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

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

Vol. VI.

Toronto, Saturday Feb. 27, 1892.

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Vol. VI.

Toronto, Saturday Feb. 27, 1892.

No 3

Dinner to His Grace the Archbishop.

Rosemount, the palatial residence of Hon. Frank Smith, Bloor St. East, was on Thursday evening of last week the scene of a brilliant gathering of Catholic gentlemen, the occasion being a complimentary dinner tendered to His Grace the Archbishop of Toronto. Throughout, the maxim of Senator Smith has been, that if anything is worth doing at all it is worth doing well, and most assuredly the rule was well applied in this instance. Lucullus, that prince of diners, around whose board erstwhile congregated the strength and intelligence of Olympia, would have been in his element. From silver candelabra gleamed numerous lights, and the menu was such as Epicurus himself would have delighted to have partaken of. The Menu Card in itself was a gem—a souvenir to be preserved. Folding, on the reverse was the Bill of Fare, the reverse being taken up with a photo of the Archbishop; on the fold, attached with white satin, was a small card bearing the name of the guest thereon. The invited guests were as follows:

His Grace, the Archbishop of Toronto, Rev. Father Walsh, Archbishop Cleary and secretary, Bishop O'Connor and secretary, Peterborough; Bishop O'Mahony and secretary, Bishop Dowling and secretary, Bishop O'Connor and secretary, London; Bishop Macdonnell and secretary; Very Revs. Vicars General Rooney and McCann, Rev. Dr. Kilroy, Rev. Dean Cassidy, and Rev. Fathers Marjony, O.S.B., Teefy, O.S.B., Ryan, S.J., Brennan, O.S.B., Melmerney, C.S.S.R., LaMarche, O'Reilly; Judge McMahon, Major Mason, Commander Law, R.N., Dr. Cassidy, Hon. T. Anglin, and Messrs. Eugene O'Keefe, D. A. O'Sullivan, LL.D., W. T. Kiely, George Kiely, Edward Stock, J. P., John Foy, James J. Foy, A. Foy, N. Rooney, Bruce Macdonald, Hugh Kelly, Hugh Ryan, William Ryan, Thos. Flynn, C. B. Doherty, W. T. Murray, B. B. Hughes, Thomas Long, John Long, George Magann, Daniel Miller, F. J. Taylor, Matthew O'Connor, J. P., Peter Ryan, Joseph Connolly, Wm. Hartly, J. F. McLaughlin, J. F. Kirk, P. Boyle, George Crawford, Ph. DeGruchy.

After ample justice had been done the edibles, the Hon. Senator proposed the toast of the Pope, after which that of the Queen was drunk. Senator Smith then rose to propose the toast of the guest of the evening, His Grace the Archbishop of Toronto. Feelingly he recounted incidents in the career of His Grace, both as parish priest and also as Bishop and archbishop. With cheer upon cheer the toast was drunk and His Grace rose to respond. As a pulpit orator His Grace has few equals in Canada, as a writer he is ever interesting, ever learned and ever instructive. In these fields he has always been recognized as a master. As an after dinner speaker, the same qualities easily give him place with the best. On rising to speak a treat is expected, and rarely are the listeners disappointed. Thanking the Hon. Senator for the occasion of this evening's gathering, and modestly declaiming credit for the many kind words spoken, His Grace spoke of the good work being performed throughout the archdiocese, the many burdens cheerfully submitted to, and the generous and kindly feeling permeating all ranks in the Church. In Toronto he had received his first pastoral charge, at the church of St. Mary's, which was not then the noble edifice that stands so proudly to-day. St. Helen's church was not in existence, neither was

St. Basil's, Our Lady of Lourdes, or St. Patrick's. But few priests were in the diocese, and they had a very extended territory to overlook. Incidentally His Grace showed his wonderful retention of facts of persons and places, mentioning, amongst other things, Mono Mills as being the birthplace of Mr. J. F. McLaughlin, the well known grain dealer, who was present at the gathering. Speaking of the growth of Catholicity in the London diocese, over which he had ruled for twenty years, His Grace told of the noble edifices erected, instancing the London Cathedral, which is the equal of any in the United States or Canada.

During the course of his episcopate over one million dollars had been expended in church work, work that was now being ably carried on by his successor, Bishop O'Connor. Catholic education and a variety of other subjects were touched upon by His Grace, who sat down amidst enthusiastic applause, which was continued until he rose to propose the toast of "Our Host the Honorable Frank Smith," a name which, said His Grace, was a household word throughout the Dominion, and a name as respected for commercial honesty, for business enterprise, for pluck and persistency, as it was for the noble position attained by force of merit alone. The career of the distinguished gentleman was but a reflex of what others could do, if they but applied themselves as he had done. And in no country under the sun was there a better chance of, or more opportunities for, rising to prominence than in this Canada of ours. He had known Senator Smith for a long time, and whilst he could not, in that gentleman's presence, eulogize him as he would have wished, still he must avail himself of this privilege, and say that, as a long resident of London, a city in which Frank Smith had resided for a number of years, and of which he had occupied the position of chief magistrate, the name of the honourable gentleman was held in gratitude and nothing but good was said of him, many a successful business man who now enjoys wealth and position, can trace their first start in life to the generous help and encouragement given them by the Hon. Frank Smith.

Rising to respond Senator Smith was greeted with applause. He thanked His Grace the Archbishop for the many words of praise spoken, words which he thought he scarcely deserved. He also thanked those present for doing him the honor of being around his table. To-night was one of the proudest of his life. Years ago, whilst plodding along the commercial field, he little thought that it would fall to his lot to entertain such distinguished company as the illustrious Archbishop Walsh, or of having such a distinguished gathering of Catholic gentlemen around him. If he had obtained success, it was by dint of hard work, and by honesty of purpose. Like success awaited others. That which he had achieved was in the province of others to achieve. The same possibilities awaited them, if they were but true to themselves and true to their country, be it of their birth or of their adoption. Canada was the land of his adoption, the land that had given him succor and given him whatever he possessed. We do not wish any to import foreign feuds or parties to this bright

new country. We do not wish the strifes and struggles of the old world to be imported to the new. We should be true Canadians. He would ever love the land of his birth, and nothing could have, or ever has, caused him to forget or have aught but love for it. He was proud of the name of Irishman, but whilst he would give, and had given, the full force of his allegiance to the land of his adoption. A Canadian, he gloried in the name, he wished no prouder title or more honored appellation. Canada was a country of infinite resource, a country of vast possibilities. Let her sons be true to her, develop and believe in her, and a position will be hers second to none. In no country are there better laws, or the rights of the subject more respected. In no country are our co-religionists more fairly dealt with. For himself he had never had occasion to cloak his religion or nationality, nor would he ever do so. Throughout his life honesty in word and action had been his rule, and the same rule he applied in all cases, whether a Cabinet meeting in Ottawa or a private gathering in Toronto.

Other toasts were the Army and Navy, responded to by Major Mason and Mr. J. Foy. The learned professions by J. J. Foy, Q. C., Rev. Fr. Ryan, S.J., and Dr. Cassidy. Finance and commerce, by Messrs. T. Long and D. Miller, and the Press by P. Boyle and Ph. DeGruchy.

...A newspaper printed in the Sioux language, to be called the *Lina Sappa Wocekiye Tacyanapaha*, and to be edited by Father Jerome, the Indian missionary of Fort Totten, is to be published in Devil's Lake, North Dakota.

Rt. Rev. Bishop Spalding of Peoria has gone to Cuba where he will remain until next Spring. He is suffering from the grippe.

The King of Siam has officially notified the Pope that the Catholics would enjoy protection in his realms. This act of an infidel sovereign is much appreciated at the vatican.

...Upon the successor of the lamented Cardinal Manning, will doubtless devolve the task of erecting a Metropolitan Church in Westminster, on the site which has already been secured for such an edifice. For although more than forty years have elapsed since Pius IX. by the Bull which he issued on Sept. 24, 1850, restored the English hierarchy by erecting twelve bishoprics in the country, and making Westminster the Metropolitan See, the two incumbents of that archbishopric, both of whom have now passed to the reward of their labors, had to be content with pro-cathedrals, the first one being located in Moorfields, and the present one being situated in Kensington.

The Most. Rev. John Ireland, D.D., archbishop of St. Paul, Minn., has arrived in Rome. He is staying in the American College. When the Pope was informed of the Archbishop's arrival he sent a message to him. His Holiness added that he was anxious to confer with him on scholastic and other questions concerning the Church in the United States.

THE CHRISTIAN BROTHERS—AN ORDER OF SCHOOL-MASTERS.

From a late number of Merry England.

VIII.

The Reign of Terror passed, and individual Brothers, without resuming the habit of the Institute, began again to open schools here and there. In some places "these amphibious ecclesiastics" even paved the way for the return of the priests, by gathering together the people and reading religious services. In 1793 Pope Pius VI. gave them a rally-point by appointing as their acting head, with the title of Vicar-General, Brother Frumence, the Superior of the house in Rome. Under this title Brother Frumence governed the Institute to the end of his days; for Brother Agathon, who had retired to Tours, died of his hardships in 1797. Gradually the Brothers reconstituted their Communities at Lyons, Rheims, Laon, and Paris; and in 1803, through the intervention of Cardinal Fesch, Portalis reported in their favour to the First Consul. The result was a consular decree by which Napoleon formally re-established the Institute, and authorized it to fix its head-quarters at Lyons. Cardinal Fesch recalled to its ranks by letter the Religious who had been scattered to various quarters by the Revolution; and in 1805 the seal was set on the marvellous resurrection of the Congregation by its inclusion in Napoleon's newly-formed Imperial University. This body was created by the Emperor to control public education throughout the Empire, and endured after the Restoration. It was a most providential circumstance, in more than one way, that the Institute should have been admitted to the University; since, in all probability, without the protection the Brothers were thus enabled to obtain, they would have been included in the conscriptions which drained France during the last agonies of the Empire. Another happy circumstance for the Brothers was the friendship of the Abbe Emery, whose unselfish character won the favour and recognition of Napoleon. Any man for whom either Napoleon or Byron had no sneer must assuredly have possessed unusual attributes. The last anomaly remaining from the Revolution days came to an end in 1810, when Brother Frumence died, and was succeeded by a regularly constituted Superior in the person of Brother Gerbaud.

His reign, which extended through the greater part of the Restoration, was marked by the transference of the centre of the Institute to Paris; by a successful conflict against the attempt to subject it to the conscription; and, still more, by an arduous struggle with the mutual, or Lancastrian, system of teaching. That this system should ever have obtained Government patronage is an astonishing example of human proneness to educational "fads." It consists in making the adult teacher a mere kind of head-master, with a general supervision; while the active teaching was given by the more advanced among the children themselves. It was, in fact, an extension of the monitorial system from the realm of discipline to that of instruction. Its grain of truth is obvious. As a matter of fact, the cleverer boy can often explain to the dull boy what the latter has failed to understand from the master. So far as such assistance can be useful, it is informally sought in every school; and rendered with more or less good nature and grumbling. But to make it a system, is to expect from the juvenile teacher a sustained patience, tact, and self-control such as no boy possesses; while the element of authority must evidently be lacking in such instruction. Yet this system was actually taken up by the Government, pushed by the Minister, sanctioned by the King, and pressed on the Brothers until their resistance involved them in a veritable official persecution. Several of the Christian Schools were closed before the Minister at length gave way, and agreed to an arrangement sanctioned by the King. During the generalship of the next Superior, Brother William of Jesus, the struggle with the mutual schools was continued. But the leading events of his brief rule of eight years were the renewal of those boarding schools for professional and commercial studies which had existed before the Revolution, and the creation at Rouen of a Normal school, in which the Brothers undertook to train secular masters. This innovation was afterwards imitated by the Government.

Brother Anaclel, who succeeded Brother William in 1830, governed for just the same period of years; but his generalship, though short, was fruitful. He had the good fortune to be contemporaneous with the Minister Guizot; and that votary of education admired him so much that only the humility of the Superior prevented Guizot from investing him with the cross of the Legion of Honour. Within a year after Brother Anaclel's accession, a decree compelled the Brothers to pass the examinations required for secular teachers before they could obtain their diplomas. This, which the historian of the Congregation resents, no doubt naturally, as the loss of a privilege, seems to me in reality a gain. It fittingly, I think, inaugurated a period during which they were to fight beside, rather than against, the secular teacher. The law of 1833, by which Guizot dealt with the entire system of elementary education, intended to promote the same result. It took up the idea of Normal schools for masters, which had been introduced by the Brothers under the previous Superior, and established such a school in every country. In consequence, Brother Anaclel called a

General Chapter, revised the school-books of the Congregation, and introduced improvements which might help the Institute to hold its place against its secular rivals. Nor was the Normal school the only idea which they had the honour of furnishing to the Government. During this generalship the Brothers originated those night schools for adults which have since secured such general and successful adoption. M. Guizot at once discerned the importance of the act, furnished the Brothers with State aid to extend its scope, and encouraged the imitation of their example. In Paris alone there are now at least two hundred of these schools for young working men.

Brother Philip, who succeeded Brother Anaclel in 1838, governed for the period, unexampled since Blessed de la Salle, of thirty-six years. His biographers, indeed, call him "a second de la Salle," and his generalship, which lasted till after the Commune, takes us into modern times and the thick of the educational struggle. He multiplied exceeding the boarding schools of the Congregation, and kept its educational methods abreast of all the requirements and developments of the day. Indeed, I err in saying "its educational methods"; I should rather say their expansion and application. For nothing has been more noteworthy about the methods so sagaciously elaborated by Blessed de la Salle than their flexibility; they adjust themselves and differentiate themselves, in response to every change of conditions, with the vital plasticity of protoplasm. Brother Philip had to encounter, and successfully encountered, an attempt partially to subject his Brothers to the conscription; he had also to encounter an attack on de la Salle's principle that the Brothers should take no fees for the education they imparted. To this last attack he was compelled, by the arbitrary closing of several of the Christian Schools, to yield temporarily, and under protest. The Brothers continued to refuse all fees for themselves; but the Municipalities were suffered to impose what fees they thought requisite on the children's parents, and these fees the Brothers handed over to the Municipal authorities. Brother Philip's most striking achievement, however, is the success with which he spread the Institute in foreign countries. Its present ubiquitous activity takes its real date from his generalship. Indeed a statesman said of him, "There is the making of a Minister in that man"; and so universally were his great administrative qualities recognised, that when the Educational Law of 1850 was in preparation he was called to serve on the extra-Parliamentary Commission charged with drawing up its plan. For a time, also, during his superiorship, the Brothers worked with great success in the service of the prisons. This had been one of their Founder's ideas, and they achieved a marvellous reform in the jails entrusted to them. But the outbreak of revolutionary trouble in 1848 put an end to this; and the Brothers returned to their more vital work of education. Their success during their period of employment in prison work is, nevertheless, not without its important bearing on the theory advocated by Victor Hugo, among others, so eloquently in the conclusion of "Claude Gueux"—that our prisons should be made moral sanatoria, rather than mere places of penal suffering. Towards the close of Brother Philip's government occurred the episode of the Franco-German War. Amidst that terrible time the Brothers, in addition to their teaching, put themselves forward in numbers for ambulance work; and Brother Philip offered all his houses for the reception of the wounded. On the eve of the Battle of Champigny, perhaps the bloodiest of the battles before Paris during the siege, 150 of the Brothers were drawn up in line near the Champ de Mars, waiting to set off for the battle-field. In the conflict, when they arrived, they advanced so recklessly under fire, in the eagerness to succour the wounded, that General Ducrot had to order them to stand back. At Bourget, which De Neuville's picture has made memorable, one of their number, Brother Nethelme, fell mortally wounded. So great was their devotion at this battle that after it was over Dr. Ricord, one of the most conspicuous among the ambulance surgeons, meeting a Brother, inquired: "Brother, is one ever allowed to embrace you?" "There is nothing in the Rule against it," replied the Brother. "Then permit me to have the honour of embracing you. You are admirable, you and yours. Take this kiss from me to Brother Philip and all your Brothers, and tell them that all thank you in our name and the name of France." It is very French, but none the less warmly genuine because to our insular notions it seems a little theatrical. At the close of the war a public tribute was paid, or rather two public tributes were paid, to the heroism of the Brothers. The American city of Boston offered a prize "to the finest example of patriotism given during the war." The awarding of the prize was left with the French Academy, and that body decreed it to the Institute of Blessed de la Salle. Finally, the Cross of the Legion of Honour was bestowed on Brother Philip. It was only the argument that the honour was in reality bestowed on his Congregation, not on himself, which overcame his modest reluctance to accept it; and as soon as the ceremony was over the cross disappeared from his bosom, nor did any man ever learn what became of it. After the siege came the Commune. The Brothers suffered like all the other Religious Orders at the hands of the insurgents, though they had not to consummate their sufferings by martyrdom. Yet there escape was narrow. Twenty-six of them were imprisoned with the hostages in Mazas, and only chance saved them from being massacred with the rest.

To be continued.

SABINA.

A SKETCH OF UPPER CANADIAN LIFE.*

The excessive severity of Canadian winters in such parts as are removed from the actual border of the lakes, added to the nature of farming employment, renders the season for the most part one long continued rest, but it may be readily imagined that in so sparsely peopled a community, such idleness quickly becomes wearisome and monotonous. Thus it occurs that extraordinary measures are taken during these months to atone for the lack of neighbourly interchange of visits that arises out of hard and incessant labour the rest of the year. As soon as sufficient snow has fallen to ensure good sleighing, surprise parties and others of a more pretentious nature begin, and their continuance is only broken when the snow has gone and it is again time for breaking the soil. This freedom of intercourse often brings in its train events of great importance in the eyes of all concerned, so that you may be sure no effort is spared in making everything enjoyable for the young people who always form much the larger portion of the assemblies.

In the year 185— the winter season, as thus exemplified, was fast nearing the end of its natural course when old Archie MacLennan one day sent out his farm lad with invitations to all the neighbours to come and do honour at the visit of his two sons to their paternal board. As Archie was known to have been a good provider before the boys had gone away, and as he was also highly respected in the neighbourhood, the call was readily answered both by old and young. This all happened in an eastern part of the province, in a settlement almost exclusively Scotch, as one would infer from the names of those present could they but be recited. Many indeed bore the same surnames and were only distinguished by their given names or by reference to those of their sires. In those days every cabin boasted a fiddle, and on rare occasions a local celebrity put in an appearance with the pipes. There were games of many kinds to begin the evening, but willing feet were not long to be delayed from dancing, so to the quick, rasping tones of the old fiddle, nimble limbs were soon gaily sporting, making up in jest what the music lacked in quality. When the hour at length grew late and rural fairs were needed for the tired dancers, Archie's good lady having retreated to prepare some refreshments, a general lull occurred in the proceedings, and as everyone drew near to the ruddy blaze of the hearth fire, someone suggested that Archie tell them a story, for he was known to be good at it, and to have a fine stock of reminiscences to draw upon.

"Tell the story of the Dutch invasion," said an old fellow, winking wisely at the company, at the same time spurring Archie in the ribs with his elbow. "Tell how we made a good bargain, and how some of us kept it Archie, do!" The young people, too, having a dim knowledge of this important affair, clamored for a fuller rendering, so unable to bear up against the pressure, and indeed not at all unwilling to be the chronicler of an event wherein his personal deeds might not be disputed, he made only the nominal appearances of resistance, all the time assuming a position on his seat, such as gave sure sign of his intention and at length began.

"You see it was a long time ago, although I'm young enough yet by all feeling, since these things happened, so if any who have heard it before find aught to be wanting it will not be from lack of the truth but from want of the habit in telling, for it's seldom of late I have a chance of a word with all your fine-doings, and dancing and parties. Well, it's a long time since we thirty poor soldiers were dropped hereby our superior officers, like tadpoles from a shower, left here to put by our arms and rear up homes for ourselves where never white man trod before, and small blame you might have said if you had seen the place. You may know what a sad experience it was for us who had always confided in the providence of the quartermaster, to be obliged to set about finding for ourselves. We built our cabins as well as we might, but the nights were long from dark to dawn, and there were few of them indeed when the bar on the inside of one door didn't mean that a half dozen were locked from the outside. There were more bad cooks than good ones, and the good ones had least obligations in the matter of calling and most in the matter of entertaining. I suppose this state of affairs lasted for several months, until we had begun to observe that the prospects of a long and dreary winter were coming upon us as steadily as anything unwelcome could come. Who knew then how deep the snow would be? Who knew how often we would be able to meet at all? So as the appearances grew gloomier, and the days grew shorter, and as the creeks began to fill up, and we thought of the cold in our bones and the lonesome months, we cast about for some way whereby to close the present season with as much gaiety as possible. But we were tired of ordinary gaming, and when some one proposed a dance, a dance we would have. Thirty men undertook to get up a dance. And there was not a woman in thirty miles.

"And what would be a dance without them? To make matters worse, the nearest settlement was one of which all the families were Dutch. After the war they had given up their farms and removed to

this country, where they were now well settled. But precious little English could any of them speak, and as I was the only one of our own party who could speak English at all, and as there were some fears that Gaelic would not be understood in the Dutch settlement, I was deputed along with the corporal, who was our man of authority, on a very delicate embassy indeed. No less than to secure the presence of the ladies of the settlement for our merrymaking, with as small an escort as my diplomacy could manage to provide. So I went.

"With your packman's invitation," said the old man beside the narrator, with another wink and another dig in poor Archie's ribs.

"Just like a packman," assented Archie, "and more like one than you might think, for did you ever see the hungry and footsore pedlar that didn't pay his respects to the women first, scheming to brace his body before filling his purse? My thirty miles were no light journey, I can tell you, and when we arrived at the gate of old Peter Van Wimple's property, we had much design on his well-lined pantry and small care for the dancing party. So when little Wimpje Van Wimple came to the door to inquire our message, Mynheer himself being out, she took pity on our state, and in a few minutes her pretty hands were helping us to all sorts of dainty things. The Corporal gulped his food and said nothing. He had a sister and a sweetheart in Scotland; but apart from that there was no use of his speaking Gaelic to me for I was busy enough trying to be pleasant with our hostess, and she was giving every assistance. There was less Dutch in her talk than there was Gaelic in mine so we got along. And she was sorry her father did not understand English well. But she would speak for us. And she did, with a little cautious assistance on my part.

"Well, old Peter came home before long, and before long he knew our business, and although he objected and swore a little he finally came round and went to see the other villagers. Wimpje and I passed the time in discussing the details of the ball, in choosing escorts, and generally in settling all matters as if we had only to receive the guests. Peter came back after awhile with a half-hearted, dishonest look in his eyes, and said he was sorry, but the neighbors would not agree, and indeed he was half opposed to the idea himself. But Wimpje wouldn't be answered so, and out again Peter went with new arguments for the faithful and when he came back the day was won.

"Two weeks after they came. Old Peter rode the first horse with Wimpje perched up behind him. The others came after.

We had made a big cabin with an enormous fireplace for the purpose, and there when night came we began the festivities. All the life of the Highlanders went to their feet, and that first dance was the liveliest affair that has ever been known in this part of the country. Many of them had to learn the steps of the others, but what matter for that, when learning was as good as being adept. Not until morning had broken did the fun cease, and then, sad to say, many of the boys were not in their right senses from too frequent visits to the stimulants, combined with the loss of sleep. So it happened that when the Dutch escorts insisted upon the women resting at once that they might be able to return in the day, the crooked spirit got the upper hand, and the men vowed that the women should never leave, but should stay for all time with them, and their tempers being up, the poor Dutchmen, under much abuse, were put to horse and sent off home, growling back dark threats of vengeance.

Here was a pretty end to crown my diplomatic efforts. But dignity rose to the occasion when the old fellows were gone, so after much much ado the women were left in Wimpje's charge to rest, and we went off to dream of infuriated Dutchmen, and our homes and hearths. Soon we had more than dreams of them, for early in the morning of the second day down came the whole colony, three to one of us, and they beat us first, and then argued the case. Of course the women went back, when the men saw they could not be kept, and we having been properly trounced as we deserved, the Dutchmen left with little ill-feeling. That was the first effort of this settlement to be neighborly, and if it was not in all things successful still it was lively in its way, and none who were there ever forgot the night.

"But what of Wimpje?" asked a young woman as Archie subsided, and then sank back from observation.

"Oh! as for Wimpje, she left me an invitation before they went, and shortly after I called again at old Peter's homestead. But here she comes herself, my good folks, so fall to and devour, for you're losing time at this. You see the Corporal here got reading that winter and found an old story in a history about some Sabine women who were treated less gently, and when Wimpje came back with me he would never call her aught but Sabina, as he said she was the only success of the plot."

"From which you'll notice," said the Corporal, over his punch, "that he who makes bargains is most likely to have charge of the spoils."

CTHIL.

CONGRATULATIONS.—The large number of letters of thanks and congratulations received from every part of the Dominion is a sufficient proof of the efficacy of the new Hair Restorer "CAROLINE." Try it and you will never use any other.

*This circumstance is related by early travellers in the country.

A ROMANCE OF MEXICO.

Whether it be true or not that the frontier war waged by Garza against the constituted authorities of the republic of Mexico has for motive revolution, intimation that it is in behalf of the so called Prince Imperial of Mexico lends it a romantic interest of the highest degree. To tell the tale involved it is necessary to take the reader to Paris, where a tense interview will be had between "poor Carlotta" and an American woman, Alice Green, who is mother to the only legitimate heir to the throne of Mexico, if there be such a thing as a throne legitimate there; it will require a glimpse of home life in the palace of Chapultepec, probably the most beautiful of all abodes occupied by monarchs, and to recall briefly incidents of great significance in the history of the sister republic. Nothing in fiction can equal the passion and drama that are actually invested in the story of Augustin de Iturbide, pretender to the empire of the Montezumas and of Maximilian.

It would be indeed unprecedented if the free democracy of North America should furnish a sovereign for her neighbor in the person of the son of a Mexican revolutionist of noble Spanish blood and the daughter of a wealthy citizen of the city of Washington.

Among those who first sought to separate Mexico from Spain and erect an independent empire was Augustin Yturbe, in modern times spelled Iturbide. His father was a noble Spaniard, his mother a creole. In 1810 he was lieutenant in the regiment of the city of Mexico. The patriot priest Hidalgo conceived the plan of freeing Mexico from foreign rule and Iturbide obeyed the royal commands. He gained distinction rapidly in suppression insurrection, and after Hidalgo and Morelos, his successor, had both paid the penalty of unsuccessful patriotism, Iturbide was far advanced in military rank. When the viceroy resolved to make the Spanish rule still more despotic Iturbide was ordered to execute orders that so revolted the people as to make another insurrection inevitable. Believing that his time for glory had arrived Iturbide betrayed the viceroy, espoused the popular cause, and in 1820, when thirty-eight years of age, he was hailed the popular hero for his proclamation of the independence of his country.

A fickle people, still cherishing the gauze and spangles of monarchy, speedily offered him golden keys, a sceptre, and in 1822 he was crowned Emperor, placing with his own hands the diadem on the brow of his wife, Donna Anna. In nine months another caprice of the people compelled him to abdicate. Pension was provided for him and his family and they sailed for Italy under order never to return. Exile was intolerable. He fatuously believed that with another demonstration of his personal prowess, another proclamation touching the vanity and inflaming the ambition of the people, he would be reinstated. He took ship at an English port, was seized on his arrival on the Mexican coast and after some display of hostility was treacherously placed by General Garza, the military officer in command, in charge of the escort which accompanied him to Padilla, where the state legislature of Tamaulias was sitting. He was told to prepare for death within twenty-four hours.

Incredulous, he pointed to the presence of his family at Soto Marino as evidence that he did not seek to create disturbance. Sentence was formally passed. The Emperor of less than a year banded his own eyes, knelt for the fatal volley, and passed away, leaving a large family, for whom the Mexican people amply provided. Appreciative of his earlier services, the people fourteen years later removed his bones to the capital, where they lie in the ancient cathedral near those of Morelos, the patriot whom he helped to destroy. He is called in the native histories "the liberator of Mexico." His birthday, the 16th of September, is Fourth of July in Mexico, and thirty-four years after his execution his death anniversary was also made a national feast whereon every year in the cathedral and throughout the country mass is celebrated for the repose of his soul.

Iturbide's widow first took up residence in New Orleans, thence she travelled North and died in Philadelphia. She and several of her children are buried in the vault of old St. Mary's church there.

One son became a student in the Jesuit college at Georgetown. His name was Angel. He met the beautiful daughter of a rich democrat, Nathaniel Green, who, equally smitten, resolved in the face of many difficulties and much opposition, based largely on race and creed scores, to marry him. Their son, Augustin Iturbide, is the pretender to the throne of Mexico, and bases his claim not merely on the descent from Emperor Iturbide, but on account of adoption by Emperor Maximilian.

After Juarez, the Indian creator of the present Republic of Mexico, had succeeded in firmly establishing its institutions, the decree of perpetual exile against the Iturbides was suspended. Princess Josephina, daughter of the Emperor Ituroide, was residing in the capital when Maximilian and Carlotta arrived there. The Iturbides were among the most esteemed of the city nobility and the Princess, being an accomplished and judicious woman, and unmarried, the Imperial claimants invited her to take up abode with them in the palace at Chapultepec and be deemed one of the reigning household. Their object was to win sympathy with the native element. In time Alice Green, having become wife of Angel Iturbide and mother of Augustin, visited

the Mexican capital. She was received with marked cordiality, her beauty and grace, her social position in Washington and the ancestry of her husband constituting forces that pleased alike the Austrian usurpers and the native patriots.

No child was born to Maximilian and Carlotta. As their situation, in spite of the moral and material countenance of France and of the power of Austria, grew precarious, they conceived the plausible but superficial idea of adopting Augustin de Iturbide as their son and heir. Overtures to this end were at first coldly received and finally rejected by Alice Green, the child's mother; but his father's ambition and her own maternal pride overcame scruples and she consented. A formal paper was drawn up, signed by all Iturbides of age and by the Minister of foreign affairs for Maximilian, creating Augustin, then an infant, imperial Prince, and requiring all other members of the Iturbide family except Josephine to quit the empire forthwith, never to return without imperial permission. At first this cruel condition was denied and the arrangements fell for a time to pieces. But as it was in the power of Maximilian to annul the pensions that were the sole revenue of the Iturbides, their consent was finally given. Each member of the family received an annuity and part of a sum of \$180,000 in bills of exchange on Paris.

The mother's heart conquered in spite of royal prospects and substantial subsidy. The last acts of Alice Green had been to weep her eyes out over little Augustin's playthings and to pack them up and send them to his new mother, the Empress Carlotta. Before travelling far from the capital her heart triumphed over all other influences and she turned her back resolved to repudiate the contract and get her child. Taking the first stage for the capital, disguised as a simple traveller, and in the name of Alice Green, United States, she presented herself at the house of Marshal Bazaine, accompanied by a lady in high esteem in his family. He could do nothing for her; the contract bound all who had signed it. Alice Green then wrote a letter, that deserves place in the literature of motherhood, declaring that, while she was gratified by the honoring of a national memory in her child, she could not bear to be separated from him while he needed her care. What remorse, if I survive this separation, would not the least mishap in the life of my child create in me? There is no agony compared to this thought."

Treachery brought an end to that chapter. Alice Green was officially informed that their majesties desired to see her at the palace. Unsuspecting deceit, she entered the imperial equipage waiting at the door of her friend, and expected to be driven at once to her son and his imperial adopters. Instead of this she was forcibly conveyed to a diligence outside the city and ordered to go at once to the seacoast, where shipping would be ready. She alighted, threw herself on a stone and refused to budge. In spite of anguish and tears she was forced into the diligence and the next day set sail for Vera Cruz. Time was to bring a speedy retaliation. The finances of Maximilian grew insufficient for his court. Taxation to the uttermost on the industries and land of the country failed to replenish his coffers and, when bankruptcy arrived, when intimations of abandonment all at once by Louis Napoleon, the Empress herself sailed for Europe in the desperate hope of saving the empire and maintaining her husband's pretensions.

In Paris Alice Green confronted Carlotta not yet "poor Carlotta." An official note had preceded the forlorn and resolute mother. Secretary Seward had instructed the American Minister at Paris to lead his good offices to recover the child of Alice Green Iturbide, held in Mexico without her consent. John Hay, in charge of the legation, brought about the meeting between the distracted women. Carlotta received Alice Green coldly, not even inviting her to be seated. The American mother, feeling herself the equal of the almost fugitive intruder on the people of Mexico, frankly sat down beside her on a sofa, and they had it out with singular self control on both sides. Each assured the other that she was considerably changed. Carlotta patronizingly told Alice Green that she had done the latter great honor in consenting to the interview, and that the mother of the young Augustin should not make her regret it. "I wish simply to tell you that your son is well and improving every day in health and intelligence." They parried each other cleverly, even to the extent of the one referring to pensions and gratuities and the other offering to return every dollar.

Each intimated to the other that, both being young, children might be born to them, so that they need not quarrel over Babe Augustin. Finally Carlotta asked Alice Green how long she was willing to leave Augustin with them. "Not an hour longer than I am compelled to," was the sturdy and uncompromising reply.

Fate was fast dissipating the filmy prospects of Maximilian. Napoleon was as heartless to Carlotta as she had been at Chapultepec to Alice Green. He called on her for twenty minutes, and after cold commonplace words said that a car would await her orders the next day to take her out of France. She went to Rome, where her reason tottered. The King of Belgium, advised of her condition, sent her brother, the Count of Flanders, to bring her back to Miramar, a maniac. The Emperor of Austria paid no heed to a telegram from the Pope concerning her condition. After a time she was placed

under surveillance at Lachen, near Brussels. Maximilian was more considerate of Alice Green. Foreseeing his downfall, he confided the young Iturbide to the Archbishop of the city of Mexico, to be restored to his mother, and after two years' separation mother and child were reunited at Havana, whither Alice Green took shipping immediately on the news of the destruction of the empire.

This boy is now a young man of twenty-eight. He was taken by his mother to various continental and English schools, where he received a good education. He is credited with unusual ability and is handsome after the pattern of the Iturbide mixed Spanish and creole type. Like his father, he became a student at Georgetown College, and is a well-known figure in Washington society. A few years ago his mother and he returned to the city of Mexico, and the family settled for a time on a hacienda, retaining a city home on the grand promenade. It was hoped that the dream of empire had died with Maximilian and that the fate of Carlotta had extirpated ambition from the brain of Alice Green. But neither has proved true.

Donna Iturbide has long been looked upon in Mexico as craving a crown for her son. Age has not withered her rare beauty, and experience with the Mexicans, among whom she has long been a great favorite, has enabled her adroitly to manage their politicians. It has been understood that Augustin himself is ready at any hour to make a stroke for what he deems his rights, and his escapade when enrolled in the Mexican army, leading to a term of imprisonment by President Diaz, was not calculated to check these rumors. He has been for some time in Washington, while his mother and kindred are in Mexico or the environs of the capital. It is claimed, on what show of truth remains to be seen, that the border bandit, Garza, descendant of the betrayer and executioner of the first Iturbide, is in collusion with monarchists and clericals to restore the empire to Prince Augustin, who is remaining away from danger until formally called to become head of the nation.

Doubt is cast on this conjecture by the allegation that Garza represents the clericals as against Diaz. Space need not be taken here to tell how the church became legally disestablished in Mexico; enough that, owing to the union of church and state under Spain, one-third of the realty and personal property of the country had passed to the church, and that when it became necessary to raise armies and build public works, confiscation was the once resource. The radicals were not content with half way measure. They not only disestablished the church but they forbade perpetually the presence of monastic orders in the country. As many innocent persons were necessarily harshly dealt with in the enforcement of the Juarez legislation, and as a considerable portion of the people prefer education and charity administered by religion, acute feeling continues to divide the reactionary from the radical party, or the liberals, as they call themselves. Of these Diaz is the head, and out of the confiscation laws arises another curious incident in his administration not as exciting as that of Alice Green's hunt for her son but full of grotesque vivacity.

THE RELIGIOUS ORDERS.

Closing of convents and expulsion or dispersion of religious had in time a depressing effect on Mexican society. It was not so hard for parents to send boys to secular schools. Here, as in every other part of the world, the boy is believed to be capable of taking care of himself. But hereditary Spanish ideas of domestic seclusion would not tolerate the publicity and exposure of girls going to a secular school or having personal contact with the common herd. Here, as rigidly as among the most ancient of Sevillian families or the adherents of the conservative element in Italian and French society, woman, young or old, child or belle, must be chaperoned or lose caste. It conventionality has been modified in this respect in France it has not been in Mexico, and all foreign elements in the population, no matter from what European race sprung, respect this feature of an etiquette that shows no tendency toward relaxation.

The only women seen going about the streets in the cities of Mexico unattended by mature-faced bouines or other capable escort are natives engaged in simple employments or marketing, either by buying or selling, and the self-reliant and finely self-unconscious American traveler who, unmindful of a restriction whose defiance means no injury to her, if she exercise prudence as to hours of promenade and parts of the town she visits, goes as she pleases, an object of respectful curiosity and silent amazement to the natives. But let not the American be reckless. There are dangers in this country as in every other. Offense against conventionality is among such people as these graver than a violation of civil law. There has been enough American incursion already to protect the daring women who will venture away from excursion guides and companions and tarry in the pawnshops, seeking valuables, which are to be had at fair prices, especially in the national monte de pieta. But for any woman to be abroad after dark or to venture to a place of public amusement alone is only to invite reproach.

The question that vexed the best society at the capital ten years ago was how to evade the confiscation laws and get a teaching community back into the city for the education of girls of "good families." Public opinion was as averse to sending daughters to "the States" or to Cuba, where there are several excellent convents, as to running the unprecedented risk of secularizing and "publishing" them at home.

Mme. Diaz was consulted by the mothers who, like herself, had daughters to consider. The law seemed inexorable. Only secular teaching was legal. There were fines and even terms of imprisonment for religious bodies proposing to open or conduct schools and for private persons, really religious, who, in spite of secularization, acted as tutors or governesses under the old rules of their orders. What was to be done?

Negotiations were quietly set on foot to bring in a new religious community. The one selected was founded in France after the revolution to educate the daughters of the nobility and to provide shelter for women of aristocratic birth whose fortunes had been swept away in the general ruin. Seclusion had been from the beginning its chief characteristic. Its scholastic regulations and spiritual discipline were rigid, being copied with slight change from those of the order of Saint Ignatius. It had proved discreet under all circumstances. It had managed to avoid partizanship in northern or southern states during the civil war and one of its convents near New Orleans had been distinguished by harboring confederate refugees while it enjoyed at the same time the official protection of Benjamin F. Butler, who knew that its roof was an asylum for the helpless and the fugitive. It had survived revolution in Italy and its house in Rome remained open after many other conventual establishments had been closed. It had been welcomed to England. One of the most modern of societies, that of the Sacred Heart, had proved itself possessed of uncommon shrewdness and sagacity in diplomacy and war, while its literary standards were known to be high.

The "mother house," as its headquarters are called, is in Paris. It is presided over by a mother general, who is assisted by a staff of able women chosen from the ranks of the society in the principal countries where it has houses. Mme. Hardy, of Manhattanville, N. Y., was up to the time of her death, a few years ago, secretary for English-speaking countries as well as for all the continent of the Americas. Application was first made to the mother vicar of Cuba at Havana, for the prudent opening of a seminary for young women in the capital of Mexico. Verbal consultation was held by representatives of the society and of the families in the City of Mexico with the tacit knowledge of President Diaz, while Mme. Diaz was understood to be an active if not apparent promoter of the undertaking. From Cuba the application was sent to the vicar of New Orleans, which declined to consider it, the social state of Mexico at that time forbidding communities so near it to believe it safe to send any body of religious back to what was deemed only a semi-savage social order that might invite them in only to rob and then drive them out.

At length the request was formally laid before Mother Hardy. A true American of the North and versed in many phases of political and social organization, she had the courage to approve it and sent it to Paris with letters strongly urging that the request be complied with forthwith. Two years passed before anything final was decided. There had to be personal guarantees in the highest official quarters that the lives and personalty of the new colony of religious would be safe alike from the government and from the mob. A building had to be provided and pledges of support equal to the first two years' expenses were demanded. The house was easily found, a large, low, two storied, dilapidated old mansion that served as palacio for a noble family out at elbows, spacious gardens well-roofed with umbrageous trees and screened by hedges and shrubbery as well as protected by high palisades, and an equipment of school appliances, pianos, harps, etc., necessary for the inauguration of the academy.

All preliminaries asked were cordially conceded, the personal safety of the colony being amply guaranteed by President Diaz himself, who placed his own daughter first on the roll of students. Only boarders were to be received, the better to avoid attention, but in time this prescription was in part removed and a few day scholars were admitted carefully accompanied to and from the house by chaperones.

Selection of an astute woman for head of the new school was a task of great difficulty. Choice was not speedily made. It was necessary that she should possess personal bravery, experience with the world, patience, tact, good humor and generosity. One who would take the situation too gravely, one easily intimidated or not familiar to some extent with peculiarities of the people and their cherished prejudices would have slow martyrdom before her. An Italian named Mother Tommassini was finally selected. She had been in Cuba, she had lived in France. French was as natural to her as Italian, Spanish was acquired at Havana. Her English was grotesquely defective, which would not be an embarrassment in her new office. She had lived long enough in New York to be American in enterprise and to understand perfectly the political and social aspects of a situation in which church and state were legally separated, but were in effect to be reunited in her own person.

In due time Mme. Tommassini and her little party of choir sisters and lay sisters arrived by way of Vera Cruz. They were not in the habit of their community. They wore simple black gowns of no particular fashion, black shawls and thick gauze veils in front of old style black straw bonnets. Had they ventured to enter the ancient capital in the white cap and silver pectoral cross of Mother Barrat's foundation, frontier police would have turned them back to ship. Unostentatious espionage covered their journey up from port to destination and they

Continued on page 43.

The Catholic Weekly Review.

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 Rt. Rev. Bishop O'Mahony, Toronto

The Late Archbishop Lynch.

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

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

And by the leading clergy of the Dominion.

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OFFICIAL

ST. MICHAEL'S PALACE, TORONTO,

Feb. 25th, 1892.

REVEREND AND DEAR FATHERS,

The following is a translation of an Indult addressed by the Holy See in January last to the Archbishops and Bishops of the Universal Church, authorizing them if, in their judgment, the state of the public health requires it, to dispense the faithful committed to their care from the laws of fast and abstinence.

A Papal Indult From The Supreme Holy Roman Inquisition.
TO

All Archbishops, Bishops and local Ordinaries of the Catholic World.

The nature and dangerous character of the present epidemic that prevails so widely not only in Europe, but throughout all the world, has awakened the solicitude of the Sovereign Pontiff and moved him to exercise his Apostolic power and paternal kindness.

In the exercise of that zealous interest and watchful care, which considers not only the spiritual, but also the temporal, needs of his flock, our Holy Father Pope Leo XIII., seeing the wide-spread ravages of the disease, has thought it his duty to do all in his power to arrest or diminish the injurious and fatal effects of this malady.

Wherefore, through the agency of the Supreme Universal Council of the Holy Roman Inquisition, he hereby empowers, by virtue of his Apostolic authority, all Archbishops, Bishops, and local ordinaries of the Catholic world wherever the epidemic has prevailed, to dispense their subjects from the laws of fasting and abstinence, as long as they consider the health of their people may need the application of this Papal privilege. It is the ardent desire of His Holiness that while the faithful avail themselves of this Papal Indult, they devote themselves more earnestly to those exercises of piety that will make them more worthy to merit the divine clemency.

He therefore exhorts all to works of charity and mercy, to the practice of more frequent private and public prayers, and the frequentation of the sacraments. By the use of these means they will appease God's anger and avert His judgments: for we should be convinced that these oft-recurring temporal evils by which we are afflicted are punishments sent by God on account of corrupt morals and wide-spreading, unspeakable depravity.

Rome, 14th Jan., 1892.

R. CARD. MONACO.

In consequence of the prevalence of the influenza in this archdiocese, and the enfeebled condition of public health, because of its ravages, we deem it our duty, in

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

† JOHN WALSH,

Archbishop of Toronto.

IRISH LOCAL GOVERNMENT.

THE long promised Bill for local self-government in the counties in Ireland was introduced by Mr. Balfour in the House of Commons on Thursday evening, the 18th inst. It was expected by all friends of Ireland and her cause that such a Bill would be the herald of further liberal legislation in the direction of Home Rule, and would, in fact, pave the way towards a complete and satisfactory solution of the Irish question, which for the last century has been left unsettled, to the sorrow of Ireland, the weakness of the British Empire and the scandal of the civilized world. Nothing but unrest, and lawlessness, and partial rebellions, and coercion acts, and periodical famines have been the unhappy fruits of, what is generally known in Ireland as, the "accursed Union." The utter inability of the Irish people to help themselves, or make any legislative provisions for their national necessities, has made them dependent on an alien government which had nothing but contempt for their misery and sneers for their complaints. The people of England, by nature generous and desirous of fair play to all, were designedly kept in utter and total ignorance of the real character and history of the Irish people, they were made to believe that no civilization existed at the other side of the English channel, and that remedial measures by coercion and oppressive laws, were the only panacea for "the rising," and the famines, which they heard of occasionally, as peculiar to the Irish people.

The Irish National League has wrought wonders in dispelling from the English mind the dark cloud of ignorance that so long hung over it. Irish members of Parliament, with Michael Davitt and others eminent for eloquence and native wit, have spoken on the platforms of nearly every town and city in England. Deputies from Liberal circles of Englishmen have made tours of Ireland, to see for themselves and be present at landlord evictions. The tales of misery which they related on their return and the scenes of horror they witnessed have aroused intense excitement and indignation in every constituency in England. And now the cry raised by Mr. Gladstone is repeated and re-echoed all over England, "before attempting any further legislation for England, do plenary justice to Ireland. Make her some compensation for all the untold wrongs we have been heaping on her head for centuries, and by meriting her gratitude and gaining her confidence, if not her love, let us cement the three kingdoms in one brotherhood of common interest, and thus secure the present stability and future greatness of the British empire."

It is a glorious thing for Ireland that John Bull is at last on the stool of repentance, suing for pardon and mercy, and asking only to be trusted for one more session to prove the sincerity of his conversion.

Balfour is determined to make a desperate effort of liberality towards the Irish cause, in order to appease the indignant feelings of the English electorate, and to make show of a disposition to treat

fairly with Ireland and thus disarm Mr. Gladstone of his most powerful weapon of attack at the approaching general elections. For some time back he has been promising in his speeches at banquets and public receptions, that he was about to extend to Ireland the benefits of local self-government, so that each county would be a little Ireland in itself, would make its own municipal provisions for local improvements, internal government, police regulations and other matters that are subject of county or state regulation in every civilized country in the world outside of Ireland.

On Thursday the 18th, the members of the English House of Commons were treated by Mr. Balfour to a speech lasting two hours, in which details were furnished of the famous Bill, and reasons given for all its several laws. Never was greater disappointment experienced in any assembly. Even his own side of the House were dissatisfied, but, but the opposition and the whole Irish party objected in shouts of disgust and defiance. Many were unsparing in their criticisms and condemnation of almost every clause it contained. John Morley characterized the Bill as the "rottenest reed the Irish minority (the Ulster Orangemen) ever leant on for the retention of privileges." John Redmond called it a "sham Bill." Justin McCarthy declared that the Nationalists would "reject it as an unclean thing." Sir William Vernon Harcourt said that "a Bill more insulting to the Irish people could not be conceived of." He ridiculed the idea of a "county council of tried judges.

The leading organs of public opinion were no less outspoken, next morning, in denunciation of Mr. Balfour's abortive attempt at local legislation for Ireland. The *Daily News* said that "nothing more extraordinary in the shape of an Irish Bill was ever submitted to Parliament. Balfour's strongest opponents never imagined that he could have devised so thoroughly bad and hopeless a measure." The *Chronicle* describes the Bill "as an honest attempt, but as failing to please anybody." It is by way of apology that Mr. Balfour's adherents style his Bill "an honest attempt." But such has been always the character of English legislation for Ireland. Even Acts of the most provoking and vexatious coercion are "honest attempts" at pacifying Ireland. The English Government may continue making "honest attempts" until doomsday. Its laws—being conceived in contempt and mistrust of the Irish people—can never satisfy them.

As far as we have been able to gather from the cabled reports of the new Bill, the intended self-government for the baronies and counties in Ireland is to be hampered with ex-officio members, consisting of Lord Lieutenants, Sheriffs, Chairmen of Grand Juries, and others appointed by the Local Government at the Castle of Dublin. However the counties in England may be able to take care of themselves, the Irish people are not yet sufficiently enlightened or self-possessed to be trusted with the management of their own concerns. Therefore Mr. Balfour through purely humane motives adds, to the members elected by the people, creatures of his own making, who will be always on hand to prevent the Irish people from cutting each other's throats. This is why Sir W. Vernon Harcourt described the Bill as a piece of legislation peculiarly adapted for a nation of Helots, and utterly unsuited for any civilized race of people.

Hitherto baronies and counties in Ireland have been legislated for by Grand Juries, appointed by the High Sheriff—who is generally a Protestant and always named by the Lord Lieutenant. The principle of "no taxation without representation" has at all times been ignored in the government of counties in Ireland. All the taxes of the county for local improvements, for roads, bridges, courthouses, jails, &c., are placed at the disposal of the Grand Jury—in whose selection the people have no voice whatever. The only semblance of constitutional freedom appears in the election, by the people, of Poor Law Guardians. These are chosen for the purpose of managing the affairs of the county and district workhouses. But, besides the fourteen guardians selected by the taxpayers, all the Magistrates and J.P.'s in the district are ex-officio guardians, and have the same authority and power to vote for the appointment of wardens, matrons, chaplains, school teachers, for contracts, &c., as the people's representatives. What would appear then as liberal legislation for the poor in Ireland is after all but a sham and a mere *simu lacrum* of constitutional liberty.

It is this sort of legislation that Mr. Balfour presents for acceptance by the counties in Ireland. The people are at liberty to send repre-

sentatives to the County Boards, but Mr. Balfour's Irish secretary will send also Magistrates, J.P.'s, and Sheriffs to direct their proceedings, and exercise a healthy terror and influence over their deliberations. It is a good sign of the times when prominent Englishmen revolt against legislation so insulting to the character and feelings of the Irish people, and when London's chief organs of public opinion predict that if persevered in and not exceedingly modified, the projected Bill must wreck the Tory Government.

Even the Orange members from the black North, while expressing adhesion to the Bill, declare that it is "advisable to withdraw the clauses investing the Judges and Magistrates with supervisory power over the County Councils." What would be thought of an Act in Canada that would empower County Judges and J.P.'s to attend our County Councils and block their work, upset their by-laws and annul their contracts? Such is the legislation Mr. Balfour is humanely providing for the hitherto misgoverned Irish, but in doing so he lifts a corner of the veil that hitherto concealed the dark and forbidding features of England's method of governing the Irish people.

THE CRUCIFIX IN THE SCHOOLS.

From an address of Archbishop Walsh of Dublin, delivered three weeks ago in the schools conducted by the Sisters of the Holy Faith, we learn that no religious emblems are permitted in the national schools of Ireland. The good Sisters who conduct the schools on Little Strand Street depend entirely upon voluntary contributions for their support and existence.

The Archbishop, explaining to a large and respectable gathering of laity and clergymen the reasons on account of which the Sisters of the Holy Faith receive no aid from the Educational Department, said: The principal reason existed in the fact that "they have to choose between receiving government aid submitting their schools to a number of the most harassing restrictions upon religious freedom, restrictions all the more harassing because they are without a particle of justification. These sisters, in a word, prefer to trust to the good Providence of God to sustain them in carrying on the work they are engaged in, rather than yield one inch, one hairs breadth to the secularising spirit of the age. You see the Crucifix there. When I tell you that before they could hope to receive for this exclusively Catholic school one farthing of aid from the public educational fund of the country—a fund, remember, to which these sisters, as well as you and I and taxpayers in Great Britain and Ireland contribute, when I tell you that before they could hope to receive one farthing of aid from that fund, the Sisters would first of all have to take down that Crucifix. You, I think, are not likely to ask me why it is they prefer to go on as they are—rather than put themselves and the Catholic children who come to them under the yoke of such a system. . . . In the National schools of England, as you probably know, these monstrous rules against the display of religious emblems are unknown. There, as an English Bishop wrote to me some time ago, there is the same full freedom for the display of religious emblems that there is in any Catholic church throughout the country."

The argument against Ireland's complaints is ever ready with those who do not understand the exact situation, viz.: "The same laws govern both countries, and if there be any difference it is in favour of Ireland." The Scotch are no better governed than the Irish "whatever may be the difference in the laws found necessary to protect the lives of tenants in Ireland, there has always been a marked difference in the religious freedom granted to the inhabitants of these kingdoms. The Scotch Kirk has been always acknowledged, and no trammels were by law or custom imposed on the liberty of Scotchmen in the worship of God or the education of their children. Whereas relics of the Penal laws and traces of religious persecution are found still in the public Institutions of Ireland. Why should the emblem of man's salvation and the image of the dying Saviour, be banished from the schools in Ireland, while they are permitted in England? Is it that in England the children of Catholics are less superstitious and more independent of State control, or is it that in every boon granted to Irish Catholics the sting of persecution for conscience sake must be added—as a gentle reminder that they are a conquered race?

The teachers and children in the Canadian schools have been, of

late years, encouraged by government inspectors to have the interior of the school-rooms decorated with paintings and made fragrant with flowers. In Catholic schools there is no objection to images of the saints or to the emblems of man's salvation—as we fancy that in Protestant schools scriptural texts, and pictures representing the Queen and Royal Family may be seen any where. The conduct of the Educational Board that controls the schools in Ireland is indefensible from whatever standpoint it may be viewed, as it is hateful and galling to the feelings of both children, parents and teachers. It is most humiliating and smacking of downright slavish obsequiousness to have little coverings provided for the statues of Christ and the images of St. Patrick and the Blessed Virgin which can be put on when the Inspector makes a visit and removed the moment his back is turned. School teachers that we spoke to on the subject in Ireland, told us that such restrictions on the part of the government engender feelings of disloyalty in the hearts of the children. And we know what necessarily happens when you train up a child in the way it should go. The English Government is responsible before God for many crimes of lawlessness and treason, for which hundreds have suffered in Ireland. It is about time that she should learn a lesson of toleration, and make some effort to conciliate the confidence and the loyalty of the warm-hearted sons of the Emerald Isle.

EDITORIAL NOTES.

At St. Mary's church on Sunday evening grand musical Vespers will be sung, and a lecture delivered by the Very Rev. Vicar General McCann. The choir will be aided by Messrs. Ward, F. Anglin Kirk and Miss Randall. The collection will be for the purpose of replacing vestments recently damaged by fire.

On Tuesday evening next a concert and cantata will be held in the Auditorium, in aid of the Cathedral Fund. A number of talented ladies and gentlemen will take part, and Rev. Father Ryan, S.J., will deliver an address. The general admission has been placed at twenty-five, with reserved seats at fifty cents.

There are many works of paramount importance requiring attention in the archdiocese, works whose want are daily felt. Pre-eminent amongst these is the erection of a Catholic Industrial school, where our poor waifs could have a home, be thoroughly taught their religion, and be given a training sufficient to enable them to fight the battle of life. Once erected, the institution would receive a government grant proportionate to that received by other institutions of like nature. This much has been promised. But no help will be given us by the government towards its erection. This must devolve upon ourselves. Can we not accomplish this task? Is there not sufficient public spirit and Christian humanity to induce our people to take up the matter? Proselytizing amongst Catholic waifs is going on continually, their faith destroyed, and their salvation endangered. One dollar each from all communicants of the archdiocese would erect, and fit out, such an institution, which would be for ever a standing testimony of their zeal, charity and good works. Think it over. Speak of it. Cause an effort to be made by yourself and friends to accomplish the task. No more acceptable gift could be presented our noble Archbishop and none, we are sure, would give him greater pleasure.

Whilst listening recently to many kind words said of this archdiocese by His Grace the Archbishop, and to his recital of the grand work performed in the London diocese during the past twenty years; the thought naturally arose, have we been as liberal as our means, in proportion to our numbers, as we should have been. If the question were asked of all church members "How much do you subscribe annually to church expenses?" would the answer, be satisfactory to their consciences. Our churches, as a matter of fact are, unequally supported many members of the congregation doing their full duty, whilst others are doing little or nothing at all. Speaking of this fact the *Catholic Citizen* pertinently says:—

Speaking generally we presume that there are many young men who pay more money for tobacco per annum than they do for religion;

very many old men, as well as young men, who pay more for liquors during the year than they pay directly or indirectly to the church; not a few young fellows in our cities who squander in profitless theaters more money than goes to the service of their souls; and both for young men and women there is a period in life when balls and parties are a much larger item of expense than churches or charities.

Let it be granted that the young man must spend some money for societies; that if he mingles in politics it must cost him a little; that if a professional man he must belong to a bar or a medical association and pay for a professional publication; that he must have a social life which costs something; that he may now and then see a good play or hear a good lecture; that he may have a desire to buy a few books or may be inveigled into the purchase of a fine work "on the instalment plan"; that he may travel a little during his vacation at some expense; that he may revel in a few other outlays proper to his condition.

That a young man feels the desirability of such expenditures ought not however to have the effect of his practically exempting himself from church expenses; nor should these incidental outlays have the effect of cutting down and greatly diminishing the amount he gives to the church. All the expenditures above mentioned are more or less luxuries as compared with the support due to the church. That is a duty which can not be lightly dismissed. It ought to be conscientiously considered and some fair standard of obligation ought to be adopted by every young man. The Biblical rule was a tithe or tenth of all one's income (but this included civil taxes as well). Are young men prepared to give even half a tithe? The matter is one for the individual conscience to judge with due regard to private and personal conditions. But the young man who fails to give as much to the church as he spends for tobacco, per annum, ought in our tolerant opinion, to do penance by abstinence from tobacco. The same as to liquors. The young man who puts into theatrical coffers more than he gives to the church is not doing his duty. The man whose club expenses exceed his pew-rent is, if a Christian, following a scheme of appropriation, that he would not like to have published, we fancy; if he spends more in a vacation trip once a year than he gives to the church in twelve months we hardly see how he can reconcile it to his conscience. Money is not the measure of one's religion, but the way one spends his money is quite often an index to his degree of, or want of, spiritual life.

We have been forwarded the following communication from a Catholic gentleman, which we gladly publish. The matter referred to is but one of many indignities unfortunately put upon children of Irish extraction, who have to bear the brunt of misrepresentation and ridicule. But in an educational institution where all are expected to meet on an even footing, we would little expect such an affront to be meted out by one calling himself an educationalist. Such passages cannot be eliminated from text books too soon, and the attention of the Hon. Minister of Education is drawn to the fact.

To the Editor of the CATHOLIC WEEKLY REVIEW.

DEAR SIR,—As a student attending one of the Normal Schools of this Province, I have been introduced, this session, to the study of "McLellan's Applied Psychology." On reading page 99 of that unsystematic, confused and confusing book, I find the following illustration: "A visiting friend once asked a little Irish boy his age. he replied, 'I was seven years old the day the pig died;' evidently what to him were two important events had been associated because they had occurred in time." I regret to find the worthy Doctor, for whom I have a very kindly feeling, lending himself to that ancient practice of making an Irishman or Irish boy the hero of every vulgar and ridiculed story.

I dare say it was true that the death of the pig was an important event in the life of this boy; but it ill-becomes one who claims to be of Irish descent to imply, even under cover of an illustration, as he does imply, a state of affairs, educationally and socially, among the Irish, which is more their misfortune than their fault.

A NORMAL SCHOOL STUDENT.

29rd Feb. 1892.

The reciting of the Angelus, morning, noon and night, at the first stroke of the bell, is a devotion that is practised largely in France.

Spain and other Catholic countries. This pious practice is as acceptable to our Divine Lord as it is salutary to the faithful reciting. Milais' famous picture has given the devotion wide publicity, but few other than Catholics can realize the force of the picture, the sublimity of the scene, or the depth of devotion in the poor peasants, holding communion with God. An instance of the salutary effect of the Angelus in Spain has been recorded.

During the Carlist war, General Lavala, who was so devoted to Don Carlos, was made prisoner, brought before a council of war, and condemned to be shot. He had already received Holy Communion, and a battalion of soldiers had conducted him to the place of execution. Everything was ready. A minute more and all would be over. At this moment the sound of the "Angelus" was heard. The General instinctively fell on his knees; the soldiers and their chief did the same, and all devoutly recited the "Angelus." The prayer was not yet finished, when a courier was seen galloping up with a little white flag. He was a messenger sent by the king to announce the pardon of the prisoner. His life had been saved by the recital of the "Angelus."

Continued from page 39.

were safely ensconced in their new home before many outside the president's closest little coterie of friends were aware that negotiations had been successful for introducing them into Mexico.

This incident and many others that may be related show that Diaz is not averse to religious influence apart from politics nor radical nor radical in his attitude toward the church, for he had to get the consent of the archbishop of Mexico before the Sacred Heart house at Paris would even read the application for opening a convent in that city. It is true that in the beginning the president and the archbishop were not the best of friends and it is not certain that the prelate would not welcome a monarchy that would restore at least a portion of the ecclesiastical estates, but a *modus vivendi* was indispensable for the transaction of even ordinary intercourse between the ecclesiastical authorities and the civic, and the archbishop and President resumed and have ever since maintained ostensibly friendly relations. From the arrival of the Sacred Heart community in Mexico until the present time the archbishop has been the personal adviser of the house, and the daughter of Diaz being one of its inmates the President and his wife have always been guests at their pleasure. Mme. Diaz has been especially welcome at its feasts and exhibitions, which are closed, of course, to the general public.—*Chicago Herald*.

Catholic News.

His Grace at St. Basil's.

The spacious auditorium of St. Basil's Church was crowded to overflowing last Sunday evening on the occasion of a special sermon by his Grace Archbishop Walsh on behalf of the funds of the St. Vincent de Paul Society of the parish. He took his text from Matthew xxii., 37-39:—"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. . . Thou shalt love thy neighbour as thyself." Love, said the preacher, was the fundamental principle underlying the Christian religion. Before Christ came the rulers of the earth governed by fear only. Though the nations had reached the highest point of civilization, despotism of the cruelest kind reigned supreme, wealth and power governed, and the poor and weak were everywhere oppressed and downtrodden. But the Redeemer came in His wondrous love for mankind and took upon Himself the lowliest and most humble guise. Born of poor parents and cradled in a manger, there was not room for the Saviour of the world even in the lowly village inn. For 33 years He lived the life of a poor and despised man, unknown and unacknowledged by the powerful ones of earth. When John the Baptist in his prison cell heard of Him and sent his disciples, asking, "Art thou He that cometh, or look we for another?" the Redeemer did not give them any evidences of great worldly power, pomp or wealth, but told them to go and tell John what they had seen and heard, how the blind received their sight and the lame walked, the lepers were cleansed and the deaf made to hear, the dead raised up and the good tidings preached to the poor. His great and universal church He built up through the agency of twelve poor men taken from the lowliest walks of life, and to the poor and oppressed He always lent a listening and sympathetic ear.

Following in her Master's footsteps and obeying His commands, the church had always worked among the poor the weak and stricken of the earth. No form of poverty, suffering or disease was overlooked or unprovided for, and in every land and age the sons and daughters of the church had been ready to give up home and kindred, wealth and position to labour among their afflicted and distressed brethren. It was a Catholic priest who had invented the deaf and dumb alphabet and thus opened the door of the outer world to those otherwise deprived of communication therewith, and it was but a short time since the whole civilised world had been thrilled by the story of a Catholic priest who had unmured himself for eleven long years on an island in the far Pacific to

minister to the spiritual needs of a colony of lepers. Protestant England had heard with wonder and admiration of this noble man's deeds, and had erected a monument to his memory, but Catholics were not surprised, for there were thousands in the church ready to go forth and make like sacrifices when called on to do so.

His Grace concluded a powerful discourse by an earnest appeal for help for the work done among the poor of the city by the St. Vincent de Paul Society.

The choir sang vesper, the solos being taken by Mrs. Petley, Miss Bolster, Miss Adair, and Messrs. Kirk, Miller, Ward, O'Connell and H. Kelly. *Globe*

GENERAL.

...The Very Rev. Louis Martin, S.J., has been appointed vicar-general of the Jesuit Order, to govern it until a election can be held to choose a successor to the late Very Rev. Father Anderledy. Father Martin is a Spanish Jesuit who has already occupied high positions in the society and was at the time of Father Anderledy's death, assistant secretary for Spain.

...The attendance at the Catholic schools of Milwaukee is 10,877 divided as follows according to language: German about 4,400; Polish 3,500; English schools 2,800. As the average cost of tuition per pupil in the public schools is \$19.02 each, the Catholic schools annually save the tax payers of Milwaukee fully \$200,000.

...There is a saying among the Romans that there are three Popes: The White Pope, who is the Sovereign Pontiff, the Black Pope, General of the Jesuits, and the Red Pope, the Prefect of the Propaganda. The last-named might easily be named the Vice Pope, for it can be said that under the direction of the Holy Father he governs one-third of Catholicity. The ancient countries of religious obedience, Austria, Spain, France, Portugal, etc., are subject to the ordinary government of the Church according to the organization which was established by Sixtus Quintus. Those countries in which the Catholic hierarchy has been established during the past three centuries, India, the United States and England, are all governed by the Prefect of the Propaganda, who is assisted by a Council of Cardinals.

...One of the most important documents which has of late years appeared in France has just been issued. It is a manifesto by the Cardinal Archbishops of Paris, Rheims, Lyons, Toulouse and Rennes defining the attitude which the Catholics of France should take up towards the French Republic. The manifesto has re-

ceived the cordial adhesion of Cardinal Lavignerie and the majority of the bishops. The entire politico-religious position is reviewed by the Cardinals, and the Catholics are practically advised to desist from dynastic struggles and throw themselves into a general movement for the reform of the anti-Christian laws of the Republic. Whilst the prelates speak thus unequivocally in favor of the existing form of government, they are unsparing in their denunciation of the persecuting policy from which the Catholics have had to suffer. For twelve years, they declare, the Republic has been the personification of a program and doctrine absolutely opposed to the Catholic faith, whilst practical atheism has become the rule of action of French officials. The Catholics are strongly urged to unite for the purpose of Christianizing the Republic, and there is no doubt that, if the counsel is acted upon, far-reaching reforms will soon be achieved by Parliamentary agitation and action. To extreme monarchists and extreme radicals the manifesto is, of course, as gall and wormwood; but they can do little to check its beneficent influence.

A recent issue of the *Monist* has the following praise for the strength of representative Catholic publications: "The publishers and editors of the *Monist* are not Roman Catholics, but we suppose that the majority of our readers are not, either. But all the more it appears to us necessary to state as a matter of justice that the Roman Catholic publications (i. e. these which avowedly and confessedly represent Roman Catholic thought) are far superior to their analogous Protestant contemporaries. They have thinkers among them who keep abreast of the times."

A Preacher's Qualifications.

A poor ignorant colored man, who had some experience as an "exhorter," wanted a licence to preach, and the following is given in regard to his qualifications, after due examination:—

Who was the most prominent woman mentioned in the bible?" was asked.

"Jezebel," the negro answered.

"Why?"

"Because when de troopa marked frow de city, she stood at de seventh story window ob de palace, and dey said: 'Frow her down,' and dey frowed her down; and dey said: 'Frow her down seben times; and dey frowed her down seben times; and dey said: 'Frow her down seben times seben,' and dey frowed her down seventy times seben. Moreover, de dogs came and licked her sores.' And dey took from de fragments twelve basketsful, and said: 'Lorr', at de resurrection day whose wife shall she be?'"

DESMOND'S DILEMMA.

FROM LONDON "TRUTH."

Ever there was an impulsive young fellow, who would carry out the promptings of the moment regardless of consequences, that fellow was Desmond O'Toop. In the light of his name, it is scarcely necessary to add that he was an Irishman, and he was certainly gifted to the full with all the characteristics of his nationality.

Warm-hearted, generous, reckless, mischievous, and withal delightfully humorous, he enjoyed great popularity with his large circle of friends; for, though he was always doing mad and hare-brained things, and getting himself into every kind of scrape, yet he was never known to be guilty of a mean, vicious or dishonorable act.

He lived in London, where he was supposed to be reading for the bar. We say "supposed" advisedly, for he never did, or pretended to do, any real work, his father being a rich man, and making his only son a handsome allowance. So Desmond spent all his time trying to enjoy himself, and succeeded in his efforts pretty effectually.

About the middle of last season the young man had a serious attack of the tender passion; but, much to the amusement of his friends, instead of being a single flame, it was a double-headed sort of affair, in which there were two young ladies involved. Both were eligible, and both were pretty, though of entirely different types, Janetta Custon being a blonde, with classical features and a pensive expression, while Mabel Ross was a brunette of an irregular cast of face, and lively and mischievous to a degree.

Between these two young ladies, whom he met at balls and receptions nearly every night, Desmond divided his heart and attentions. But, although he had firmly made up his mind to marry one of them, he could not for the life of him settle which it was.

"Och, me dear bhoy," he would confide, with a sigh, to his bosom friend, Bob Pelham, "how I love those two girls nobody knows. But devil a bit can I discover which of them I love best! When I'm with Janetta Custon, I think she's the one, and when I'm with Mabel Ross I think she's the one. In fact, goodness knows how often I've been on the verge of proposing to each of them."

"What a rum fellow you are, Desmond!" Bob would reply, laughing. "Nobody but you could fall in love with two girls at once."

"Ah, we Irish have larger and warmer hearts than you cold-blooded English," Desmond would retort. "But, sure, it's nothing to laugh at, Bob, me bhoy. Me poor heart's racked and distracted between them two girls, till it's well-nigh broken. Gad! I wish I was a Mormon or a Mahometan, or one of those fellows, so that I could marry them both."

"Well, if the balance of your affection is so even as all that," Bob had once observed, in the course of a conversation on the subject, "why not toss up? Heads—Janetta, tails—Mabel. Here's a lucky farthing for you."

"Och, Bob, me bhoy," Desmond had exclaimed, as he retired in high dudgeon, "if you're going to make sport of a poor devil's feelings like that, it's no true friend you are. I'll wish you good morning."

But the Irishman's wrath had been shortlived, as was generally the case; and next time he met Bob Pelham, he was as good friends with him as ever. This meeting, by the way, took place at Mrs. Hayward Heath's delightful dance in Hamilton place—an entertainment which those who were present at it will recollect as one of the most agreeable of all last season. Both Desmond's innamoratas were present, and both were dressed in a manner which set off their charms to the very best advantage, for the affair was a particularly "smart" one, and all the ladies had made their most elaborate toilets in honor of some Russian royalties whom they were invited to meet.

Always high spirited, and with a marvellous capacity of enjoyment, which the blase young men of his set envied quite as much as they sneered at it, Desmond to-night threw himself into the festivities of the hour with even more zest than usual. Bob, who himself was especially used up and cynical, watched his friend with a good deal of languid interest, and it amused him mightily to note how evenly the impulsive young Irishman divided his attentions between his two belles, and how, when he was with either one of them, he seemed to surrender himself without reserve to her particular charms.

"Jove!" reflected Bob to himself, "those girls must be uncommonly well drilled to stand that sort of joint spooning, without kicking at it. But I reckon it's the wise influence of their scheming mammas that makes them play their cards so carefully. Desmond's such a good catch that they will run no risk of frightening him away. And any one who has studied even the primer of matrimonializations knows that to exhibit jealousy or temper, before you've hooked your fish, is to disregard the most elementary laws of the craft."

In the above conclusion, Bob was probably not very wide of the mark. Both young ladies were regular society girls, who had been brought up to regard marrying well as the main object of their existence; while both mothers were experienced matrimonial strategists. And Desmond O'Toop, being in every way a most eligible parti, was worth stalking with the utmost care and circumspection. It was quite on the cards, also, that some love on the young ladies' parts did enter into the affair; for their intended quarry was undeniably handsome and attractive, and made love with an impulsive fervor, which must

have been a great improvement on the feeble and insipid flirtations of the average society fop.

As he was not a dancing man (having long ago given that sort of thing up, as entailing inconvenient physical exertion), Bob had abundant opportunity of watching his friend's movements, and he noticed, among other things, that the young Irishman lost few chances of punishing his hostess' champagne, with the result that, as the evening went on, his handsome face grew rather abnormally flushed, and although in one sense quite sober, he was nevertheless decidedly hilarious and excited.

At the end of the evening he and Bob, who lodged in the same house in Clarges street, drove away together. During their short drive Desmond was somewhat taciturn, and, except for answering a few of his friend's remarks in the briefest terms, held his peace. But when they had settled themselves in Desmond's luxurious sitting room, with cigars in their mouths and the inevitable brandy and sodas at their elbows, the young Irishman opened his lips, blew out a cloud of smoke and exclaimed:

"I say, Bob, me bhoy, I've done the trick!"

"What! popped the question to one of your lady loves?" cried Bob, much interested. "To which of them, old man?"

"Why, this is how it was," said Desmond, with that kind of evasive response which is characteristic of his nation. "I went to the dance quite undecided as to which of the darlints I loved best, and without any idea of committing myself to either of them. But the fates were too strong for me, me bhoy."

"Let's hear all about it," Bob remarked, as the other paused, for he knew that to arrive at what you wanted to learn from Desmond, you must let him tell his own story in his own way.

"Sure, and that's what I'm about to do," Desmond answered. "After dancing with Miss Ross three times I took her into the conservatory to sit out her fourth dance, as she said she was rather tired."

"Oh, yes!" said Bob, with an amused grin. "I see. Then Mabel's the girl—eh?"

"If you'll hear me to the end," replied Desmond with dignity, "you'll see."

"Right you are," laughed the other. "Fire ahead!"

"We went together to the conservatory, as I was saying," Desmond continued, "and there we found ourselves quite alone, behind the shelter of a great—what-d'ye-call-em—camelia. The noise of the band fiddling away in the next room was loud enough to prevent one's remarks reaching the ears of possible eavesdroppers, and, shure, Mabel looked so charming and bewitching that I couldn't help myself. In a brace of shakes I pepped the question, and—"

"Been accepted, I suppose," put in Bob.

"That's the ticket, me bhoy," Desmond answered. "And I'm to call upon her papa to-morrow morning—this morning, that is, in fact, for I see it's half o'clock already."

"I congratulate you old fellow," exclaimed Pelham, holding out his hand; "and I'm glad you've made up your mind between the two girls at last."

"Wait a bit, Bob," the other replied, taking a large gulp of brandy and soda, "you've not heard it all yet. Soon after I'd proposed to Miss Ross, she and her mamma went away, as perhaps you noticed."

"I did remark that they left early," assented Bob wondering what was coming next.

"Well," continued Desmond, again quaffing his liquor, "after she was gone, I danced the rest of the evening with the only girl there who was worth a rap—in my estimation."

"You mean Janetta Custon?" queried Bob.

"Shure, and who else should I mean?" Desmond rejoined. "We danced two dances together, and mightily I enjoyed them. For she steps like a thoroughbred, the girl does, and you can't feel her on your arm any more than if she was made of air. But when I came and led her away for our third dance, she said she was tired and would like to sit out in the cool. So I took her into the same secluded corner of the conservatory where I had proposed to Mabel Ross."

"Yes, yes," ejaculated Bob, with great interest, sitting up in his chair and opening his eyes very wide.

"There we remained for sometime in silence," the other went on deliberately. "Miss Custon seemed absent and distraught; but, to the powers! she looked more beautiful, and altogether like an angel than I'd ever seen her look before. For my part I dared not speak for I felt that the devil himself, or something very like him, had got inside me, and if I opened my lips, I should say something I didn't ought to say. So I only looked at her, and the more I looked at her the more I realized how lovely she was, and cursed myself for my premature haste in proposing to Mabel Ross. . . . She sighed, at looked unhappy; and I thought I saw tears glistening in her lovely eyes. You know, me dear bhoy, I never could see a woman miserable without trying to comfort her. I took her hand and squeezed it ever so little. The squeeze was gently returned, and then—then"

"Well? Well?" inquired Bob, eagerly, as his friend paused to drink his glass.

"Why, then," Desmond continued, solemnly, "shure the devil's side me got altogether the better of me. I gave myself up with

any restraint to the impulse of the moment; I told her my love for her and all that. . . . She took it as a definite offer of marriage and—accepted me."

"The dove!" ejaculated Bob, with a laugh he could not restrain. "But you undereceived her?"

"Shure and how could I? I'd have broken her heart," answered the Irishman, sentimentally, "I told her she made me the happiest man in the world. And she asked me to call upon her papa to-morrow morning, which, of course, I had to say I'd do. So that's how I stand, Bob, me bhoy. I'm engaged to two girls at once, and I've got to call upon both their papas this morning!"

Bob gave vent to a prolonged whistle, thrust his hands into his trousers pockets, and, lying back in his chair, laughed immoderately for several minutes. The solemn, matter of fact way in which Desmond had related his extraordinary, not to say insane, behaviour, and the dilemma in which it had landed him, could not fail to tickle the risible faculties of any one endowed with a sense of humor. But by and by, as the serious aspect of the affair forced itself upon him, he left off laughing and said gavelly:

"But, I say, Desmond, old fellow, you'll yet get yourself into the very devil of a mess over this, you know. How could you have acted like such a perfect lunatic?"

"Ah, me bhoy," returned the Irishman, with the sage solemnity of one whose intellectual faculties are slightly clouded by alcohol, "you speak like a man unacquainted with the fierce impulses of love. Shure and a fellow's nothing better than a baby when the tender passion gets hold of him. And, after all, I don't know that I regret what I have done. Many poor devils can't get but one girl to marry them; and two of the sweetest girls in the world have promised to marry me!"

And to this view he stuck, in spite of all Bob's arguments and remarks: until the latter, seeing that it was useless to reason with his friend while he was still so much under the influence of champagne, gave up his attempt for the present, with the intention of renewing it under the soberer auspices of the morning.

But when he came down to breakfast in his dressing gown and slippers, at 11 o'clock, to his no small surprise (for his friend was not usually an early riser), that Desmond had already taken his morning meal and gone out.

"Good Lord," he soliloquized. "I wonder where the duce he's gone! Not to call upon both the young ladies' papas, I should imagine; though it's impossible to say of such an extraordinary chap what he's likely to do. Fancy proposing to two girls on the same night, by Jove! Well, (with a laugh and a shrug of his shoulders), he's got himself into the devil of a hobble, and even his cheek, which is greater than any body else's I know, will scarcely pull him through it without disaster. Poor old Desmond! He's a good chap, too. I'd do anything to save his becoming a mucker. But how I'm to help him out of this, hang me if I can see."

To be continued

CARDINAL MANNING IN PARIS.

The late Cardinal Manning, Paris being on the way to Rome was not an utter stranger to this city. When he came here he saw a good deal of the Jesuits, with whose order he was in close relations. He made his retreats at the Missions Etrangères.

He was attached by the bond of personal sympathy to the Passionist Fathers at the Avenue Hoche, a little community sent over here some years ago to keep together in the same fold Catholics belonging to the English-speaking States of the world. The particular friend of the Cardinal was a dear old Italian, Brother Seraphin, who has often reminded me by the simplicity and sweetness of his manner and the spiritual and mystical tone of his conversation, of Saint Francis of Assisi. Saint Francis, the legend is, preached sermons on God's love to the song birds and was understood by them. It would not surprise me to hear that Brother Seraphin repeated that feat of sympathy. Cardinal Manning, who was ever ready to enter into sympathetic relations with those whom he felt to be of pure hearts, insisted on Seraphin treating him as a brother, and once sat in his doorkeeper's lodge for twenty minutes to converse with him. He greatly valued the work done by the Rev. Father Michael Watts Russell, for many years Superior of the little community, and by his subordinates, Father Matthew Kelly and other Irish priests of whom His Eminence spoke to me as endowed with many divine graces which gave religion an attractive aspect.

Cardinal Manning had a subtle mind, but it was also a sound one, and his bent was to be practical. He had singular tact in feeling his way, if he became at all argumentative, and preferred rather to induce a state of mind favorable to his views than to conquer by force of logic. Nobody ever changed the subject of conversation with more ease. He aimed at Empire over souls. Bodies only concerned him in so far as they were vehicles whereby souls could manifest themselves, or grow, or suffer, or fall from the Divine image. I was much struck with his deep sympathy for the Irish. They had great faults, he said, but a

virtue which made these defects of no account. There never was a Nation, and that from an early time, which was more powerfully drawn towards God, and that without austerity or gloom. They were through their impressionable senses in the closest relations with the world in which we live, and yet realized that it is nothing if the soul's health is not sound.

Cardinal Manning believed that an infant which died unchristened was outside the pale of salvation. He left the Anglican Church because an ecclesiastical tribunal had decided that a clergyman holding a contrary belief might continue to remain within it as a clergyman. But the Cardinal avoided the dogmatic aspect of the question of baptismal regeneration when he discussed it, and spoke only of the social and humanizing results of the sacrament. He did not value at its full worth the clear intellect of the French, but called its light a hard one, which depeopled most objects on which it fell. And yet he admitted that the French saints filled "a glorious place in the calendar. Saint Louis of France was the living symbol of justice tempered by charity. No human being ever lived a greater or a sweeter or a more useful life than St. Vincent de Paul, who was also eminent for his sagacity."

Cardinal Manning sprang from a financial family. His father was Governor of the Bank of England. Since I read this in the biographical notices of him in the newspapers, a conversation I had with him about the Jews has recurred to me, suggesting that perhaps he had Jewish ancestors, though by no means of pure Hebrew blood. There was the great length from the eyebrows to the mouth in his face which is a race characteristic of the Chosen People, and his face must have been a pure oval in youth. But the under lip, and the eyes—steel blue with a kindly expression—were not Jewish. Nor were his asceticism and his indifference to art and luxury.—*Paris Cor., N. Y. Tribune.*

"HE WAS GOOD TO THE POOR.

—Cardinal Manning

"Amen, I say to you, as long as you did it to one of these my least brethren, you did it to me."—*Matt. xxv*

Heard in Heaven the blessings muttered
And the tribute tearful uttered
"He was good to the poor."

"I was hungry and you gave me to eat"
Savior was the suffering Thine?—
That the orphan hungering languished,
That the widow's heart was anguished,
He misfortune's marked ones fed,
Gave them food, and daily bread,
Lord that his were grace of mine!

"I was thirsty and you gave me to drink,"
When their fevered lips were parched,
Gave them drink, and living water,
Turned their bitter tears to laughter,
Made their skies all heaven-arched.

"I was a stranger and you took me in,"
Gave Thee where to rest Thy head,
Smiled from lonely hearts the sadness
Filled their homeless souls with gladness,
Pillowed care on downy bed.

"Naked and you covered me"
'Gainst adversity and cold,
Gave them robes of mystic brightness,
Changing once to wondrous whiteness,
Never to grow worn nor old.

"Sick and you visited me,"
To the homes of suffering poor,
For the famine-following fever,
Took the health of true believer,
Gave them of his presence store.

"I was in prison and you came to me,"
Through the clouds of bolts and bars
Showed the Sun of life arisen,
Captured Heaven and to the prison
Brought the freedom of the stars.

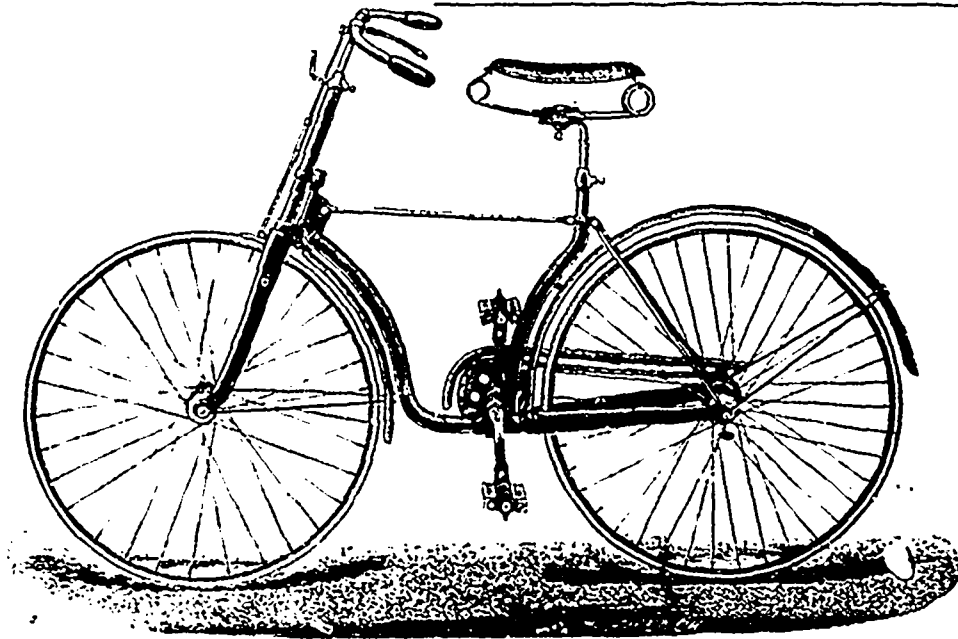
"Come ye blessed of my Father—"
With the call Almighty-given
Forms the escort train celestial,
Rises loud the strain terrestrial,
Rings through boundless heights of Heaven
—"He was good to the poor."

—IDMS.

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

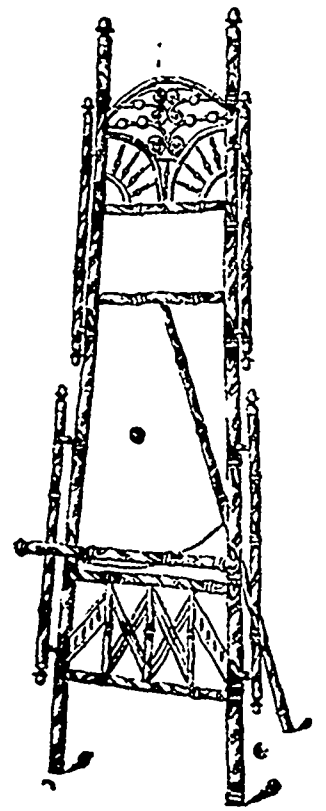
The Review, with its increased size and the new feature about to be introduced, is now in the front of Canadian journalism. We take this opportunity of thanking the many friends who have sent us in lists of subscribers, and as a still further incentive, for efforts on our behalf, we have determined to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

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

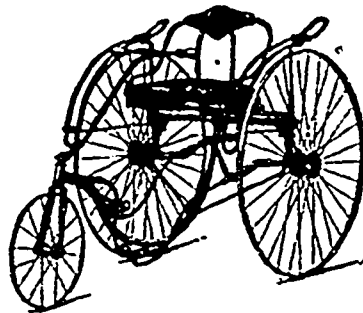


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ADMINISTRATION NOTICE TO CREDITORS OF THOMAS WALSH, DECEASED.

Notice is hereby given pursuant to R. S. O. C. 110, 1887, that all persons having claims as creditors or otherwise against the estate of Thomas Walsh, late of the city of Toronto, in the county of York, book-keeper, deceased who died on or about the 10th January, 1892, are hereby required to deliver or send by post pre-paid to C. J. McCabe, 62 Adelaide St. East, Toronto, Solicitor for the Administrator of said deceased on or before the 1st April, 1892, full particulars of their Claims properly verified with statement of all securities, (if any) held by them also name and address.

And further take notice that immediately after said 1st day of April, the said administrator will proceed to distribute the said Estate among the parties entitled thereto, having regard only to the claims of which notice shall have been given as above required and the said Administrator shall not be liable for the assets or any part thereof of said Estate or any person of whose claim, notice shall not have been received at the time of such distribution.

Dated at Toronto this 11th day of February, 1892.

C. J. McCABE,
62 Adelaide St. East,
Toronto.

Solicitor for the Administrator, J. J. Dutton, Toronto.



SEALED TENDERS addressed to the undersigned and endorsed "Tender for Industrial School, Brandon, Man." will be received at this office until Monday, 29th, March, 1892, for the several works required in the erection of Industrial Schools, Brandon, Man.

Specifications can be seen at the Department of Public Works, Ottawa, and at the office of W. R. Marshall, Architect, and after Monday, 29th inst., and tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers.

An accepted bank cheque payable to the order of the Minister of Public Works, equal to the per cent of amount of tender, must accompany each tender. This cheque will be forfeited if the party declines the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By orders,
E. F. E. Roy,
Secretary.

Department of Public Works,
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25 " "	50—1,250
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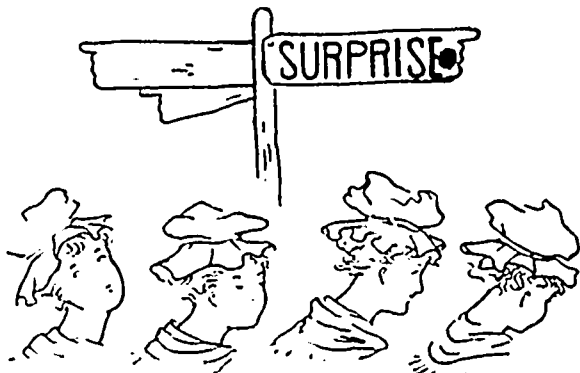
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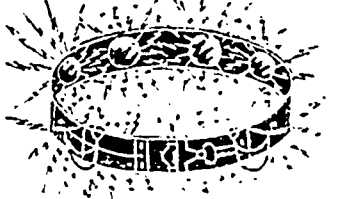
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