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The Catholic Weekly Review.

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

Reddite quae sunt Caesaris, Caesaris; et quae sunt Dei, Deo.—Matt 22: 21.

Vol. VI.

Toronto, Saturday, Dec. 24, 1892.

No. 46



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Notice is hereby given pursuant to R. S. O. c. 110, s. 39, that creditors and others having claims against the estate of the above named Right Reverend Timothy O'Mahoney, D.D., Bishop of Eudocia deceased who died on or about the 8th day of September, A.D., 1892 are required to deliver or send by post (prepaid) on or before Monday the 14th day of November A.D., 1892 to Frank A. Anglin of the City of Toronto, corner Bay and Richmond streets, Solicitor for the Very Reverend Monsignor Rooney, V.G., executor of the said deceased, a statement in writing containing their names, addresses and descriptions and full particulars of their claims with vouchers, if any, verified by Statutory Declaration.

And notice is hereby further given that after the said date the said executor will proceed to distribute the assets of the estate of the said deceased among the parties entitled thereto, having regard only to claims of which he shall then have had notice and the executor will not be liable for any claim or claims of which he shall not have had notice, as above required, at the time of such distribution.

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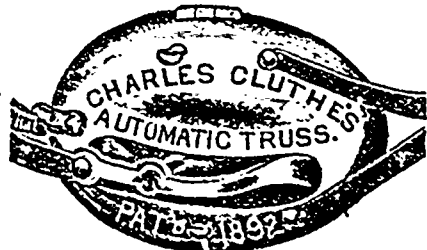


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The
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Vol. VI.

Toronto, Saturday, Dec. 24, 1892.

No. 46

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Messrs. Jas. A. and Joseph Gillogly are no longer our agents and are not authorized to transact any business for us.

MERRY CHRISTMAS.

THE CATHOLIC REVIEW could not feel that it was in touch with its friends and patrons if it failed to express its sympathy with them in the joys and festivities of this blessed season. To one and all we wish in abundant measure and in the fullest sense the blessings and consolations which, to the Christian heart, surround and vivify the celebration of Christmas. There are mysteries in our holy faith which depict more forcibly the infinite love for mankind welling forth from the Sacred Heart of the Redeemer. The awful surroundings of His death, His Precious Blood expended in prolonged agony to gain our love and service, to accomplish our Redemption, all this appeals more powerfully to conscience, and excites more readily the stings of remorse. But the mental picture of the stable and the manger, the helpless Babe wrapped in swaddling clothes, with the Virgin Mother and Holy Joseph on either hand, whilst the angelic choirs are chanting their pæans of praise to God and congratulations to men, produces a commingling of emotions that are peculiar to this glorious festival.

The greatest artists have put forth their highest efforts to represent the scene, and surely to human genius a nobler subject was never given. They were true Catholics in heart and mind, and the glowing canvas of a Raphael or a Murillo depicting the Nativity is but the expression of God-given talent nourished by

a tender piety. To gaze on such priceless treasures and to realise from them, as far as human power may convey the lesson, what the Nativity teaches, is reserved to few amongst us. Perhaps too in many souls admiration for the artist's skill predominates over other feelings. For us, dear readers, the recurrence of the festival, the tender memories and pious customs associated with it must enkindle the sacred flame. The joyous church services, the reunions of friends, the hearty greetings, the exchange of gifts, the glee of happy childhood, the diffusion of bliss and content all around us, these form the setting in which this gem of days rests, its accompaniment for the Christian from childhood to age. Let us then try to remember and feel that, this day, is given to us a Saviour who is Christ the Lord, that the angelic choirs are uniting with us in our hymns of joy, that humanity's greatest glory, the Incarnation, was made manifest to the world at Christmas. Let us adore the Divine Infant with a profound reverence and love, evoked by the spectacle of the helplessness of infancy, the poverty of the stable, united with the glory and majesty of the Divinity. For us and for our salvation the Word was made flesh. Let us welcome Him and be made the Sons of God; cast off this day the shackles of our narrow pride and selfishness; see in everyone a brother in Christ Jesus. Let the consciousness of the glory with which humanity was crowned on Christmas day call forth a responsive chord in human hearts; let the Divine charity which glorified that wondrous scene in Bethlehem, produce in us a loving sympathy, a tender concern for the helpless and the suffering. Away with the paltry jealousies, with the bickerings and disputes, which but serve to emphasize our human frailties. Peace on earth to men of good-will. The Prince of Peace is here: let Him reign in our hearts.

The London News learns on Tuesday last from its Paris correspondent that an agreement has been signed to release the Paris fund. Messrs. Dillon, Davitt and Harrington will award jointly the old claims not in excess of £14,000, and Messrs. Dillon and Davitt will award the remainder.

... ..
All the cable reports of Monday last agreed in asserting that "Most Rev. Michael Logue, Archbishop of Armagh and primate of all Ireland, and Most Rev. William Vaughan, Archbishop of Westminster, have received letters notifying them that they will be made cardinals at the coming papal consistory."

THE KING OF THE YEAR.

Forth, he will lead me to lands beyond shadow and strife;
Bright are the halls of his palace, though dark be its portal.
There he is known not as Death—but his name is called LIFE!
Life shall be mine, and through me is the year made immortal.

MARION COUTHOUY.

PRAY FOR WHOM THOU LOVEST.

"Pray for whom thou lovest; thou wilt never have any comfort of his friendship for whom thou dost not pray."

Yes, pray for whom thou lovest; thou mayest vainly, idly seek
The forlorn words of tenderness by feeble words to speak;
Oh kneel before thy Father's throne, and meekly, humbly there
Ask blessing for the loved one in the silent hour of prayer.

Yes, pray for whom thou lovest; if uncounted wealth were thine—
The treasures of the boundless deep, the treasures of the mine—
Thou couldst not to thy cherished friend a gift so dear impart,
As the earnest benediction of a deeply loving heart.

SO-CALLED BISHOPS,

LONDON UNIVERSE.

.....If, after a severe study of this painful matter, any Protestant can bring himself to feel satisfied that the Anglican Orders are "null and void," it only remains to leave him to the enjoyment of his "fool's paradise" and pray that he may wake up in time to escape from the consequences that will result from a residence in so very dangerous an abode.

What we wish, however, to endeavour to show at present is that the language of Protestant writers themselves fully warrant us in the employment of that phrase which appears to have imparted such a religious shock to our Protestant correspondents.

We are not without hope that when they shall read the little we are now about to quote of the language of the men of their own party, all fair-minded Anglicans will admit that, instead of *exceeding*, we have put a great restraint upon ourselves in using no harsher term in reference to these respectable personages than that of "so-called Bishops."

Of course, we are perfectly certain that they are not Bishops, and we use the mildest possible phrase we can think of in referring to them, which, while it protects us from any offense against history and common sense, spares the reputation of these gentlemen as much as possible.

But that we should be quite justified in the use of much harder language is clear, not only from the verdict that has been passed upon the question of their Orders by the evidence of a mass of unimpeachable testimony, but also from the witness afforded by those of their own sect.

We may pass by TOWOOD, who laughs at the Church of England for asserting her Orders, "seeing," as he says, that "she can have them only from that Church which she calls idolatrous," &c. Let us come to others. Thus

1. The first English Reformers by no means considered Orders by the parent Church, or descending from the parent Church, as necessary. They would have laughed at the man who would have asserted seriously that the imposition of the hands of the Bishop was essentialthe private opinions of the first English Reformers were similar to those of the Reformers of Geneva.—Dr. M'CRIE.

We know that the Switzerland Reformers rejected episcopal ordination altogether.

2. CRANMER so fully considered himself as merely an officer acting by the KING'S authority, and was so fully convinced that his episcopal power ended with the life of the Monarch who conferred it, that on the death of Henry he refused to exercise any jurisdiction till he had received a new commission from EDWARD VI.—MAC'CARMID.

A new episcopal commission from a boy of ten!

3. CRANMER contended in an assembly of Bishops that the KING'S election and nomination alone, without any ceremony of ordination, sufficed to make priests and Bishops. BURNET (who has preserved for us the document which attests this).

4. BARLOW maintained the same singular proposition.—COLLIER Hist.

5. BARLOW declared at Windsor that episcopal ordination was a useless ceremony (this man was the pretended consecrator of PARKER from whom the present so-called Bishops take their rise)—BURNETT Hist. STILLINGFLEET. Iren.

6. Even CROMWELL (the Putney Blacksmith) could make Bishops.—TOWOOD.

7. I would not have you think that we make such reckoning of your Orders—keep your Orders.—WHITTAKER.

8. You are much deceived if you think we esteem your offices of Bishops, priests, and deacons any better than laymen.—FULK.

9. In order to check the opinion that was spreading on every side that these Bishops were not consecrated at all, the new Bishops were declared "legal Bishops," whence it came that they long bore the name amongst the people of "Parliamentary Bishops" (HEYLIN). The QUEEN declared (ELIS. 8) that she dispenses with every defect and supplies every deficiency in their consecration. The very words are these: "We supply by our supreme authority whatever is wanting in any one of you, your condition, state, and power.....wherefore be it now declared and enacted that all persons that have been, or shall be, made, ordained, or consecrated Archbishop, Bishops, &c., shall be in very deed Archbishop, Bishop, &c."

A thing unheard of in all ages [says the Reformer KENNITZ], that the pride of a woman should make her a Pope and Head of the Church.

10. For many years after the Reformation Presbyterians were received in England, and admitted to parishes without ordination.—Dr. CUMMINS, Protestant Bishop of Kentucky.

11. We had many Presbyterian ministers instituted into benefices with cure, yet were never ordained.—COSIN.

12. It was not till 1661 that episcopal ordination was, for the first time, made an indispensable condition for Church preferment.—Lord MACAULAY.

13. It may comfort Protestants to know that the doctrine of apostolical succession was not held by the Reformers who founded our Church under ELIZABETH. It was introduced by BANCROFT in 1580 to the astonishment of England.—CUNNINGHAM GRIEKE Eng. ref.

14. It was ordained that Bishops should be made by KING'S letters patent.....that all their processes and writings should be in the KING'S name, and sealed with no other seal but the KING'S....the intention of the contrivers of this Act was by degrees to weaken the episcopal order by forcing them from the stronghold of Divine institution, and making them his ecclesiastical sheriffs to execute his will and dispense his mandates.—Dr. HEYLIN.

We give the words of the "royal ruffian" in this—his "license":
Whereas all and all manner of jurisdiction, as well ecclesiastical as civil, flows from the KING as from the Supreme Head, we hereby give and grant, etc.

15. All Christian Princes have committed to them immediately of God the whole cure of souls. The Apostles, lacking a Christian King, made Bishops by that necessity, not by authority, given them by God, so that laymen may make priests.—CRANMER, BURNETT'S collection of records.

16. We choose temporal officers, and they promise to be faithful and then are admitted. Neither is there any other manner or ceremony at all required in making of our spiritual officers.—TYNDALE Obed. of Christian Man.

Perhaps it was his knowledge of the worth of Anglican ordination that caused the celebrated Dr. BALGUY to assure Dr. MILNER that were the KING to send to him a known professing and unbaptized Jew to be consecrated a Bishop of the Church of England he would certainly consecrate him (MILNER Hoadlyism).

And the *Illustrated Church News* is angry with us for speaking of his prelates as "so-called Bishops."

THE MEANING OF PAPAL INFALLIBILITY.

Papal infallibility is defined, by Catholic theologians, to be a supernatural assistance of the Holy Ghost, whereby the Pope, as head of the whole church, is preserved free from error, whenever he defines a doctrine that belongs to faith or morals. Hence the reader will clearly understand that, in Catholic theology, an infallible Pope does not mean one gifted with inspiration, or commissioned to reveal to the Catholic world new dogmas.

The gift of inspiration is chiefly positive, whilst the gift of infallibility is negative; infallibility is *only* an assistance securing the Pope from the possibility of declaring error to be truth, and truth error. Moreover, all Catholic theologians agree in denying the existence of any new Catholic revelation after the times of the Apostles. The special assistance of the Holy Ghost is given to the Pope for the *only* purpose of preserving, explaining and defending the revelation already made to, and through the Apostles. Nor does an infallible Pope mean one who is confirmed in the happy state of sanctifying grace, and who, therefore, is sinless, or cannot sin.

Impeccability or infallibility are two gifts entirely distinct. Impeccability is a gift of the will, infallibility is the gift of the understanding; impeccability implies a permanent gift that makes the receiver agreeable to God, and is given chiefly for the good of the person that receives it, while infallibility is a transitory gift, gratuitously given for the good of the universal church, and only then when the Pope, as its supreme Doctor, is teaching the Church. Hence an infallible Pope cannot be said to be one who can never err in his private conversation or teachings; or who cannot make any mistake in politics, government, etc. For the gift of infallibility, as held by the Catholics, belongs to the Pope *only* in his official capacity, of supreme teacher of the Church, and *only* when in virtue of his Apostolical power, he defines a doctrine that belongs to faith or morals. This and no other is the subject-matter of the Pope's infallible teaching.—From "*When is the Pope Infallible?*" by the Rev. S. J. Brandi, S. M., in *North American Review* for December.

Noise does no good, and good makes no noise.

Mere sentiment! Is not the heart a portion of our being as well as the head? The trinity of the soul is composed of intellect, memory and will. You must pay tribute to all, and it is greatly by the heart that the will is moved.

THE SPLENDOR THAT CAME AND WENT.

Sometimes a breath floats by me,
 An odor from dreamland sent,
 That makes the ghost seem nigh me
 Of a splendor that came and went.

Of a life lived somewhere, I know not
 In what diviner sphere,
 Of memories that stay not and go not,
 Of music heard once by an ear,

That cannot forget or reclaim it,
 A something so shy it would shame it
 To make a show,
 A something too vague, could I name it,
 For others to know ;
 As if I had lived it or dreamed it,
 As if I had acted or solomed it,
 Long ago ?

—James Russell Lowell.

THE SUNDAY NOT A RABBINICAL SABBATH.

There ought not to be a difference of opinion among enlightened men whether it is right to keep the gates of the Columbian Exposition open to the public on Sundays.

The Sabbath, as understood by the founder of the Christian religion, is not an end, but a means ; and the rules from its observance must find their justification in principles of reason and humanity. In affirming that the Sabbath is merely a means for the furtherance of human welfare, our Lord simply made a special application of the larger truth that law is not an end, but a means, for the realization of the perfect life, which consists in the love of God and man. So averse was He to the rabbinical view of the Sabbath that He did not hesitate to scandalize the Pharisees by ignoring their irrational Sabbatarian rules, and His followers soon ceased to observe the seventh day at all. St. Paul distinctly affirms that the Jewish Sabbath is not binding on Christians, and those who continued to observe it were at length condemned by the Council of Laodicea, in the year 363. Henceforth Christians altogether neglected the Sabbath, and kept holy the first day of the week, the day on which the Lord rose from the dead. The Lord's Day was the symbol of victory, of joy, peace and gladness, on which thoughts or practices suggestive of gloom and mortification were wholly out of place.

Ignatius Martyr, one of the earliest Christian writers, says : " Let every friend of Christ keep the Lord's Day as a festival—the resurrection day, the queen and chief of all days." It is, first of all, a day of worship and spiritual culture. The Christian worship is a hymn of triumph, the temple is filled with glory ; the altar gleams and glitters ; the aisles are flooded with music ; the light is strained through windows as rich as the colors of the setting sun ; and the preacher's voice thrills with words of life and immortality, with thoughts of love and heavenly bliss. Opportunity for the culture of the higher faculty is given, inasmuch as all men are bidden to rest on the Lord's Day from their usual labors.

The essence of the observance of Sunday consists in these two things, in worship and in rest from servile work. To ask men to remain all day long in church would be absurd. What, then, when they have worshipped for an hour or two, are they to do for the rest of the day ? Shall we ask them to return home to sit in melancholy silence in darkened rooms ? This would also be absurd. The Puritan Sabbath, which was but a revival of the rabbinical Sabbath, against which our Lord protested, has passed away. It is neither possible nor desirable that it should be brought back. The whole tendency of Christian civilization is toward liberty, enlightenment and delight in the play of the higher faculties. The efforts of the nobler and better sort of men are to substitute intellectual and moral pleasures in the place of animal indulgence. The highest man takes delight in the highest things. To find enjoyment in books rather than in the bottle, in works of art rather than in indecent exhibitions of mind and body, is to be in the way of true progress.

None can live without some kind of pleasure, and the overburdened toilers in our commercial and manufacturing cities feel most intensely the need of diversion and recreation. Shall they, on one day in the week on which the higher sort of pleasure is possible for them, be driven into the hands of vice to seek a momentary forgetfulness of the bitterness of their lot ? It is in the cities that our perplexing social problems must be solved. In them, in a little while, half of our population will be found. It is there that the contrast between the lot of the rich and that of the poor is most keenly felt ; it is there that irreligion, socialism and anarchy make most successful propaganda ; it is there that the most alluring and most frequent appeals to the lower and animal instincts and passions are made. If we would save these, our brothers, from ruin and degradation, and save our country from the dangers which their deprivation would involve, we must multiply the means of innocent and improving recreation ; we must place within easy reach of the masses, parks, libraries, museums, collections

of art and whatever else may rouse the soul to an appreciation of what is good and true and beautiful. They are, many of them, already alienated from the churches, and the most religious among them cannot pass the whole day in worship. If the members of the churches use all their influence to exclude the laboring masses on the only day in the week on which they are free, from innocent and elevating recreation, they will do them a wrong ; they will injure religion ; they will retard the progress of civilization. It is not simply right to keep the gates of the Exposition open on Sundays ; it is wrong to close them, in the afternoon at least. In offering this unique opportunity for self-improvement to those who have no other free day than Sunday, the managers of the World's Fair will give good example to all the cities of the United States ; they will teach them that while Sunday is a day of worship, it is also a day on which the whole people should be invited to cultivate and improve themselves. Let those who boast of what they call the American Sunday learn to see things as they are, and they will recognize the growing tendency to desecrate the Lord's Day by making it a day of labor and dissipation. Let them unite to close the saloons and low places of amusement, to stop the running of freight trains and the working of factories on Sunday : As our Lord declared that man is more than the Sabbath, let those who believe in Him proclaim now that man is more than traffic and money, and that those who deprive laborers of their one day of rest in the week are the enemies of human welfare.

On the other hand, the true lovers of God and man will not be frightened by the clamors of the narrow-minded, who would make the Sunday a rabbinical Sabbath, for they understand that whatever elevates, ennobles and enlarges human life is good ; that we serve God when we strive to make man like unto Him in knowledge, in freedom, and in love. The opening of the gates of the World's Fair on Sunday will have no tendency to weaken the right and rational observance of the Lord's Day. On the contrary, the more the people come to appreciate the Sunday as a day of gladness and liberty, on which, while they renew and refresh their religious fervor, they are also permitted to nourish the mind, to exalt the imagination, and to cheer the heart by the contemplation of the beauties of nature and the study of the works of genius, the more will they prize and defend this inestimable boon ; and the more grateful will they be to Christ Jesus, whose divine wisdom and boundless sympathy have made for them an ever-recurring day whereon they may rejoice and be strengthened and comforted.—*Rt. Rev. J. L. Spalding, D.D., Bishop of Peoria, in The Arena.*

A CONFESSION OF FAILURE.

For fully a score of years past, the Protestant Episcopal Church of this country has maintained missions in the neighboring republic of Mexico, with a view of making converts of the Indians of that country. It even sent a Bishop of its fold across the border, but that worthy found so little to do in Mexico that the most of his time was spent down South, denouncing the Mexican Catholics, and eight years ago he resigned his foreign episcopate in disgust.

The Episcopalians kept up their Mexican missions, however, and by lavish outlays managed to win a " convert " now and then ; while President Diaz, with that " liberalism " which has won him the commendation of some Americans, handed over to them one of the largest Catholic churches in the capital. All these things, however, have not availed to make the Episcopalian missions in Mexico a success, and at the recent Baltimore convention of the Episcopalians, Bishop Paret asked his colleagues : " Have we not already made a mistake in this direction, and are we not intruding on a Christian country already occupied by a Church, the validity of whose orders we recognize ? "

The other Episcopalian prelates, however, refused to make the virtual confession of the failure of the Episcopalian missions in Mexico that was contained in Dr. Paret's remarks, and hence these missions are still to be maintained at the expense of the American Episcopalian Church. It is a question, though, if a single delegate to the Baltimore convention believes that Episcopalianism will ever succeed in gaining a permanent foothold in Catholic Mexico, whose faith has never wavered since she received it from the hands of her pioneer Franciscan missionaries.—*Catholic Columbian.*

AN EPITAPH.

An honest man here lies at rest
 As o'er God with His image blessed
 The friend of man, the friend of truth,
 The friend of age, the guide of youth,
 Few hearts like his with virtue warmed,
 Few heads with knowledge so informed.

—Burns.

Often the chill frosts of sorrow
 Are needed to clear our skies,
 Ere the priceless worth
 Of the royal birth
 Stands revealed to our spirit's eyes.

—Mary Felton.

WHAT THE ARCHBISHOPS DID AT NEW YORK.

The following is published by a Baltimore firm as an "authentic abstract of the minutes of the meeting of Archbishops of the United States," held in New York on the 16th and following days of last month. After reciting preliminary steps the document goes on:

"Then the Cardinal introduced the apostolic delegate, Most Rev. Archbishop Satolli. This illustrious prelate was not unknown, for he had once before come to this country to represent the sovereign Pontiff on the occasion of the dedication of the Catholic University. He informed the metropolitans that he had been commissioned by the Holy Father to speak to them in his name on the question of Catholic education, which, as discussed in the United States of late, had excited the attention of the Catholic world. He admired the American hierarchy for their zeal in the spreading of the faith, and especially for the wise decrees enacted at the Third Plenary Council of Baltimore, to foster and promote the cause of Catholic education; for, as far as these decrees give a general rule of conduct, they should be faithfully complied with, but their application in special circumstances should by all means be left to the discretion of the several Bishops.

The public schools should not be absolutely condemned, but while we laudably strive to eliminate what may be contrary to Catholic truth and morality in that system, we should endeavor to multiply and perfect our Catholic schools. It was assented that we should all be of one mind, avoiding irritating and useless discussions.

The most reverend delegate then read and explained fourteen propositions, which he laid before the Archbishops for the purpose of finally settling the school question and of indicating the means that should be adopted for the imparting of religious instruction to Catholic children.

IN THE POPE'S NAME.

After having declared that his statement was made in the name of the Pope, Monsignor Satolli went on to say that he had been charged, moreover, by Leo XIII, to inform the metropolitans that, as it has been customary with the Holy See to appoint apostolic delegates to reside permanently in countries where the hierarchy is well established and religion is flourishing, whenever not confronted by too serious difficulties, for the purpose of expediting matters of Church government and as a bond of union between those countries and the Holy See, it was the Pope's heartfelt desire that now a permanent apostolic delegation should be established in the United States with the concurrence of the most reverend Archbishops.

After the most reverend delegate had withdrawn from the assembly room it was decided that the reports of the several provinces should be heard on the question proposed by his Eminence, Cardinal Ledochowski, viz.: "What are the best means that can be employed for the religious training of children who do not attend Catholic schools?"

When all the reports had been made, a statement, drawn up by the Most Reverend Archbishop of Philadelphia, was adopted for reference to a special committee to be appointed to consider the subject and to report thereon.

THE COMMITTEE'S REPORT.

A committee, consisting of the Archbishops of Boston, Chicago, Philadelphia and St. Paul, was then appointed by the Chairman to formulate resolutions on the subject matter, and they reported as follows at the sitting of Friday afternoon, November 18th:

"At a meeting of the Archbishops of the United States, held at the residence of the Most Reverend Archbishop of New York, on the 16th of November, 1892, to consider the best means to provide for the religious education of such children as do not attend the parochial schools or Catholic school of any kind, the assembled prelates unanimously agreed on the following resolutions:

"First. Resolved, To promote the erection of Catholic schools so that there may be accommodation in them for more and, if possible, for all our Catholic children, according to the decrees of the Third Plenary Council of Baltimore and the decisions of the Holy See.

"Second. Resolved, That as to children who at present do not attend Catholic schools, we direct, in addition, that provision be made for them by Sunday-school, and also by instructions on some other day or days of the week, and by urging parents to teach their children the Christian doctrine in their homes. These Sunday and week day schools should be under the direct supervision of the clergy, aided by intelligent lay-teachers, and, when possible, members of religious teaching orders."

His Eminence Cardinal Gibbons and the Most Rev. Archbishop of New York were authorized to write to the Holy Father in the name of the assembled metropolitans.

At the afternoon session the document presented by Mgr. Satolli was taken up and some modification suggested. Mgr. Satolli, who afterward entered the meeting, explained that the document represented the mind of the Pope; that the style and expression were his own, and that he would be most happy to make in them any modification the assembled prelates deemed better.

At the third session Right Rev. Bishop Spalding, of Peoria, present-

ed an interesting memorial concerning the Catholic educational exhibit at the World's Fair next year. It was agreed that the undertaking was worthy of every encouragement, the more so as Leo XIII. takes a special interest in our exposition. The Bishop of Peoria was allowed to introduce a Greek priest who, notwithstanding a late ruling of the Sacred Congregation of Propaganda Fide, asked that married priests of his rite might be allowed to care for the souls of many thousands of united Greeks, who have immigrated to the United States. After mature deliberation it was agreed that the rule laid down by the Propaganda should be insisted upon, and that every effort should be made to induce the Basilian monks to take the spiritual charge of the united Greeks in this country.

AT THE FOURTH SESSION.

A letter to the Holy Father, refuting certain statements made by Mr. Cahensly concerning the number of immigrants to this country that were alleged to have left or been lost to the Church, was signed by all present, and it was ordered that it should be sent to His Holiness. At this point the most reverend delegate was again requested to participate in the deliberations, and he gave some further explanations of the document he had presented. He withdrew after reminding the prelates to give their opinion freely concerning the establishment of a permanent apostolic delegation in this country.

APOSTOLIC DELEGATE QUESTION.

The question was immediately taken up for consideration, and it was decided that the metropolitans did not feel warranted in taking any action in so important a matter until they had taken counsel with their suffragans, in view of the serious difficulties connected with the subject. The apostolic delegate was informed accordingly. An adjournment was then ordered.

SECRET SOCIETIES.

The question of secret or forbidden societies, and the attitude which the Church in this country should take toward them, was discussed at the fifth session, but, owing chiefly to the lack of reliable data, it was resolved that a committee of five Archbishops be appointed to gather, as early as practicable, all accessible information, and then refer, through His Eminence, the matter to the Holy See for final settlement. The members of this committee are the Most Reverend Archbishops of New York, San Francisco, Philadelphia, St. Paul and Milwaukee.

It was agreed, on the proposition of His Eminence, to petition the Holy See for the beatification of the Venerable Vianney, formerly Cure d'Ars, for the granting of indulgences to certain pious associations mentioned by the Most Reverend Archbishop of Philadelphia.

As during the coming year our Holy Father will celebrate the fiftieth anniversary of his episcopal consecration the prelates resolved that, in order to give another proof of loyalty and affection for our Holy Father the Peter-pence collection for 1893 be specially recommended.

His Grace the Archbishop of New York was requested to formulate an admonition to the Catholic press, warning writers, in accordance with the repeated instructions of Leo XIII., to be prudent, moderate and charitable in treating questions about which there may be a divergence of opinion among Catholics, and, above all, not to presume to blame or criticise the official acts of bishops in the administration of the respective dioceses.

THE LAST SESSION.

At the beginning of the last session the Most Reverend delegate made a kindly and eloquent speech, thanking the prelates for their kind reception, and adding that their deliberations would be productive of excellent results. He gave further explanations and promises to send 100 copies of his amended document to the Most Eminent Chairman, and he stated that he would himself keep an additional 100 copies. At the request of all the members of the Board of Metropolitans he kindly consented to alter the last sentence of his pamphlet by concluding this important document with the following words: "*Quæ omnia lecta et perpensa fuerunt in archiepiscoporum conventu resolutis difficultatibus et actis emendationibus requisitis, die 17 Novembris, A.D. 1892.*"

It was unanimously resolved that the Most Eminent Chairman should convey by letter to the Most Rev. Apostolic Delegate their grateful acknowledgment, deep sense of respect and best wishes for his person and sacred character. They were indeed grateful to the Holy Father for having sent to them so learned and holy a representative on a special mission, the duties of which he had so ably discharged.

It having been decided that the Fourth Annual Conference of the Metropolitans of the United States would be held at the residence of the Most Rev. Archbishop of Chicago, September 12, 1893, the Third Annual Conference of the Archbishops of the United States was closed with prayer by the Most Eminent Chairman.

In accordance with a resolution of the Board the foregoing abstract has been approved by the Most Eminent Chairman, and by His Grace the Most Rev. Archbishop of New York.

For the REVIEW.

Visit of the Most Rev. John Walsh, D.D., to
St. Joseph's Academy, Toronto.

Monday, Dec. 12 was a day which shall be marked in letters of gold on the calendar of the scholastic year of the pupils of St. Joseph's. We were favored with a visit from our beloved and venerable Archbishop, and had the very great pleasure of listening to a most exquisite and interesting discourse touching the coming feast of the Nativity of our Blessed Lord.

At five o'clock, we assembled in the Distribution Hall which had been arranged to accommodate an audience of both sisters and pupils. In the centre of the room was placed a raised platform for the Archbishop's chair. On either side were ranged the sisters, the novices on the right, the professed nuns on the left. We were seated on the stage; the long lines of girls in the academy uniform, and those of the habited sisters forming a very pretty picture beneath the blaze of the numerous gasoliers.

At half past five His Grace entered the room. With great dignity and tenderness he gave us his blessing and then motioned us to be seated. A profound stillness seemed to fall upon us while the Archbishop in a few brief words introduced his topic and stated the points to be discussed. He then seated himself and opened his discourse which was to bear upon the condition of the world at the coming of the Messiah. His Grace, as is well-known, is an earnest and constant student, and has gathered into the storehouse of his memory vast treasures of knowledge which have been increased and expanded by travelling. It was this knowledge which enabled him, with a magician's art, to unroll before our eyes the scroll of history and lead us from the terrestrial paradise with our fallen parents, and down from generation to generation, listening on our course to wonderful prophecies of a Redeemer to come. We were present at the awful confusion of tongues at the tower of Babel, and watched the dispersion of the human race, following the destiny of the people of God, and witnessing the growth and downfall of great and glorious empires. And now the interest was intensified, and all eyes were riveted on the speaker as we watched the unfolding of this new picture—cultured, voluptuous, degraded Rome. In fancy we trod its streets, horror-stricken we witnessed the gladiatorial games in the coliseum, and saw before us the gladiator dying amid the hoarse shouts of a brutal populace, a shout to which the delicate Roman ladies lent their voices. How beautiful seemed "The Dying Gladiator" of Byron as quoted by the Most Reverend lecturer! What new beauties were disclosed and how the old beauties were enhanced by the rich, earnest pathetic voice of the speaker.

But now a softer light was diffused over the scroll, and the "war and battle-sound" was changed under Augustus into a profound calm. All who are acquainted with the gentle and beautiful character of the Archbishop will understand the eloquence with which he described the lonely stable out upon the hills, and the delicate maiden bending over the tiny figure in the manger with all the pure worship of an unstained creature and all the tenderness of a mother, and the humble Joseph, his soul sunk in the most profound self-abasement, mingling his adoration with that of his spotless spouse. Oh, what a picture for the angels of God to look down upon, and how we felt our hearts flooded with peace, the heavenly peace of Bethlehem which the Christ-child brings with Him to bless the dying year before it sinks into its grave!

When His Grace ceased speaking we rose to sing the Te Deum, and it was truly a hymn of praise and thanksgiving that God had bestowed upon us His best and greatest treasure in His divine Son; thanksgiving for innumerable daily blessings, blessings known only to ourselves; thanksgiving that He had given us so tender a spiritual father in our beloved Archbishop. The closing was very solemn and impressive,—never did the hymn seem fraught with so much meaning, never did our father's blessing seem so tender, so consoling as though the Babe of Bethlehem had given him a new power over our souls.

We cannot thank our Archbishop sufficiently for his beautiful Christmas gift, and we shall never forget those words which filled us with such sweet devotion and whose memory shall fill with peace and joy many a future Christmas festival.

M. McK.

TOWARD THE END OF THE YEAR.

The intellectual and the æsthetic are great helps to the religious. The simple faith that asks nothing, knows nothing, only believes, is beautiful and rare. But so careful is the Church that all powers should lead to Faith as her handmaids, that she insists on the exercise of reason. Whoever denies that the existence of God can not be proved by reason is condemned; this is the meaning of the syllabus and of the Vatican Council.

One observes among some really good and devout people a desire to underrate both the intellectual and the æsthetic. The catechism, they say—the catechism; that is enough. "If the catechism will not keep a young man or young woman in the right track, nothing will."

And, consequently there is a supreme indifference or a contemptuous tolerance shown when there is a question of higher education for young Catholics. This is true especially of the education of women. "Dear me!" says Mr. Oldboy, "what does a woman want with books and studies? Can she sew? Can she make me comfortable? That's the question." The question for him and many like him, but not an answer to the main question, which is: How can all the powers of men's and women's mind be brought to the service of Christianity? How can such logical qualities as they possess and such æsthetic tastes be all turned to the greater glory of God and to the betterment of their own peace?

Catholic education stops, as a rule, on the day the young people leave school. One may say that the environment of the young Catholic after he leaves school is an education in itself, as life is the best educator. He learns new lessons each Sunday from the symbolism of the Mass; he learns of the greatness and glory of the Church from her music and her pictures; and each holyday or anniversary strengthens his love and admiration for the Spouse of Christ, who is the regenerator of the world. But to get even a small portion of the meaning of the Church, we must be prepared for it.

No man can read a great poet well unless he brings to the reading something more than a knowledge of grammar. We all know that it is better to read Homer in a translation than to read the Iliad only for its technical value. The scholar who had devoted his life to the study of the genitive case and died lamenting that he had not given it to the dative, is a type of the men who narrow themselves and neglect the talents God has given them. That all intellectual narrowing is bad, we see every day. It is a false reaction against intellectual narrowness which gives Mr. Ingersoll his audiences.

It is not true that the environment of the Catholic young man or woman will educate him or her in the right direction after he or she leaves school; for the atmosphere of our social environment is full of miasma. Who can help breathing it? Why is it that vocations for the religious state are fewer among men in our country than in Catholic countries? It is because the boy after he leaves school ceases to be educated in the right way.

A stupid man may be a good Christian. The legend of the lily growing out of the heart of the poor idiot who loved Our Lady is doubtless true; it ought to be; the whole life of St. Francis of Assisi shows us how true it is that simple-minded men bear the lilies of Christ in their heart of hearts. Our Lord did not die only for the clever people; he did not come on earth to spread culture. The old French Jansenist crucifixes represent him with His arms nailed aloft, to symbolize the assumption that He died only for a few. The attitude of the Jansenist is the attitude of some of our modern intellectual people. It is unconscious, but it is absurd. Nevertheless, the other extreme—that Christianity is only for the lowly and the ignorant—is just as bad. It takes all the forces of a Christian to co-operate with divine grace; and the more intellectual he is, the more really æsthetic he is; but his intellectual and his æsthetic development must go in the right way.

"In my time," says an old man, in one of Augiers's plays, "there was God." There always was and always will be God, and the people are coming more and more to realize this truth; but is not the knowledge of the ways that lead to God worth as much attention as the knowledge of practical things? Must one be content with the rudiments? Therefore the Catholic school should not give the pupil the idea that he is "finished," but the idea that he is only beginning; not the idea that he is to be like the world around him, but that, if he cannot lead the world around him, he is to be different from it. "In some communities," Emerson says, "it is our duty to be eccentric." St. Bernard expresses a like thought.

If to love the things of the soul and the mind, if to prefer the beautiful and fine, rather than money, and luxury and feverish excitement, is eccentricity, the Catholic who surrounds himself with the atmosphere of his faith ought to be glad to be different from the rest of the world. It must come to him: he need not go to it. His atmosphere will be like steam, which, surrounding a man in a fire, keeps the flames from touching him. His difference is like the wet handkerchief that saves his life in the smoke.—Maurice Francis Egan, in *Ave Maria*.

ANOTHER FAKE GONE.

George W. Roberts, "the cowboy evangelist," who has grown a full beard since his arrest, was tried on the charge of gross indecency on Oct. 11 last with a boy, Robert Lindsay. The boy repeated his story and Detective Davis, Inspector Archibald and Frank Dodds, the boy's employer, told of the prisoner's admitting his guilt.—*News*.

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The Catholic Weekly Review.

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

Commended by

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

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

The Late Archbishop Lynch.

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

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

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And by the leading clergy of the Dominion.

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Business Notice.

The amalgamation of the CATHOLIC WEEKLY REVIEW and the *Irish Canadian* into the CATHOLIC REGISTER compell our closing up all outstanding accounts. Subscribers in arrears must settle by end of this month. See notice of CATHOLIC REGISTER.

WHAT THE ARCHBISHOPS DID.

It is thoroughly characteristic of American methods and ways generally that the proceedings of the late Archiepiscopal Conference in New York should have soon found an authentic means of communication to the world at large. A Baltimore firm had the job of preparing "for private circulation among the Bishops of the Catholic Church in the United States" an authentic "Abstract of the Minutes of the Third Annual Conference of the Most Reverend Archbishops of the United States." We are informed that this private document is vouched for by the acting secretary, Bishop F. L. Chapelle. A Boston contemporary has published the privacy off it we are not aware of any canon which forbids communication of its very interesting contents to our readers.

DR. McGLYNN.

For weeks past the Associated Press has been loaded with reports of what Dr. McGlynn would and would not do. Mgr. Satolli's coming to America and the subsequent announcement (which seems to be quite accurate) of his having been constituted an appellate court for final disposition of causes arising between bishops and their subjects, has given occasion to paragraphs in the daily press which, whether they be penny-a-liners or dollar-a-liners, are alike devoid of importance. Dr. McGlynn is not to be tried by the daily papers. His case is before a tribunal which takes nothing for granted but the eternal principles of God's own justice on which it founds its decrees. If the Doctor has fallen under the censure of the Church it was for the very reason that he refused to submit to its judgment. His case has never been tried (in appeal) *on the merits*. When he was cited to plead before the Supreme Court of the Church he refused to appear. Re-cited he still refused and judgment was given against him; as it would be given in any court of justice. If now, repentant

of his contumacy, he be willing to submit to trial *on the merits*, he will have just judgment. For the sin of the past, his formal refusal to appear before the court of second instance (of appeal, to wit) he may have to suffer, as every man must, in civilized communities, suffer who breaks the law; but right and justice will as certainly be done him as it is every day done even the humblest in the Church of God. The paragraphers cannot be expected to understand these things. The rector of St. Stephen's New York, the vigorous worker, the out-spoken man, was, to them, a hero. Before the Church he is just a priest, bound by the ordinary laws of the Church to submit to its ordinary legislation. This one refused that submission and if he now submit will be treated just like anybody else.

USELESS TALK.

Says the Boston *Republic*: "Another fruitful source of useless talk the past week has been the nature of the authority with which Monsignor Satolli is invested on his present mission. He has been pictured as an American Pope, and, again, as having no authority whatever. He is here to pick out cardinalial candidates, to settle ecclesiastical disputes and to study all the phases of American Catholicity. The probabilities are that the Monsignor has come hither, chiefly, as the Papal representative at the World's Fair, and, secondarily, to constitute an appellate court for the settlement of ecclesiastical disputes. He has probably been instructed to keep his eyes open and see all that goes on over here in Catholic circles; but there is not the least danger of his assuming any authority beyond his powers." Not the slightest. He has his hands full as it is. And, whether primarily or secondarily, neither cardinalities nor the World's Fair will trouble him more than what you'd notice.

THREE MASSES AT CHRISTMAS.

Says Rev. H. J. Heuser in *American Ecclesiastical Review*. The custom of celebrating three Masses at Christmas dates back to the very beginning of Christianity and we find the Holy Pontiff Telesphorus regulating the hours whilst giving a reason for the triple solemnity. The first Mass is to be sung at midnight, the second at early dawn and the third in the light of the risen sun. These hours harmonize with the liturgical character of the three-fold sacrifice on this day, but they are not essential to the interpretation of its mystical meaning, and hence the three Masses may, for good reason, be celebrated at any hour between sunrise and noon, even in immediate succession.

The Breviary, however, which must be locked upon as a part of the Eucharistic Canon, inasmuch as its rubrics constantly refer to the Mass of each feast in the ecclesiastical cycle, states at the end of Matins for Christmas that the first Mass is to be said "*post median noctem*;" then after Prime, which is to be recited "*summo mane*," the rubrics mention that the second Mass is to be said "*in Aurora*," and the last Mass follows upon the recitation of Tierce. The hours are symbolical, inasmuch as they represent the successive stages of Christ's coming into the world, namely, the Patriarchal, the Jewish and the Christian dispensation.

THE HOME RULE BILL.

The essays which have been made at sketching a suitable Home Rule Bill (we had one sample in last week's issue) show the intense interest with which everyone is expecting the official publication of Mr. Gladstone's measure. No one doubts that the man who has staked everything on the solution of this question will, when he speaks (in less than a month from now) say the last word that will be said about it for years to come. His failure to produce a measure acceptable as well to the men who

have suffered so sorely (even at his own hands) for love of fatherland, and to the people of England, now fairly alive to the just demands of the sister kingdom, would mean everything but ruin to the cause for many and many a day. Every true friend of the old land will join in fervent supplication to the Eternal Wisdom by whom "kings reign, and lawgivers decree just things," by whom "princes rule and the mighty decree justice," that justice may at length be done the land they love.

That the announcement of the substance of the Bill will be made early in the session seems certain. That it will be vigorously attacked, if only for form's sake, is quite as certain. The cable has informed us that it is known that an amended draft of the Home Rule Bill was sent to the Cabinet Ministers in the first days of this month. Announcements to like effect have made at intervals during the past two months. The first draft was presented to the Cabinet early in October. Two amended drafts have since been prepared after consideration by the Cabinet committee. The Bill now in the hands of the Ministers is the latest form of the measure, but it cannot be pronounced a finality. Mr. Jenkyns, the government's official counsel, who drafts all the leading bills, received Mr. Gladstone's latest instructions as to the technical form of the bill eight weeks ago. It is a mark of the fully developed stage of the scheme when the party counsel is summoned to give it shape in accordance with the party formulas, but it is said that the financial clauses of the bill still remain undecided. And the whole Bill is subject to revision.

THE ENCYCLICAL ON FREEMASONRY.

The gist of the recent (15 Dec.) encyclical on Masonry can be gleaned from the cabled summaries, which run somewhat in this shape. His Holiness begins by declaring that no one can be a true Italian who allows continuous offenses against the Church and against the sovereign who holds the spiritual sceptre of the world, or against the Papacy, which has erected the great edifice of Christian civilization. He adds that the Masonic sects are carrying on at present a warfare with the purpose of destroying religion and the Holy See, which was established by the will of Christ in Rome, the Eternal City, in which hundreds of martyrs have shed their blood for the faith.

Freemasonry, the Holy Father declares, would be the ruin of Italy and Rome. It was the cause of many disasters which have befallen the country, for the laws of the Gospel have been ignored, and what may be called the laws of revolution have been substituted for them, in accordance with which atheism is taught in the schools. The churches have been deprived of the property left to them to help them to carry on religious worship. Everything is being done to put a stop to religious marriages and to prevent religious funerals. Convents and monasteries have been closed, while Masonic societies have been multiplied with the full sanction of the Government.

The Pope further demonstrates that the Masonic power is not only ruining religion, but still further removing the solution of the great social questions by exciting in the working classes a thirst for wealth, which prevents their laboring, and thereby brings ruin upon themselves and their families. Children brought up in schools where no religion is taught have no respect for their parents. His Holiness maintains, also, that the books of the present day which are inspired by Freemasons, corrupt children's minds, and end by inoculating them with socialism and anarchism.

The Encyclical also declares that it is the fault of Freemasonry if, at the present moment, people are in a state of discontent and agitation. It exhorts Italians to remember that Masonry is ruining God's Church in Italy. It urges on parents the necessity of looking after the instruction of their offspring, and giving them a Christian education. It also recommends the es-

tablishment of private schools wherein religion is taught as a step toward breaking the power which Masonry possesses over the people.

HOW IT GOT INTO PRINT.

The most important event of the past week was the appearance in print of the address which the Papal representative read, on the educational issue, to the Archbishops who met last month at New York, and which is printed elsewhere in the *Republic*. The manner in which the address was made public was at first uncertain, but it seems to be settled now that it found its way into the Associated Press through the agency of a St. Louis clergyman who received the address at the hands of the St. Paul metropolitan. The despatch that gave it to Boston readers was dated from New York, but it is generally admitted that its starting point was the Mound City, and that no New York parties had anything to do with it.

The address in itself contained very little, if anything; that was new. The daily papers are laying great stress on the fact that, in it, the Holy See declares that it is not inimical to public schools; but that the fact has always been admitted, except by a certain ultra class, whose zeal carried them beyond the limits of truth when they asserted the contrary. The address pronounces in favor of Catholic schools wherever they can be maintained, and, in a general way, reaffirms the attitude taken by the Fathers of the last Baltimore Council on the school question; so that it is difficult to understand why so much talk is being made about it.

Again, the address was made to the American Archbishops for the purpose of guiding their action at New York, and their action, not it, is to be regarded as the rule for American Catholics to follow on this educational issue. The character of the archiepiscopal action has already been commented upon in this column, and Archbishop Ryan accurately described it the other day when he said the resolutions which the metropolitans adopted were not a triumph for any individual party, but a triumph for the united American hierarchy.—*Boston Republic*.

OFFICIAL.

BROCKVILLE, Dec. 19, 1892.

BROTHERS.—At the foot of the last assessment notice there appears an "Important Notice" which should not have been issued at so early a date. On looking at the list of deaths on said notice you will observe that they cover to Oct. 21st only, while, as you are already aware, our liability to the Supreme Council extends beyond that time. You will be duly notified when the separate beneficiary arrangement takes effect.

Particular attention should be paid to that part of said notice which refers to the application for new certificates, and no time should be lost in connection therewith. We are anxious to have all the details of our arrangement with the Supreme Council completed as soon after the 31st December as is possible.

I had the pleasure of meeting the Supreme President and his Executive and the Supreme Committee on Laws at Rochester on 15th inst., and feel justified in saying to you as a result of my interview with them I am satisfied Canada will have no reason to complain about the treatment she will receive at the hands of the Supreme Council.

The membership at large will be pleased to hear that the ranks of the C. M. B. A. in Canada are rapidly closing up, not altogether because those who have hesitated have changed their view that union with the Supreme Council is preferable, but because they realize that if there must be a division it is far better that Catholic Canada should remain united, and that the separation of one Province from all the rest means a weakness to us as a people.

Already three of those branches which had signified their intention of separating from the Grand Council of Canada have, for the very best of reasons come to a different conclusion and have now decided to remain with us to build up a grand and prosperous association in Canada, and in addition to this we have now sufficient applications from every other Branch which has asked for a separate Grand Council to hold the charter of these Branches for the Grand Council of Canada.

And now that the vast majority of the Branches and members in

Quebec Province have decided to remain with us, and that in consequence a new Grand Council cannot be expected there, let us again earnestly request those who have honestly differed from us to make the little sacrifice necessary to once more unite in the effort to make this a great Canadian Catholic Association.

Fraternally and faithfully yours,

O. K. FRASER, Grand President.

THE DRIFT OF ITALY.

ITS DIRECTION IS TOWARDS THE REVOLUTION.

"Left to herself, Italy drifts toward the republic, just as the river flows to the sea," are the closing words of the letter of "Innominato," printed in the last number of the *New York Sun*. Is this true? We should say that it is not true. It is fanciful. The optimists and the literary agents of the secret societies are doing much fine writing nowadays. Under the cover of the great name of Leo XIII., they are filling the world with false notions about the Papacy and the Catholic Church. Some fine morning the optimists will awaken and find that the Revolutionists have been fooling them, just as their fathers were fooled in '47 and '48. Praise Leo! is the watchword of the secret societies to-day. Praise Pius! was the watchword in '47. Pius favors "United Italy," the optimists and the carbonari loudly proclaimed in '47. Leo favors the Democratic Republic, men of the same ilk are proclaiming in '82. When the republic comes to Italy, it will be the republic of Revolution, godless, anti-Papal, anti-Christian.

Italy is not drifting to the Republic, but not many years shall pass before the Revolution will attempt to overthrow the Piedmontese dynasty; and, doing so, will imitate once more "the centralization of France." The drift of Italy is to the sea of persecuting radicalism, of socialism, of anarchism.

AN ITALIAN ELECTION.

Now that most of Americans who were recently doused with cold water and whirled around until they lost their breath, have ceased to ask one another where the cyclone came from, we can all give a quarter of an hour to Italian politics. The Italians have had what they call an election—a little bit of an election, in which, as usual, the minority did all the voting. As a consequence of this most undemocratic little election, Mr. Giolitti, who not long ago was forced to offer his resignation from the ministry, will return to office with a majority to back him. Mr. Giolitti is much smaller than his majority. Indeed he is not even himself. He is the shadow of Mr. Crispi. Probably Mr. Crispi's name is better known to Americans than his record, and therefore a sketch of the "boss" of Mr. Giolitti may not be without interest. Certainly it will serve those who wish to follow Italy's present "drift."

FRANCESCO CRISPI IS A NOTABLE MAN.

Now in his seventy-third year, he is an active politician, whose written and spoken words are accepted as the words of the real ruler of Italy. Out of power, he is still a power, indeed the power, and shapes the policy of the ministry and the crown. A native of Sicily, Crispi is of Greek origin. Fifty-three years ago, when only twenty years of age, he made his first appearance on the political stage. The role he essayed was that of a conspirator and revolutionist. Mazzini was organizing the Carbonari and the Masons into oath-bound societies of murderers and anarchists. Crispi affiliated himself with the secret societies, and became one of their most active agents, and later one of their most powerful directors. To-day he is their spokesman. His voice is their voice. For more than fifty years they have protected him, used him, backed him. While intriguing against the King of Naples and managing revolutionary lodges, Crispi practised law, and gained considerable reputation at the bar of Naples, as well as of Palermo. His profession served as a cover for his secret work. Scheming for eight years, he came out into the light in 1848. One of the leaders of the Sicilian revolt, he was appointed a member of the provisional government, secretary of the Sicilian Revolutionary Committee, and director of the military organization.

THE REVOLUTION WAS A FAILURE, AND CRISPI FLED THE COUNTRY.

Living the next ten years an exile, he conspired in more than one continental capital, suffering not a little, and occasionally passing time in a jail. Wherever he went, to Turin, to Paris, to London, he was a correspondent of Italian journals and an agent of the revolution. After the French campaign of 1858 he became one of the chosen agents of Cavour. Secretly he entered

Sicily, organizing the revolutionary and criminal elements; secretly he conspired with Victor Emmanuel's government at Turin; secretly with them and with Garibaldi he arrayed the famous expedition of "The Thousand." Carrying out the details of this expedition, Crispi lent himself to the most astounding deceits, falsifying letters and despatches to serve his purpose. Wonderful energy and uncommon audacity marked his management of the campaign. His morality was of the simplest, being summed up in the formula: "The end justifies the means."

With Garibaldi and Fra Pantaleo, he marched among the criminals and the assassins, as they slaughtered on their march through Sicily. At Marsala he took charge of civil affairs. He was Secretary of State, Minister of the Interior, Minister of France—a real autocrat. When Naples and Sicily had been whipped into "united" Italy, Crispi was chosen a deputy to the Piedmontese parliament. Ambitious, he found himself handicapped by his youthful republican ideas.

THE GOVERNMENT PASSED HIM BY WHEN FORMING ITS CABINET.

Ministry succeeded ministry, but Crispi still sat among the deputies. He proved a good servant to the crowd, pressing the question of the occupation of Rome as the capital, and assisting Garibaldi in his attempts upon the Holy City.

Meanwhile he put himself in training for a Cabinet office, and by degrees shed his radical skin. Slowly, slowly, he grew to look more and more like a constitutional monarchist. Then Mazzini repudiated him, but Crispi, after seventeen years of waiting, won at last the coveted portfolio. Depretis made him Minister of the Interior. He did not long enjoy his honors. After his flight from Naples, he had married, at Malta, a woman inferior to him in position. With her he lived all the years of his exile. She was devoted to him, following him even in the march of "The Thousand." Once Crispi became a great man, he put this woman aside and joined himself to another, better suited for a deputy with aspirations. All went well until the deputy reached the Ministry. Then the public protested against a bigamist minister. In Crispi's career bigamy was an incident hardly worth noting; and yet Depretis was compelled to throw him over. The Radicals he had deserted, doubtless caused his fall.

THEY ASSUMED A VIRTUE THAT THEY HAD NOT.

Crispi's audacity stood him in good stead. He had, by his bigamy, given the best proof of his Radicalism. Why a government, with Victor Emmanuel at its head, should have sacrificed a Minister with only two wives, is not clear. Crispi knew how to overcome his political enemies. He went into court, a Neapolitan Court, and there pleaded that the marriage at Malta was defective in form. The court kindly agreed with him; and thus he was politically rehabilitated. Then he pushed himself forward as a social reformer. He was insistent in the House. He acted dramatically, offering his resignation because his bills were slighted. Depretis had sacrificed the Sicilian to save himself. Thus he made a determined and a cunning enemy. Crispi assumed the leadership of a group of the "Left," and in 1888 combined forces with four others, forming the famous "Pentarchy" whose one aim was the overthrow of Depretis. The disastrous Abyssinian campaign discredited Depretis. To save himself now, he was compelled to call Crispi to his aid.

The ex-bigamist took his place in a Cabinet from which once he had been ignominiously driven. At sixty-eight years of age the Sicilian conspirator had attained his ambition. He was a king's minister. Ardent Italian Republican!

Greater things were in store for him. Depretis was old and failing. The conservative revolutionary leaders had all taken a sad leave of the world. Ratazzi was no more, Minghetti, Ricasoli, were in the grave. The one man connecting the present with the past was Crispi. Garibaldi, faithful servant of the revolutionary dynasty of Piedmont, had cursed God and the clergy for the last time. His "glorious" career ran parallel with that of the organizer of the bloody "Thousand." Depretis could find no trustworthy friend, but his old enemy. From the Department of the Interior he speedily promoted Crispi to that of Foreign Affairs. Shortly after death mowed down Depretis, and Crispi was made President of the Council.

Talk of autocrats! Never was there such an autocrat as Crispi. He centred the whole power of the State in his hands, controlling no less than three ministerial portfolios. He treated the Chamber of Deputies with contempt, browbeating the members, forcing them to accept his policy. Compared with the Sicilian, Bismarck was a cooing dove; and yet Crispi copied Bismarck and seemed to think that he and the German, between them,

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are herewith offered to the Catholics of Canada.

TORONTO, Dec. 1st, 1892.

could and should master Europe, if not the world. Mancini and Minghetti had imposed on Italy the burden of the triple alliance, but Crispi accepted it fervently. Bitterly inimical to Franco, he lost no opportunity to show his enmity. The Italian people he ground down under a system of laws and of taxes that he dictated absolutely. The conspirator, the revolutionist, the republican, proved himself at heart a tyrant of tyrants.

But it is as a hater of the Church that Crispi earned the attention of American Catholics. Garibaldi himself never showed greater enmity to Christ and to the Papacy than his old friend of "The Thousand." Every possible action that could injure religion he encouraged. A pagan, a naturalist, he has boldly preached naturalism with all the audacity for which he was famous. He it was who encouraged the Masonic naturalists to erect the statue to Giordano Bruno. He it was who declared that the tradition against Christianity had been nurtured from the days of Julian the Apostate until our day, and that at last the continuators of the tradition could see the day when they would forever destroy the Church of Christ.

Such is the man who practically rules Italy now, though he holds no portfolio. What he is the Crown is—despotic and pagan, while posing as liberal and quasi-Catholic. He has helped to chain Italy to the Piedmontese coach. A Republic! Where would bankrupt Italy be then? What would become of her own territory? The yoke of the monarchy has been fastened to Italy. It will not be shaken off in a day. When it is shaken off how the blood will flow!

The notion that the Papacy favors an Italian Republic is misleading. The Pope favors the people everywhere. Hence the Pope favors stable government, just government, peace everywhere. Favoring these good things, he and all the Popes to come will insist on their rights; and the clever attempts of optimists or of paid agents to distract Catholics by the phrases about Italian "drifts to a republic," will not make Catholics less determined in their demands for the liberty and the sovereign independence of the Papacy.—John A. Mooney, LL.D., in Chicago New World.

Our Story.

PHILIP'S RESTITUTION.

BY CHRISTIAN REID.

Reprinted from the *Ave Maria*.

XII.—Continued.

'I have some idea,' replied Philip; 'and though I do not love work for work's sake, I am capable of it when I have an end in view.'

'And what end, may I ask, have you in view in desiring to become a lawyer?'

'The end of independence. If I can make my bread by the use of my brains, I should prefer that to the use of my hands; and it may be necessary that I should make it.'

Graham regarded him curiously. 'Have you quarrelled with your uncle?' he asked.

'No,' Philip answered, 'nor ever shall; because it takes two to make a quarrel. But I can not agree to all his wishes, and he may change his intentions toward me; in short I prefer, to be prepared for any event.'

'I see,' said Graham. (He appeared to see a good deal; for he gazed straight before him for some time without speaking. When he did speak it was in a tone of studious reserve.) 'There is no reason why you should not become a lawyer, and succeed at the bar,' he said. 'It depends entirely upon yourself, and is a question merely of industry and application. But, of course, you know that time is required—time and means.'

'I have some means of my own,' Philip answered. 'My father left me a little property. I can, therefore, command both. So tell me what to do.'

Graham told him, but in every word the same reserve was perceptible. When his brief statement was over he added: 'I must warn you, however, that after all this is done after you have made your course at the law school, and obtained your license—you will, in all probability have long to wait before you can command any practice, and it may not be worth much after it comes.'

'I know all that,' Philip answered. 'If I were merely intent on making money, I might make it much more quickly by following in my uncle's footsteps. But I prefer a more intellectual life with less prosperity.'

'And more integrity, I hope,' observed Graham.

The words escaped him without premeditation, almost without intention. He scarcely realized what he had said, until he saw the flash that came into Philip's eyes, as the latter rose to his feet.

'You will understand,' he said, 'that I cannot suffer such a remark as that to pass. What do you mean by it?'

The stern challenge of his tone roused all of Graham's repressed animosity.

'I mean,' he answered, 'what is well known, that your uncle is deficient in integrity. But I should not have made such a remark to you,' he added, with a faint recollection of the demands of ordinary courtesy. 'The words escaped me unintentionally. I—beg your pardon.'

Philip made a gesture as if putting the apology aside. He had suddenly grown pale. 'Your breach of courtesy to me does not matter,' he said: 'but the charge against my uncle is one which you must either substantiate or retract.'

'It is easy enough to substantiate it,' replied Graham, coldly. 'But I should prefer that you would drop the subject.'

'That is impossible,' said Philip. 'You must either prove your assertion, or I shall hold it to be false.'

The other started to his feet, then remembered himself, and sat down again. Philip was in the right; having made such a charge, Graham had no ground to resent being called to account for it.

'It is a pity,' he said, 'that you insist; but as you do, of course I must speak. One proof, I suppose, will suffice: You are, perhaps, by this time aware that Robert Percival (now dead) was for a time your uncle's partner. You are probably also aware that he died a poor man, and left his wife and daughter without any means of subsistence. Do you know how that occurred?'

'Yes,' answered Philip; 'I have been told that he brought the firm to the verge of ruin by imprudent speculation, and then gave up his property to make good what he had lost. It was hard, if you will, but—'

'Hard!' repeated Graham. He rose again, and the two men stood facing each other. 'Listen,' he said, 'since you will have the truth, Robert Percival indeed speculated; but it was not true that it was without the knowledge of his partner. That partner not only knew what was done, but he also knew exactly the value of the stocks speculated in. There came a day when these dropped suddenly in value. Then Thornton said to his partner: "The firm is on the verge of bankruptcy, and you are responsible for it." What could the other do? It was true that he had conducted the speculations on his own respon-

sibility, though taking the consent of his partner for granted. He gave up his property, as you have said, to make good what he had lost, and the partnership was dissolved.'

'Well,' said Philip, as the voice of the other ceased, 'what is there in this more than I have heard already?'

'There is this,' replied Graham: 'I have been told, by men who would make no such assertion rashly, that James Thornton knew the real value of those stocks when he professed to believe himself on the verge of ruin. However that might be, they afterwards appreciated and became as valuable as Robert Percival had believed they would. Did Thornton then make amends to the man whom he had robbed? Not at all. He retained everything, including the property which Percival had made over to him—real estate in an advancing part of the city—and built his fortune on that wrong.'

Philip felt himself turning cold. The assertions, as they were uttered, seemed but his own fears put into words. Yet he made still an effort against the certainty that was oppressing him.

'If this were true,' he said, 'why did not Robert Percival claim what was due him? I am no lawyer, but I know that there must be in law an equitable remedy for such a wrong.'

'Certainly there is,' answered Graham. 'But Robert Percival died within a year after the partnership was dissolved, leaving his wife and daughter in poverty and helplessness. Who was there, then, to press his claim against a man so powerful in the might of riches?'

Silence fell, and after a moment Philip sat down in the chair from which he had risen, and buried his face in his hands. Graham's heart smote him for what he had done, as he read in this attitude all the pain and humiliation which had so suddenly fallen on the head that, with its bright locks, seemed made for sunshine and prosperity.

A sharp doubt of his own motives added to his regret, and softened his tone when he presently said:

'I am sorry, Thornton—very sorry that I was led to speak of such a matter. I beg your pardon again, and I hope that this time you will accept my apology.'

'What does it matter,' asked Philip, lifting his head, 'whether you spoke of it to me or not, if it is true? It is that alone which concerns me. I would give my right hand at this moment to be sure that it is not true. But how can I satisfy myself?'

'I can give you the names of my informants,' said Graham; and he named two or three men of high station and irreproachable honor.

'It is not possible for me to go to them or to any one else to inquire concerning my uncle's affairs,' replied Philip; 'but I can and I will go to himself. He shall know what is said of him, and he shall have the opportunity to prove his integrity.'

Graham gave a quick glance. 'My dear fellow,' he said, 'you will only do harm to yourself by approaching your uncle on that subject. I do not wish to hurt you further, but there is one proof, of which you and I must feel the force. It was after that affair that he gave up his religion.'

Philip shrank a little. He, indeed, felt the force of the proof, but it did not alter his determination. 'It is impossible,' he said, 'that I can entertain such a suspicion regarding him and not give him an opportunity to set me right. As for the consequences to myself, I care nothing for them. If what you have told me is true, I shall never profit by the result of the wrong.'

'Will you not?' said Graham, regarding him keenly. 'Yet, after all, you know his fortune is his own. He only owes the Percivals the value of the property unjustly taken from them.'

'Would they accept it?' asked Philip, with sudden eagerness.

The other shrugged his shoulders. 'I have never heard them allude to such a possibility,' he replied. 'But why should they not accept it as a matter of rightful restitution? We are discussing something that will never come to pass, however. James Thornton will never make such restitution.'

'Would to God that I could make it!' exclaimed Philip. He sprang to his feet and walked across the office, then turned and came back to where Graham stood, with his face grown hard. 'Does she—does Miss Percival know all that you have told me?' he asked.

'Of course she knows it,' Graham answered, coldly. 'She has always known it.'

'And yet she has treated me with the courtesy, the kindness of an angel!' said Philip. 'While I—I should never have had the presumption to approach her. And I would not have done so if I had known. Why did you not tell me that first time I ever saw her—when I asked you to present me, and you rightly declined—why did you not tell me then all that you have told me now?'

'It did not seem my place to tell you,' Graham answered. 'Although,' he added, frankly, 'I think I should have done so if I had imagined that you were likely to meet her afterwards. But nothing appeared less probable.'

'It was a mere chance,' observed Philip; 'and I fear I have annoyed her through my ignorance. But I shall not annoy her again—now that I know how great a strain it must have been upon her charity to treat me as she has done.'

'Oh!' her charity is equal to a strain, said Graham, who felt at once gratified, and ashamed of his gratification. 'And she has a very high-minded way of regarding the matter. She did not feel

that you were in any degree accountable for your uncle's conduct, although, of course, Thornton is not a name that sounds very pleasantly to Percival ears.'

'I—suppose not,' replied Philip. 'Well, I can keep mine from sounding any more in Miss Percival's ears. And now I will not trespass longer on your time. I came to you for advice, and I have received instead some very painful information: but perhaps it may make my way clearer in the end.'

XIII.

It is doubtful if there is any pang, among the infinitely various sufferings of human life, keener than that with which a young and upright soul learns for the first time that shame has touched it. And if this shame comes through one whom it has trusted and honored, the blow falls with a force that sometimes destroys all faith in human nature. The blow which had fallen upon Philip Thornton did not have this effect, but it filled him with a sickness of the spirit impossible to describe. Dishonor seemed to come so close to touch, to lay hold upon him, as it were—his very name was stained with, and the money which he spent so freely—the golden key that opened all doors to him—was the direct fruit of it. He felt as if he could never hold up his head again in the sight of men. And to be obliged to judge, to condemn, the uncle who had been as a father to him—this necessity in itself contained infinite bitterness for his affectionate and grateful nature. To escape from it, he tried to take refuge in a vague hope that Mr. Thornton would be able to explain the circumstances which bore so dark an aspect, yet even while he thought this, he knew that he had no expectation of the kind.

He passed several days of mental suffering before Mr. Thornton returned. He was so changed by it—so pale, so absent, so manifestly out of spirits—that Mrs. Thornton, who had been incensed against him by Constance's report of the conversation between them, felt her heart melt and her indignation subside. She leaped to the natural feminine conclusion that he was suffering because the marriage prospect had been interrupted, and she said to herself that no doubt the offensive condition which he had made was 'a dictation of the priests.' In that case—in any case—she felt sure that her husband would summarily make an end of it: and, pending his interposition, she allowed herself to be softened by Philip's changed aspect.

Philip, on his part, had almost forgotten that there was a question of marrying Constance, and he treated her so entirely as usual, that the young lady, who by no means shared her aunt's opinion with regard to him, was moved to exasperation. Did he mean to show her that he cared nothing for her refusal? Her pride could find no other reading for his manner. He might seem pale and out of spirits, but the instinct which seldom deceives a woman told her that she had nothing to do with this condition. He might, indeed, be grieving (so she reflected with a smile that did not become her lip,) over the prospect of losing even a part of the fortune which should have been theirs jointly and undivided; but he must be aware that the lion's share would be his; for was he not a Thornton, while I am only an outsider, as far as the Thornton money is concerned! sighed Constance.

She did not sign this only to herself: she imparted it to Mr. Bellamy one day when they were particularly confidential, and she told him the history of Philip's proposal—if proposal it could be called. Bellamy looked with an impassive air. They were sitting in the garden together, and he was drawing cabalistic characters on the gravel walk with his stick while she spoke. But when she finished he looked up, and his eyes betrayed that his impassiveness was only outward.

'If that is the state of the case, Constance, he remarked, why should you not consent to marry me?'

Constance flushed, but it was evident from her composure that this was by no means the first time that the question had been addressed to her.

'My dear Jack,' she said, 'what has 'the state of the case' to do with your position or with mine? I have pointed out to you at least a dozen times, and you have always ended by agreeing with me: that we are much too poor to think of marrying.'

'I have ended by agreeing with you?' repeated Bellamy. 'I am not sure of that. I have agreed certainly that you know best whether or not you care to risk matrimony with me and my moderate means. But that we are much too poor to think of marrying—that I have not agreed to. For myself, I am quite willing to risk it; though I can not feel it right to urge you to make a sacrifice that you might regret.'

'That I certainly should regret,' said Constance, frankly. 'Remember that once in my life I have known what it was to be poor. I was only a child at the time, it is true; but one does not forget some things. I am not, therefore, like the romantic girls who, brought up in luxury from their cradles, know nothing of what poverty means, and rush blindly into it. I have no assurance that my uncle would give me anything whatever, unless I marry Philip. You see I am no Thornton.'

'Not yet,' answered Bellamy; 'and I hope you never may be one. As for the fortune, however, I do not believe that Mr. Thornton would leave you portionless, after regarding you so long as his adopted daughter.'

'Adopted only to serve as a wife for Philip,' said Constance. 'I

have always understood my destiny. But really Philip's condition, and his manner of making it, were too much even for me. I have no religious prejudices; no doubt Romanists can be saved as well as other people, but the idea of being called upon to become one was too absurd. What provoked me most, however, was the insufferable degree of assurance which the laying down of such an assurance proved. As if I would be glad to be taken on any terms that pleased him!'

'Well, you have understood him,' observed Bellamy. 'And now—what is to be the next move?'

'There is no move possible for me,' she answered. 'I have only to wait, and see what Uncle Thornton will say.'

'In short' (with a perceptible inflexion of bitterness) 'you are simply a puppet in the hands of Mr. Thornton!'

'I suppose it seems so,' she replied. 'But, you see, he has power to make or mar all my life. If he would leave me or give me a share—only a share—of his fortune, I could then marry whom I pleased.'

'And if he does not?' said Bellamy, looking at her intently.

She colored under the look, but answered, steadily: 'Then I shall have to marry some rich man, which may not be as unobjectionable as Philip. That reflection has always kept me from rebelling against the destiny arranged for me.'

'Your wisdom and your philosophy are certainly admirable,' said Bellamy, with a tone of mockery in his voice. 'I feel deeply how very foolish and romantic I must appear in your eyes.'

'And I feel that I appear very mercenary in yours,' she answered. 'But I know as well as I know that I am existing that if I were foolish enough to marry you without any more means than we possess at present, your regret would be as great and as lasting as my own. In deed it is likely that it would be much greater, for no man who lives as you do could resign himself cheerfully to the narrow straits and cares of poverty. Oh! Jack, I know them and abhor them! Never, never can I face them voluntarily!'

'I shall never again ask you to do so,' said Bellamy, gravely, 'for I see that if I gained your consent it would only be to make you miserable. And perhaps, you are right. For people brought up as we have been, the expedient might prove—a mistake.'

'It would!' she cried. 'For those who have always been accustomed to narrow means, there is no hardship in facing comparative poverty; but we should have to change our mode of life, and I—could not endure it.'

'So,' said Bellamy, returning to his characters on the sand, 'it is to be Thornton, if he gives up his condition, or some other rich man?'

'Unless Uncle Thornton will secure me some fortune of my own.'

'And in that case?'

'Ah, in that case—' she paused an instant, then finished softly, 'I should marry you.'

Meanwhile, unconscious of the disappointment in store for him, Mr. Thornton was journeying homeward. He arrived a day or two after the week he had granted Philip was expired, and the latter was, therefore, not surprised to be summoned without loss of time to give his decision. It was in the evening. Uncle and nephew had met for the first time at dinner, and afterwards, instead of following the ladies into the drawing room, Mr. Thornton requested Philip to come with him into the library.

The young man obeyed. The matter had better be over, he felt; and yet his heart sank as he followed his uncle into the room, which had begun to have such disagreeable associations for him. It was filled now with the softly diffused light of an argand lamp, and seemed a place for study and meditation rather than for such a conflict of opposing wills and passions as Philip's prophetic soul told him must invariably be the result of the disclosures which he had to make.

Mr. Thornton sat down in his usual chair, and looked at the young man, who paused and stood, leaning one shoulder against the carved mantel, before him.

'Well,' he said, 'It is not likely that you have forgotten the subject of our last conversation here together. What have you to tell me?'

'I have to tell you,' Philip answered, quietly, for this seemed to him a very unimportant matter compared to what was behind—that, after reflecting upon your wishes, I decided to comply with them, if Constance would consent to become a Catholic. I felt that not even to gratify you could I run the risk of an utter want of sympathy between my wife and myself on that important point. I asked her if she would be willing to take a change of religion into consideration to examine the Catholic faith. She replied that she was not willing to do so, and therefore I am reluctantly obliged to inform you that I can not, on my side, think of marrying a woman who refuses to look into the truth.'

This speech left Mr. Thornton for a moment positively speechless with astonishment and anger. But it was not long before the latter found words. 'What!' he cried, 'you have the audacity to tell me that you will not marry Constance because she does not choose to embrace your religion? You must be mad! Do you think that I will accept such a paltry excuse, or allow a demand that you had no right whatever to make, to interfere with the execution of my plans?'

'My dear uncle,' said Philip, calmly, 'there is no good in our exchanging angry or excited words. You have told me your wishes, and

I tell you respectfully but firmly I am unable to comply with them. There is an end to the matter for I can not recede from my position. My mind is quite made up on that point.'

'It is not an end of the matter!' replied Mr. Thornton, bringing his hand violently down on the table beside him. 'You were never more mistaken in your life than when you imagine so. Do you suppose that, after all I have done for you, I am going to allow you to thwart me in a matter so important as this—one on which the disposition of my fortune depends—and lay down conditions as if you were master of the situation?'

A hot reply to Philip's lips, but he checked it. After all, much had been done for him, and the memory of past benefits made him forgive the ungenerousness of the taunt.

'It is impossible for me to say how much I regret that I cannot return all your kindness—kindness which I feel deeply, and gratefully acknowledge—by gratifying you in this matter,' he said. But it is altogether out of the question. Constance and I are really not sympathetic in any respect; but this point of religious difference goes so deep, strikes so into the very roots of life, that it cannot be ignored.'

'I suppose the priests are at the bottom of this sudden attack of religious fervor,' said Mr. Thornton with a sneer. 'You have listened to them, now listen to me. Either you must give up this absurd freak, and agree to marry Constance without any more folly, or I shall change my intentions, and leave my fortune entirely away from you.'

'That is a threat which has no power to move me,' answered Philip. 'I do not desire any share in your fortune.'

'Indeed!' said Mr. Thornton with a stare of wrath and incredulity. 'Since when have you learned to despise wealth?'

'I do not despise wealth in general,' replied the young man. 'It is a great power, for good as well as for evil. But—he suddenly grew very pale—I can not desire for myself wealth that has been in any degree unjustly obtained.'

'What do you mean?' demanded Mr. Thornton, in a voice almost inarticulate with rage.

'I mean,' Philip answered, 'that I have heard the story of Robert Percival.'

XIV.

The two men regarded each other for fully a minute in silence after those words had been spoken. Then a sudden change came over the elder man. He who had been as hot as fire now grew cold as ice. 'I begin to understand,' he said, 'I have not been as blind as you perhaps imagined. After your appeal to me some time ago on behalf of the person whose name you have just mentioned, I caused some inquiries to be made. I heard of the existence of a good-looking young woman, and I also heard of your acquaintance with her, although you had assured me that you possessed no personal knowledge of those people.'

'What I told you was true,' replied Philip. 'I had then no personal knowledge whatever of them. It was afterward that I became, by accident, acquainted with Miss Percival.'

'Ah! afterward!' said Mr. Thornton, with the same cold sarcasm. 'That leaves your extraordinary intercession in her behalf unaccounted for; but it is quite sufficient to account for the sudden religious scruples which interfere with your marrying Constance and for the insult which you have just permitted yourself to insinuate toward me. Understand,' he went on, fixing his eyes on the pale face of the young man, 'that it is a matter of complete indifference to me what the Percivals say of me; but that you should listen to their slanders, and venture to repeat them to me—that is something which I can not overlook.'

(To be continued.)

THE ARK AND THE ARK.

The Dean of Norwich in a recent speech told this story to illustrate the new criticism as it appears among the middle classes. A worthy timber merchant announced that he was relieved to find that he need not believe literally the various passages in the Bible which he had often proved to be impossible. Being pressed to name one of these passages he mentioned the ark. It was, he understood, 450 feet long, 70 feet broad, and 45 high, and was filled with live animals. He was convinced, therefore, that the Israelites could not have carried it about with them for forty years.—*Pall Mall Gazette*.

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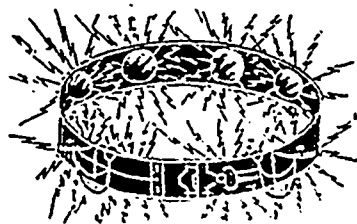
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O. and Q. Railway	8.00	8.00	8.10	9.10
G. T. R. West	7.30	9.25	12.40	7.40
N. and N. W.	7.20	4.10	10.15	8.10
T. G. and E.	6.50	4.30	10.45	8.50
Midland	7.00	3.35	12.30	9.30
C. V. R.	6.30	4.00	11.15	9.55
G. W. R.	a.m. p.m.		a.m.	p.m.
	12.00	9.00	2.00	7.30
	6.15	4.00	10.36	8.20
	10.00			
U. S. N. Y.	6.15	12.00	9.00	5.45
	4.00		10.30	11.00
	10.00			
U. S. West States	6.15	10.00	9.00	7.20
	12.00			

English mails close on Monday and Thursday at 7.15 and 10 p.m. The following are the dates of English mails for November: 1, 3, 5, 7, 10, 12, 14, 17, 19, 21, 24, 28.

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