the Holy See created the new diocese of Armidale in Australia, Pope Pius IX. named Father O'Mahony its first bishop. Armidale is situated in the north-eastern portion of New South Wales, and thither, in obedience to the Sovereign's Pontiff's command, Bishop O'Mahony journeyed, and with characteristic energy entered upon the duties of the episcopate. Arduous as these duties are at any time and in any country they were doubly so in a new continent and in a territory largely untrodden wilderness, with only here and there a settlement of Europeans.

For four years he labored incessantly in his far-off diocese. Covering a great extent of territory and possessing at that time scarcely any means of communication between the sea-coast and the interior other than that afforded by pack horses or mules, the difficulties to be surmounted were by no means insignificant. A visitation of his diocese usually covered a period of several months. Mounted on the back of a mule and accompanied sometimes only by a "black fellow" (as the native servants of Australia are called), the Bishop's route lay through almost impenetrable forests, over steep mountains and across turbulent streams to the distant portions of his diocese, where, here and there, members of his flock were to be found, carving out for themselves homes which had been denied to them in their native Ireland. Bishop O'Mahony's own verbal accounts of these journeys, could they be reproduced faithfully from memory, and printed, would make interesting reading. But that is impossible now, though the narration is indelible impressed upon one at least of those who were privileged to hear him. His bed was sometimes in the saddle, often on the rough ground; and his food the roots and berries with which the forests abounded or the game which fell a prey to the unerring rifle of the "black fellow." But, however romantic and entertaining to us now, these travels, coupled with the excessive heat of the country, told upon a once hardy constitution, and in the short space of four years the Bishop was a broken-down man, and he felt himself unable to continue the work. He accordingly returned to Europe and begged Pope Pius IX. to relieve him of the burden that he might settle down in Rome to die in peace. He had laid a firm foundation in Armidale and he left it to others who were better adapted to the exigencies of the climate to continue the work. When he took possession of the See it contained but four or five priests; he left it with eighteen. He had built a cathedral and several churches, had established numerous schools, and had brought many souls into the fold of the Church.

Under these circumstances Bishop O'Mahony took up his residence in Rome. A few years rest and change somewhat restored his health and opened up new prospects of usefulness. Meantime he was not idle. He studied hard and, as his strength would admit, preached in many of the Roman churches. When the Vatican Council was summoned he became an active parti-

cipant in its deliberations and attended every session of that memorable and historic gathering. It was during the progress of the Council that he first made the acquaintance of Archbishop Lynch, with whom he was subsequently to become so intimately associated. During his prolonged residence in Rome he was brought into close relationship with many of the great men, both in Church and State, who frequented that city. There, as well as when in Ireland, he was on terms of the closest intimacy and affection with His Eminence Cardinal Cullen, with Father Tom Burke, the great Dominican preacher, and with His Eminence Cardinal Hergenrother, afterwards Chief Librarian of the Vatican library.

During his visit to Rome in 1879, His Grace the late Archbishop Lynch, who had begun to feel the weight of years telling upon him, invited Bishop O'Mahony to return with him to Canada to co-operate in the work of his archdiocese. To the Holy Father the Archbishop also preferred his request, and the result was that Bishop O'Mahony consented to the change. The two prelates arrived in Toronto together in December of that year, and the reception they met with, together with the events of Bishop O'Mahony's subsequent thirteen years' residence in our midst, are fresh in the memory of all. He at once took charge of St. Paul's parish which he retained for the remainder of his life. Finding the old church entirely inadequate to the requirements of the parish, he soon turned his attention to the erection of a more suitable edifice. For several years he quietly made preparations to this end, and so successfully, that in 1887 he was enabled to break ground and to begin operations. The work was pushed forward with such vigor that, on Oct. 9th of the same year, the corner-stone was laid by His Eminence Cardinal Taschereau, assisted by His Grace Archbishop Lynch, their Lordships Bishops Walsh and O'Mahony, and Mgr. O'Bryen, Papal Alegate. On December 22nd, 1889, the dedication services took place, His Grace Archbishop Cleary, Bishop O'Mahony's friend and co-laborer of fifty years, being the officiating prelate. Although the Bishop was thus enabled to see the long-desired church practically completed, it proved to be at the cost of his own health. He caught a severe cold at the laying of the corner-stone, from the effects of which he never entirely recovered. A severe illness which brought him to death's door was the immediate effect of the cold. On becoming convalescent he proceeded to Southern California for the winter, with the result that his strength was somewhat recuperated, but from that out the least exertion upset him, and he may be said to have been an invalid more or less ever since. He had not been in the church; he was instrumental in building for eleven months preceding his demise. Latterly his illness turned to dropsy, which in a short time terminated fatally.

As a preacher Bishop O'Mahony took high rank. His sermons were models of learning and lucid exposition of Catholic doctrine, and to this he added a sonorous voice and handsome personal presence. Though rarely of late years heard outside his own parish church, he always, as a preacher, had great influence with non-Catholics, and was seldom without one or more enquirers. An explanation of Catholic teaching from him seldom failed to carry conviction to the intellect and strength to the heart.

By the Catholics of this city he will be greatly missed and his place cannot easily be filled. His work was of an enduring nature, and without exaggeration may be applied to him the words, "He being dead yet speaketh."

H. F. M.

BISHOP O'MAHONY'S FUNERAL.

The Mass *de Requiem* was offered up in St. Paul's on Saturday at 10.30 o'clock. The altars and pillars of the church were heavily draped in mourning, and a gloom pervaded the vast

audience gathered inside its walls. At the hour named the bishops and priests entered the church by the main door, and slowly proceeded up the centre aisle, the organ pealing forth the "Dead March." Taking their places within the sanctuary, those present were: Archbishop Walsh, Archbishop Cleary, Bishop Dowling, Hamilton; Bishop O'Connor, Peterborough; Bishop O'Connor, London; Vicar-General Rooney, Vicar-General McCann, Vicar-General Gauthier, Deans Cassidy, Harris, and Bergin; Archdeacon Campbell; Fathers Conway, Coyle, Egan, Finan, Gallagher, Gibney, Grogan, Hand, Kreidt, Jeffcott, E. J. Kiernan, Killeen, Lamarehe, Lynett, Marijon, Minehan, Morris, Moyna, McBride, McEvay, McPhillips, McSpirtt, O'Reilly, Reddin, Rohleder, Ryan, Sheahan, Teefy, Trayling and Whitney.

The celebrant of the Mass was the Archbishop of Kingston; deacon, Dean Harris; sub-deacon, Father Morris; assistant priest, Vicar-General Gauthier; masters of ceremonies, Fathers Hand and McEntee. The sermon was preached by Archbishop Walsh. Overflowing with deepest feeling, it was an able tribute to many virtues and good works of the dead prelate; and during its fervid and eloquent delivery many among the vast audience were visibly affected. He referred in feeling terms to the exemplary patience and resignation which the deceased had shown in his last illness. On such an occasion the voice of the Church is heard pleading before the throne of God and offering up sacrifice for the soul of the deceased Bishop. In his life, as in his death, the sermon preached by him was of the necessity of being ever prepared for death. Dust thou art, to dust thou shalt return, was the sentence pronounced by God against guilty man. Wave after wave of humanity had by this omnipotent decree been swept from the earth. Dwelling thus for some time on death and the certainty of immortality His Grace went on to speak of the personal qualities of the deceased. He paid the highest tribute to him as a man and a Christian, describing him as one who had always sought to follow in the footsteps of the Master. He had stirred up the whole parish into new spiritual life, and had preached the word of God in power and beauty from the pulpit. The temple in which they sat had risen under his influence until it stands to-day the pride and the glory of the people and the greatest architectural monument of the city.

When the sermon was finished the beautiful burial service for the dead was chanted, after which the body was, by request made by Bishop O'Mahony himself, deposited in a vault specially prepared for its reception at the south-west corner of St. Paul's church—the monument which is to perpetuate his name, his piety and his zeal to future generations.

CATHOLIC PARENTS—ATTENTION.

The holidays are rapidly drawing to an end, and the approach of a new scholastic year suggests some considerations to which Catholic parents should attach due weight. One is that, whatever it is at all possible, the Catholic father or mother should see to it that the atmosphere of the school, academy, or college, in which their sons and daughters are to pass so great a portion of the coming year be thoroughly and uncompromisingly a Catholic atmosphere. There are indeed dangers enough besetting the path of the young in our day without exposing them to the risk of contracting the pernicious habit of looking upon religion as a mere adjunct of their education, a thing to be put on and off with their Sunday clothes; and this is unfortunately the habit promoted by attending our public schools. Send the children, then, to Catholic schools or colleges or convents in the first place; and in the second, send them promptly at the beginning of the season. Absence of two or three weeks at the opening of a new year may not appear very important to parents, and dilatory students are prone to plead this as an excuse for prolonging their vacation; but absence at such a time is really more prejudicial to the student's interest than it would be later on in the session. Deprived of the preliminary instruction always imparted on the introduction of new studies, the absentees suffer therefrom throughout the year.—*Arca Maria*.

The Press.

GRUDGINGLY GRANTED.

Newspapers who are trying to boom Haggart and Foster for the premiership are wasting good printer's ink. Haggart, when the time comes, will not be in it. Sir John Thompson, if he live, will be the next First Minister. Protestant Ontario may kick—the chances are that the Protestants who object will be the Protestant Grits. But John Sparrow David will get there. In point of diplomatic abilities, he is far ahead of any of his colleagues.—*Telegram*.

GOING TO PIECES.

The Salvation Army in Canada is at present rent with dissensions over what is alleged to be the tyrannical conduct of Commander Booth and the general extravagance, mismanagement, and luxurious living of the officers and leaders. So far as the outside public can discern, the trouble arises from the enforcement of autocratic rule in an organization now largely permeated with democratic ideas. Their present bickerings are a disgrace to the name of religion.—*Presbyterian Review*.

HE THINKS IT VERY ABSURD.

The Roman Catholic Church was known as the Catholic Church for many centuries. It has therefore a right to this trademark. What people call themselves matters little; the important point is what they are. For the church of England to call itself the Catholic Church has always seemed to me as absurd as for the Hartington and Chamberlain gang of seceders to call themselves the Liberal party.—*Labouchere in London Truth*.

SO SWEET OF YOU!

Who the next Conservative leader will be it is, of course, impossible to say, but the probabilities all point to the selection of Sir John Thompson. Objection has been taken to him on account of his religion, but it must be remembered that Sandfield Macdonald, although a Catholic, was once Premier of Protestant Ontario, and that Joly, the Protestant, presided over the destinies of Catholic Quebec. The Dominion as a whole is not less tolerant to-day than were the two chief provinces of Confederation twenty years ago and, consequently, it may safely be asserted that the religious views of the Minister of Justice will not act as a bar to his advancement.—*News*.

NOT AN APPROPRIATE TIME.

The opponents of Irish home rule are sufficiently numerous in Toronto to hold a large meeting, if their enthusiasm can be aroused. But the present does not seem to be an appropriate time. Had the meeting been held three months ago it might have had some influence upon the British elections. Now the people of Great Britain and Ireland have declared for home rule, Mr. Gladstone is in power, and he and his Ministers have been re-elected either unanimously or by increased majorities. At present, whatever its promoters may intend, the proposal wears rather a shabby and unpleasant appearance. Coming on the night after the welcome, the counter-demonstration will look as if a body of the people of Toronto grudged the honor paid to its most distinguished citizen, the Chancellor and the liberal friend of its university, and the foremost jurist in Canada. Its promoters will no doubt say that it is intended, not as a slight to Mr. Blake, but as a protest against the cause which he now advocates. But for such a protest it would be easy to select a far more opportune time than the present, for instance, during the session of the British Parliament in which the Home Rule Bill will be introduced.—*Globe*.

SOUND, PRACTICAL ADVICE TO YOUNG PEOPLE.

A Business Education is necessary to business success. Every person should study business forms, bookkeeping, letter-writing, or shorthand. Successfully taught at Peterboro' Business College and School of Shorthand, Peterborough, Ontario. Write for circulars.

The only preparation which can prove effectual for removing pimples and other skin eruptions is the *Persian Lotion*, sold by all druggists 50c. a bottle.

STICK TO THE RIGHT.

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

Refreshing.—*Capilline* is the most pleasant and cooling lotion. By using it every morning you will promote a healthy growth of the hair and keep them from becoming gray.

Local.

Brechin.

Rev. Father McMahon has returned home from a trip to Europe and his many friends and parishioners will be glad to see their beloved pastor once more.

Convent of the Precious Blood.

On Thursday, the feast of the Nativity of the Blessed Virgin, there was a ceremony of Reception and Profession at the Convent of the Most Precious Blood. Miss Zoe Gilmour, of Montreal, and Miss Sarah Fullerton, of Toronto, received the habit and will be known in religion as Sister Mary of the Incarnation and Sister Mary Agnes. Miss Aurolin Benoit, of St. Hyacinthe, made her profession. She is the niece of the mother foundress of the order and is known in religion as Mary Immaculate.

The sermon was preached by Rev. Father Teefy, of St. Michael's College who took as his text, "This is the day the Lord made, let us be glad and rejoice thereon." The ceremonies were performed by His Grace the Archbishop. Among the clergy present were Very Rev. Vicar General Rooney and Rev. Fathers Marijon, Teefy, Cherrier, Christian, Brennan and Walsh.

Attention was drawn in our columns two weeks ago to the pressing necessities of this most excellent institution. In return for the alms that shall be received for building this addition to their monastery, the Sisters engage to offer up, every year, for their Benefactors, the following pious works, viz., 1st, one thousand Masses, heard by the Sisters; 2nd, one thousand Holy Communions of the Sisters; 3rd, one thousand Stations of the Cross made by the Sisters; 4th, one thousand offerings of the Precious Blood; 5th, one thousand Invocations to Mary Immaculate.

All who contribute have a share in the above pious works as follows; 1st, A donation of even so modest a sum as twenty-five cents entitles to a share for the first year, 2nd, By contributing any amount from twenty-five cents up, any subsequent year you share in the pious works of that year, 3rd, The sum of \$7.00, contributed at once or by instalments, makes you a Life Member; 4th, All the members of one family are admitted to life membership by a donation of fifteen dollars paid in during one year, 5th, The souls of departed friends may also, by way of suffrage, receive the benefits of those pious works, if a subscription be made in their behalf.

BRECHIN, Sept, 12th, 1892.

To the Editor of the CATHOLIC REVIEW, TORONTO.

Dear Sir, Allow me to correct an item in your last issue regarding the Brechin Separate Schools, giving two pupils as passing the entrance examination at Uxbridge, instead of four which is the correct number of pupils who were successful at that examination and one pupil out of the same school succeeded in taking out 3rd class papers, which is not a bad showing for an ungraded school with only one teacher (Mr. R. L. Gaughan), to look after a school with over one hundred names on the register.

A SEP. S. SUPPORTER.

PREVENTION OF CHOLERA EASIER THAN CURE.

HOW CAUGHT.

Healthy persons "catch" cholera by taking into their systems through the mouth, as in their food or drink, or from their hands, knives, forks, plates, tumblers, clothing, etc., the germs of the disease which are always present in the discharges from the stomach and bowels of those sick with cholera.

Thorough cooking destroys the cholera germs, therefore . . .

Don't eat raw, uncooked articles of any kind, not even milk.

Don't eat or drink to excess. Use plain, wholesome, digestible food, as indigestion and diarrhoea favor an attack of cholera.

Don't drink unboiled water.

Don't eat or drink articles unless they have been thoroughly and recently cooked or boiled, and the more recent and hotter they are the safer.

Don't employ utensils in eating or drinking unless they have been recently put into boiling water, the more recent the safer.

Don't eat or handle food or drink with unwashed hands or receive it from the unwashed hands of others.

Don't use the hands for any purpose when soiled with cholera discharges; thoroughly cleanse them at once.

Personal cleanliness and cleanliness of the living and sleeping rooms and their contents and thorough ventilation should be rigidly enforced. Foul water-closets, sinks, Croton faucets, cellars, etc., should be avoided, and when present should be referred to the Health Board at once and remedied.

PRECAUTIONARY MEASURES OF TREATMENT.

The successful treatment and the prevention of the spread of this disease demand that its earliest manifestations be promptly recognized and treated. Therefore:—

Don't doctor yourself for bowel complaint, but go to bed and send for the nearest physician at once. Send for your family physician; send to a dispensary or hospital; send to the Health Department; send to the nearest police station for medical aid.

Don't wait, but send at once. If taken ill in the street, seek the nearest drug store, dispensary, hospital or police station, and demand prompt medical attention.

Don't permit vomit or diarrhoeal discharges to come in contact with food, drink or clothing. These discharges should be received in proper vessels and kept covered until removed under competent directions. Pour boiling water on them, put a strong solution of carbolic acid in them (not less than one quart of acid to twenty of hot soapsuds or water).

Don't wear, handle or use any articles of clothing or furniture that are soiled with cholera discharges. Pour boiling water on them or put them into it, and scrub them with carbolic acid solution mentioned above, and promptly request the Health Board to remove them.

Don't be frightened, but Do be cautious, and avoid excesses and unnecessary exposures of every kind.

New York, Aug 30.

HEALTH DEPARTMENT.

THE CATHOLIC CHURCH AND SOCIALISM.

Living issues are difficult to treat impartially. Indeed, men left to themselves find no solution to the problems they themselves are constantly raising. The only clue to this solution is to be found in that science of God. He who knows the laws that govern society knows social science. He who knows God knows these laws. Every political and social question is related to a theological question. As men conceive of God so do they conceive of themselves in all their political and social relations.

Socialism is closely connected with theology. It has three fundamental errors: First, it places unwarrantable functions in the hands of the State; second, it strikes at private property; third, it looks to temporal ends alone. These errors all arise from its misconception of the nature of man, of the family and the State, founded in a pantheistic conception of the world. We can only see this by ascertaining the positive truth of the Catholic position. These truths are based on the statement that man is a creature owing obedience to God and subject to Him. This constitutes him a religious being. Domestic society or the family in the Catholic view is complete and perfect in itself, autonomous, the unit of civil society. The State comes out of the common relation of families living together for the protection of natural rights. Hence the end of civil society is first to secure the order of justice, second to supplement the inefficiency of the individual. The danger lies in the extremes; on the one hand individualism, on the other socialism; the former barbarism, the latter paganism, one ignoring the State, the other making it supreme. Christianity alone avoids both extremes, recognizing the integrity of man in the threefold hierarchy of orders as the religious, the social and domestic being.

Socialism is the pagan or pantheistic statement, which sinks the family and the individual in the exaltation of the social being. It makes humanity the race supreme, hence its advocacy of State supremacy and collectivism. The question is one of social regeneration. Socialism would begin in the wrong way—it would reform society by political or social measures. But regeneration properly begins with the individual. Regenerate the individual and you have regenerated society. Individual regeneration is religion. Hence to the Church belongs the task of regenerating society, whose imperfections flow from the imperfections of the individuals who constitute its remote units. But the problem of poverty is still on our hands. How answer it? The socialist believes it came from unequal distribution of wealth. But he fails to see that inequality in distribution necessarily follows from inequalities of production. To strike at one is to strike at the other, for production and distribution are only two different aspects of the same thing. The inequalities in society naturally flow from inequalities to individuals. Perfect society will only come when we have perfect individuals. To make perfect individuals is the mission and function of the Church. Besides this the law of charity, systematized or organized in her innumerable institutions, rescues individuals, weak, helpless, or even vicious, when society would cast them out or trample them down. In our Lord are the solutions of all human problems. He is the light and the life of the world. He established His Church to carry on His work.—*Comde B. Palen, Ph.D. at Catholic Summer School.*

Temporal things more ravish in the expectation than in the fruition but things eternal, more in the fruition than in the expectation.—*St. Augustine.*

THE BELLS OF SAN BLAS.

What say the Bells of San Blas
To the ships that southward pass
From the harbor of Mazala?
To them it is nothing more
Than the sound of surf on shore—
Nothing more to master or man.

But to me, a dreamer of dreams,
To whom what is and what seems
Are often one and the same.—
The Bells of San Blas to me
Have a strange, wild melody,
And are something more than a name.

For Bells are the voice of the Church;
They have tones that touch and search
The hearts of young and old;
One sound to all; yet each
Sends a meaning to their speech
And the meaning is manifold.

They are a voice of the past,
Of an age that is fading fast,
Of a power austere and grand,
When the flag of Spain unfurled
Its folds o'er the Western world,
And the Priest was Lord of the land.
"Oh, bring me back once more
The vanished days of yore,
When the world with Faith was filled;
Bring back the fervid zeal,
The hearts of fire and steel,
The hands that believe and build."

—Longfellow.

C. M. B. A. CONVENTION.

The late Convention of the Grand Council of the C. M. B. A. in Canada will be marked as a red letter day in its history. By far the most serious and important question that has yet been brought before any of its regular meetings for discussion has been finally settled. To aid it in a proper solution of the delicate question of a separate beneficiary jurisdiction for Canada, the Council appointed a special committee composed of the legal talent present to consider and report on the legal effects of existing legislation on the association. They reported as follows:—

1. The Insurance Act of the Dominion of Canada (Cap. 124, R. S. C.) did not affect this association, because Sec. 43 excluded us from its operation.

2. The Supreme Council of the C. M. B. A. had full power and authority to transact business in the Dominion of Canada, and has done so in the Provinces of Ontario, Quebec, Nova Scotia, New Brunswick, Manitoba and in the North-West Territories.

3. The Supreme Council, by virtue of its by-laws and constitution, had under its charter a Grand Council as its subordinate body or agency established in Canada.

4. The Grand Council of the Catholic Mutual Benefit Association of Canada was duly registered under the Ontario Insurance Act.

5. After the 31st of December, 1892, it will be illegal in Ontario, under provisions of this Act, for this Grand Council as registered, and now existing, to collect money from branches or members in any of the provinces for transmission to the Supreme Council in payment of assessments, either on policies now existing or hereafter to be issued; and therefore branches outside of Ontario may either retain their connection with the Canada Grand Council, or sever that connection and come directly under the jurisdiction of the Supreme Council.

6. After the 31st December next it will be illegal for the Supreme Council of the C. M. B. A. to do business in Ontario. Any individual desiring to retain his connection with the Supreme Council can only do so by joining a branch outside of Ontario and connected with the Supreme Council.

7. The Dominion Parliament have the power to give the Supreme Council or Grand Council of this association an Act of incorporation enabling them to do business in Canada; but the powers conferred under such Act must be subject to the provisions of the present Ontario Act, or any Act of any provincial legislature relating to insurance or friendly societies.

8. That as to sub-section 3 of section 17 of the Ontario Insurance Act referring to the reserve fund, your committee are of opinion it does not apply to this association—Brothers Judge Rioux, Latchford and Coffey dissenting on this point alone.

"The sub-section referred to is as follows:—Where, at the passing of this Act, a friendly society having its head office elsewhere than in Ontario has in charge, possession, custody, or power of officers or agents resident in Ontario a reserve fund or funds for the security or assistance of members of the society, such fund or funds shall be deemed to be a fund held in trust for members in the jurisdiction of the said officers or agents, and the said officers or agents shall be deemed and shall continue to be trustees of the said fund or funds until other trustees thereof resident in Ontario are appointed by com-

potent authority; and such trust fund or funds or as much thereof as from time to time remains unexpended shall be invested as enacted in section 29 of this Act."

9. Under the existing law of Ontario the membership in Ontario in Ontario must have a separate beneficiary jurisdiction, and there is no legal objection to the whole body in Canada organizing a separate beneficiary to include the Province of Ontario.

10. There is nothing in the Act to prevent the Grand Council registered in Ontario from doing business with the membership, either as individuals or by branches, outside of Ontario.

11. The Committee are of opinion that there is no legal objection to this Grand Council paying a per capita tax to the Supreme Council if a separate beneficiary be procured.

Chas. B. Rouleau, J. S. C., Chairman, Calgary, M. W. T.; P. A. Landry, J. C. C., New Brunswick; G. E. Rioux, D. M., Sherbrooke, Que.; M. T. Hackett, M.P.P., Stanstead, Quebec; R. J. Dowdall, Almonte, Ont.; Thos. P. Coffey, Guelph, Ont.; John Carleton, St. John, N. B.; O. K. Fraser, Brockville, Ont.; F. R. Latchford, Ottawa, Ont.

Based on the above report the same committee submitted this resolution, which was carried almost unanimously:—

"Whereas recent legislation in Ontario has so affected the interests of the members of this Grand Council in their respective provinces,

"Be it therefore resolved, that a committee be appointed by this convention to act in concert with the representatives to the Supreme Council to interview the Supreme Council at their next meeting in Montreal and urge upon them the necessity of granting us a separate beneficiary jurisdiction.

"And resolved also that immediate steps be taken to obtain from our Dominion Parliament an act of incorporation for this Grand Council, authorizing the same to do business in all the provinces, and that this committee be composed of the brothers who were appointed to report on the effect of the present legislation on our association, together with the president and secretary of this Grand Council for the time being, and that this committee is hereby authorized to procure an act of incorporation for this purpose and to make and prepare such alterations in our constitution and by-laws to meet the present circumstances."

This brought many brilliant speakers to their feet and showed there was no lacking of talent in that line in the council. Several explanations were made by the gentlemen learned in the law and fervent and eloquent speeches delivered by Bros. Judges Landry, Rouleau, Hackett, Carleton and O'Mullin, that would not only grace but equal those delivered in any of the legislative halls of the Dominion. Mr. Hackett is a very earnest, able, and forcible speaker.

This delicate question was dealt with in a calm, deliberate, and earnest manner, and definitely pronounced upon by the representatives of all branches of the association in Canada—from the Atlantic to the Pacific. Much of the unrest and fear which has pervaded its ranks consequent on the unsettled state of this vital question must now vanish and be replaced by confidence in a future prosperous career, and hope that the ends contemplated by this grand association will be attained.

The existing fraternal relations and ties to the American brothers will not be broken, nor in the least impaired, but the bonds which now bind them to each other should be cemented by the noble work in hand. The new state of affairs should give the association a great impetus, new life and energy in carrying on the great work of charity. Individual members have a duty to perform in seeking to add to the membership good men and true who will be a credit and ornament to the order.

And now that the crisis is passed and the brotherhood in Canada has assumed the payment of its own death rate, the wisdom and executive ability of the Grand Officers will not be found wanting in the proper and careful administration of the trusts reposed in them.

The financial and other reports presented for adoption were most gratifying and encouraging. For the term (2 years) ending July 1, 1892, 40 new branches have been organized—total now 130 branches, and an increase of 2,000 in membership has taken place, making a total of nearly 8000. \$228,550 has been received and paid out to the heirs of deceased members, and a reserve fund of \$23,044 has been accumulated, of which Ontario has contributed two-thirds. The expense attending the management of this large fund is trifling and speaks volumes for those controlling it.

The distribution of this money has dried many widows' tears, gladdened their hearts, and enabled them to bring up their children good Catholics and respectable members of society.

Monthly Prizes for Boys and Girls.

The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 16, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers. 1st, \$10, 2nd, \$6, 3rd, \$3, 4th, \$1; 5th to 14th, a Handsome Book, and a pretty picture to those who send not less than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 43 Scott St., Toronto, not later than the 29th of each month, and marked "Competition"; also give full name, address, age, and number of wrappers. Winner's names will be published in the *Toronto Mail* on first Saturday in each week.

The Catholic Weekly Review.

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

Commented by

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

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

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

The Late Archbishop Lynch.

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

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

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

And by the leading clergy of the Dominion.

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TORONTO, SATURDAY, SEPT. 17, 1892

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D. A. O'SULLIVAN, Q.C., LL.D., died at Penetanguishene on Tuesday, of typhoid fever. The funeral took place from St. Basil's church on Thursday at 10.30 a.m. We have elsewhere a notice of the career of our brilliant and much-lamented friend. He was from its inception a fast friend of the CATHOLIC WEEKLY REVIEW, and often contributed to its columns.

EXORCISED.

MAURICE EGAN in *Ave Maria* says the Catholic Summer School has forever exorcised from the New England imagination that ludicrous being who formerly seemed to be the "typical Catholic." If some one now would invent a school or a scheme or a plan which would exorcise from the minds of outsiders the ludicrous being who is by tradition and custom credited with being the "typical Irishman," we would regard it as almost as great a benefaction.

CHOLERA.

THOUGH there is little danger, humanly speaking, of a cholera epidemic in Canada, the dreadful facility which rapid transit gives for its introduction to almost any point, makes pre-

caution a virtue. We reproduce elsewhere the New York Board of Health circular.

The last paragraph of it suggests the story of the monk who met the spectre of the plague coming to a city to destroy 20,000. He fasted and prayed till the grim messenger reduced his levy to 10,000. Yet 20,000 died. He taxed the spectre with breach of contract. "I did not break faith," replied the plague. "I only killed 10,000." "But 20,000 died." "I did not kill them." "FEAR, my accompanying spirit, killed the other 10,000.

The paragraph referred to is full of wisdom: "Don't be "frightened, but do be cautious."

WHAT ARE YOU DOING.

Our article in last issue on "Protestant Missionaries" has drawn from an esteemed correspondent a somewhat vigorous comment on the apathy of Catholics in general in regard to ecclesiastical education. He quotes from the President of Victoria College at a recent convention:

Through the generosity of friends, living and dead, the new college building in Queen's Park will be opened in October of this year free of debt, and at a cost of about \$215,000.

And, he continues, "what are the living friends (*de mortuis nil nisi bonum*) of Catholic education doing for its furtherance. "They esteem it a great thing if their school tax goes to its support. And for higher education what have they done?" More in the same vein. Honestly, a contribution, more or less modest, to an ecclesiastical education collection once a year will be small salve to the conscience of the man who could afford to emulate the generosity of his Protestant neighbor, when it comes his time to account for the "might have doones." Poets have written exquisitely of the "might have beens." Human nature loves the passive mood, and the "might have doones" are all being left for the day of judgment.

AT LAST.

We give place here to a jingle which has been going the rounds for a year past. We present it with our respectful compliments to the managers of our convent schools:

When I married my wife she had studied stenography,
Got that down solid, then took up photography,
Mastered that science, and started geography,
All in the course of a year.

She presently took up a course of theology,
Followed that up with a touch of mythology,
Got a degree in the line of zoology

(Still her great mind remained clear).

So she took in a course on the theory of writing,
Some lessons and points on the subject of fighting,
A long course of house-building, heating and lighting,

For over her classmates she'd soar.

So she entered the subject of steam navigation,
Took also instruction in church education,
And mastered the subject of impersonation,

And still she was longing for more.

Next she tackled the latest great fad, electricity,
"Dress reform" institutes taught her simplicity,
Sought the best ways to encourage felicity,

Oh! she's as smart as a book!

She at last ended up with a course in phonetics
Gave a little attention and time to athletics,
The rest of her leisure she gave to magnetics,

And now she is learning to cook!

MADE USE OF THEM.

A non-Catholic Journal (quoted in Philadelphia *Catholic Standard*) has the following interesting story. Not long ago a phenomenon in China gave lively hope of the conversion of the Chinese heathen to Christianity. There was a sudden and remarkable demand, in certain places, for the Bible; and a large edition in the native tongue was consequently struck off to sup-

ply the anxious heathen. These heathens greedily sought for the free copies of the Bible, gratefully accepted them, and rejoicingly marched off with them. The missionaries were delighted as they distributed the volumes among the crowds in waiting, and looked patiently for the appearance of as many converts as there were Bible seekers. But though there was an active demand for the Bibles that were gratuitously distributed, no converts turned up. At last the missionaries determined to undertake an investigation of this strange state of things. It was a melancholy revelation for them, when they discovered that the quick-witted heathen were not giving themselves up to the pious study of their free Bibles, but were using them in the making and repairing of the thick paper soles of the Chinese shoes. The supply of free Biblical material to the almond-eyed heathen of the Celestial Empire was quickly cut off by the disappointed missionaries, but in the meantime many of the heathens had provided themselves with comfortable shoes at the expense of the Bible Society.

A.

CHEAP EDUCATION.

Bishop McQuaid (Rochester) puts in good light the economical management of Catholic Schools. Speaking recently of the injustice done Catholics by their taxes being applied to the support of State schools, which they do not use, he declared that notwithstanding this, Catholics are not disturbed because they do not get their share of the State money to use as they see fit. Although contributing to the State school fund, they save money, he said, by maintaining their own schools. In proof of this the Bishop read as follows from an article which he published several years ago: "It would be a saving to Catholics to have their own schools. The total city tax for Rochester for 1887 was \$1,254,298, of which \$252,000 was for the schools, or near 21 per cent. of the general city taxes was for the schooling of its specially favored 12,902 children. Hence, were the Catholics to disband their parochial schools and throw their 5,849 children on the city, school taxes would have to be increased more than 47½ per cent., or more than \$119,600, without counting the cost of the 14 or 15 new schoolhouses, together with lots on which to build them, furniture, etc. If any Catholic or non-Catholic taxpayer of Rochester wishes to know how much is saved to his pockets by the maintenance of parochial schools, let him take his city bill tax, divide it by 5 and he will have a little less than the amount which he pays for educating the children in its State schools. If he then adds 48 per cent to this amount, he will have what he would be obliged to pay were our children now in parochial schools, educated in State schools, at the same proportionate expense.

"In other words, the non-Catholic tax-payer saves 48 per cent. of one fifth of his entire tax-bill—that is, nearly one-tenth of it—and the Catholic tax-payer saves the same amount, less what he contributes to the support of his parochial school. Is it any wonder then, that Catholics are not fretting or worrying over the absence of their children from State schools? The injustice inflicted on them by those who take Catholic money for State schools is, however, none the less grievous."

BEST NOVELS.

The modern novel has achieved for itself a bad name, and there are many who "damn in a hump" the whole category. They err very often through ignorance, sometimes from lack of intelligence. Either not having read or having lightly read or having wrongly read, they extend to everything that bears the name of "novel" the condemnation which is rightly due to a very, very large percentage but which is quite unmerited by the balance. They in this remind one of the unreasoning, unreasonable, temperance cranks.

Maurice Francis Egan recently prefaced a lecture on "a new reading of Hamlet" by a few remarks on the merits of various novels and novelists and gave the name of some of the best novels. We follow the summary given in the *Catholic News*. He characterized the Duchess' books as "milk and water with a little morphine;" Ouida's as "too highly spiced;" and said that George Elliott, as a clever woman, was unsurpassed, but she failed when she attempted the role of a clever man. The lack of real faith weakens her books. As the novel touches ethics in these days, teaches more than the theatre, more doctrines than the sermon, we should be more careful to choose the best novels. Perhaps fifteen would cover what we call the best.

A translation of "I Promessi Sposi," the "Vicar of Wakefield," "Clarissa," "Evelina," "Pride and Prejudice," some of Dickens', some of Walter Scott's, more of Thackeray. Dicken's style, if he might be said to have a style at all, is at its best in the "Tale of Two Cities," the most artistic and finished of his books. "David Copperfield is the book in which one finds the real man, Dickens. Thackeray, the greatest of English novelists, is at his best in his Henry Esmond, the Newcomes and the Virginians. Indiscriminate novel reading is, he said, intellectual dissipation, which will later bring us to intellectual suicide.

Fifteen make an exceedingly small fraction of the novelists' work; and of that saving remnant how many has the average novel reader read? Unfortunately the public taste does not relish the best and herein lies the danger of the novel habit. The "milk-and-water with morphine" and "the spice" of Ouida and her class are simply fatal to intellectual enjoyment and create an appetite which will finally find gratification only in the worst of a bad lot.

A HAZARDOUS ARGUMENT.

Reviewing Hon. T. W. Anglin's statement of the Manitoba school difficulty, *The Week* says: "Another and a larger question is forcibly suggested by the attitude taken by Mr. Anglin and many of his co-religionists in the discussion. It is that of the moral right, since we are upon moral grounds, of the representatives of a few first settlers in an immense territory to enter into agreements binding, or intended to be binding, upon the people of that country for all time to come. . . . Admit that the agreement is solemnly and perpetually binding upon the Government and Parliament of the Dominion, the whole Northwest included, and what follows? That a few hundreds or thousands of settlers on the shores of the Red and Saskatchewan Rivers, on the one hand, and the Government and Parliament of the four original Provinces of Canada, on the other, had the moral right to bind irrevocably upon the necks of the Canadian nation, even after it shall have grown, as it must one day grow, into a nation of twenty, thirty, or forty millions, not only the institutions in question, but any other political or religious yoke which the convictions or prejudices of the early settlers in question might have prompted them to insist upon as a term of union." The writer at once perceives that he has gone too far, for he adds: "We state the case strongly for the sake of the argument. Of course there is another side to it, and it would be easy to show that such a view pushed to its extreme would lead to disastrous consequences and destroy the basis of faith between nations." Such, and no other, is the precise force of his argument. Principles do not change though situations vary. Apply his reasoning to the cession of Canada. The few hundreds or thousands of French colonists on the banks of the St. Lawrence a century ago had (by his argument) no "moral right to bind irrevocably upon the necks of the Canadian nation" the British yoke. Therefore, submission to Britain does not oblige in conscience and may be refused at any time. There might be cited dozens of similar cases.

Faith must be kept between portions of a population as de-

tween nations. If the Manitobans were not guaranteed their Catholic Schools they were brought into confederation under false pretences, and as Mr. Anglin has said "unless the Government and Parliament of Canada do all that is possible under present circumstances to fulfil that solemn agreement, the country must stand disgraced in the eyes of the civilized world."

D. A. O'SULLIVAN, Q.C., LL.D.

If it be that death loves a shining mark he found the mark he loves on Tuesday last. The news of the death of Dr. O'Sullivan will be received by his countless friends with all the pain of a personal loss. He had so endeared himself to them by all the sterling qualities which ennoble a man and enshrine him in the hearts of his fellows, that his death will be to them the severing of the closest ties with which friendship can ever bind heart to heart. Apart from the individual affliction his friends must feel his death is an enormous loss to the entire Catholic body in Canada. No one seemed to have so intimately studied, and to be so thoroughly familiar with, those phases of our Canadian Constitution which affect our Catholic rights and privileges as was Dr. O'Sullivan. His works on constitutional law, written in language at once vigorous, terse and clear, had already given him a foremost place in the field which he had especially chosen for cultivation and for which, by his calm manner and careful exactness of expression, he seemed to be peculiarly adapted. The *Empire* says editorially: "He was one of the fixed stars in the literary firmament of the country. A man of ripe scholarship; temperate judgment and studious accuracy in discussion, his views always carried weight wherever delivered. His loss will be all the more keenly felt by reason of the fact that he had only reached that stage of manhood which discloses the future as a certainty rather than a promise." All this we know to be true, and Dr. O'Sullivan's death will be the more keenly felt as the promise of his future greatness was the more brilliant. Dr. O'Sullivan was born in Seymour, Northumberland county, 21 Feb. 1846, and received his early education at St. Michael's College. He entered Toronto University in 1868, and in 1872 graduated with the degree of B.A. He then began the study of law, entering as a student with Messrs. Blake, Kerr & Bethune. Three years later he was called to the bar, and then commenced the University law course. He won distinction after distinction and gained the highest prizes each year until his course ended in 1877, when he secured the degree of LL.B. When conferring the degree the late Chief Justice Moss, then Chancellor, spoke in the most flattering terms of the student who had won distinction for himself and honor for his university. He subsequently obtained the degree of M.A. from Toronto, and LL.D. from Laval and Ottawa universities. In the literature of his profession he took a high place, and his work on the Canadian constitution is the standard text book of the law schools. On religious topics he was a prolific writer, and his articles on the "Church in Canada" have been collected in the *American Catholic Quarterly*. Dr. O'Sullivan on various occasions acted as counsel in Separate School cases. He was prominent in public life as a member of the University Senate, of the General Hospital Board and of the Public Library Board. Of the latter body he was elected chairman last January. His "Government in Canada," published in 1878, exhausted a second edition. His "Manual on Conveyancing" and "How to Draw a Simple Will" have proved that he knew how to apply his immense erudition to the instruction of even the least instructed, of itself one of the marks of real genius. At the time of his death he was writing a "History of the Catholic Church in Canada."

Of his gifts of intellect we speak freely. Of the greater gifts of that great heart we will say little. They are known to his friends who, reverencing him for his splendid talents, found even

that feeling far surpassed by the real affection they felt for as sincere a Catholic, as whole-souled a man as they can ever hope to meet again. May he rest in peace. Amen.

THE FUNERAL.

The funeral of the late Dr. O'Sullivan took place on Thursday morning from the deceased's residence, 24 Elgin Ave. The proper service was held at the house by Rev. Father Brennan, C.S.B., after which the cortege formed and proceeded to St. Basil's church, where a solemn Requiem High Mass was sung by Rev. Father Teefy, C.S.B., Rev. Fathers Brennan and Christian, being deacon and sub-deacon respectively. A large number of the clergy occupied seats in the sanctuary, among them being Very Rev. Vicars-General Rooney and McCann, Dean Cassidy, Rev. Fathers Marjion, Prov. C.S.B., McBrady, Guinane, Walsh, Deumouchelle and Murray, all of the Congregation of St. Basil; Egan, Morris, Gibbons, Conway (Peterborough), Walsh, Ryan, McInerney, C.S.S.R., McBride, Rohleder, Fman and Lafontaine. The chief mourners were two brothers and two sons of deceased and Wm. H. Higgins, Esq., his father-in-law. In the body of the church amongst others were, Messrs. Vice-Chancellor Mulock, Hon. T. W. Anglin, ex Mayor Boswell, James Shea of Hamilton, Walter S. Lee and Eugene O'Keefe, who acted as pall-bearers, Hon. Frank Smith, the members and Librarians of the Public Library Board of which the deceased was chairman, Rev. Dr. Potts, Hon. John O'Donohoe, Patrick Boyle, H. T. Kelly, J. J. Murphy, D. B. Reid, Q.C., J. J. Foy, Q.C., and numerous others. The absolution was given by His Grace the Archbishop of Toronto, who, at the close of the ceremony, spoke briefly as follows:

The occasion which calls us together, dearest brethren, is one of extreme sadness. It is not customary in the Catholic Church to pronounce eulogies or funeral sermons over the dead. The Church prefers to leave it to her prayers and requiems to express her sorrow over the departure hence of her faithful children. But this much I will say, that by the death of Mr. O'Sullivan the Church loses a dutiful and devoted son, the Bar an able and brilliant man, the city a useful and upright citizen, and the family—God help them. Their loss is indeed irreparable. May Almighty God comfort and console them in their great bereavement and may He also, by the merits of the Atonement, speedily admit the soul of our deceased brother into His Eternal Presence.

The remains were then borne to their last resting-place in St. Michael's Cemetery.

Notes.

His Grace the Archbishop will administer the sacrament of confirmation at St. Mary's Church, on Sunday, at 10.30.

.....

Premier Abbott's ill health causes anxiety of course but will cause no embarrassment. The best man will come to the top, that's all.

.....

Within the last forty years no less than 3,415,000 Irish folk have left their homes for the New World. Of these 770,706 went since 1881; two-thirds of them between the ages of 20 and 45.

.....

The corner stone of the new Catholic church at St. Mary's, Ont., was laid on last Sunday with imposing ceremonies, by His Lordship Bishop O'Connor, of London, assisted by several of the clergy.

.....

According to the *Germania*, even the Protestant missionary societies are now acknowledging that so far from making progress in Italy the small body of Protestants is actually diminishing in numbers. This year the adherents of the Protestant Societies are reported at 14,000. A few years ago they claimed to have upwards of 30,000 followers.

.....

Some Conservatives having taken exception to Hon. Frank Smith's participation in the Blake reception on next Monday evening, the representative of a Toronto daily interviewed him on the subject. The Senator's reply is straight to the point. "No man can frighten me out of what I think is my duty, and

I think just enough of the Home Rule movement and of Mr. Blake's service to that cause to be willing to do my share in recognizing his efforts. If this course of mine is objectionable to some conservatives they will simply have to bear with it. The great mistake the opponents of Home Rule make is that they take it to mean separation from England. To me it has no such significance, nor has it to Mr. Blake. I do not wish to see the separation take place. England, with Ireland pacified, would be the greatest empire in the world."

.....

The agitation among English churchmen over the effects of the judgment in the case of the ritualistic Bishop of Lincoln is said to grow apace. At a demonstration representative of the Evangelical section of the church at which the decision of the Privy Council was denounced, the speakers even predicted the disruption of the church.

.....

Prof. Loudon has been appointed President of Toronto University. The appointment is eminently satisfactory. Prof. Loudon has always shown himself a fair-minded man and we feel sure he will now rise above all considerations of faction and discord and that under his firm hand the work of the University will proceed harmoniously.

.....

Father Testevuide, the apostle of the lepers at the Leper Hospital, Gotemba, Japan, has died of the fell disease. His place has been bravely taken by Father Vigroux, who requires help for his patients. Offerings can be sent to the Director of the Seminary for Foreign Missions, 128 Rue du Bac, Paris.—*Catholic Times*, July 8th.

Even the clever editor of the *Catholic Times* has got caught (as was our own *Catholic Record* last week.) The paragraph is over a year old.

.....

Mr. Blake, says a contemporary, is not an exception to the general rule of tolerance adopted by the Irish people. Parnell was a Protestant. So were a score of his most active lieutenants, who found no difficulty in getting elected in the most intensely Catholic constituencies. The fight for home rule has never been conducted upon religious lines. The fight against it has. That is the difference, and the *Saturday Review*, home rules' uncompromising adversary, unconsciously lays bare the fact.

CATHOLIC SCHOOLS.

(Bishop Spalding (Peoria) Continued.)

Bishop Spalding here considers the obligation existing and means to be taken to make Catholic Schools the equals (as he holds they can be made) of the public schools and relates what has been done to this end. He continues:—

Our school system is an organic part of our ecclesiastical constitution. It rests upon principles as wide as human nature, as immortal as Truth. We cannot if we would, we would not if we could, recede from the stand we have taken. We hold that the common-school system is radically defective, though we have no disposition to interfere with those to whom it commends itself. We concede to others as we demand for ourselves, religious and educational freedom. Our convictions on this point are unalterable; and since here there is question of vital temporal and eternal interests, there can be no compromise which conflicts with the principle of religious education.

The Catholic Church is irrevocably committed to the doctrine that education is essentially religious, that purely secular schools give instruction but do not properly educate. The commemoration of the discovery of America, by holding an Exposition which will attract and awaken the interest of the entire world, offers an opportunity such as we cannot hope to have again in our day, or in that of our children, to give public evidence of the work we are doing. In the

four hundred years which have flown by since the stars of heaven first saw reflected from these shores the white man's face beside his white sail, there has been no such occasion for such an advertisement, and when the fifth centenary shall be here there will be no need, we may confidently trust, of special efforts to commend and uphold the cause of religious education. Catholics assuredly have a right to a prominent place in this great celebration. Juan Perez, Isabella, and Columbus, to whose lofty views and generous courage the discovery of America is chiefly due, were not only devout Catholics, but they were upheld and strengthened in their great undertaking by religious zeal and enthusiasm. Their faith was an essential element in the success of their enterprise. There should be no desire to ignore or obscure this fact, even on the part of the foes of the church, and it is a duty which Catholics owe to the honour of the name they bear to see that the part which their religion played in opening to the Christian nations a new hemisphere, thereby extending and quickening the forces of civilization through the whole world, shall not be misunderstood or passed over in silence at this time, when the eyes of all men turn to America to behold the marvels which have been wrought by strong hearts and awakened minds.

To this end the Catholic Educational Exhibit, if rightly made, cannot but contribute; and since it will be the only distinctively Catholic feature in the Columbian Exposition, every honorable motive should impel us to leave nothing undone to make it worthy of the event commemorated and of our own zeal in the cause of Christian Education. We shall thus place before the eyes of the millions who will visit the Exposition a clear demonstration of the great work the Church in the United States is doing to develop a civilization which is in great part the outgrowth of religious principles, and which depends for its continued existence upon the morality which religious faith alone can make strong and enduring. There can be little doubt that many are opposed to the Catholic school system from the fact that they have never given serious attention to the principles upon which it rests, or to the ends which it aims to reach. It is the fashion to praise education, and hence all declare themselves favorable to it; but those who love it enough to make it a matter of thoughtful and persevering meditation are, like the lovers of Truth, but few. But those who do not read seriously or think deeply, may be got to open their eyes and look; and what they see may arouse interest and lead to investigation. Opinion rules the world, and the Catholic Exhibit offers a means to help mould opinion on the subject of education, which in importance is second to no other; and in an age in which the tendency is to take the school from the control of the church, to place it under that of the state in such a way as to weaken its religious character, nothing which may assist in directing opinion to true views upon this subject may be neglected by those who believe that education is essentially religious.

The Exhibit will help also to enlighten and stimulate teachers, by diffusing among them a more real and practical knowledge of the various educational methods and appliances. It will arouse a new interest in pedagogics as a science and as an art. We may easily become victims of the fallacy that a school is Catholic because this adjective is affixed to its name, or because in it prayers are said and catechism is taught. A poor school cannot exert a wholesome influence of any kind. Idle, inattentive, listless, and unpunctual children will not become religious, however much they are made to pray and recite catechism. In a truly religious character, self-respect, truthfulness, a love of thoroughness and excellence, a disinterested ambition, are as important as a devotional spirit. Where the natural virtues are lacking, the supernatural have no proper soil in which to grow.

The Bishop then marks as additional advantages to be derived from the exhibit, the possibility of a Congress of Catholic teachers and of the foundation of a Catholic Educational Magazine, suggesting that the University of Georgetown or that of Notre Dame might be induced to undertake the work.

SUDDENLY PROSTRATED.

GENTLEMEN,—I was suddenly prostrated while at work by a severe attack of cholera morbus. We sent at once for a doctor, but he seemed unable to help. An evacuation about every forty minutes was fast wearing me out, when we sent for a bottle of Wild Strawberry, which saved my life.

THE PURSUIT OF HAPPINESS.

At the Catholic Summer School Rev. Father Halpin, S.J., discoursed on "Ethics." He, in connection with the lectures, allowed the establishment of a question-drawer. Here is one of the questions and Father Halpin's reply:

Did the lecturer say, "That everybody was sure of obtaining perfect happiness some time?"

"No," replied Father Halpin, "I did not say that. I did say, that since this desire for perfect happiness was universal, we must have been designed for perfect happiness; but to say that everyone would surely obtain that state, no matter how their lives had been spent, would be to deny all the truths of moral law.

According to the theory which many hold, that every human being will be saved, all who violate the moral laws, as murderers, are just as good as those who keep them. The way to test the moral value of an action, is to judge of its effects: 'By their fruits ye shall know them,' says Christ. As we study any doctrine, we may find at first that we can accept it, but presently we come to some part that our reason rejects—then must we reject the whole; there is no compromise between truth and error. Happiness being the end of human action, it is only in human action that perfect happiness can be found. Admit that there is such a thing as happiness and we have found the meaning of life. The only life worth living is that which leads us to that goal. Now there are different kinds of happiness—that of the senses, that of the intellect and that of the will; our will governs our intellect and our senses; we love with our will, not our heart, though strong feeling often affects the bodily organs; we will to love, and the loving agent is the will; as we have seen the most perfect man is the most perfect will, the most perfect lover; in short, the perfect man is the perfect lover of all things perfectly lovely, and the perfect hater of all things perfectly hateful.

Now in which kind of all these kinds of happiness can perfect happiness be found by all? The senses, the intellect and the will, all have appetites for happiness. Satisfy the appetite of some senses and we have the drunkard and the debauchee; wealth and pleasure appeal to the senses; remembering that we are trying to find perfect happiness for all, can wealth and pleasure be attained by all? The fact that every one can't be wealthy is the best argument against finding beatification in wealth. Can money heal the broken heart, keep away illness, save from death? Did not the foolish Midas, at whose touch all things were turned to gold—his food, his bed, his daughter—beseech the gods to release him from the results of his prayer? No, wealth is not happiness.

Can it be found in pleasure? Pleasure is that which delights, which gratifies. Can all have it? How many are born dumb, blind or deaf and have no power to gratify those senses of which they have been deprived. All pleasures have a limit, an end; nothing but God is illimitable. Look about and see those who pursue pleasure and ask yourself, 'Do they find happiness?' The Pagans even recognized this fact, and Tithonus, who, thinking to live perpetually would be perfect happiness, asked to live forever, and found that he had made a great mistake for he forgot to pray for immortal youth, and he found himself old and feeble and friendless, and he besought the gods to put an end to his misery; but he was changed to a grasshopper, a symbol of those who pursue pleasure without ceasing. There is no beatification to be found in pleasure.

Can science make us happy? Are all people familiar with science? If every one went to the Summer School, who would do the washing and get the meals? In spite of all the Utopian dreamers the condition of the world cannot be changed as a whole; there must always be wealth and poverty, health and sickness, disease and want in the world. We all can't be scientific men and women; the limited nature we possess makes it impossible for us to know everything about theologies and isms, and so few of us know even a little that we see at once beatification is not to be found in science.

Can perfect happiness be found in the will to do right—or virtue? Virtue comes from a Latin word, *vis*, meaning strength; by every virtuous act we are strengthened in the subordination of the lower impulses. Is every one virtuous? I don't know. Can every one be virtuous? Yes. Is there perfect happiness in the practice of virtue or for its own sake? We can answer from our experience. If the end of our existence is the practice of virtue only, then there is a great mistake somewhere, poor human nature would fall, for very weariness of practising virtue. In conclusion, perfect happiness must be somewhere, if it is not in the world—and here comes in moral science to prove the existence of a God, the immortality of the soul and a future world—it must be found in God. Why did God make us? For Himself. Had He an end in view in making our grand human nature, which in our best estate is truly magnificent? Did He design us to be mere playthings tossed about in the world like mere pebbles on the seashore? He had an end; and could any end be worthy of God but Himself? He meant us for perfect happiness. He meant us for Himself; then in God alone can we find beatification. St. Augustine says, 'The poor human heart shall be restless, till it find rest and perfect happiness in God.'

Our Story.

A SIN AND ITS ATONEMENT.

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

V.—Continued.

These words inspired me with an idea. I went to the Right Rev. Bishop who happened to be in Edinburgh, and laid the whole case before him. I told him of the child's own ardent desire; of Father Lindsay's conviction that he was destined to be a priest; of the great natural gifts in one way, and the serious defect in another. I said I felt it would be morally impossible for him to attain to the full measure of scholarship required for ordinary candidates, and that it would be cruel to let him go on cherishing the hope, and preparing for a career which would eventually be closed against him. The Bishop listened with the utmost attention, and told me to send the boy to him for the afternoon, saying he would study the case carefully and give me a definite answer next day.

Christopher set off for the palace, not one whit afraid of Bishop, Vicar-General, and the throng of priests who were coming in and going out. Some difficult questions in the catechism he answered splendidly, though he could not recite a single response without some verbal mistake; he made a frightful hash of all his Scripture history; but when it came to the Gospels he took his examiners by storm with the vividness of his pictures and the tenderness of his devotion. The boy came rushing home in an ecstasy of cordial gratitude. "The Bishop says Our Lord shall have His Christ-bearer if He wants him; he will help me through everything, and ordain me himself when I have finished my course." I went to the Bishop next morning, and he said with tears in his eyes: "Whom God has so manifestly chosen, let no man dare to refuse."

So the great event was to be realized, and as the all important time drew near one thought absorbed my heart. I hoped and prayed and believed that my son's first Mass would win his father's soul. His pure, innocent wisdom had flooded my own heart with light, but I could not even picture to myself what his father would feel about so unworldly, simple a spirit if he saw him in the flesh. I so dreaded any sudden interference that I had ceased saying anything about our son in my letters to my husband. He never expressed the least interest in, or asked the slightest question about, Christopher's education. How could I ever have expected that a man of such dominating character could be content to see his child brought up on lines which he so thoroughly despised! But I told my boy everything I thought could rouse his interest in his father; and from the time his vocation to the priesthood was settled I continually and earnestly begged him to entreat Our Lady to help him to make the intention in his first Mass with such fervor that the anger of God might be appeased, and full light be won for the blind but upright soul.

The last steps were taken, as all the rest had been, in the midst of much anxiety, humiliation, and apparent failure. I felt as if my boy had to expiate the ambition of his parents, and I never dared pray that he might shine, only that he might get through and fulfil his vocation. The decisive examination, that preceding his subdiaconship, was a terrible strain on me; for I knew that, with all the Bishop's indulgence, a certain amount of knowledge of Latin, theology, etc., was absolutely essential and could not be dispensed with. I spent the time before the Blessed Sacrament in an agony of prayer.

Suddenly there occurred to my mind a picture which the saintly Duchess de Saintango had put before me when I was lying ill in Paris, raving about the howling waves in which my husband and I were engulfed. Finding that she could in no way dispel the impression which this picture, in the place of all my holy objects, had wrought on my overstrained brain, she seized on it and drew a picture of her own, to make a contrary impression. "Very well," she said; "be it so. You are both struggling in a sea of suffering and sorrow, which lies between you and the haven of rest. But, remember, our Divine Saviour has thrown Himself into that Red Sea before you; and as soon as He reached the shore He turned round with radiant countenance, holding out His arms to each one of His elect, and sending His voice over the waters, saying, 'Come!' If you are to die in this illness, it is because He says 'Come!' If your child dies, it is His voice calling it. And if your husband is to be more battered by winds and waves than either of you, still at the end I surely believe that he too will hear the voice of his Redeemer saying, 'Come to Me, all ye that are heavy laden.'"

Madame de Saintango had sounded the depths of that Red Sea herself, and she had spoken with a conviction, a living force, which had left an indelible impression on my heart. It quieted me then, when I was too feeble to receive it fully; it abode with me ever afterward; and in that dark church in Edinburgh, where I had hid myself to

pray during the crisis of my only son's life, it came before me with the vividness of a vision. I seemed to see the noble face of my husband borne on the top of a mountainous wave, and then vanishing from sight; I was struggling myself amidst the rushing waters. But on the shore there stood the radiant form of Him whom I now loved beyond all and trusted more than all else. I seemed to hear Him say "Come!" three times, and in a moment we were all three standing with Him upon the shore. I took the crumb of comfort sent me, and knelt on, abandoning myself rather than praying. I had told Christopher where to come for me when the great ordeal was over. He appeared, radiant with joy, and we said the *Te Deum*, then went home and had together a festive meal, during which I questioned him as to the momentous question.

"Were you helped to do well," I asked, "or were you passed in spite of failure?"

"I hardly know how it was," he answered; "I suppose our Lord in His condescension, chose to accept me, and so He brought it to pass. Often enough He chose the base things of the world to confound the strong. Once, you know, He chose an ass."

I looked at him inquiringly, not understanding for the moment to what he alluded.

"Don't you remember?" he continued. "He bade the disciples loose the ass and bring it to Him; and if any one should ask them why they did so, they were to answer that the Lord had need of him. O mother, I have so often envied that poor dumb beast! So often I have said to Our Lord: 'Have need of me; send for me! I know I am worthless and good for nothing; but if the poor ass could do for him a service, why not I?'"

"Why not, indeed?" I answered. "In the one hour of earthly triumph which He permitted Himself in His life, He chose to be borne by that humble beast. It was a wonderful choice."

"Yes," he said; "and now He has chosen me. That is why you were inspired to call me Christopher—the Christ-bearer. I know well enough that I am as worthless and foolish as the poor ass, but He has called me; He has willed to have need of me; and I too shall bear Him in these hands, and carry Him to the sick and the dying. O mother, that will be better than to be called a scholar or a great preacher!"

A light beamed in his eyes as he spoke thus, and I saw that in the very depths of his soul he chose for himself what God had chosen for him, and felt it to be the better part. There was such a nobleness in his humility, such a sense of the priceless dignity of being chosen to be the servant of the Lord, that as I gazed on his countenance, radiant with love and gratitude, the last cloud of earthly regret vanished from my mind. I had feared the disappointment his father might feel about him, knowing what a pride he would have taken in the genius and brilliant gifts of an only son; but all such misgivings gave way before a hope, which was almost certainty, that God Himself was leading my Christopher in a yet more excellent way.

The next year fled by swiftly and peacefully. His more advanced studies lifted him into his own sphere, and he got on well. He was ordained in Edinburgh by the Bishop, who had been so truly a father to him, and was to say his first Mass, with Father Lindsay as assistant, at Glencairn on the following Sunday. I knew he wished to be in retreat, and I did not attempt to have an interview with him, but wrote on a slip of paper: "Remember the great intention of your first Mass; and with the Holy Sacrifice, make an offering to God of my life and all that concerns me. Now that you are a priest, my efforts henceforth belong to your father."

I saw him ascend the altar, and go through the preliminary parts of the service with calm, self-possessed dignity. There was not a trace of forgetfulness or nervousness. Then I saw him supremely recollected. I could not watch any longer: altar, priest—all vanished in the intensity of the prayer in which I united myself with that mighty Sacrifice—God offered to God.

I knelt for the blessing of my only son, and kissed his anointed hands as he sat in the little sanctuary of our village church, which was crowded with friends and well-wishers. All the beautiful presents of church plate and vestments which kind hands had collected were arranged on a table in the sacristy, and with childlike gratitude he rejoiced over them all. He was to dine at the presbytery, and a party of priests and gentlemen were invited to meet and congratulate him. I went home, saying to myself, "That work, thank God, is finished!"

But it seemed as if a barrier had been suddenly removed from a strong-flowing fountain; for the rush of thought and love and longing for my husband's presence quite overwhelmed me. I spent the whole afternoon writing to him, freely, fully, as I had not done since we had parted. I told him all about our son, reminded him of the years (almost a lifetime) which had passed, and pleaded that surely now the time had come when we could be once more together. All fear of his influence injuring my Christopher's faith or mine had changed into an inexpressible yearning to help him—a feeling that he now needed us. I could not sleep all night, and golden dreams of a return of earthly happiness began to mingle with my prayers for him.

VI.

The Bishop had given my son full faculties, that he might in every

way assist Father Lindsay, whose health was evidently failing. One very stormy afternoon, about three weeks after his ordination, I received a message from him, saying he could not come to the Farm that evening as he had promised, because he had a sick call. About ten o'clock the next morning he came, and as usual I knelt to receive his blessing. There was something in his whole bearing, as he raised me, that filled me with a sort of awe.

"I have a long story to tell you, mother," he said, as he placed me in an armchair and sat down beside me. "Yesterday afternoon a message was brought to Father Lindsay that a woman was dying on the little island of Kinfell, which you know is served from here. The Bishop had charged me to spare our good old Father all the fatigue I could, so I claimed my privilege, and he let me go in his place. I took the holy oils, and for the first time was the custodian of the Blessed Sacrament. When I came to the beach the sea was running very high, and the only two fishermen I found there refused to put out. Both were Scotch Presbyterians. So I betook myself to Pat Connor's cabin, and said: 'Pat, I am sure you'll not refuse the request of a priest to take him to help a poor dying creature?' I hadn't to ask twice, and we reached the island safe, in spite of wind and surf. I was in time to hear the woman's confession and anoint her, but to my great disappointment, she was too continually sick for me to give her Holy Viaticum. I did all I could for her, and she died whilst I was reciting the commendatory prayers.

"When I reached the beach again the storm was raging even more fiercely. Pat and his boy had drawn the boat high upon the beach, and they declared it would be impossible to get back through such a surf, and that we must wait till morning, when the wind would probably go down. There was no reason now for urging risk of life, so I turned to look for a place where I could find shelter for the night. But the village is only a cluster of cabins, and they were all swarming with people, and were filthy and noisy as well. I could have taken the Lord of life and glory into them to help and save an immortal soul, but not merely to procure shelter for myself. There was a deserted hut down on the seashore, and of it I took possession. Pat brought me a horn lantern, an oat-meal cake, and some whiskey, which I begged him to change for milk, but he persuaded me he could not succeed in getting any. And so, after fastening the door I began my midnight watch before the Blessed Sacrament.

"By the time I had finished my Office the storm had risen to a perfect hurricane. Every now and then it seemed to seize the frail hut in its grasp, and every plank shook and rattled; then a fiercer wave than usual would break on the rocks with a roar like a cannon.

Such a wonderful feeling came over me of the Eternal life of Him was bearing on my breast! He Himself had stood by the seashore when the waves were lashed to fury even as now. He Himself had said, 'Peace! be still!' and winds and waves had instantly sunk to rest. They would obey Him again to-night as absolutely, were He to command them. It was Jesus Christ the same yesterday, to-day, and forever. But never, to my dying day, shall I forget all that those words revealed to me last night."

There was a concentrated emotion in my son's voice and a power in his words which impressed me with the conviction that he had something to say for which he was trying to prepare me; and I could only articulate feebly: "Go on."

Once or twice during the storm I fancied there was a rattle at the door, more like a person trying it than the effect of the wind; and a slight feeling of fear came over me as I realized how far I was from human help. Suddenly, in a lull of the storm, I distinctly heard groans, and then again a feeble effort to push the door open. I instantly unfastened it, and found a man lying on the threshold, drenched with water and fearfully bruised and battered. When I first drew him in, he was so weak that he could not speak; and oh, how thankful I was then that the whiskey had not been taken away! I put a few drops of it into his mouth, and after a while he opened his eyes and gasped out: 'I am dying! Get me a priest, as you hope for God's mercy for yourself!' 'I am a priest,' I answered, 'and am ready to do all you ask me.' He looked at me a moment, and groaned: 'How can you mock a dying man in that manner? No priest ever lived in a hut on the shore like this. I beseech you to try to get a priest for me!' I beseech you to try to get a priest for me!' I was wrapped in my seminary cloak, and I suppose looked young in his eyes. I threw off my cloak that he might see the *soutane* and stole. 'Indeed, indeed, I am not mocking!' I said. 'I stand here a true priest, with power to pronounce the words of absolution. I am speaking the truth, as I hope for mercy.' Still the anguish did not go out of his eyes. 'It is impossible to believe!' he said to himself. 'It would be a miracle!' And I, in despair at seeing the precious moments ebbing away, suddenly opened my *soutane* and showed him the pyx on my breast, saying, 'Not only am I priest, but I have Him with me who can work miracles, and who has worked one for you. Make your confession without delay, that I may absolve you and anoint you, and give you Jesus Himself as Viaticum.' He was sure then. Oh, if you could have seen the look of thankfulness on that face!

"It was a slow confession, and once, when I was afraid he would not last, I told him I could now give absolution for all. 'No, no,' he said; 'I shall have strength to finish.' There was time for everything

—for the crowning gift of all. Only broken words came now, but they were of such unutterable gratitude! When all that Holy Church could do was done, I sat down that I might support him the more comfortably in my arms. 'What have you done,' I asked, 'that could have won for you such an extraordinary grace as this?' He tried to raise his poor bruised hand to his neck, round which hung a rosary. 'Nothing, nothing,' he murmured; 'but my mother put this on when she was dying, and I have recited an Ave on it every day because I promised to do so.'

(To be continued.)

HOW THE FAITH IS LOST.

Faith is a gift of God. It is granted by the Holy Ghost to whomsoever He pleases. No one can have it of himself.

But although a person cannot seize possession of faith at his will and as his right he may lose it at his own fault.

Faith is lost most frequently through persistent sin. The Catholic who begins by neglecting prayer, by missing Mass, by avoiding the sacraments, is apt to fall into grosser trespasses, and then guilt adding to guilt, his soul is dead and the light of faith goes out. The man who trifles with belief, who values it lightly, who attends the lectures of infidels, who reads agnostic books, who consorts to scoffers at religion, is almost certain to be beset by doubts, and yield to them.

Another prolific source of infidelity is the evil of mixed marriages. The Catholic party too often becomes indifferent in the practice of religion, then drifts away from the Church by failure to comply with the Easter duty, and finally loses faith, falls away altogether, and dies impenitent.

There is no justification for any Catholic to abandon the faith of even real, much less of fancied, injuries or injustice or harshness to him on the part of his pastor. Still that some do so cannot be denied.

However, the evil happens, the loss of faith is most deplorable for without it the soul is dead!—*Catholic Columbian.*

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	a.m.	p.m.	a.m.	p.m.
G. T. R. East	6.15	7.05	7.15	10.20
O. and Q. Railway	8.00	8.00	8.10	9.10
G. T. R. West	7.30	8.25	12.40	7.40
N. and N. W.	7.20	4.10	10.00	8.10
T. G. and B.	6.50	4.30	10.45	8.50
Midland	7.00	3.35	12.30	9.30
C. V. R.	6.30	4.00	11.15	9.55
G. W. R.	a.m. p.m.		a.m.	p.m.
	12.00	9.00	2.00	7.30
	6.45	4.00	10.30	8.20
	10.00			
U. S. N. Y.	6.45	12.00	9.00	5.45
	4.00		10.30	11.00
U. S. West States	10.00			
	6.45	10.00	9.00	7.20
	12.00			

English mails close on Monday and Thursdays at 4 and 10 p.m., and on Saturdays at 7 p.m. The following are the dates of English mails for August: 1, 2, 4, 6, 8, 9, 11, 13, 15, 16, 18, 20, 22, 23, 25, 27, 29, 30.

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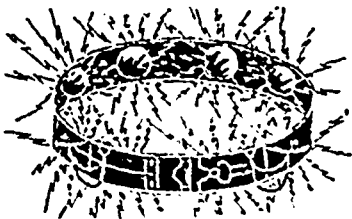
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