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The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

VOL. I.—No. 2.

TORONTO, THURSDAY, JANUARY 12, 1893.

PRICE 5 CENTS.

Register of the Week.

The event of the week was the Banquet given by the Toronto Board of Trade in the Pavilion last Thursday night. It was remarkable for the distinguished guests who had assembled and the eloquent speeches which were made; but it had a special significance in the fact that it was the last appearance of his Excellency the Governor-General before a Toronto audience, and the first appearance of our new Premier, Sir John Thompson. Both the valedictory of the former and the inaugural of the latter were graceful, statesmanlike, and worthy of the occasion which they honored by their very presence.

The Governor, after administering a delicate but well merited reprimand to the *Toronto Mail*, proceeded to recall the changes which time had made since the first similar occasion upon which he had met them; and how that "he had Sir John Thompson—Sir John the Third—sitting as the successor of those prime ministers who have gone before—and I hope the forerunner of a noble and worthy succession." His Excellency quoted figures from the tables of imports and exports, ship tonnage, bank circulation, life insurance, to show the progress of the country. By a well selected simile he touched upon the comparison between ourselves and our neighbors; but, added he: "In discussing various questions allow me to decline altogether to discuss seriously even for one moment an essential change of constitution, a good deal discussed in the United States, I honestly believe under imperfect information, and still more ventilated from time to time in a manner which I am convinced a majority of you will agree with me gives it undue prominence on this side." He then reviewed some of the institutions of the country, our judicial system, his own position as Governor-General, our connection with the mother country; and taking all in all he thought that our present connection was happier for all concerned. A note of regret fell upon his Excellency's utterances when he announced that it was most likely the last time he would have the pleasure of meeting them—that the tenure of his office was fast drawing to a close. We also regret it, and every Catholic in the land will join with us—for we have deep reason to remember Lord Stanley's governor-generalship with admiration and gratitude. And as we look back upon his stay amongst us we feel the truth and force of his words, when he said: "I have never harbored one single thought inconsistent with honest, loyal and complete devotion to Canada and to her service." We join most heartily with him in the hope expressed when

he looks forward to the coming of a not distant period in the growth—the healthy growth—of public opinion, which from the highest to the lowest will be Canada first and party after.

When Sir John Thompson rose he received an ovation, a welcome which did honor to those who gave it. We quote from his speech, omitting that portion which touched upon trade questions:

I am conscious, gentlemen, that there are problems of state before us which might tax the energy and the wisdom of the ablest man whom Providence ever gave to this country, but they are problems not for us alone. They are problems which affect the future and the welfare of this whole country, and therefore they claim not the attention of the Cabinet alone but of every man who loves his country and wishes to help its progress in the future. It would be idle for me when so many conjectures have been put forward and so many suggestions as to what I should speak about, if I should fail, even at the risk of taxing your patience for a while, to refer to those questions very briefly, as I shall endeavor to do. One of them, the most serious perhaps from some points of view, serious because it touches the religious feelings of the people of Canada from one end of it to the other, and because it is said to affect the rights and the liberties of one of the smallest, but not the least important of our provinces. Questions like this, which come home to the convictions of our people, and the moral and religious views of our people are dangerous questions in the state, and it is for that reason that I say they are not to be approached in a partisan or political spirit. They are not to be dealt with as questions devolving upon the responsibility of one party alone, because the welfare of the state involved when such questions arise which divide our people, is a misfortune, not for one party or for one generation, but a problem to be met and dealt with in the widest spirit of patriotism. In touching upon that question let me say to you that deeply as the feelings of the people of this country have been upon the subject I see only two safe guides to safe result. One of them is for the people themselves to regard that question, and every other which comes before us, in the spirit of toleration and concession where the concession does not meet with a sacrifice of principle, and with the Government the guide shall be, as far as I am able to judge, the constitutional law of this country, by which we propose to be guided and which we propose to obey from the beginning to the end of the discussion. I had an opportunity some weeks ago of speaking in this tone with reference to this question and was sadly misinterpreted afterwards or misunderstood by one journal, which stated that in pleading for toleration, in pleading for moderation and in pleading for the respect which men often have for the difference of opinion which their brethren entertain and the differences of belief and the races which exist in this country I was told I was putting in a plea for toleration for myself and uttering an implied reproach against those who disapproved of my choice to be First Minister of this country. Let me say to every one of you gentlemen that I have no plea for toleration to make for myself. I want no sympathy through toleration in that regard. I am not occupying the responsible position which it is my honor to hold to-night through any effort of my own or any struggle of mine for political distinction. I occupy that position simply because those who were qualified to decide, and who were bound to decide, thought that I could serve the state occupying that position. I am nothing more than a public servant and if I should succeed in serving the state well I shall have achieved the only ambition which I have in public life. If I should fail to serve the state well or to serve it acceptably to her people I know enough of the position I occupy that I must give place to another man, and I rejoice that there are men in both political parties in this country who can serve her well and to great advantage to the country, even when I should pass off the scene. There are other questions which are put forward as problems of state for us to deal with which I must confess, Mr. President and gentlemen of the Board of Trade, I do not so regard. We have been challenged with

the fact that there are movements in this country not only looking to an entire change of our constitution and the country, but a change in the allegiance of the people. I think, sir, that both parties in this country, and the men and women in this country who are outside of party ranks, will put the problem at a big distance at the first opportunity they get of doing so. But I do say as regards other questions connected with the States and this country, other questions looking to the future of this country, I can recommend to you the eloquent words of his Excellency the Governor-General to-night, who uttered words of caution as to the dangerous responsibilities involved in the admission of national existence, and I am sure that every man who is a Canadian at heart feels that this country ought to be a nation, will be a nation, and, please God, we shall help to make it a nation; but, sir, we do not desire that it shall be a separate nation, but that it will be a nation in itself, forming a bulwark to the British Empire, whose traditions we admire, whose protection we enjoy, and who has given to this country in the fullest degree the right and the power of self-government, and agreed to extend to the people of this country every facility which a self-governed and independent people could desire to have.

Other speakers responded to various toasts, Sir Oliver Mowat replying for the Province of Ontario, and the Hon. Wilfrid Laurier for Quebec.

Whatever other lessons the event contained we simply point to the following, for we are outside the arena of party politics, and we are not members of a Board of Trade. The most important functions of government are not limited by shipping reports, and the success of a government centres not in a minister of finance, but in the respect for the conscience and freedom of the individual consistent with the common weal. The second is directed to our Catholic young men who, looking upon the leader of the Government, Sir John Thompson, and the leader of the Opposition, the Hon. Mr. Laurier, may see that the highest positions in the country are open to them provided they walk the paths of sobriety, industry and upright adherence to those principles of faith which alone can exalt and ennoble.

Our Roman news, dated Dec. 20th, 1892, announces that the Sacred Congregation of Rites held a preparatory session in the Vatican Palace in relation to the authenticity of miracles wrought through the intercession of the venerable Servant of God, Didace of Madrid, a priest and professed member of the Capuchins. They also held a general session in presence of the Holy Father, in which it was decided that they could with surety proceed with the beatification of several venerable Dominicans and Jesuits who were martyred in the East. The beatification of the venerable Bianchi, a Barnabite; Baldinucci, a Jesuit; and Maiella, a Redemptorist, will take place on the 22nd, the 29th of January and the 12th of March respectively.

In the College of the Propaganda the solemn distribution of prizes and honors took place on December 14th, when 16 doctors, 35 licentiates and 48 bachelors in theology, 7 doctors, 11

licentiates and 25 bachelors in philosophy, received their degrees. The Cardinal Prefect, Cardinal Ledochowski, presided on the occasion.

The approaching consistory will be held on the 16th inst., when the following prelates will receive the red hat: Mgr. Persicco, Secretary of the Propaganda, Mgr. Molenni, Under Secretary of State; Mgr. di Pietro, Nuncio at Madrid; Mgr. Galimberti, Nuncio at Vienna; Mgr. Malagola, Archbishop of Fermo, Mgr. Guarino, Archbishop of Messina; Mgr. Thomas, Archbishop of Rouen, Mgr. Meignan, Archbishop of Tours; Mgr. Kremenetz, Archbishop of Cologne, Mgr. Kopp, Bishop of Breslau; Mgr. Vaszary, Primate of Hungary; Mgr. Sauz y Fores, Archbishop of Seville; Mgr. Vaughan, Archbishop of Westminster; and Mgr. Logue, Primate of Ireland. Two others are named as probable—Mgr. Salvati, Secretary of the Sacred Congregation of the Council, and a third Frenchman.

The Grand Orient of the Italian Freemasons, presiding at a banquet at Naples, replied to the Holy Father's letter upon Free Masonry. Without daring to refute the statements and arguments of his Holiness, he boldly announces the continued battle of the secret societies against the Church: "We will have," he says, "the State eventually laical, which is incarnate in the schools, the family, and all the forms of public life. Primary schools ought all to be in the hands and under the responsibility of the Government, and no religious instruction will be given in them." Civil marriage and divorce are proclaimed. "What we wish is a profound revolution in the whole organization of the State. Masonry combats the christianity of the Sacred Congregation of the Index, of the Immaculate and of the Syllabus; it combats the faith which is nourished with the absurd and the moral decalogue of the Jesuits. Let Catholics remain faithful, if they wish, to Jesus Christ, but to-day they can no longer be obedient and devout to His visible Vicar without becoming hostile to the State and sworn enemies of the unity of our country."

That is strong language, but it gives a key to the judaism and masonry of Italian politics. Let our readers regard carefully the social as well as the religious principles announced and see if masonic principles in Europe differ from those in America—non-religious education, civil marriage and divorce. It is not difficult to look for them.

Political events in England and Ireland, on account of the holiday season, are very quiet. From despatches we learn that Mr. Dillon continued his earnest efforts before the Commission for Evicted Tenants, and

informed them that there were thousands of evicted tenants whose condition was so pitiable and desperate that it constituted a menace to public peace, and he urgently advised that measures be adopted for their relief.

The new Lord Mayor of Dublin was duly installed on the 2nd inst., the Lord Mayor of London taking part in the ceremony.

It is gratifying to note that the Manitoba wheat, on a comparison with the Western American product, is regarded as handsome, heavier, and in every way more attractive than that of Minnesota.

France continues to excite the wonder of political students. The Republic seems so weak that one expects every morning on rising to hear that either Comte de Paris or a Napoleonist is again on the throne. Panama scandals are still the subject of investigation, and the Government, to save its doubtful reputation, makes a believe of prosecuting friends and foes alike. M. Charles de Lesseps, son of the celebrated Ferdinand de Lesseps, was amongst the first arrested. He is reported to have made an unreserved statement of all the facts within his knowledge. His motives seem to be "not only to secure immunity, as far as possible, from the penalty of the law, but also to convince the public that the Panama Company was forced, by great pressure on the part of the officials and the press, to choose between wholesale corruption and the threatened ruin of the enterprise." The state of the country may best be gathered from the following extract from a French paper:

"Where are we to-day? Has there not been a series of concessions and weaknesses, which have brought us to the crisis which exists? Was not the strike at Carmaux a conclusive demonstration of the powerlessness of the Government? Is there not a law which confines syndicates to the exercise of certain express powers? Has that law been respected? Is there not a law which punishes abusive words addressed to the representatives of authority? Has that law been respected? Have the commissions of the mayors who refused to publish ministerial circulars been revoked?"

"After this, no one can be astonished that such an attenuated Government could not muster the energy necessary to face resolutely the Panama question. This burning question should have been solved by the Government itself. The parliamentary inquiry which the Chamber has been allowed to make is something which the Government itself should have done. It has a carefully selected judiciary; it has in its hands all the legal means of information and repression, and it abandons its powers to a Committee, the first public act of which was to put out the Ministry."

"At this moment it cannot be said that Parliament governs, for there is no government in France. Yet Parliament reigns. Its Committee reigns over the ruins of the Ministry and of the judiciary which the Committee replaces. Another step, and we shall have a Committee of Public Safety. We should have had that already, if we had but one Chamber. The Senate, which has heretofore rendered the country so many good services, has rendered us one more, by interposing to prevent a Parliamentary dictatorship. Nevertheless we shall infallibly reach that point, if we have not the courage to put things back in their places."

The German Army Bill still agitates the Fatherland. General Caprivi states distinctly that Germany is at peace, wants no more territory and dreams not of attack. But this is the very reason why the army must be increased. Thus the argument goes on—but what the conclusion will be future historians will relate. Thus the screw is at the next meeting of the Reichstag to take another turn; and after that we

suppose another, until the last man and the last coin in the treasury are spent for the salvation of the country. Military service is to be reduced from three to two years, and the strength of the army on a peace footing raised to 492,068 men. The cost of this increase is nearly three millions of pounds sterling, or about \$15,000,000. In spite of strong opposition which appears from various quarters it is expected that the Bill will pass, should it not it will be the irony of fate that Caprivi will fall just three years after the retirement of Bismarck. The Ides of March will tell. In the meantime the strikes amongst the miners in Germany keep spreading, and with the strikes hunger, suffering and failure.

M. Dupont and Henrietta.

The Frenchman, whom the world has surnamed the Holy Man of Tours, M. Dupont, was at the bedside of his dear, his only daughter, Henrietta, who was about to die.

"You do not regret leaving this world? Is that not so?" he inquired. "Yes, indeed papa." "What is the reason, my child?" "In quitting you," she said. "Oh, no, my daughter, you will not leave me. We shall not be separated. God is everywhere. You will be before Him in heaven, and you will see Him. I, also, here below, will be with Him; and through Him I will be with you. Two walls, at this moment, separate us. Yours will soon fall down; mine also will fall some day. We will then be reunited, and this union will last forever."

M. Dupont went almost every day for many years, either alone or accompanied by one of his god-children, to Roual and prays at the precious tomb of Henrietta. He took there willingly persons who paid him a visit, and he invited them to kneel and pray at the prieu dieu of marble which adorned it.

"We enjoyed there" as related by a person who lived in his house at this time, "spiritual consolations which I have easily known, by the response made to me when I told him that I was going to the cemetery: 'Yes, go,' he said, 'and pray at the tomb of Henrietta. It is good to be there.'"

French Monthly Bulletin.

Woman's Ability.

I have ever believed, and that conviction has grown with years, in the higher education of women. I think that women can do almost anything that men can, and I am quite sure that they should be given the same pay as men receive for the same quality of work. I believe in the value of training in all sorts of work, and I consider no woman's education complete until she has mastered the practicalities of life.

My advice to the girls and women with whose educational progress I have in any respect been identified, has always been to keep out of debt, to dress plainly, to be careful in their behavior towards men, and as careful in their behavior towards women; to be respectful to their employers, and to be truthful. I have not scrupled to say to them that in my experience, the most refined women have been those whose tastes in matters of dress have been most quiet and plain, and that the working girl should above all things avoid extravagance in dress. I have found that girls and women are apt to run into debt for clothes, and whenever such cases have come to my knowledge I have proffered my assistance towards restoring their credit, upon the express stipulation that they should never again put a chain of that sort about their necks, and I think they have all kept their promises.—*Geo. W. Childs.*

The Pope and the French Crisis.

It is impossible to exaggerate the magnitude of the service which Leo XIII. is tendering to the friends of Democratic government in Europe by his inflexible refusal to retract at this critical juncture the advice by which a majority of French Catholics have been transformed into supporters of the Republic. Just before the outbreak of the Panama scandal the monarchist leaders, who were probably aware of the impending revelations, made strenuous efforts to persuade the Pope to assume a less friendly attitude toward President Carnot and his Ministers, and these efforts have been since renewed on the specious plea that the legislative representatives of the Republican party have now been shown to be irreparably tainted with dishonesty as well as atheism. The Pontiff, however, has declined to hold the masses of Republican voters responsible for the corruption of certain leaders, or to condemn an approved form of government because many of the politicians who have flourished under it have proved unworthy of trust.

It is the Pope's refusal to denounce the republican regime merely because the existing legislature is accused, and perhaps guilty of harboring a hundred bribe takers, that accounts for the tranquillity observed during the last exciting fortnight in the French provinces. This absence of revolutionary agitation is the more noteworthy because the provinces contain a vast majority of the hundreds of thousands of small investors who have been defrauded by the managers and the blackmailers of the Panama Canal. Had Leo XIII. been induced to say that much as he might regret the fact events had proved the present form of government in France to be irredeemably bad, every parish church would have rung with passionate reprobation of the republican regime, and every bishop's see would have become the centre of an organized movement for its overthrow. The silence, one might almost say the apathy, of the provinces in this crisis can be attributed to nothing but the conviction planted in them by the head of the Roman Church that a change of government is undesirable, and that a change of administration must be accomplished in order at a general election.

The unwillingness of the French provinces to make the republican regime accountable for the sins of individual republicans is a death blow to the hopes of the Comte de Paris. Deserted by the provinces, he has no chance of influencing the army. Repeated elections have demonstrated that Paris would be socialist if it were not republican; and the generals controlling the standing army will never connive at a socialist revolution. It is true that Parisian conscripts might be imbued with socialist opinions, but these have been carefully distributed in districts remote from the capital, and the garrison of Paris under Gen. Saussier is exclusively made up of provincials. The present Government might find these soldiers refractory, if in the provinces there were a concerted and resolute demand for a reversion to the monarchy; but the Paris garrison can be relied upon to put down a socialist uprising. This is an element of the situation which should be constantly kept in view. The coup d'état of Dec. 2, 1851, would have been utterly impacticable if the majority of the Legislative Assembly, instead of President Louis Napoleon, had control of the Paris garrison.

The Pope's unflinching adherence to the French Republic in its hour of peril not only bears witness to his sense of justice, but it is in the highest degree expedient from the view-point of Catholic interests in France. Had the Pope retracted the words of friendship addressed to President Carnot and his Cabinet, and had he authorized French Catholics to avail themselves of the Panama scandal to blaken and demolish the established form of government, no overtures of the Catholic Church for a reconciliation would be hereafter listened to, when, as would inevitably happen after a brief term of monarchical reaction, the Republic should be restored. Events would be held to have confirmed the charge made by the Radicals, that the Pope had accepted the Republic only to betray it. Now, on the other hand, the Pope has given a conclusive proof of his sincerity, and none hereafter will venture to pretend that a Catholic candidate for the chamber of Deputies would be an untrustworthy custodian of the Republic's interests.

The Pope's attitude at this juncture will go far not only to assure the stability of the republican regime, but to give Catholic Conservatives, who at the same time are convinced republicans, a preponderance in the legislature at the next general election. *New York Sun.*

The Earth's Age.

Geologists have ascertained that the rate at which erosion takes place can be measured; by applying their scale to the sedimentary rocks they have formed a hypothesis as to the time which has elapsed since erosion began.

The stratified rocks attain an average thickness of 100,000 feet. The material of which they consist was all washed down from high places, deposited and left to stratify. By the inspection of river banks

it is found that in places the surface of the land which has been carried down as sediment in the rivers has been reduced at the rate of a foot in 30 years, while in other places, where the land was more stubborn or less flexible, it had taken 6,800 years to lower the surface one foot. The deposit must be equal to the denudation.

We find that while some of the sedimentary rocks have grown a foot in 730 years, others have taken 6,800 years to rise that height. Thus the period of time that was required to build up 100,000 feet of sedimentary rock has varied according to locality from 73,000,000 to 680,000,000 years. It follows that the active work of creation lasted for a cycle intermediate between these two figures. The cycle varied with endless succession of periods of disturbances by volcanic force and glacial action, and the frequent submersion of dry land, alternating with the emerging of continents out of the seas. These may have retarded the growth of sedimentary rocks, but they cannot have accelerated it.

A study of fossils teaches the steady uniformity with which the work of creation proceeded. Since man began to observe there has been no change in the forms of animal and vegetable life. A few species have disappeared—not one new species has been evolved. Not only do we find the fauna and flora of ancient Egypt as depicted on monuments which are probably 8,000 or 10,000 years old, identical with those which are found in that country to-day, but shells which inhabited our seas before the ice age and grew in an ocean whose bed overlay the Rocky Mountains are precisely the same species that are found in the Bay of Monterey and the waters of the Chesapeake. It is evident that there has been no essential change in the conditions of life since these animals and these vegetables were first created, yet how vast the shortest period which we can assign to the gap that divides us from that remote epoch!

ROBERT W. LATIMER, Lapanza, Cal., U. S. A., says: "I consider Diamond Vera Cura the best medicine ever invented for indigestion. It puts the digestive organs in order, heals the stomach, regulates the bowels, strengthens the nervous system." At drug-gists or sent on receipt of price, 25 cents. Address E. A. Wilson, Toronto.

Here are the rules to be observed if you wish to be happy in your married life: Respect each other's individuality. Do not try to mould the other's ideas, or principles, or manners, to the pattern of your own. Seek to influence each other only by the power of higher example. By your worthiness and culture make the other proud of you, and do not feel that marriage gives you any right to demand or dictate or criticize. Maintain and allow the same freedom that exists between good and pure friends. Never ask personal questions nor seek explanations, for you are not a hundredth part as responsible for each other as you are apt to imagine.

The continual succession of boils, pimples and eruptions from which many suffer, indicate an impure state of the blood. The most effective remedy is Ayer's Sarsaparilla. It expels the poison harmlessly through the natural channels, and leaves the skin clean and clear.

A bill introduced in the House of Representatives by Mr. Martin (Ind.) provides that the term of all persons appointed to offices under the United States shall be for four years, whether under the civil service or otherwise, and no person is to be eligible to hold office for more than eight years, and all persons having held offices for this length of time, or longer, are not to be eligible to hold office after July 4th, 1893.

If it were true of the poor woman who anointed the head of Jesus, "Whosoever the Gospel shall be preached that which this woman hath done shall be told for a memorial of her," how much more of her who ministered to Him the substance of His humanity! If the name of Mary Magdalene was to be embalmed in the Gospel, how much more the name of His Blessed Mother! —*Cardinal Manning.*

UNTOLD MISERY—WHAT A WELL-KNOWN COMMERCIAL TRAVELLER SUFFERED AND HOW HE WAS CURED—GENTLEMEN—About five years ago I began to be troubled with Dyspepsia, and for three years suffered untold misery from this terrible complaint. I was at that time travelling for Messrs. Walter Woods & Co., Hamilton, and was treated by some of the best physicians in the country, but all to no purpose. I continued to grow worse; one day I was induced to try a bottle of Northrop & Lyman's VEGETABLE DISCOVERY, and to my great surprise and joy, I soon began to improve. I continued using this medicine, and when the third bottle was finished I found I was entirely cured; and as a year has elapsed since then, I feel confident that the cure is complete and permanent. To all afflicted with this distressing complaint I heartily recommend Northrop & Lyman's VEGETABLE DISCOVERY, believing that the persistent use of it will cure any case of Dyspepsia.

Signed, T. S. McIVER.

The Passing Years.

From the New York Herald

They are slipping away, those swift, swift years,
Like a leaf on the current cast.

With never a break in the rapid flow,
We watch them as one by one they go
Into the beautiful past.

As light as the breath of the thistle-down,
As fond as a lover's dream,
As pure as the lily in the sea-shell's throat,
As sweet as the wood-bird's wooing note,
So tender and sweet they seem.

One after another we see them pass
Down the dim lighted stair;
We hear the sound of their steady tread
In the steps of the centuries long since ad,
As beautiful and as fair.

There are only a few years left to love,
Shall we waste them in idle strife?
Shall we trample under our ruthless feet
Those beautiful blossoms, rare and sweet,
By the dusty ways of life?

There are only a few swift years—Oh! let
No envious taunts be heard.
Make life's fair pattern of rare design
And fill the measure with love's sweet wine,
But never an angry word.

CARDINAL LAVIGERIE.

Panegyric Delivered at Lille, France,
by Mgr. Bannard.

Translated from L'Univers.
PART I.—(CONTINUED)

It is education which is in danger; his clergy must be armed for the combat, and their equipment must be of the same metal and the same temper as that of the foe. In consequence, ecclesiastics will take their higher degrees in theology, literature, science; his diocese will be that which will possess the greatest number of these chosen masters. A school of high studies was established by him for this intention; we did not yet have Catholic faculties. The religious themselves, the teaching religious women will be subject to a previous examination before an episcopal board instituted for this purpose. Bold initiative; yet, brethren, a salutary one! Those who then did not fear to denounce at Rome these novel requirements of the episcopal innovator as unthankfulness towards the privilege of religious obedience, knew not that these rules were so many lightning-rods set up to meet the governmental thunderbolts which were about to burst on the morrow against the Christian school.

But he was not a man to be moved at so little; for what had grown in him, in these years, was not only rank and power; it was authority. Mgr. Lavigerie was before everything else, brethren, a man of authority, but of that enlightened and generous authority which commands advancement only because it sees the goal, and because it is the first to take the step. If nevertheless you find he possesses in command some of that imperial power which Rome used to count as a virtue of its chieftains, if you find in his action I know not what majestic bearing which recalls the East, forget not that God destines him to wear the purple of His glory and the sceptre of His power before adverse potentates in a conquered country. And then beneath the imposing grandeur of the prelate we have the simplicity, the cordiality of the father, so happy, so charming, so familiar, so good! This goodness betrayed itself sometimes by gracious tears, and in the side of the mountain which bore a cloud capped front there was concealed a source of tenderness so abundant and so warm!

However Paris, Dumas, Rome, Nancy were only advancing stations on the way which conducted the great captain to his real battlefield. Marshal McMahon, Governor of Algeria, offered him the see of Algiers in the name of the Emperor of the French. "This position presents a great many difficulties, Monseigneur; but I know your zeal for religion, and I am persuaded that the difficulties will not stop a man of your character." The

reply was admirable: "Sir Marshal, I accept the mitre only as a work of devotion and sacrifice. You propose to me a painful, laborious mission, an episcopal see which from every point of view is inferior to my own, and which brings with it exile, the abandonment of all that is dear to me. You think that I can do more good than another. A Catholic bishop can give only one answer to such a proposition. I accept the painful sacrifice which is offered to me; and since the emperor appeals to my devotion, I will not hesitate although it costs me dearly."

At the same time he was informed that he lost more than the diocese of Nancy, for he lost Paris, the conductors of which was about to be offered to him: "We do not trade thus with the Church of God," was the prelate's reply. People said he was ambitious; they were not deceived. His ambition was immense, unmeasured, gigantic; judge of it, I beseech you, by the following extract from his first letter to his new diocese.

"To make of the Algerian land the crib of a great, generous, Christian nation, another France, in a word, our daughter and sister, happy to walk in the paths of justice and honor, by the side of the mother country; to shed around us the true light of a civilization of which the Gospel is the source and the law; to carry them beyond the desert with the earthly fleets which cross it and which you will guide one day to the centre of a continent still plunged in barbarism; thus to bind Northern and Central Africa to the life of Christian people, such is, I repeat it, in the designs of God, in the hopes of our country and those of the Church, your providential destiny, my dear brethren. Can you conceive anything higher, more worthy of you and of your country?" Behold, Christians, his ambition; behold his Diocese in the present and the future. At the first glance the Archbishop had taken in the limits, if limits it has at all!

This man of authority, this man of ambition, Algeria quickly perceives to be a man of action. He puts life into all parts. Certainly upon that soil there are memories of the past which in his episcopal soul became dreams of the future. "He wished," he said, "to raise again those old churches of Africa buried beneath the ruins of our episcopal cities of other days where such great men preached the truth; where, under the sword of the Donatists, the Vandals, the Arabs perished so many millions of martyrs; where the Catholic truth uttered in the most illustrious councils, accents so vigorous and full of grandeur!" Behold, brethren, the vision which kindled his path. The object which it has shown to him he will never realize, but he will ever, ever tend towards it. That is the ideal.

Of the three bishops of Algiers who have succeeded since 1830, Mgr. Dupuch had been a missionary; Mgr. Pavy had been a bishop, Mgr. Lavigerie was both one and the other.

Three new churches raised in the episcopal city, and the cathedral finished, seventy churches built in the diocese, regular missions held in parishes, perpetual adoration preceded by a retreat, the little Seminary of St. Eugenius reserved for ecclesiastical students alone, two colleges established at Algiers and Blidah; how many other works! Truly his was a cosmopolitan diocese. He gives preachers and pastors to Spaniards, Italians, even to Arabs, whose language he wished to be known and preached by each of his priests.

Furthermore he must unite together in the unity of doctrine, discipline and charity the three dioceses of the French colony. Such will be particularly the work of provincial councils. In reviving them upon this land, which was classic with the councils of the first centuries, and reuniting them

under his own presidency he kept all our ecclesiastical Africa under his own hand. I am mistaken, brethren, he kept it constantly under the sovereign hand of Rome. At the Vatican Council this bishop was on the side of Pius IX. and the majority of the Fathers in the great decisions and resolutions of the Church, and on his return to Algiers, it is from the bosom of a synod that he sends to the infallible Pontiff the adhesion and thanksgiving of the three Algerian Churches which form but one. Leo XIII. will find in him the same docility and the same inviolable, sacred devotion. This great man is a man of the Pope, and his mighty voice, sounding from such a height and carrying so far, will be to the end but the speaking-trumpet of the papal tongue in all the great questions which agitate the world.

But these natives, these Arabs, on the plains or on the heights, are they not likewise his children, his diocesan? A deplorable policy forbids the apostolate to carry the Gospel to them? But can it prevent us giving them life, in giving them bread?

It was only seven months after the arrival of the Archbishop at Algiers. Two years of fearful drought and the invasion of grasshoppers had ruined those unfortunate people who, dying of hunger and typhus, within their tents, upon the wayside, everywhere, wrapped themselves in their rags, and expired murmuring the name of Allah. Five hundred thousand subjects of France had perished without the government of Algerian France finding any other remedy than driving the dying away from the towns and villages, and of keeping over these hecatombs an official silence, a deadly silence. One man alone durst speak, and he spoke loud and strong. On the first of January, 1868, we read in the newspapers of France crushing revelations, which closed with this piteous appeal to the charity of our brethren: "I am bishop, that is to say, father; and although those for whom I now plead do not give me this title, I love them as my children and I wish to prove it to them. Happy shall I be if, not being able to communicate my faith to them, I can at least exercise charity towards these poor creatures of God."

Who would have believed it, brethren? That letter was a crime: it denounced the evil. The bishop was warned in a very high place that "his duty, his only duty, was to moralize the two hundred thousand colonists who were in Algeria. As to the Arabs he ought to leave to the governor-general the care of disciplining them. The bishop rose and protested in a letter which one would have thought was signed by a Saint Cyprian, and from which I quote the following words. "Your Excellency addresses to me two charges, both of which are the greatest honors of my life. The one, for having been the first to raise, and, according to you, for having raised too much, the funeral veil which concealed the misfortunes of Algeria; if that is a crime it is my own. The other, for having exercised first and publicly demanded for Algeria the liberty of the apostolate and the charity of the Christian priesthood on behalf of the Arabs. If that is a fault I have committed it, I commit it still, and I will commit it always."

Another sorrow: he had adopted native children who were either orphans or abandoned, and he had gathered them into two asylums of Kouba and Ben-Aknoum. There catechism was taught them. This was proselytism! It was an attack upon the liberty of conscience? At this charge the archbishop became indignant; and protesting solemnly, said. "These children belong to me, it is I who have preserved for them the life which still animates them. It is

force alone therefore which will tear them from their places of refuge; and if they are taken away, I will find in my episcopal heart such cries that they will rouse against the authors of these outrages the indignation of all who still deserve the name of men and Christians."

France applauded him, Algeria let him know that it hoped in him, the Pope addressed him a brief of encouragement, the emperor, frightened, thought to silence him by offering to transfer him to the see of Lyons. "Sir," replied the archbishop to the minister of worship, "it is dishonor which you propose to me in asking me to desert a battle field to which I was drawn in spite of myself. I cannot quit my diocese under such circumstances. I return to Algiers." He returned there in triumph; he bought lands; he established for his orphan boys and girls villages of Christian Arabs, and he flattered himself with the dream of perhaps one day resting there and dying: "His tomb would be well situated in one of these peaceful villages where dwell his children."

That which predominates in this man, you begin to feel it is, grandeur as well as force—grandeur of conception and force of will. He could see and will without being frightened at the contest. In 1872 the municipality of Algiers notified him that the procession of the *Fete Dieu*, one of the finest in the world, was forbidden by law. The Archbishop in a public letter denounced "the abominable outrages bent every day upon the belief of his people, the illegal and persecuting measures directed against the religious teaching of his schools and the exercise of his worship." "The Catholic population," he adds, "will once more know to what passions and to what weaknesses it owes for the last two years the suppression of its dearest customs and the violation of its dearest rights." This said and written, the Archbishop draws more than 20,000 people upon the grounds which surround the basilica of Our Lady of Africa. The army ascends with him; and there, above the city, before the radiant sea, he raises triumphantly the benediction of the Most Blessed Sacrament, whilst the artillery salutes the God of armies, and announces to Algiers that none is strong against God.

Thus did Mgr. Lavigerie understand that to be a great bishop, it is not sufficient to feed and keep his flock softly stretched at his feet, but he must likewise defend it against the evil powers, against the powers from below. And such are the bold strokes of resistance of the chieftain who makes all, both good and bad, believe and see that the Church is still alive, that she is a thing great and strong, and that the blood of the confessors of the faith still flows in the veins of those who preside over its painful but immortal destinies.

(TO BE CONTINUED.)

FOR NINE YEARS.—Mr. Samuel Bryan, Thedford, writes: "For nine years I suffered with ulcerated sores on my leg; I expended over \$100 to physicians, and tried every preparation I heard of or saw recommended for such disease, but could get no relief. I at last was recommended to give Dr. THOMAS'S ELECTRIC OIL a trial, which has resulted, after using eight bottles (using it internally and externally), in a complete cure. I believe it is the best medicine in the world, and I write this to let others know what it has done for me."

A wife must be a sweetheart all her life. She must never get too old to be charming. She must cultivate a sweet temper and an affable manner, and her only anxiety must be a dread of offending her husband. Another thing; sarcasm won't work; it is an unpardonable offence in the home circle, and no matter how pertinent it may be a woman cannot afford to say a harsh word to the man she loves.

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THE HOLY FATHER.

Programme of the Celebration of His Golden Jubilee.

From the Catholic Review, New York.

Full programme of the celebrations — Approved by the Holy Father.

1. In preparation for the Jubilee year of His Holiness, and to incite the faithful to take part in the joyous event, there will take place in the Church of the Gesu, in the last three days of December, 1892, a solemn function, with discourses of the Rev. Father Gaetano-Zocchi of the Society of Jesus. This will conclude with the *Te Deum*, in thanksgiving to God for having brought us to the year of the Episcopal Jubilee of his Holiness.

2. On occasion of the Epiphany of 1893 the Holy Father will receive "the homage of the innocents," admitting to his presence the children belonging to families of Rome, who, together, with their parents, will present an offering to his Holiness.

3. Towards the end of January the Central Executive Committee of the Jubilee feasts will present to the Sovereign Pontiff the "Scientific Homage" of some Italian Catholic writers entrusted to the Roman Circle of St. Sebastian.

4. On the occasion of the Feast of the Apparition of the Immaculate Conception at Lourdes (11th February) the Circle of the Immaculate of the Youth of Rome will present to his Holiness an album containing in appropriate designs the note of the prayers made for his Holiness during the year 1892 in many pious institutions of Rome.

5. On the 16th and 17th of February there will take place, for separate regions, the reception by the Holy Father of the Italian Pilgrimage.

6. On the 18th of February His Holiness will receive the Presidency of the Permanent Committee for Congresses, promoter of the celebrations; the Central Executive Committee, which will present the offerings to it as "Alms of the Jubilee Mass;" and the Committee of Roman Ladies, who will present the very rich cope which the Holy Father will wear on the following day in St. Peter's. On this occasion there will be presented to His Holiness a synoptic picture—of the permanent works founded in perennial memory of his Episcopal Jubilee.

7. On the 17th of February the occasion of the Jubilee, His Holiness will descend into St. Peter's to celebrate Mass there, at which will assist all the pilgrims present in Rome and the Catholics of Rome.

8. In the arch-basilica of St. John Lateran, on the 20th of February, in the hours of the afternoon, the anniversary of the election of His Holiness to the Sovereign Pontificate occurring on that day, a solemn *Te Deum* will be chanted.

9. On the 21st, 22d and 23d of February, solemn functions will be held in the Church of San Lorenzo in Panisperna, where the Holy Father received episcopal consecration fifty years ago.

10. On the octave of the Jubilee, namely, the 26th of February, the Central Executive Commission, after having given new suits of clothes to one hundred poor persons, by means of the Romanina Society, will conduct them to the Table of the Eucharist in the Church of San Lorenzo in Panisperna, and afterwards will give them a dinner at which they will be served by ladies

and gentlemen of the Roman nobility.

11. In the month of February, and in the Church of the Holy Apostles, a solemn literary and musical *Accademia* in honor of His Holiness will be given under the direction of the Central Executive Commission. The literary part is entrusted to the Arcadia, and the musical part to the Sistine Chapel, directed by the illustrious Commendatore Domenico Mustafa, as their homage to the Holy Father.

12. On the 3d of March, the anniversary of the coronation of His Holiness, a solemn *Te Deum* will be sung in the Vatican Basilica, in the afternoon.

13. Under the direction and patronage of the Society for Catholic Interests, charged with this task by the Central Executive Commission, Missions will be given to the people in four churches of Rome in Passion Week.

14. On the 11th of April, the name day of His Holiness Leo XIII., a solemn *Te Deum* will be sung in the Basilica of Santa Maria Maggiore in the afternoon.

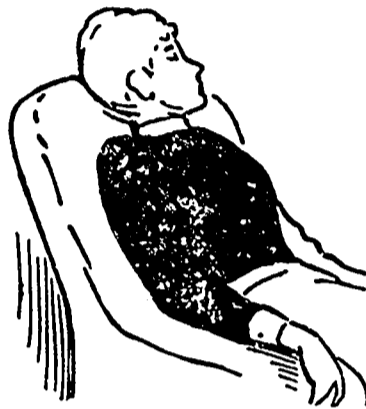
15. During the Jubilee Year, both at times and modes to be hereafter fixed, His Holiness will receive the Catholic associations of Rome and the people of Rome in several groups.

16. Foreign pilgrimages may take place during all the months of the year 1893, and they will be received by the Holy Father, provided due arrangements be made with the Central Executive Commission, acting in complete accord with the Honorary President, his Eminence Cardinal Lucido Maria Parochi, Vicar of His Holiness, who, with the working President of the Central Executive Commission, Mgr. Giacomo Radini Tedeschi, signs this interesting programme.

SOME MORE PILGRIMAGES.

The Rome correspondent of the *Irish Catholic* says: "Further and later information concerning the Jubilee pilgrimages shows that in every region of Italy preparations are being actively made for the pilgrimage in February next. France will not be second in this representation of the nations, and its pilgrims will arrive in the middle of April under the direction of Father Picard, who led the great pilgrimage of French people to Lourdes. The pilgrimage to Rome will continue to the Holy Land. Besides this a notable representation of all the Catholic works, much desired by the Holy Father, will reach Rome in February. The General of the Lazarists will send representatives from the whole Order and from the Daughters of Charity to the Holy Father. There will be a pilgrimage of Tertiaries of St. Francis to Rome, who will be presented to the Holy Father by the General of the Franciscans, Father Luigi da Parma. A group of young ladies from the Normal Institute founded by Mademoiselle Desir, expects to reach Rome for Easter and to be presented to the Holy Father. The Central Commission will publish an appeal on the 8th of December for a pilgrimage to Lourdes, to take place in August and September, in thanksgiving for the success of the Jubilee celebrations. The Association of San Carlo for good books has prepared a brief Life of Leo XIII. for distribution amongst the people. The four churches selected in Rome for missions to the people are the Gesu, Santa Maria in Traspontina, and Sacro Cuore at Castro Pretorio. A medal commemorative of the Jubilee has been struck by the Roman

Society for the encouragement of artists. It bears on one side the effigy of His Holiness, surrounded with the inscription: Leo PP. XIII. Pont. Max., and on the other side a motto allusive to the solemn occasion, surrounded by the words: "Anno L. ab initio Episcopatu." The Pontifical goldsmith and jeweler, Signor Tanfani, is at work on the splendid cope which, through the efforts of the committee of Roman ladies will be presented to His Holiness on his Jubilee, and worn by him in St. Peter's on the 19th of February. It is a work of art which does honor to those who offer it, and is not unworthy of the august Pontiff to whom it will be presented. The ground of it is violet in hue, with gold embroidery and adorned with numerous genuine pearls."



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NOTICE

IS HEREBY GIVEN, that at the next Session of the Parliament of Canada, application will be made for an act to incorporate the society known as "The Grand Council of the Catholic Mutual Benefit Association of Canada," the objects of which a city are to unite fraternally all persons entitled to membership under the constitution and by-laws of the society; to improve the moral, mental and social condition of its members; to educate them in integrity, sobriety and frugality; to establish, manage and disburse a benefit and a reserve fund, from which a sum not exceeding Two Thousand Dollars shall be paid to each member in good standing, his beneficiary or legal representatives according to the constitution and by laws of the society.

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Ottawa, October 20th, 1892. 45-0

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ARCHBISHOP SATOLLI.

What He Said for the Settling of the School Question.

From the *New World*, Chicago.

i.

All care must be taken to erect Catholic schools, to enlarge and improve those already established, and to make them equal to the public schools in teaching and discipline.—*Conc. Plen. Balt. III.*, No. 197, p. 101.

ii.

When there is no Catholic school at all, or when the one that is available is little fitted for giving the children an education in keeping with their condition, then the public schools may be attended with a safe conscience, the danger of perversion being rendered remote by opportune remedial and precautionary measures; a matter that is to be left to the conscience and judgment of the Ordinaries.—*Ibid.*, No. 198, p. 103.

iii.

We enact and command that no one shall be allowed to teach in a parochial school who has not proven his fitness for the position by previous examination. No priest shall have the right to employ any teacher, male or female, in his school, without a certificate of ability, or diploma from the Diocesan Board of Examiners.—*Ibid.*, No. 203, p. 108.

iv.

Normal schools, as they are called, are to be established where they are wanting and are evidently necessary.—*Ibid.*, No. 205, p. 110.

v.

We strictly forbid any one, whether Bishop or Priest, and this is the express prohibition of the Sovereign Pontiff through the Sacred Congregation, either by act or by threat to exclude from the Sacraments as unworthy, parents (who choose to send their children to the public schools). As regards the children themselves, this enactment applies with still greater force.—*Ibid.*, No. 198, p. 104. Conf. Tit. VI., Cap. I., II.; Tit. VII.

vi.

To the Catholic Church belongs the duty and the divine right of teaching all nations to believe the truth of the Gospel, and to observe whatsoever Christ commanded (*Math.*, xviii., 19); in her likewise is vested the divine right of instructing the young in so far as theirs is the Kingdom of Heaven (*Mark*, x., 14), (*Conf. Conc.*, *Balt. Pl.*, III., No. 194); that is to say, she holds for herself the right of teaching the truths of faith and the law of morals in order to bring up youth in the habits of a Christian life. Hence, absolutely and universally speaking, there is no repugnance in their learning the first elements and the higher branches of the arts and the natural sciences in public schools controlled by the State, whose office it is to provide, maintain and protect everything by which its citizens are formed to moral goodness, while they live peaceably together, with a sufficiency of temporal goods, under laws promulgated by civil authority.

For the rest, the provisions of the Council of Baltimore are yet in force, and, in a general way, will remain so; to wit: "Not only out of our paternal love do we exhort Catholic parents, but we command them, by all the authority we possess, to procure a truly Christian and Catholic education for the beloved offspring given them of God, born again in Baptism unto Christ and destined for Heaven, to shield and secure them throughout childhood and youth from the dangers of a merely worldly education, and therefore to send them to parochial or other truly Catholic schools." United with this duty are the rights of

parents, which no civil law or authority can violate or weaken.

vii.

The Catholic Church in general, and especially the Holy See, far from condemning or treating with indifference the public schools, desires rather that, by the joint action of civil and ecclesiastical authorities, there should be public schools in every State, according as the circumstances of the people require, for the cultivation of the useful arts and natural sciences; but the Catholic Church shrinks from those features of public schools which are opposed to the truth of Christianity and to morality; and since, in the interest of society itself, these objectionable features are removable, there fore, not only the Bishops, but the citizens at large should labor to remove them, in virtue of their own right and in the cause of morality.

viii.

It is long since the Holy See, after consultation with the Bishops of the United States of America, decreed that parish schools and other institutions under the direction of the Bishops, each according to the conditions of its own diocese, were opportune and necessary for Catholic youth, from the fact that it was held for certain that the public schools bore within themselves a proximate danger to faith and morals, for various reasons (*Conc. Pl. Balt. III.*, No. 194, seq.; App., p. 279); viz: because in the public schools a purely secular education is given—inasmuch as it excludes all teaching of religion—because teachers are chosen indiscriminately from every sect, and no law prevents them from working the ruin of youth so that they are at liberty to instill errors and the germs of vice in tender minds. Likewise, certain corruption seemed to impend from the fact that in these schools, or at least in many of them, children of both sexes are brought together for their lessons in the same room.

Wherefore, if it be clear that in a given locality, owing to the wiser dispositions of public authorities, or the watchful prudence of School Board, teachers and parents, the above named dangers to faith and morals disappear, then it is lawful for Catholic parents to send their children to these schools, to acquire the elements of letters and arts, provided the parents themselves do not neglect their most serious duty, and the pastors of souls put forth every effort, to instruct the children and train them in all that pertains to Catholic worship and life.

ix.

It is left to the judgment and the wisdom of the Ordinaries to decide whether, in a certain part of their respective dioceses, a parochial school can be built and kept up in a fitting condition, not inferior to the public schools, taking into consideration the temporal condition of the parents, while graver needs for procuring their spiritual welfare and the decent support of the Church are pressing. It will be well, therefore, as was the wont of our forefathers, and as was done in the early days of the Church, to establish weekly classes of Catechism, which all the children of the parish should attend; for the better success of this measure, let the zeal of pastors in fulfilling their duty, and the love of Catholic parents, leave no effort unspared. (*Conf. Pl. Balt. III.*, No. 198.)

x.

No reproach, either in public or in private, shall be cast upon Catholic parents who send their children to private schools or academies where a better education is given under the direction of religious, or approved of and Catholic persons. If they make sufficient provision for the religious training of their children, let them be free to secure in other ways that

education which the position of their family requires.

xi.

It is greatly to be desired, and will be a most happy arrangement, if the Bishop agree with the civil authorities or with the members of the school board, to conduct the school with mutual attention and due consideration for their respective rights.

While there are teachers of any description for the secular branches, who are legally inhibited from offending Catholic religion and morality, let the right and duty of the Church obtain of teaching the children catechism, in order to remove danger to their faith and morals from any quarter whatsoever.

It seems well to quote here the words of our Holy Father Leo XIII. (See the Pope's letter to the Archbishop of New York and to the Bishops of the Province): "We further desire you to strive earnestly that the various local authorities, firmly convinced that nothing is more conducive to the welfare of the commonwealth than religion, should by wise legislation provide that the system of education which is maintained at the public expense, and to which therefore Catholics also contribute their share, be in no way prejudicial to their conscience or religion. For we are persuaded that even our fellow citizens who differ from us in belief, with their characteristic intelligence and prudence, will readily set all suspicions and all views unfavorable to the Catholic Church, and willingly acknowledge her merit, as the one that dispelled the darkness of paganism by the light of the Gospel, and created a new society distinguished by the lustre of Christian virtues and by the cultivation of all that refines. We do not think that any one there, after looking into these things clearly, will let Catholic parents be forced to erect and support schools which they cannot use for the instruction of their children."

xii.

As for these Catholic children that in great numbers are educated in the public schools, where now, not without danger, they receive no religious instruction at all, strenuous efforts should be made not to leave them without sufficient and seasonable instruction in Catholic faith and practice. We know by experience that not all our Catholic children are found in our Catholic schools. Statistics show that hundreds of thousands of Catholic children in the United States of America attend schools which are under the control of State Boards, and in which, for that reason, teachers of every denomination are engaged. Beyond all doubt, the one thing necessary, i. e., religious and moral education according to Catholic principles, is not to be treated either lightly or with delay, but on the contrary with all earnestness and energy.

The adoption of one of three plans is recommended, the choice to be made according to local circumstances in the different States and various personal relations.

The first consists in an agreement between the Bishop and the members of the School Board, whereby they, in a spirit of fairness and good will, allow the Catholic children to be assembled during free time and taught the Catechism; it would also be of the greatest advantage if this plan were not confined to the primary schools, but were extended likewise to the high schools and colleges, in the form of a free lecture.

The second: to have a catechism class outside the public school building, and also classes of higher Christian doctrine, where, at fixed times, the Catholic children would assemble with diligence and pleasure, induced thereto by the authority of their parents, the persuasion of their

pastors, and the hope of praise and rewards.

The third plan does not seem at first sight so suitable, but is bound up more intimately with the duty of both parents and pastors. Pastors should undecasingly urge upon parents that most important duty, imposed both by natural and by divine law, of bringing up their children in sound morality and Catholic faith. Besides, the instruction of children appertains to the very essence of the pastoral charge; let the pastor of souls say to them with the Apostle: "My little children, of whom I am in labor again until Christ be formed in you." (*Gal.*, iv., 19.) Let him have classes of children in the parish such as have been established in Rome and many other places, and even in churches in this country, with very happy results.

Now let him, with little prudence, show less love for the children that attend the public schools than for those that attend the parochial; on the contrary, stronger marks of loving solicitude are to be shown them; the Sunday school and the hour for Catechism should be devoted to them in a special manner. And to cultivate this field, let the pastor call to his aid other priests, religious, and even suitable members of the laity, in order that what is supremely necessary be wanting to no child.

xiii.

For the standing and growth of Catholic schools, it seems that care should be taken that the teachers prove themselves qualified, not only by previous examination before the Diocesan Board and by a certificate or diploma from the School Board of the State, awarded after successful examination. This is urged, first, so as not to appear regardless, without reason, of what public authority requires for teaching. Secondly, a better opinion of Catholic schools will be created. Thirdly, greater assurance will be given to parents that in Catholic schools there is no deficiency to render them inferior to public schools; that, on the contrary, everything is done to make Catholic schools equal to public schools, or even superior. Fourthly, and lastly, we think that this plan would prepare the way for the State to see, along with the recognized and tested fitness of the teachers, that the laws are observed in all matters pertaining to the arts and sciences, to method and pedagogics, and to whatever is ordinarily required to promote the stability and usefulness of the schools.

xiv.

It is necessary that what are called Normal Schools should reach such efficiency in preparing teachers of letters, arts and sciences, that their graduates shall not fail to obtain the diploma of the State. For the sake of the Catholic cause, let there be among laymen a growing rivalry to take the diploma and doctorate, so that, possessed of the knowledge and qualifications requisite for teaching, they may compete for and honorably obtain positions in the public Gymnasiums, Lyceums and scientific institutions.

The knowledge of truth of every kind, straight-forward justice united with charity, the effulgence and appreciation of the liberal arts—these are the bulwarks of the Church.

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"La Cadena" and "La Flora" brands of cigars are undoubtedly superior in quality and considerably lower in price than any brand imported. Prejudiced smokers will not admit this to be the case. The connoisseur knows it. S. Davis & Sons, Montreal.

As we must render an account of every idle word, so must we likewise of our idle silence.

Peace in God is also a union with God—a consciousness that only God is enough for our happiness, and that God alone is enough without any other; and in this consciousness there is great rest.

WHAT TO READ.

By Rev J H McMAHON

With the spread of education and the multiplication of books, it becomes daily more perplexing and difficult, yet, withal, necessary to point out to people what to read. Whether we accept entirely or not at all the almost brutal definition of Ruskin that "Modern 'Education' for the most part signifies giving people the faculty of thinking wrong on every conceivable subject of importance to them," we cannot fail to observe the tendency of modern intellectual culture, where not sharply counterbalanced by explicit dogmatic belief, to produce a state of mind either positively irreligious, or at least confused as to its relations with and duty towards God, if not wholly or apparently oblivious of His existence. For Literature, formerly the handmaid, has now usurped the function of Religion, and books carry the message of the new revelation to the people. The novel, the poem, the book of science are well-defined theological treatises vastly more attractive for being less dogmatic. So that the history of one's reading may be taken as his *Summa*; and a catalogue of his books as a draft of his *Credo*. Dollinger's defection from the Church has been traced to his ill-advised reading in the philosophy of Anglican liberalism. Renan's insatiate fondness for reading led him into German idealism and made him a pantheist before he had begun his studies in theology. The sad fate of these two eminent scholars, one admittedly great as an historical student, the other unsurpassed in contemporary French literature, is at once an indication of the tendency of intellectual culture, and a proof of the necessity of some guidance in reading. While any examination as to the why of the fact would lead us too far afield, we shall accept it likewise as a further reason for the intervention of the pulpit in the selection of books. The study of literature for its own sake just now is a fetish, but if literature has any value it is not as an end but as a means to the possession of a power over others that will make for their good. It is therefore with a view to that influence that the following suggestions are made.

It will, I think, be conceded that in general the character of people's reading is growing year by year less serious. The rapid growth of the magazine and the newspaper and the enormous extent of their circulation have quite stopped the production of really solid works, and, in large part, account for the undue preponderance of the lighter forms of literature in the books that issue from the press. According to the law governing the relations of supply and demand, it must likewise be conceded that if the tone of our newspaper press is flippant and, morally speaking, growing more degraded, it is because there is a corresponding degeneration in the thought and degradation in the moral sense of the community. We shall not stop to discuss the independence of reactive influences of one upon the other. We are no better than the food we feed upon, and if filth is the aliment of our minds, we need not be surprised if corruption drags us down from the fair mountain to batten on the moor. If we can believe the evidences of our senses and the testimony of statistics, we are rapidly growing accustomed to the external signs of vice. While it is not logical to infer therefrom any correspondingly great decrease of virtue, it is a fair deduction to suppose that respect for virtue is on the wane. Neither the crimson peach nor the purple grape is so beautiful when the bloom has disappeared. It is certainly sad to enter one of our railway trains and, glancing about us, see the character of the journal or book in the hands of the ordinary passenger. Young men and young women are

greedily devouring column after column, page after page of scandal and the record of the worst crimes, becoming familiar with the sickening details that must have a corrupting influence on their minds, losing that dread of vice so easily dulled by contact. Pitch must surely defile. A noted journalist has spoken in no measured tones of the manner in which every law of decency and of right must be sacrificed to the Moloch of the successful daily newspaper. It would argue badly for our sense of moral rectitude and be a queer proof of our moral obliquity, were we without reason sufficient to excuse or at least extenuate our indirect co-operation, to assist with our patronage journals that every generous feeling promote us to denounce. Nor will you say that the necessity of knowing the daily history of the world is a valid excuse. For there are yet in every large city some reputable newspapers which, though often unjust to us Catholics, are always clean. The very violence of their injustice is its own antidote.

It is relatively a necessity for us to read newspapers. But it would be wise for us to consider the limits of that necessity before bringing, for example, into our home, sheets whose very presence is a contamination. Does the same necessity of business or of information press upon our wives and daughters, our sons and sisters? Their needs at least can be satisfied by our unpretentious American Catholic weeklies and the fascinating *London Tablet*. The very privations they and we may accidentally suffer will surely make us more eager for the day that shall see established a Catholic daily, clean, upright, sound and successful, as well as enterprising.

Would it not, in like manner, be wise for us to exercise great discretion in bringing into our families the secular magazines? Here at least our own Catholic press can be put in fair competition. It is the judgment of an impartial observer that the average literary excellence of the Catholic magazine is at least as high as that of a secular magazine. The superlative artistic excellence of some of these, on the other hand, but badly compensates for the many flagrant deviations from historic and religious truth. These to young, untrained minds are all the more dangerous by reason of the very excellence of their presentation to eye and mind. While not holding a brief for our Catholic magazines, I am of opinion that if the many who find fault with them would help to increase their subscription lists, their defects could soon be remedied, and efforts made to surpass their more favored rivals. Certainly with the *Ave Maria*, the *Messenger of the Sacred Heart*, the *Rosary*, the *Catholic World*, the *Month*, *Merry England*, the *Illustrated Catholic Missions*, the *Lyceum*, the *American Catholic Quarterly*, and the *Dublin Review* at command, our English speaking Catholics need not be at a loss for instructive, edifying, entertaining and erudite reading for the home circle, while a knowledge of French and German opens up surpassing treasures of the best magazine literature in the world.

The subject of reading for the young must naturally engage most of our attention. Bad as has been the decadence in other classes of literature, the viciousness apparent in much of the prevailing literature for children has been so appalling as to provoke open condemnation from a judge who was trying a boy for a murder proven to have resulted directly from the character of his reading. That this should be the case speaks badly for the supervision exercised by parents over the reading of their children. When we consider how fatal to the innocent soul of a child are the consequences of evil reading, this parental neglect becomes criminal. The ex-

cellent children's literature produced in late years by some of the best writers and artists in this country and in England, render inexcusable parents who will permit their children to read either what is inferior or unhealthy. Much of this, unfortunately, is unsuitable for our Catholic children, but there is still left an abundant supply. Our Catholic writers are now turning their attention to this department of literature, and already we possess a number of Catholic books for Catholic children sufficient to render unnecessary the weak translations of unsympathetic tales so odious to recall.

The multiplication of free circulating libraries is not an unmixed blessing as far as children are concerned. The manager of a large library recently told me that with a comparatively small number of books they were able to attain an enormous circulation, because they purchased only such books as they knew their patrons would like. It will readily be perceived that as an educator such a library is sure to be a failure; and considering the carelessness of parents, it is as sure to constitute a snare for the children, who form usually the large majority of its patrons.

The bait of the young, however, is the novel. Our Catholic people, at least such as my experience, are not much given to reading novels that are positively bad. Indeed where there is supervision, intelligent and astute enough to point out the abundance of excellent Catholic and other fiction instead of obstinately opposing a taste that can be extinguished only with the utmost difficulty and some injury to complete mental development, there is no danger of that sort to be apprehended. It is beneficial rather than otherwise for our young people to read in moderation such books as "Dion and Sybils," "Fabiola," "Armure," "Palms," "A Sister's Story," "The Betrothed," to name only a few. For nourished on tales so pure as these they will learn to despise the sensuality and earthiness that characterizes mere secular novels. The danger of excessive novel reading, apart from its evil intellectual effects, lies in the formation of an artificial, unreal view of life. The intimate companion of lords and ladies, heroes and heroines, is not apt to relish a sudden descent to stern realities. Commonplaces both in persons and in places are apt to become distasteful. Sordid punishment for mean offences grates upon one who has but now been enacting the heroic. Poetic standards will likely be substituted for common sense; romance will usurp the place of fact; and life will become ideal inasmuch as unreal, not, therefore, noble or elevated. Seductive style and charming delineation of character will allure to false standards of right and wrong. Justice will give place to sentiment, love to passion; and so by degrees the whole moral being becomes warped and out of harmony with the really true, the beautiful, the good. Of novel reading it is true that the appetite doth grow with what it feeds on. There is again danger to faith to be apprehended from modern novels; but this danger is slight unless the heart be previously corrupted.

The effort on the part of all those who have supervision of the young should be to direct their reading principally in the lines of history, biography, travel and science. Our literature, fortunately, is rich in these departments; and to children, more particularly boys, such books are vastly more interesting than works of mere fiction. Do not be afraid of asking children to read the lives of saints, young saints such as St. Aloysius, St. Agnes, St. Stanislaus, etc. These books are frequently sacramental, for from them spring the germs of many vocations and of great virtue. Especially get

young people to become familiar with the history of the Church of both the Old and the New Dispensations. If the Old Testament is in every part the history of God's Providence over His people visibly manifested, the history of the Church of Christ is no less so. To a young man, a young woman, of generous impulses, the reading of the history of the Church will impart a patriotism and enthusiasm for his mother that will outlive any other sentiment.

What shall we elders read? I shall not speak here of ascetic reading. So peculiar is the disposition of every soul that the divine will of the Holy Spirit is needed to discern the special needs of each. One word of caution about our spiritual reading. Some such reading is relatively necessary if we would not have the flame of prayer flicker and perhaps go out. It is the fuel on which the fire of love feeds. It is the tinder which catches the spark. It is the light by means of which God designs to illumine our soul. It is the mirror in which we can continually behold the presence of God. It is the point of contact between the natural and the supernatural. No wonder, then, that the dull page is oftentimes illuminated with the splendor of the divine effulgence as the mountains are changed into gold deepest in the heart of the dying sun.

Then the reading of the Sacred Scriptures! What joy to be brought in contact with the Word of God, that Word that was made flesh! Like the disciples on the road to Emmaus, that Word will make our hearts burn. Not content with reading the text, strive after deeper knowledge, for its mine of meaning is exhaustless, deep as God Himself. Commentators abound now in English. These are McDevitt on the "Introduction to the Scriptures," Dixon's "Introduction," Mullen's "Canon of the Old Testament," Formby's "Introduction," Humphreys' "Written Word," Bridgett's "Ritual of the New Testament," the "Commentaries of a Lapide, Maldonatus, McEvilly, McCarthy, Kenrick, 'The Triple Exposition' of a Piconio, Bellarmin on the 'Psalms,' St. Alphonsus on the 'Psalms and Canticles,' Father Cole-ridge's "Life of Our Lord," Didon's "Jesus Christ," Fouard's "The Christ," and "Life of St. Peter," and Maas' "Life of Christ"—almost a complete course in exegesis.

Moreover Catholic philosophy is now within the reach of every one by means of manuals. The translation of Wilhelm's "Manual of Catholic Theology," Hattinger's "Natural Religion," Schanz's "Christian Apology," Jouin's "Evidences of Religion," give us a course of dogmatic theology in English. Ward's "Clothes of Religion" and "Wish to Believe," Mynell's "Light of Reason" and Clarke's "Existence of God" almost complete our theological outfit. Then there are Rickaby's translation of the second part of St. Thomas Allie's magnificent works on "The Formation of Christendom," Lilly's books on "Ethics" and "Ancient Religion," Mivart's "Essays," Bridgett's, Gasquet's and Morris' books of historical fields, Anotrobus' translation of Pastor's "History" and numerous excellent manuals of Church history. With these before us, we shall not be at a loss for something to read, and the reading of them would beyond peradventure strengthen our faith, increase our piety, and magnify our love for the glorious Spouse of Christ, "the pillar and ground of Truth."—Rev. Joseph H. McMahon, in *The Seminary*.

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THE ARMED BROTHERS.

Interesting Sketch of the Famed Order of the Desert.

The Armed Brothers of the Sahara is the name of the chivalric order which Cardinal Lavigerio organized to assist and protect the White Fathers in their mission work in Africa and to deliver slaves from bondage.

Cardinal Lavigerio had lived long enough in Africa to learn that the one was indispensable to the other—at any rate, among the turbulent and warlike races who inhabit the northern half of the Dark Continent. After a careful and profound study of the problem—a study for which his breadth of mind and liberality of view particularly fitted him—he came to the conclusion that the system of sending out unarmed missionaries to preach the Gospel and nothing but the Gospel among the savages was all wrong; that both the heroism and the martyrdom of these pioneers of Christianity were entirely wasted, and that if any material good were to be achieved, it could only be done by means of a radical change.

With this purpose in view he founded the Order of the Armed Brothers of the Sahara. Their aim is to afford practical demonstration of the benefits and advantages of civilization, to preach by example the elements thereof, and thus prepare the ground for conversion to Christianity.

The headquarters of the order are at Biskra, on the Algerian borders of the Great Sahara Desert, and were solemnly consecrated by Cardinal Lavigerio in the early part of 1891. The name of the spot is M'salla, which is the Arabic designation for a "place of prayer." The estate contains a plantation of palms in full bearing, and is traversed in part by a small irrigation canal, which is the share of the precious fluid it is entitled to from the neighboring town. Great stretches of ground are, however, uncultivated for want of water, and measures have already been taken for its reclamation by the creation of an artificial supply.

The Brothers are trained in the methods of the Saharian culture, as in the use of arms, while the neighborhood of the illimitable tracts of the desert will enable them to acquire the more savage accomplishments of camel-riding and hunting by practice. The house, occupying an area of seventy metres by ten, with the kitchens and offices in outbuildings, has the ground floor solidly built of stone instead of the sun-dried mud bricks generally used by the Arabs.

The choice of Biskra for the headquarters of the order is a fortunate one, for the town, which is situated in an oasis, commands one of the principal routes of the Soudan. The town proper is composed of one large street full of European houses and intersected by a number of smaller streets. The oasis, which is five kilometers long and half a kilometer broad, forms a forest of 150,000 palm trees and 5,000 olive and fruit trees. The population is cosmopolitan, and includes French, Tunisians, Arabs, Moors and Israelites.

A few days after the inauguration of the mother house of the order at M'salla the ceremony of consecrating and administering the vows to the first of the Warrior Monks took place. The postulants were twelve in number, every one of whom belonged to the French aristocracy, and held the rank of officer in the army. Among them are two young lieutenant colonels of the general staffs, who had abandoned a brilliant military career to devote their lives henceforth to the good of humanity in the most terrible of all deserts. But probably the most notable of these neophytes was the Viscomte Guy de Brissac, one of the best-known and most popular of Parisian club men. A year before he

entered this order his fiancee, whom he worshiped, died of a rapid decline.

One of the principal features of the ceremony of administering the vows to the monks consisted in the solemn blessing by the Cardinal of their arms, of their equipments and of their attire or uniform. The last consists of a long white tunic, descending below the knee, belted at the waist, and with a large red Maltese cross on the breast. The pantaloons are loose and baggy, such as those affected by the Turks of the old school, a voluminous white burnoose hangs from the shoulders, and on the head is a white pith or straw helmet, surmounted on grand occasions by a white plume and embellished in front with a red Maltese cross.

It is among these Tuaregs, the most fierce, bloodthirsty, fanatic and untamable of Moorish races in Africa, that their lot is to be cast. They proceed among them with the knowledge that every one of the unarmed missionary priests who have gone before during the last three decades have been cruelly put to death. They profess the most intolerant, bigoted and fanatical Mohammedanism, and hold all intercourse or contact with a Christian as sinful in the sight of the Prophet.

There seems to be no lack of volunteers, or, to speak more correctly, of postulants for admission to the order. Over 180 have already arrived at Biskra, and have commenced the novitiate, which is destined to inure them to the hardships of desert life.

Two days after pronouncing their vows, which, instead of being taken for life, are limited to a term of five years, renewable at will, five of the warrior monks started out for Wargia, an important oasis about three hundred miles to the south of Biskra. It is there that the first of the armed stations projected by Cardinal Lavigerio was established.

One of the most dramatic features of the ceremony of the consecration of the monks was when Cardinal Lavigerio led to the altar a little brown girl, barely nine years old, who had succeeded in concealing herself and in effecting her escape from a slave caravan passing through the desert a few miles to the south of Biskra. A sudden movement of the child caused her to drop something that she was holding concealed beneath the folds of her dejobba. The venerable prelate bent down and raised it from the ground. It was a small, dusky hand—the hand of the little girl who stood beside him, and which, in sheer wanton cruelty, had been cut off by her captors. Holding it aloft, and pointing it southward toward the Great Sahara, while with his own hand he raised the child's arm so that all present could see the mangled stump, the Cardinal exclaimed, in tones which seemed to ring forth as a clarion: "I would to God that all Europe could see this little hand! May it serve to direct your line of march. *En avant* for God and humanity."—*Baltimore Mirror*.

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THURSDAY, JANUARY 12, 1893.

Letter from the Archbishop.

To all whom it may concern, greeting:

It has been already announced that it is intended to publish in this city a new weekly Catholic journal, to be entitled THE CATHOLIC REGISTER, having as editor-in-chief the Rev. J. R. Teefy, B.A., Superior of St. Michael's College, who will be assisted by other able writers.

It will be the mission of THE CATHOLIC REGISTER to promote, according to its ability, Catholic interests, to vindicate Catholic rights—religious, educational and civil—and to defend the Church against the falsehoods and calumnies of which she is too frequently the object.

Whilst thoroughly loyal to the form of Government under which we live, and devoted to the welfare of our country, it will be perfectly independent of all political parties, and free to approve or condemn them according to their deserts.

It will labor to promote peace and good will amongst all classes of the community, but it will not cry "peace where there is no peace;" peace through the truth, through right and justice, it will aim at promoting to the best of its ability, in the conviction that charity, right reason, and the best interests of the country demand it.

Far from antagonizing or attempting to crowd out the Catholic papers already in the field, it will be happy to co-operate with them in the furtherance of the sacred cause they all have at heart; and if mayhap any rivalry should exist between them, it doubtless will be but the rivalry of striving to excel each other in conscientious, zealous and judicious labors in the noble vocation of Catholic journalism.

We bespeak for THE CATHOLIC REGISTER a generous and hearty support from the Catholic public; and we recommend it in a special manner to the patronage, encouragement and support of the Clergy and Laity of this Archdiocese.

† JOHN WALSH,
Archbishop of Toronto.

St. Michael's Palace, Toronto,
New Year's Day, 1893.

Is there Happiness in Hell?

Such is the strange title of a strange article in the *Nineteenth Century* of November by the distinguished English Catholic scientist, St. George Mivart. Of all places for scientists to poke and delve, hell is the most unexpected and the most unpromising of success; and of all the things to search for there, happiness is the last and most unlooked for. We would suggest, without meaning any irreverence, to the scientist to investigate the nature of the microbes in that warm region—the worm that never dieth; but to seek for happiness in a place which the Almighty and Sovereign Judge has destined for punishment gives a shock to our Christian feeling.

The question is so vast, deep and serious, involving the doctrine of the

supernatural, man's fall and final destiny, that any review article must fail to give a clear idea of the Catholic teaching upon the subject. For this reason, if for no other, the article is not prudent. The supernatural has not the same footing in literature, and especially in the literature of reviews, which it had; so that the careless, scoffing reader will surely take a wrong meaning out of what was meant to be purely explanatory within the teaching and tradition of the Catholic Church. Such is the state of the human mind that first a doubting question is raised, and then a sceptical answer follows. Men will read Mr. Mivart's article; and some, too ready to grasp at anything, will console themselves with the thought that perhaps the Church did not mean all that it has been teaching during her every century upon God's dread punishment of sin. When we treat in a review article upon a scientific subject it must be borne in mind that while we are using terms in a technical sense our readers are very apt to take them in a popular and vernacular meaning. What is "happiness?" What signification is to be given to "hell?" Distinction must also be made between baptized and unbaptized souls. Hell contains three punishments: that of the loss of God, the positive punishment of sense, and thirdly the eternity of both. It was from a consideration of the last named quality of hell that Mr. Mivart started his article. The Universalistic teaching, or the final restitution of all men, is irreconcilable with Catholic doctrine, which has always taught "that souls condemned to hell remain there for all eternity." And "not only are the damned, damned for all eternity, but their condition is least adequately represented by images of the most extreme and varied torture." He maintains, as we all do, that there is no needless torture, that "Hell is a law" and "no arbitrary infliction of a vengeful Deity." What happiness can be found in such a state? Mr. Mivart's answer is that "the very worst is felt by him to be preferable to non-existence." Referring more directly to unbaptized children and the punishment of loss, he concludes his article with the following remarkable sentence: "Hell in its widest sense—namely, as including all those blameless souls who do not enjoy that Vision—must be considered as, for them, an abode of happiness transcending all our most vivid anticipations, so that man's natural capacity for happiness is there gratified to the utmost; nor is it even possible for the Catholic theologian of the most severe and rigid school to deny that, thus considered, there is, and there will for all eternity be, a real and true *happiness in hell*."

As the essence of heaven is the beatific vision, so that of hell is the loss of God. What it is exactly we know not, for "eye hath not seen, and ear hath not heard, and it hath not entered into the heart of man to conceive what God hath prepared for those who love Him." Nor hath it entered into the heart to know what the Mighty and Just God has prepared for those who, with full light of under-

standing and free will, trample His law under foot and separate themselves from Him. If death find them in that state, they depart forever from Him who should have been the object of their love, and who would have been their reward exceeding great. Concerning the abstruse question whether existence in hell is better than non-existence, it will ever be found impossible for philosopher, scientist or theologian to determine. If we wish to go down into hell we had better go down for a far different purpose than to see if its dark chasms contain happiness; we had better visit it in spirit that we may avoid it in eternity.

One good idea pervades the mysterious article in question, that Catholic doctrine is more in accord with science, even upon this dark and terrible mystery of God's power, justice and sanctity. But we cannot help regretting that the article ever appeared. Mathematicians do not make good philosophers—it was so with Des Cartes, Leibnitz and Newton. Scientists do not make the best theologians.

About Catholic Culture.

This is an age of words; an age of Telepathy, Theosophy, and Osmosis; of Evolution, Equal Rights, and the Revival of the Fittest. Words, words, mere words. Words without truth or thought or definite meaning. There is so much writing, reading and talking that there is no time to think, and with desolation are words made desolate because there is no one who thinks—even in his head. The word most used and abused, Mr. Ruskin says, is the word education. But its companion word has, we think, been treated almost as badly, and its companion word is—Culture. This poor, unfortunate, but very respectable word, has been set up, knocked down and trampled upon, hundreds of times by all sorts of people. We are going to set it on its feet again, and say a few words for it. We intend to give a few thoughts and truths about culture, especially about Catholic culture, that should be the object and aim of a Catholic Club.

Some people say culture is everything. Others say culture is nonsense, and worse than nothing. A third class says: When opinions are opposed and extreme, *in medio latissimus ibis*—the middle course is safest and best. We are of the third class. We say, therefore, that culture is not virtue, nor religion: neither is it necessity, infidelity or vice. Again, culture is not learning, nor science, nor art. It may use all these; in a certain sense it supposes them all; but culture itself is not all nor any of them. Culture is not quite the same thing as education, much in the same way as education is not instruction; and the difference between instruction and education may help us to understand the difference between culture and education, and this last difference will tell us best what culture precisely is. Instruction means a putting or pouring in; education an educating or drawing out. Instruction helps to education,

is more or less necessary to education, but a man may be instructed without being educated. This process of instructing without really educating is so well understood in our schools, that we have a word, and a very good word, to express it: we call the process "examining." Instead of helping to educate, to develop, examining may easily stunt and destroy intellectual growth, which it is the purpose of education to promote and perfect. But instruction should lead to education, and education should lead to culture. Education is a means, culture a habit, the result or product of the educating acts. Culture, like education, is a Latin word, and is applied in its primary sense to the cultivation of the earth. If we may use the same figure to illustrate both, we should say education is the ploughing and planting; culture, the smiling harvest, the ripe and mellow fruit. When the Scripture says that, "God placed man in the paradise of pleasures to cultivate and keep it," St. Augustine tells us, that one meaning of this text is, that man was to cultivate *himself*; his own soul. But Adam was instructed and educated as soon as he was created; so, according to St. Augustine, to be cultivated means more than either; because culture is the perfection of both. Instruction and education should lead to culture: culture should lead souls to God.

The culture that should be the object and aim of a Catholic Club is not culture in general or any kind of culture: it is emphatically Catholic culture. We use the word Catholic here, not so much in its literary and philosophical sense. Culture is Latin: Catholic is Greek, and means universal; that is, unity in multiplicity. The Triune God is Catholic; but culture has to do only with God's image, man. And because man is God's image, he too is Catholic; and as man is, so should his culture be. Man is one and manifold: he is physical, mental and moral. And so there is physical, mental and moral culture. Catholic culture comprises all three. There are those who advocate physical culture only, who would treat man as if he were all and only muscle, and give us good walkers, runners and rowers. The fault with this kind of culture, as with secular education, is that though good enough as far as it goes it does not go far enough. There must be physical exercise for the healthful development of the body, but there must be mental exercise, too, for the healthy life of the soul, and the mental exercise that results in Catholic culture must be exercise of the *intellect*. We do not want that thing called "modern culture," no matter how "high." This modern culture is the food and the fruit of "modern thought." Thought is as old as truth, and culture is as old as Adam. Modern culture is not Catholic, because it is not mental, nor even mainly. It ministers to the memory and imagination only, and serves up facts and fancy as food for the mind. But the mind will not be fed on facts and fancy only: the memory and the imagination may be; the intellect will not. The imagination says, "things are what they seem." The intellect, like Hamlet, "knows not seems;" it

wants what is: its object is the universal—*intellectus est principiorum*: it is the Catholic power, the central Catholic authority in the soul; it must know the why, the whence, and the wherefore of things; the food of its culture is the knowledge of causes; it cries out for the truth, the whole truth, and nothing but the truth. Therefore it will not be satisfied with the culture that comes from the "beautiful soaring" of Kant; nor from the "beautiful dreaming" of Hegel; nor from the "potency and power and protoplasm" of Tyndal and Huxley; nor even from the "sweetness and light," and the "stream of tendency," of Arnold and Renan. The intellect will have culture, but not the culture these false and fanciful theorists give. It will have truth, not theory; principles not prejudices; not calumny, nor falsehood nor fancy; but accurate knowledge, reliable information, well established, important and instructive facts. Illumined by the light of Faith and guided by the pole-star of authority, its motto shall be: "in necessary things, unity; in doubtful things, liberty; in all things, charity." Such is the teaching and the test of broad, true, Catholic culture; the culture that should be the object and aim of a Catholic Club; the culture that may be best acquired, and most effectively used by the aid and influence of a Catholic Truth Society.

Dr. Carman.

There appeared in the *Toronto Mail* of the 4th instant a "political homily" by the above-named divine, to which our attention has been called. Whether the homily was ever delivered in a Christian pulpit we know not; but we do know that it should never have been written by Christian pen or uttered by Christian tongue. We understand that this homily is one of two, the other of which we have not seen. We suppose that the one contains as much venom, and as little logic, as that which the other does, and that neither contains the first element of charity, obedience to authority or patriotism to country. Whatever may be argued against the one, will stand against the other.

It is not for us to suggest texts for homilies to any preacher, but we think that the next time Dr. Carman makes a meditation he would do well to take another verse from that same thirtieth chapter of Proverbs, and apply them to himself and his brother down in Montreal: "There is a generation that for teeth hath swords, and grindeth with their jaw-teeth, to devour the needy from off the earth, and the poor from among men."

The homily begins with the question: "What is a Governor-General for?" He thereupon proceeds to answer it by criticizing authority. What would the authorities of Albert College think, if, in the columns of a public journal, a student were to ask a similar thing with reference to the head of that institution? Yet this deliverer of homilies is an educator of youth, an upholder of authority, teaching students to "fear the King, and to be subject to the powers, for all power is from God."

With a generosity truly remarkable, and for which we are very grateful, Dr. Carman assures us that it is not on account of Sir John Thompson being a Catholic that "countenances are fallen, brows are knit; eyes are fixed; teeth set." What does such language mean from any one professing to teach peace, and lead a people? We protest against it as unworthy of any citizen. The man who sows the storm will undoubtedly reap the whirlwind. But what is to be said of a man who, in this country, will talk about frowning brow, and who will set man against man, and brother against brother? There is no reason under the sun why signs of passion should be vauntedly breathing hate and jealousy and bigotry. The learned (?) Doctor then talks wildly about French, Irish, German Catholics; those he can stand. Thanks, Doctor, awfully! But when he strives to draw a distinction between these and Sir John Thompson he is making a distinction which exists only in his own fertile imagination. Mr. Laurier is a French Catholic, but stands in identically the same relation to the governing body of the Church, *i. e.*, the Pope, his Bishop and his pastor, as the Premier. Both have the same laws to obey, their soul to save, their various duties to fulfil. Jesuit, ultramontane are simply mud throwing—at which the deliverers of "political homilies" are very adept; and as for the Gallican Church, there is no such thing. There may have been an attempt to establish such a thing; but it is quite ephemeral, and is now merely a paragraph in a single chapter of the great Church's history.

"Who hath set over us a Premier that represents the society, the craft, the spirit, the sinister force and methods which destroyed liberty and, we may add, well nigh true religion in France and in all Europe? . . . It is possible the time has come for these who 'shout Crown and Throne' to do more than parade and shout."

Again we protest against such language. It is beneath us to plead with a political homilist; his brow is knit and his teeth are set, and argument is vain with a man in passion. But we protest in the name of our citizenship, in the name of Christianity. We protest on behalf of the Premier, whose conscience the Doctor has not respected, and whose motives he has questioned, and whose character he has maligned. We protest on behalf of every Catholic in the length and breadth of this land. Howl on, Dr. Carman, like a dog that bays at the moon; but know this, and lay it to heart, that the moon shines on long after the dog has ceased its inane cry. If there then is forcing of wrath in this country it will not be our doing; but lay this to heart, that we fear no such loud-mouthed, unchristianlike, unmanly homilies as you indulge in. Lay this also to heart: that, with our respected Premier, Sir John Thompson, we look for no toleration. We came not to this country at your asking; we leave it not at your bidding. It is time for men like you and the Doctor of Montreal to pause in your work and see if you will take the responsibility before the country, before civilization, before high heaven,

of the meaning and the consequence of your words, which, at Christmas time, in our Dominion, should never have been uttered.

Religious Reception.

On Thursday last, the 5th instant, one of those interesting ceremonies took place at St. Joseph's Convent, Toronto, which show forth the continued action of the Holy Spirit and the providence of God over His Church. Miss Redmond, in religion Sister Mary Otilda; Miss White, Sister Mary Marcella; Miss Pauley, Sister Mary Clementina; and Miss Armstrong, Sister Mary Hilary, received the holy habit as Sisters of St. Joseph. His Grace the Archbishop presided at the ceremony. The following clergy were present in the sanctuary: Monsignor Rooney, Rev. Fathers Teofy, Ryan, Frachon, Grogan, J. Walsh, Murray, Guinane and Hogan. Mass was celebrated by Father Grogan. Two Sisters made their profession, taking the vows as members of the Community: Sisters Aurolia and Monica.

Father Walsh, His Grace's Secretary, preached a very touching sermon upon the religious state. Amid the beauties of creation which shadowed forth the infinite beauty of God, and bespoke His glory and grandeur, there was one thing which marred the perfection and sounded like discord. It was sin. It appeared not so much in the physical as in the moral world, and changed the features of man's soul. Even when the light of faith shines upon us, and the voice of God sounds to us through revelation, the world seems poor, dark and cold. The merits of redemption rejected and trampled on by those supposed to be faithful followers of our Lord; circumstances of sin so frequent, love of God so difficult—no wonder, therefore, that the Apostle says that He came unto His own, and His own received Him not. But to those who did receive Him He gave them power to be the sons of God. You, dear Sisters, have received Him—you whom He leads apart from the world into solitude to speak to your heart, to you will He give the special grace of living above the pleasures of the world and will lead by the exalting rules of Christian perfection. After referring to the martyrdom which the religious life contained, the preacher touched upon the consolations and joys which it offered—consolations not only of time but also of eternity; for the Saviour has promised that those who leave father and mother for His sake will receive a hundredfold even in this life and life everlasting. He exhorted those who were about to enter to have their lives ever in harmony with their high vocation, and to be ready at all times to bear patiently and generously the little trials and crosses incidental to the strict observance of their holy rule, mindful of the admonition of the Divine Master, who said that His yoke was light and His burden sweet.

Himself a Pervert.

Dr. Douglas, who so vigorously denounces Sir John Thompson as unfit for public place because he abandoned Methodism to become a

Catholic, is himself a pervert. To the age of 20 years he was an Anglican. The advancement he longed for did not come to him as swiftly as he had hoped, whereupon he became a Methodist, and by bounds reached a foremost rank amongst them. We should not be too hard on the poor man. Mayhap he recognizes the fact that Thompson is, after all, a lap ahead, and it makes him sad.

Book Notices.

We have received the first copy of a monthly Catholic journal entitled the *Carmelite Review*, devoted to Our Blessed Lady of Mt. Carmel, and published in the interests of the Hospice at Niagara Falls. It comes warmly recommended by the venerable Archbishop of Toronto, who bespeaks "for it a generous patronage;" and "we recommend it especially to the thousands who wear the Brown Scapular."

It contains several well written and selected articles upon the high and sacred purposes to which it is devoted. In confidence we wish our friends at the Falls continued and ever increasing success in their new and laudable undertaking.

The Christmas number of *Donahoe's Magazine*, ever a welcome visitor, has been on our desk for some time, but was omitted last week on account of our editorial youth. It is with pleasure that we notice it this week and thank the publishers for sending it. Although still bearing the name as of old, it is under a different management. The venerable founder writes a personal word, that "A sincere regard for the future of this magazine, as well as a natural desire at my time of life to lessen my own burden of business cares, has impelled me to entrust, henceforth, the active management of this magazine to other and younger hands." We regret that such should be, for the name and memory of Mr. P. Donahoe will ever be held in gratitude in the history of the Catholic Press in America. He has placed it in competent hands; for the number before us contains many well written articles, while the mechanical appearance of the Magazine is excellent. We do not agree with that upon "Canadian Annexation," and think that facts will hardly bear out the argument upon which it is based: we do not think "that the subject of annexation is one of living interest."

Personal.

We regret to learn that the esteemed pastor of St. Joseph's in this city, Father M. McC. O'Reilly, is quite ill at St. Michael's Hospital.

Father Lynch called in to see us before going South—to Florida. We wish him a pleasant journey, better health and safe return.

The Marchioness of Bute has recently given a handsome donation to the fund of the Boys' Home, Edinburgh. In sending her subscription, Lady Bute speaks appreciatively of the work carried on at the Edinburgh Working Boys' Home, and both she and the Marquis have frequently assisted the scheme during the few years it has been in existence.

Letter from Mgr. Howley.

The following letter is from the Rt. Rev. Dr. Howley, Vicar-Apostolic of St. George, Newfoundland. It was addressed to the *Catholic Weekly Review*. We gladly and gratefully take it, and hope that his Lordship will favor us from time to time either with verse or prose:

GREAT SONNET WRITERS

MR. EDITOR—I have just seen a clipping from the *Catholic Record*, under the above heading, which appears in the *Weekly Review* of Nov. 19. The article is by Thomas O'Hagan, and the writer says among other things that the sonnet on the "Precious Blood," by Frank Waters, is supposed to be "the greatest sonnet ever written in America." I have not seen the above sonnet and would feel much obliged if you would publish it. Mr. O'Hagan then goes on to say that in his opinion "the two greatest sonnet writers in America to-day are Maurice F. Egan, and John Reade of Montreal. In proof, I suppose, of this assertion, two sonnets (?) are given from M. F. Egan; but, pace, Mr. O'Hagan, and Mr. Egan too. The former of these pieces is not a sonnet at all; and the latter has a defect in construction which, though not a serious blemish, is sufficient, nevertheless, to be considered an imperfection. I do not for a moment mean to say that these two pieces of poetry are not most excellent and charming pieces. I only protest against calling a sonnet what is not a sonnet. Mr. O'Hagan says "the sonnet has fallen into disrepute because the divine gift of sonnet writing has become degraded by those who, in its composition, look more to technique than inspiration." This remark shows that the writer has not a true appreciation of the sonnet. The very essence of the sonnet consists in its technique; or at all events it is impossible to have a sonnet unless it is properly constructed. It may be beautiful, inspired, &c., but it is not a sonnet unless it is composed as a sonnet should be. It would be just as reasonable to say that Gothic architecture has become degraded by too rigid an adherence to the essential lines and principles which constitute Gothic architecture. A building may be beautiful, elegant, graceful, but it would be a mistake to call it a Gothic building if it were not constructed according to the technique of Gothic architecture. And as the grace and beauty and symmetry and elegance of the building are enhanced the more strictly the mechanical and geometrical design follows the true principles of Gothic Art, so the beauty, perfection, the soul and inspiration of the sonnet is developed and realized the more closely it adheres to the normal rules of this particular form of stanza.

In the piece of M. F. Egan, on *Fra Angelico* (erroneously called a Sonnet) the construction of the two quatrains is entirely incorrect. The lines are made to rhyme alternately, and two distinct sets of rhymes are introduced. These are both fatal flaws. The tercets are also destroyed by the introduction of the barbarism of a final couplet—a defect which produces a jarring sensation most painful to the properly cultivated ear. The second piece is really a sonnet (on Flowers), and a beautiful one. The conceit is extremely delicate. The development of the thought exquisitely wrought out, and the last line sums up the whole and points the epigram with perfect harmony and completeness. There is just one very small defect which prevents this Sonnet from achieving absolute perfection, and that is the too frequent repetition of the vowel sound of *i* in the rhymes, both of the quatrains and the tercets. The vowel sounds of the quatrain should not be repeated in the tercets. I venture to send you a sonnet of my own composition which, while I do not pretend that it is "the greatest" or "one of the greatest" sonnets "ever written in America," yet is perfect at least as a specimen of the mechanical or technical construction of the sonnet:

SONNET.

TO CAPT. SHORT (Cap Ensigne).

Hail, grim old Hill!—around thy grizzled brow
Thy smoky cap still wreathes its fleecy fold.
As when, four circles since, the Breton bold
Turning to Westward-ho! his daring prow,
Gazed wondering on thy cloud-wrapped cad—So thou
Unchanged dost stand—nor cement to grow old,
Or in thy age, perennial youth dost hold,
Stern in thy solemn grandeur, then as now!

Let no unworth pride our bosom swell
In triumph, for aye: as aye we glide
In ocean's palace—Think of the sea who came,
Those brave old souls—in elumy caravel,
The devils' Antipole—all their gubbe
O'er unwashed seas—All honor to their name!

M. F. H.

* This is the name of a high head and on the N. E. coast of Cap Breton. It was a well known landmark for the early Breton fishermen, and appears on the maps of North America as early as 1522 under the names of *Cabo Summo* and *Cap Ensigne*. It was so called because it is always, even on the blighty day, enveloped in a fleecy cloud of vapor.

M. F. HOWLEY.

By St. George, Dec. 23, 1892.

Reception of the Religious Habit.

On the 3rd instant his Lordship Bishop O'Connor of Peterborough, assisted by Very Rev. Vicar-General Laurent, of Lindsay, and Father McGuire of Bracebridge, officiated at the reception of the religious habit, by four of the postulants of St. Joseph's Convent, Lindsay, viz: Miss Bridget Fitz-

patrik of Norwood, Miss Catherine Carbery of Lindsay, Miss Nellie Dinner of Bracebridge, and Miss Bridget Duff of Cobourg. The Convent chapel, in which the ceremony took place, was beautifully decorated for the occasion. There were present in the sanctuary Rev. Father Rudkins, Chancellor of the Cathedral and Bishop's Secretary, Peterborough; Connolly, P.P., Downeyville; Brotherton, P.P., Victoria Road; McCall, P.P., Ennismore; and Scanlon, Curate of Lindsay. Many friends and relatives of the postulants were also present.

His Lordship celebrated Mass, after which the Vicar General, in a few appropriate and well chosen words, explained to the postulants the dignity God had conferred upon them and the great tokens of love he had shown them, by calling them to embrace so perfect a state of life. God, who had created us and given us the talents we possessed, had a right to demand of us to use those faculties in the manner He desires. He had a right to ask us to leave father and mother and brother and sister, to give up all worldly ties, in order to embrace a life more in accordance with His own. God only conferred this honor upon a few, and they should rejoice to be of the number. They were not now taking the most important step. They were simply celebrating their betrothal to the Divine Master, of which the habit they were about to receive was the pledge. The nuptials were yet to be celebrated, when they, in an especial manner, would become spouses of Christ by the vows of poverty, chastity and obedience. This day of their betrothal, nevertheless, must necessarily be to them one of very great happiness, for they had the intention of being faithful to their engagement, and would consequently look forward with the greatest pleasure to their future espousals.

Then the four young ladies dressed as brides stood before the altar rail, and with clear and distinct voices, according to the form prescribed, asked his Lordship the privilege of wearing the habit of the Sisters of St. Joseph. His Lordship acceded to their request, admonishing them to cut off their hair and abandon the superfluous ornaments of the world. They then retired from the chapel and shortly reappeared in the religious dress. His Lordship then assigned to them their names in religion, Miss Fitzpatrick being called Sister St. Aloysia; Miss Carbery, Sister St. Dominic; Miss Dinner, Sister Mary of Sacred Heart; Miss Duff, Sister St. Charles.

The choir, composed of Sisters and a few friends, which had added greatly to the beauty and impressiveness of the ceremony, then sang the "Te Deum" as an act of thanksgiving.

Acknowledgment.

The Sisters of St. Joseph in charge of the House of Providence thankfully acknowledge the following Christmas offerings:

His Grace the Archbishop, \$25; Monsignor Rooney, 1 qr. beef; Rev. A. J. McInerney, \$25; Very Rev. J. J. McCann, 1 sheep; Messrs. G. W. Kiely, \$100; G. W. Lewis, \$20; Cosgrave & Co., \$20 and 1 bbl. ale; James Welsh, \$20; Alex. Macdonell, \$10; St. Vincent de Paul Society, St. Patrick's, \$10; Messrs. Joseph Connolly, \$10; C. Flannigan, \$10; Mr. Kew, \$6; Traders' Bank Charity Boxes, \$5; Friend, York, \$5; Messrs. Corcoran & Lee, \$5; P. Crean, \$2; Friend, large qr. beef; Messrs. Wm. Ryan, 2 turkeys, 6 geese, 1 qr. beef, 2 bbls. apples and 1 bbl. meal; M. Doyle, \$10; L. Coffey & Co., 20 bags flour; Ed. Stock, Mimico, 1 qr. beef; P. O'Connor, 1 qr. beef; Mrs. Foy, 1 qr. beef; Mr. James Melrick, 1 qr. beef; Mrs. F. Smith, 1 sheep and 1 turkey; Mrs. O'Keefe, 1 qr. beef; Mrs. J. Smith, 1 case oranges; Messrs. W. M. Milligan, a double case of oranges; Mrs. Pape, flowers; Kelly Bros., 1 pig; R. & T. Watson, candies and games; Mrs. Mitchell's children, candies and clothes for the infants; Mrs. Morrison, candies and clothing; Messrs. John Leys, 1 turkey; John McManus, 1 bag flour; Major and Mrs. Gray, 2 turkeys, cakes and delicacies for the sick; Messrs. John Mallon & Co., 1 turkey; Jas. Gillespie, 1 turkey; the Ladies' Hospital Society (represented by Miss Foy, Miss Hoskin, Mrs. P. Hughes, Mrs. W. O'Connor, Mrs. Delaney, Mrs. Farrell, Mrs. Roach, Mrs. Sloan, Mrs. Flannery, Miss Higgins, Miss T. Hughes and Miss B. McCarthy) treated the inmates each to a parcel of sweetmeats.

The Sisters are especially grateful for a helping hand at Christmastide when their resources are taxed to the utmost.

C. M. B. A.

At the last regular meeting of Branch 144, Our Lady of Lourdes, Toronto, held on Monday evening, January 9th, the following officers were installed: John T. O'Loane, President; John A. Doucett, 1st Vice-President; M. J. Crotchie, 2nd Vice-President; I. A. Klein, Recording Secretary; T. J. Lee, Assistant Recording Secretary; John M. French, Financial Secretary; Wm. O'Connor, Treasurer; D. Regan, Marshal; Wm. Curry, Guard; Rev. Father Walsh, J. O'Gorman, and T. J. Lee, Trustees.

Uxbridge.

The annual supper, which Rev. Father Keane gives to his choir, was held on Thursday of last week. There was no regular programme of toast, but one was proposed by Mr. Keller which all drank most heartily, and that was "the health of Father Keane." It is the opinion of the Uxbridge choir that there is not another parish in the diocese where the choir is treated with more kindness and consideration than here, and the members have naturally a strong attachment for their venerable pastor. After the toast had been acknowledged by Father Keane in a short speech, Mr. Breen arose and asked for the attention of those present while another important matter was brought before them and disposed of. He then unfolded an impressive looking document and proceeded to read a flattering address to the organist, Miss Keller. The address stated that her kindness and urbanity had endeared her to a large circle of acquaintance, and the deep interest she had manifested in the choir in the past went to show the high appreciation in which she held her sacred religion. They felt that they owed a debt of gratitude for the great attention she had given the choir, often under discouraging circumstances through loss of valued members. The address concluded by asking her to accept as a slight token of their respect and esteem a handsome case of prayer books and a valuable album, Mr. Kelly making the presentation.

The affair had been so well managed that it came as a complete surprise. Miss Keller appealed to her brother to acknowledge the gift, which he did in suitable terms, assuring them of the heartfelt thanks of the recipient, and of her willingness at all times to use the talents which God had blessed her with in His service. The balance of the evening was pleasantly spent in music, games, &c.

St. Michael's Fancy Fair.

We understand that a Fancy Fair will be opened on Tuesday evening, Jan. 31st, at 235 Yonge street, in aid of St. Michael's Cathedral Fund. There is a considerable debt on the Cathedral, owing to the extensive improvements made during the past year. The city has reason to be proud of its Cathedral at the present time, and no doubt the various parishes will assist willingly, in making the Fair a financial success. The Cathedral parish has given substantial aid to the other parishes, in the various enterprises undertaken by them, and may justly claim a return of courtesy.

Under the direction of Vicar General McCann, the work of preparation is being pushed forward with the greatest energy. The ladies of the parish have organized their tables, and are determined to make the Fair attractive, a source of pleasure, and a profitable investment. The location is central, the space ample, and the building situated on the east side of Yonge street, a few doors north of Shuter, well known as that occupied a year ago for a similar purpose by the Sisters of the Precious Blood.

Wishing St. Michael's Fancy Fair every success, we will take occasion to again call attention to it.

Fire in St. Francis Xavier's.

On New Year's Day the Jesuit College of St. Francis Xavier on West Sixteenth street, New York, took fire, when damage was done to the extent of \$30,000. The fire started in the theatre adjoining where the students were preparing for a play. The scenery ignited and the stage was soon a mass of flames. The alarm was given, and the brothers of the Society, whose rooms was over the theatre, made their escape, with one exception. Brother Gormley who was old and infirm, and who was in a room on the top floor, seemed to have been blinded by the smoke. He was found in a room adjoining his own, but died very shortly after.

O'Connor-McGuigan.

The church of Our Lady of Lourdes, Sherbourne street, was the scene of a pretty wedding on the morning of Tuesday last, when Miss Lydia McGuigan of this city, and Mr. M. J. O'Connor, B.A., LL.B., Barrister-at-Law, of Kingston, were united in wedlock. The ceremony was performed by the Rev. Father Walsh, P.P. Miss Maude Reddan was bridesmaid and Mr. J. W. Mallon, B.A., LL.B., of this city, acted as best man. The Wedding March was played by Miss Faunie Sullivan, of the Toronto College of Music, and Mrs. Murray-Dixon sang Schubert's "Ave Maria." The bride was the recipient of many handsome presents. After receiving the congratulations of their many friends the happy couple left for a short trip through the States, and on their return will reside in Kingston.

The Month's Mind of the late John Joseph Walsh, brother of Father Walsh of St. Michael's College, will be celebrated in St. Mary's church, this city, next Tuesday—17th inst.—at nine o'clock.

Condolence.

At meeting of No. 4 Division, A. O. H., held on Dec. 10th, the following resolution was passed:

Whereas it has pleased Almighty God in His infinite wisdom to remove by the hand of death the Sister of our Brother, M. J. Rahelly:

Be it resolved that the members of this Division tender their heartfelt sympathy to the above named Brother and his family in the loss they have sustained.

Be it further resolved that a copy of these resolutions be forwarded to the Press for publication. JOHN FOLKY, Rec. Sec.

Election of Officers.

At the last regular meeting of the Father Mathew Temperance Association of Almonte, the following officers were elected for the ensuing six months:

Spiritual Adviser, Very Rev. D. F. Foley, P. P.; President, John O'Reilly, (acc.); 1st Vice President, B. Bolton, (acc.); 2nd Vice President, E. J. Smith; Secretary, Ed. J. Daly (acc.); Assistant Secretary, J. O'Connor; Treasurer, P. Daly (acc.); Committee of Management: G. Hourigan, F. S. Leclair, J. Sullivan, J. Malone, M. J. Allman, A. Kane, Jas. Johnson, N. Laciolo and Robt. Johnson.

Senator Kenna died in Washington on Wednesday morning.

—1893.—

To the Trade.

We beg to tender our thanks for the liberal patronage bestowed upon us in the past and to assure you that we will endeavor to deserve a continuation of same in the future.

It is most gratifying to us to know that of the many changes that have been made in the personnel of some firms in the past 35 years that the successors have continued to bestow upon us the same (and in some cases to a greater extent) patronage as their predecessors.

With best wishes for a happy and prosperous New Year,

We beg to remain,

Very gratefully yours,

(Signed,) S. DAVIS & SONS.

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BREAKFAST—SUPPER.

"By a thorough knowledge of the natural laws which govern the preparations of digestion and nutrition and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle poisons are floating around us ready to attack wherever the system is weak. We may escape man a fat shaft by keeping ourselves well—filled with pure blood and properly nourished with it."—*Civil Service Gazette*.

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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Post Office, &c., at Calgary, N.W.T.," will be received at this office until Friday, 3rd February, for the several works required in the erection of Post Office, &c., at Calgary, N.W.T.

Plans and specifications can be seen at the Department of Public Works, Ottawa, and at the office of H. S. Johnson, Calgary, on and after Friday, 13th January, and tenders will not be considered unless made on form supplied and signed with actual signatures of tenderers.

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

By order,
E. F. E. ROY,
Secretary.

Department of Public Works,
Ottawa, 7th January, 1893. 2-a

RAMONA.

A Story.

By HELEN JACKSON.

CHAPTER II.

The Senora Moreno's house was one of the best specimens to be found in California of the representative house of the half barbaric, half eloquent, wholly generous and free handed life led there by Mexican men and women of degree in the early part of this century, under the rule of the Spanish and Mexican viceroys, when the laws of the Indies were still the law of the land, and its old name, "New Spain," was an ever-present link and stimulus to the warmest memories and deepest patriotisms of its people.

It was a picturesque life, with more of sentiment and gaiety in it, more also that was truly dramatic, more romance, than will ever be seen again on those sunny shores. The aroma of it all lingers there still; industries and inventions have not yet slain it; it will last out its century—in fact, it can never be quite lost so long as there is left standing one such house as the Senora Moreno's.

When the house was built, General Moreno owned all the land within a radius of forty miles—forty miles westward down the valley to the sea; forty miles eastward, into the San Fernando Mountains; and good forty more or less along the coast. The boundaries were not strictly defined; there was no occasion in those happy days to reckon land by inches. It might be asked, perhaps, just how General Moreno owned all this land, and the question might not be easy to answer. It was not and could not be answered to the satisfaction of the United States Land Commission, which, after the surrender of California, undertook to sift and adjust Mexican land-titles and that was the way it had come about that Senora Moreno now called herself a poor woman. Tract after tract, her lands had been taken away from her; it looked for a time as if nothing would be left. Every one of the claims based on deeds of gift from Governor Pio Pico, her husband's most intimate friend, was disallowed. They all went by the board in one batch, and took away from the Senora in a day the greater part of her best pasture-lands. They were lands that had belonged to the Bonaventura Mission, and lay along the coast at the mouth of the valley down which the little stream which ran past her house went to the sea; and it had been a great pride and delight to the Senora when she was young to ride that forty miles by her husband's side, all the way on their own lands, straight from their house to their own strip of shore. No wonder she believed the Americans thieves, and spoke of them as hounds. The people of the United States have never in the least realized that the taking possession of California was not only a conquering of Mexico but a conquering of California as well; that the real bitterness of the surrender was not so much the empire which gave up country, as to the country itself which was given up. Provinces passed back and forth in that way, helpless in the hands of great powers, have all the ignominy and humiliation of defeat, with none of the dignities or compensation of the transaction.

Mexico saved much by her treaty, spite of having to acknowledge herself beaten, but California lost all. Words cannot tell the sting of such a transfer. It is a marvel that a Mexican remained in the country; probably none did, except those who were absolutely forced to it.

Luckily for the Senora Moreno, her title to the lands midway in the valley

was better than those lying to the east and the west, which had once belonged to the missions of San Fernando and Bonaventura; and after all the claims, counter-claims, petitions, appeals, and adjudications were ended, she still was left in undisputed possession of what would have been thought by any newcomer into the country to be a handsome estate, but which seemed to the despoiled and indignant Senora a pitiful fragment of one. Moreover she declared that she should never feel secure of a foot of oven this. Any day, she said, the United States Government might send out a new Land Commission to examine the decrees of the first, and revoke such as they saw fit. Once a thief, always a thief. Nobody need feel himself safe under American rule. There was no knowing what might happen any day; and year by year the lines of sadness, resentment, anxiety, and antagonism deepened on the Senora's fast aging face.

It gave her unspeakable satisfaction when the Commissioners, laying out a road down the valley, ran it at the back of her house instead of past the front. "It is well," she said. "Let their travel be where it belongs, behind our kitchens; and no one have sight of the front doors of our houses except friends who have come to visit us." Her enjoyment of this never flagged. Whenever she saw, passing the place, waggons or carriages belonging to the hated Americans, it gave her a distinct thrill of pleasure to think that the house turned its back on them. She would like always to be able to do the same herself; but whatever she, by policy or in business, might be forced to do, the old house at any rate, would always keep the attitude of contempt—its face turned away.

One other pleasure she provided herself with soon after this road was opened—a pleasure in which religious devotion and race antagonism were so closely blended that it would have puzzled the subtlest of priests to decide whether her act were a sin or a virtue. She caused to be set up upon every one of the soft rounded hills which made the beautiful rolling sides of that part of the valley, a large wooden cross; not a hill in sight of her house left without the sacred emblem of her faith. "That the heretics may know, when they go by, that they are on the estate of a good Catholic," she said, "and that the faithful may be reminded to pray. There have been miracles of conversion wrought on the most hardened by a sudden sight of the Blessed Cross."

There they stood, summer and winter, rain and shine, the silent, solemn, outstretched arms, and became landmarks to many a guideless traveller who had been told that his way would be by the first turn to the left or the right, after passing the last one of the Senora Moreno's crosses, which he could not miss seeing. And who shall say that it did not often happen that the crosses bore a sudden message to some idle heart journeying by, and thus justified the pious half of the Senora's impulse? Certain it is, that many a good Catholic halted and crossed himself when he first beheld them in the lonely places, standing out in sudden relief against the blue sky; and if he said a swift short prayer at the sight, was he not so much the better?

The house was of adobe, low, with a wide veranda on the three sides of the inner court, and a still broader one across the entire front, which looked to the south. These verandas, especially those on the inner court, were supplementary rooms to the house. The greater part of the family life went on in them. Nobody stayed inside the walls, except when it was necessary. All the kitchen work, except the actual cooking, was done here, in front of the kitchen doors and windows. Babies slept, were washed, sat in the dirt, and played, on the veranda. The women said their prayers, took their naps, and

wove their lace there. Old Juanta shelled her beans there, and throw the pods down on the tile floor, till towards night they were sometimes piled up high around her, like corn-husks at a husking. The herdsmen and shepherds smoked there, lounged there, trained their dogs there; there the young made love and the old dozed; the benches, which ran the entire length of the walls, were worn into hollows, and shone like satin; the tiled floors also were broken and sunk in places, making little wells, which filled up in times of hard rains, and were then an invaluable addition to the children's resources for amusement, and also to the comfort of the dogs, cats, and fowls who picked about among them, taking sips from each.

The arched veranda along the front was a delightful place. It must have been eighty feet long, at least, for the doors of five large rooms opened on it. The two westernmost rooms had been added on, and made four steps higher than the others; which gave to that end of the veranda the look of a balcony or loggia. Here the Senora kept her flowers; great red water-jars, hand made by the Indians of San Luis Obispo Mission, stood in close rows against the walls, and in them were always growing fine geraniums, carnations, and yellow-flowered musk. The Senora's passion for musk she had inherited from her mother. It was so strong that she sometimes wondered at it; and one day, as she sat with Father Salvierderra in the veranda, she picked a handful of the blossoms, and giving them to him, said, "I do not know why it is, but it seems to me if I were dead I could be brought to life by the smell of musk."

"It is in your blood, Senora," the old monk replied. "When I was last in your father's house in Seville, your mother sent for me to her room, and under her window was a stone balcony full of growing musk, which so filled the room with its odour that I was like to faint. But she said it cured her of diseases and without it she fell ill. You were a baby then."

"Yes," cried the Senora, "but I remember that balcony. I recollect being lifted up to a window, and looking down into a bed of blooming yellow flowers; but I did not know what they were. How strange!"

"No. Not strange, daughter," replied Father Salvierderra. "It would have been stranger if you had not acquired the taste, thus drawing it in with the mother's milk. It would behoove mothers to remember this more than they do."

Besides the geraniums and carnations and musk in the red jars, there were many sorts of climbing vines—some coming from the ground, and twining around the pillars of the veranda; some growing in great bowls, swung by cords from the roof of the veranda, or set on shelves against the walls. These bowls were of gray stone, hollowed and polished, shining smooth inside and out. They also had been made by the Indians, nobody knew how many ages ago, scooped and polished by the patient creatures, with only stones for tools.

Among these vines, singing from morning till night, hung the Senora's canaries and finches, half a dozen of each, all of different generations, raised by the Senora. She was never without a young bird family on hand; and all the way from Bonaventura to Monterey it was thought a piece of good luck to come into possession of a canary or finch of Senora Moreno's raising.

Between the veranda and the river meadows, out on which it looked, all was garden, orange grove, and almond orchard; the orange grove always green, never without snowy bloom or golden fruit; the garden never without flowers, summer or winter; and the almond orchard, in early spring, a fluttering of pink and white petals, which, seen from the hills on the opposite side of the river, looked as if rosy sunrise clouds had fallen and become tangled in the tree-

tops. On either hand stretched away other orchards—peach, apricot, pear, apple, pomegranate; and beyond these, vineyards. Nothing was to be seen but verdure or bloom or fruit, at whatever time of year you sat on the Senora's south veranda.

A wide straight walk, shaded by a trellis so knotted and twisted with grape-vines that little was to be seen of the trellis wood work, led straight down from the veranda steps, through the middle of the garden, to a little brook at the foot of it. Across this brook, in the shade of a dozen gnarled old willow-trees, were set the broad flat stone washboards on which was done all the family washing. No long dawdling, and no running away from work on the part of the maids, thus close to the eye of the Senora at the upper end of the garden; and if they had known how picturesque they looked there, kneeling on the grass, lifting the dripping linen out of the water, rubbing it back and forth on the stones, sousing it, wringing it, splashing the clear water in each other's faces, they would have been content to stay at the washing day in and day out, for there was always somebody to look on from above. Hardly a day passed that the Senora had not visitors. She was still a person of note; her house the natural resting-place for all who journeyed through the valley; and whoever came spent all of his time, when not eating, sleeping, or walking over the place, sitting with the Senora on the sunny veranda. Few days in winter were cold enough, and in summer the day must be hot indeed to drive the Senora and her friends indoors. There stood on the veranda three carved oak chairs, and a carved bench, also of oak, which had been brought to the Senora for safe-keeping by the faithful old sacristan of San Luis Rey, at the time of the occupation of that Mission by the United States troops, soon after the conquest of California. Aghast at the sacrilegious acts of the soldiers, who were quartered in the very church itself, and amused themselves by making targets of the eyes and noses of the saints' statues, the sacristan, stealthily, day by day and night after night, bore out of the church all that he dared to remove, burying some articles in cotton-wood copies, hiding others in his own poor little hovel, until he had wagon-loads of sacred treasures. Then, still more stealthily, he carried them, a few at a time, concealed in the bottom of a cart, under a load of hay or of brush to the house of the Senora, who felt herself deeply honoured by his confidence, and received everything as a sacred trust, to be given back into the hands of the Church again whenever the Missions should be restored, of which at that time all Catholics had good hope. And so it had come about that no bedroom in the Senora's house was without a picture or a statue of a saint or of the Madonna; and some had two, and in the little chapel in the garden the altar was surrounded by a really imposing row of holy and apostolic figures which had looked down on the splendid ceremonies of the San Luis Rey Mission, in Father Peyri's time, no more benignly than they now did on the humbler worship of the Senora's family in its diminished estate. That one had lost an eye, another an arm; that the once brilliant colours of the drapery were now faded and shabby, only enhanced the tender reverence with which the Senora knelt before them, her eyes filling with indignant tears at thought of the heretic hands which had wrought such desilement. Even the crumbling wreaths which had been placed on some of these statues' heads at the time of the last ceremonial at which they had figured in the Mission had been brought away with them by the devout sacristan, and the Senora had replaced each one, holding it only a degree less sacred than the statue itself.

This chapel was dearer to the Senora

than her house. It had been built by the General in the second year of their married life. In it her four children had been christened, and from it all but one, her handsome Felipe, had been buried while they were yet infants. In the General's time, while the estate was at its best, and hundreds of Indians living within its borders, there was many a Sunday when the scene to be witnessed there was like the scenes at the Missions—the chapel full of kneeling men and women; those who could not find room inside kneeling on the garden walks outside; Father Salvierderra, in gorgeous vestments, coming at close of the services, slowly down the aisle, the close-packed rows of worshippers parting to right and left to let him through, all looking up eagerly for his blessing, women giving him offerings of fruit or flowers, and holding up their babies that he might lay his hands on their heads. No one but Father Salvierderra had ever officiated in the Moreno chapel, or heard the confession of a Moreno. He was a Franciscan, one of the few now left in the country, so revered and beloved by all who had come under his influence, that they would wait long months without the offices of the Church rather than confess their sins or confide their perplexities to any one else. From this deep-seated attachment on the part of the Indians and the older Mexican families in the country to the Franciscan Order, there had grown up, not unnaturally, some jealousy of them in the minds of the later-coming secular priests, and the position of the few monks left was not wholly a pleasant one. It had even been rumored that they were to be forbidden to continue longer their practice of going up and down the country, ministering everywhere; were to be compelled to restrict their labours to their own colleges at Santa Barbara and Santa Inez. When something to this effect was one day said in the Senora Moreno's presence, two scarlet spots sprang on her cheeks, and, before she bethought herself, she exclaimed, "That day I burn down my chapel!"

Luckily, nobody but Felipe heard the rash threat, and his exclamation of unbounded astonishment recalled the Senora to herself.

"I spoke rashly, my son," she said. "The Church is to be obeyed always; but the Franciscan Fathers are responsible to no one but the Superior of their own order; and there is no one in this land who has the authority to forbid their journeying and ministering to whoever desires their offices. As for these Catalan priests who are coming in here, I cannot abide them. No Catalan but has had blood in his veins!"

There was every reason in the world why the Senora should be thus warmly attached to the Franciscan Order. From her earliest recollections the gray gown and cowl had been familiar to her eyes, and had represented the things which she was taught to hold most sacred and dear. Father Salvierderra himself had come from Mexico to Monterey in the same ship which had brought her father to be the commandante of the Santa Barbara Presidio; and her best beloved uncle, her father's eldest brother, was at that time the Superior at the Santa Barbara Mission. The sentiment and romance of her youth were almost equally divided between the gaities excitements, adornments of the life at the Presidio, and the ceremonies and devotions of the life at the Mission. She was famed as the most beautiful girl in the country. Men of the army, men of the navy, and men of the Church, alike adored her. Her name was a toast from Monterey to San Diego. When at last she was wooed and won by Felipe Moreno, one of the most distinguished of the Mexican generals, her wedding ceremonies were the most splendid ever seen in the country. The right tower of the Mission Church at Santa Barbara had

been just completed, and it was arranged that the consecration, of this tower should take place at the time of her wedding, and that her wedding feast should be spread in the long outside corridor of the Mission building. The whole country, far and near, was bid. The feast lasted three days; open tables to everybody; singing, dancing, eating, drinking, and making merry. At that time there were long streets of Indian houses stretching eastward from the Mission; before each of these houses was built a booth of green boughs. The Indians, as well as the Fathers from all the other Missions, were invited to come. The Indians came in bands, singing songs and bringing gifts. As they appeared, the Santa Barbara Indians went out to meet them, also singing, bearing gifts, and strewing seeds on the ground, in token of welcome. The young Senora and her bridegroom, splendidly clothed, were seen of all and greeted, whenever they appeared, by showers of seeds and grains and blossoms. On the third day, still in their wedding attire, and bearing lighted candles in their hands, they walked with the monks in a procession, round and round the new tower, the monks chanting, and sprinkling incense and holy water on its walls, the ceremony seeming to all devout beholders to give a blessed consecration to the union of the young pair as well as to the newly completed tower. After this they journeyed in state, accompanied by several of the General's aids and officers, and by two Franciscan Fathers, up to Monterey, stopping on their way at all the Missions, and being warmly welcomed and entertained at each.

General Moreno was much beloved by both army and Church. In many of the frequent clashing between the military and the ecclesiastical power he, being as devout and enthusiastic a Catholic as he was a zealous and enthusiastic soldier, had had the good fortune to be of material assistance to each party. The Indians also know his name well, having heard it many times mentioned with public thanksgivings in the Mission churches, after some signal service he had rendered to the two dominant powers and interests of the country.

When they reached San Luis Obispo, the whole Indian population turned out to meet them, the Padre walking at the head. As they approached the Mission doors the Indians swarmed closer and closer and still closer, took the General's horse by the head, and finally, almost by actual force, compelled him to allow himself to be lifted into a blanket held high up by twenty strong men; and thus he was borne up the steps, across the corridor, and into the Padre's room. It was a position ludicrously undignified in itself, but the General submitted to it good-naturedly.

"Oh, let them do it if they like," he cried, laughingly, to Padre Martinez, who was endeavoring to quiet the Indians and hold them back; "let them do it. It pleases the poor creatures."

(TO BE CONTINUED.)

Here is an excellent Spanish proverb which should be remembered: "Be hospitable always, even to an enemy: the oak does not refuse its shade to the woodcutter."

An old couple who tried to please God were asked, "And have you never any clouds?" "Clouds," said the old woman, "clouds, why yes, sir. Elsewhere would all the blessed showers come from!"

The London *Tablet* is informed that Senor Montero, chief of the Freemasons at Coruna, Spain, has abjured the tenets and errors of that Society, and been publicly reconciled to the Church. Also that a "free school," supported by the same gentleman in Coruna, has been closed.


IN A DAY.

LAWRENCE, KANS., U. S. A., Aug. 9, 1888.
George Patterson fell from a second-story window, striking a fence. I found him using

ST. JACOBS OIL.

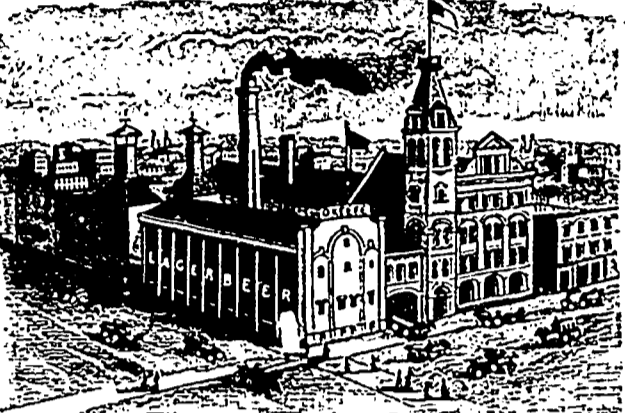
He used it freely all over his bruises. I saw him next morning at work. All the blue spots rapidly disappeared, leaving neither pain, scar nor swelling. C. K. NEUMANN, M. D.

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INFORMATION WANTED

Of Catharine Giblin, daughter of James Giblin and Mary Gallagher who left home—the Town of Rosneath, near Diumshambo, Co. Leitrim, Ireland—about the year 1847. Supposed to have gone to Toronto. Any information regarding her will be thankfully received by her sister,
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The Fancy Fair.

The fancy fair which has been in progress for the past few days in connection with St. Paul's Parish, on Power street, was brought to a close on Saturday night. Large crowds have daily attended the fair, which in every respect was highly successful. On Saturday evening the fair was visited by Hon. Wilfrid Laurier and Mr. Joseph Tait, M.P.P. The hall was crowded when Mr. Laurier entered, about 9 o'clock, and his arrival caused enthusiastic applause. Father Hand and Mr. C. J. McCabe met the visitors at the door and escorted them to the platform. Mr. McCabe took the chair, and, after referring to the grand success of the fair, introduced Mr. Laurier as one of our most distinguished statesmen, a model man, whom every good citizen should be proud to honor. When Mr. Laurier stepped to the front of the platform he was accorded a pronounced ovation. He said that, notwithstanding the very great pleasure he had at being present on that occasion, he had not expected to be called upon to make a speech when Rev. Father Hand so kindly invited him to pay them a visit. As he was not an Irishman, they could neither expect wit nor eloquence from him. However, as a poor Frenchman, he was glad to be there, and gratified to know that the object which Father Hand had in view was a worthy one. "I am pleased to be here among my fellow-countrymen, co-religionists, and, I hope, friends," continued the speaker. "You are engaged in a noble work, and must surely succeed. The poet spoke truthfully when he said he who giveth to the poor lendeth to God." Mr. Laurier concluded by thanking them for having invited him there, and expressing his gladness at being able to do a little towards making the fair a success.

Mr. Tait was then called upon, and the audience extended to him a warm reception. He had come down with Mr. Laurier in order that the latter might not get lost on the road. Mr. Tait was glad to be there for many reasons. On his last visit he had drawn a pretty set of China, which he kept in memory of them. He then referred to Mr. Laurier's brilliant speech at the Board of Trade banquet and expressed regret that there were not more men in Canada who were as much beloved as the Hon. Wilfrid Laurier. The speaker was glad to know that a good spirit permeated every class in that portion of the city. The work they were engaged in was charitable and God like. He admired the charitable sympathy which existed among all the various institutions of the city. They had had a Frenchman introduced by an Irishman, and he, a poor Scotchman, had nothing more to say.

Rev. Father Hand thanked Hon. Mr. Laurier on behalf of his parish, and said they would all be thankful if that gentleman would multiply his visits to this city.

Mr. Laurier and Mr. Tait then took seats in the body of the hall, and watched with interest a tableau presented on the stage by the young ladies of the parish.—Globe.

Mrs. Humphrey Ward, the author of "Robert Ellsmere" and "David Crieve," is a daughter of Mr. Thomas Arnold, brother of the late Mr. Matthew Arnold, both of whom were sons of the great Dr. Arnold, head master of Rugby. Mr. Thomas Arnold is a convert.

Tolstoi, writing in the Russian Gazette, says it would be impossible for him to describe the real situation of the people in the famine district. Famine again threatens the district in which he lives. Their harvest has been very poor and oats have entirely failed. There is a complete dearth of firing, and added to this the people have used up their last reserve of strength in the miseries they endured last winter.

1893. TO SMOKERS!

We beg to tender our thanks to smokers for their hearty appreciation of our efforts in the past to furnish them with the Highest Grade Goods consistent with prices charged, and to assure them that no effort will be spared to continue to cater with ONLY the choicest the market of the world affords. Our brands this year will be found even BETTER THAN EVER. Our name is a guarantee of the best value at lowest prices.

We buy no CHEAP tobacco. Quality at any price is our motto, not quantity at the lowest prices. We do not manufacture CHEAP cigars. Our goods are High Grade. Cost no more to the consumer than Cigars of greatly inferior quality that are persistently foisted upon the public by some dealers for the sake of additional gain.

When you ask for our brands "Cable Extra," "Klecker," "Mungo," "Madre E. Hijo," "El Padre," "La Cadena," and "La Flora," Clear Havana Cigars, the cream of the Havana crops, you secure yourself against inferior value.

Those dealers who state they are "just out," or don't handle them, or have better value, etc., are the ones who are not satisfied with a reasonable profit.

By insisting upon having our brands you protect yourself.

With best wishes for a Happy and Prosperous New Year,

We beg to remain,
Very gratefully yours,

S. DAVIS & SONS.

TORONTO POSTAL GUIDE. During the month of November, 1893, mails close and are due as follows:

	CLOSE.		DUE.	
	a.m.	p.m.	a.m.	p.m.
G. T. R. East	6.15	7.45	7.15	10.20
O. and Q. Railway	8.00	8.00	8.10	9.10
G. T. R. West	7.30	3.25	12.40pm	7.40
N. and N. W.	7.20	4.10	10.15	8.10
T. G. and B.	6.50	4.30	10.45	8.50
Midland	7.00	3.35	12.30pm	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	2.00
	6.15	4.00	10.30	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 Mondays at 10 P.M., and Thursdays at 7.15 and 10 P.M. The following are the dates of English mails for January: 2, 6, 9, 12, 16, 19, 23, 26, 30.

N.B.—There are branch post offices in every part of the city. Residents of each district should transact their Saving Bank and money Order business at the local office nearest to their residence, taking care to notify their correspondents to make orders payable at such branch post office.

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DYSPEPSIA. BILIOUSNESS.
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The Bennett Furnishing Co., of London Ont. make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic clergy of Canada are respectfully invited to send for catalogue and prices before awarding contracts. We have lately put in a complete set of pews in the Brantford Catholic Church, and in St. Michael's Cathedral, Toronto, St. Lawrence Church, Hamilton, Rev. F. T. McEray; Thoroold R. C. Church, Rev. J. E. Sullivan; Hespeler R. C. Church, Rev. E. P. Slaven; Little Current R. C. Church, A. P. Kilgannon, Esq.; Renous Bridge R. C. Church, New Brunswick, Rev. E. S. Murdoch. We have also supplied Altars to Rev. Father Walsh, Toronto, Rev. J. A. Kealy, Mount Carmel, Father McGeo, St. Augustine, V. G. McCann, Toronto, Rev. G. B. Kenny, Guelph, Rev. J. C. Heiman, Dundas, Rev. R. Muloney, Markdale, Father Ronan, Wallaceburg, St. Joseph's Convent, Toronto, Sacred Heart Convent, London and Sacred Heart Convent, Halifax, N.S.

We have for years past been favoured with contracts from members of the clergy in other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to quality of work, lowness of price, and quickness of execution. Such has been the increase of business in this special line that we found it necessary some time since to establish a branch office in Glasgow, Scotland, and we are now engaged manufacturing pews for new churches in that country and Ireland. Address BENNETT FURNISHING CO London Ont., Canada

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Thur. Dec. 29	Sarnia	Sat. Dec. 31
Thur. Jan. 12	Labrador	Sat. Jan. 14

Steamers sail from Portland and Halifax about 1 P. M. of sailing date, after arrival of railway connections.

Winter rate of passage: Portland or Halifax to Liverpool or Londonderry, First Cabin \$45 to \$70 return \$90 to \$130, according to steamer and berth. Second Cabin to Liverpool, Londonderry, Queens-town, Belfast or Glasgow \$30 return \$60. Steerage to Liverpool, Londonderry, London, Queenstown, Belfast or Glasgow \$20 return \$40. Special Railway rates to and from Portland and Halifax.

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Of Pure Cod Liver Oil and HYPOPHOSPHITES—Of Lime and Soda.—IT IS ALMOST AS PALATABLE AS MILK. IT IS A WONDERFUL FLESH PRODUCER. It is used and endorsed by Physicians. Avoid all imitations or substitutions. Sold by all Druggists at 50c. and \$1.00. SCOTT & BOWNE, Belleville.

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Absolute security and economical administration afforded to parties using the Corporation. Solicitors bringing business are retained in care of same.

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Separate School Board.

The inauguration meeting of the new board of separate school trustees was held on Tuesday evening, Rtv. Father McCann acting as chairman. There were also present:—Rev. Dean Cassidy, Rev. Fathers J. McCarthy, J. L. Hand and Rohleder; Messrs. Jas. Ryan, M. Walsh, D. Caroy, M. O'Connor and J. G. Hall, assistant secretary.

The following officers were appointed—Chairman, Monsignor Rooney, secretary-treasurer, Rev. J.J. McCann, local superintendent, his grace. Archbishop Walsh, assistant secretary, Mr. J. G. Hall; inspector, Bro. Odo, auditor, Mr. James J. Mallon.

The standing committees, which were limited to three, were struck as follows:—Finance, Rev. Father McCarthy, Messrs. D. A. Carey (chairman) and C. T. Long.

Management and supplies Rev. Dean Cassidy (chairman), Rev. Father Hand, Mr. M. O'Connor.

Sites and buildings—Rev. Father Rohleder, Messrs. Jas. Ryan (chairman), M. Walsh, M. O'Connor and Thos. McQuillan. In each case the chairman and secretary are ex-officio members.

Dr. McKeown was appointed representative upon the high school board, and Mr. Charles J. McCabe representative upon the public library board, while Mr. J. J. Foy was re-appointed solicitor.

The board decided to grant a sum not exceeding \$50 for the preparation of a scholastic exhibit at the Chicago exposition.

A committee consisting of the chairmen of committees and ex-officio members was appointed to revise the by-laws.

The board then adjourned.

Ignatio Herrera, son of Count Barreto Herrera, was kidnapped from a plantation near San Antonio de las Vegas by four bandits, among them being Garcia and the notorious mulatto Piascenia. The bandits refused an offer of \$1,000 ransom, and declared that they would not release the captive until they received \$2,000. A detachment of troops has been sent in pursuit of the robbers.

Fugene Field, the Chicago philosopher and humorist, is not above committing a severe practical joke now and then. He once took a fellow-writer, Ella W. Peattie, into a fashionable restaurant. She tells the story herself in the *Omaha World*, as follows: "As we went in and stood in the full glare of the electric light, he said in his most penetrating voice to the head waiter: 'Kindly give us a frugal repast. Something costing not more than 15 cents. That is all the money the lady has.'"

Congressman Weadcock, of Michigan, having exercised his parental rights by sending his children to a Catholic school, certain Know-Nothings attacked him when he stood for re-election. He replied to these attacks, says the *Catholic Citizen*, by saying: "I will send my children to Catholic schools, whether I am a Congressman or not; and I would not send them to any other than a Catholic school if you should make me President of the United States." Congressman Weadcock was re-elected.

Dear, dear St. Paul, always big for God, always impetuous for God, always full of God, always burning for Jesus, always preaching, always talking, always writing God, God, God, the "Father of our Lord Jesus Christ!" What will it be to see St. Paul, to kiss the feet so dusty on the Roman roads, to see the eyes so sore and bleared and winking, now gazing full on the Divine Essence; to hear the voice with its sweet thunderstorms of eloquence and to say, "Is that indeed the tender, girlish, woman-hearted old man who wrote the fascinating epistle to Philemon?"—Faber.

Recognized Standard Brands,

"Mungo"
"Kicker"
"Cable."

Universally acknowledged to be superior in every respect to any other brands in the market. Always reliable, as has been fully demonstrated by the millions that are sold annually and the increasing demand for them, notwithstanding an increased competition of over One Hundred and Twenty-five Factories. This fact speaks volumes. We are not cheap Cigar manufacturers.

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To larger and more commodious premises, where his old patrons and the public generally will find the same high qualities of meat that he has always been noted for.

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DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE

ARE NOT a Pur-
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BLOOD BUILDING,
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supply in a condensed
form the substances
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tions. They have a
SPECIFIC ACTION on
the SEXUAL SYSTEM of
both men and women,
restoring lost vigor,
and correcting all
IRREGULARITIES and
SUPPRESSIONS.

EVERY MAN Who finds his mental fac-
ulties dull or failing, or
his physical powers flagging, should take these
PILLS. They will restore his lost energies, both
physical and mental.

EVERY WOMAN should take them.
They cure all sup-
pressions and irreg-
ularities, which inevitably
entail sickness when neglected.

YOUNG MEN should take these PILLS.
They will cure the re-
sults of youthful bad habits, and strengthen the
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YOUNG WOMEN should take them.
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SPREADS ITS GOOD NAME. 5
St. Edwards College, Austin, Tex.,
April 22, 1892.
I can have no doubts as to the virtue of Pastor
Koenig's Nerve Tonic, for I have recommended
its use where persons are afflicted with diseases
of the nervous system and in every case the
result was such that my own confidence in this
medicine was confirmed and its good name
spread in this respective locality.
REV. P. J. HURTH.
N. Amherst, O., February 28, 1891.
For over 2 years I had epileptic fits seven
times a month. Since I used Pastor Koenig's
Nerve Tonic I have not had an attack. The
medicine is very good.
AUGUSTA DRAVES.
(Per Rev. J. Rowen).
Rev. Father B. Coonan, of Maple Valley,
Mich., knows of a case of St. Vitus' dance which
was cured by two bottles of Pastor Koenig's
Nerve Tonic.

FREE A Valuable Book on Nervous Dis-
eases and a sample bottle to any ad-
dress. Poor patients also get the med-
icine free.
This remedy has been prepared by the Rev. Father
Koenig, of Fort Wayne, Ind., since 1870, and is now
under his direction by the
KOENIG MED. CO., Chicago, Ill.
Sold by Druggists at \$1 per Bottle. Or for \$3
Larger Size. 6 Bottles for \$9.

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Carpets taken up Cleaned and Re-laid.
New Carpets made and laid. Oil Cloths
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44 Lombard Street

Miscellaneous.

The French authorities have decid-
ed to surrender Wells, the swindler,
to the English Government. Wells is
known as the biggest swindler living.

Few men know that there is a baro-
net in the rank and file of the Royal
Irish constabulary. Sir Thomas Ech-
lin, seventh baronet, is a policeman
stationed at the Phoenix Park depot,
Dublin. His brother is a station
master on one of the leading Irish
railroads. The Echlin family has
been a series of spendthrifts in its
history which runs back some hundreds
of years. One of the present baronet's
ancestors was constable of Edinburg
Castle in 1571; another bishop of
Down and Connor (who was murdered
in 1635), while another was Baron of
the Irish exchequer court.

Perhaps the only man who got any
satisfaction out of Jay Gould was
Major Selover. The major was a
florid, fervid person, who had ven-
tured into Wall street, and getting
into Mr. Gould's way had been
squeezed by him, as a mere incident,
and not at all because of any ill feel-
ing. But Major Selover, meeting
Gould in Wall street, took him up in
one of his big hands and shook him as
a dog might shake a squirrel, and then
dropped him into an arena, whence
he emerged in a state of mind—and
also of body, for he had a nervous
shock and did not return to business
that day day.

Young Ladies' Literary Society.

On Monday evening the meeting of St.
Paul's Catholic Young Ladies' Literary
Association was particularly well attended,
and the annual nominations took place.
They were as follows:

President, Miss Katie T. Mallon; Vice-
President, Miss A. Gillespie, Miss M.
Thompson; 2nd Vice President, Miss Daly,
Miss Dixon; Rec. Secretary Miss Eva
O'Hagan; Assistant Secretary, Miss Griffith;
Treasurer, Miss Lizzie Delaney, Miss Lizzie
Kearney, Miss Farrell; Financial Secretary,
Miss Mary Mallon, Miss Nellie Smith, Miss
Nellie Langford; Critic, Miss Marguerite
Milne.

At the usual meeting of St. Paul's
Catholic Young Ladies' Literary Society
the following resolution of condolence was
moved, seconded and unanimously adopted:
"That we sincerely sympathize with Miss
Rahelly, one of our members, who has just
lost a beloved sister by death, and pray
God and His Holy Mother to give her
eternal rest. E.V.A. O'HAGAN, Secretary.

THE MARKETS

TORONTO, January 11, 1893.

Wheat, fall, per bush.....	\$0 64	0 67
Wheat, red, per bush.....	0 62	0 63
Wheat, spring, per bush....	0 60	0 61
Wheat, goose, per bush....	0 54	0 58
Barley, per bush.....	0 40	0 46
Oats, per bush.....	0 31	0 31 1/2
Peas, per bush.....	0 55	0 56
Dressed hogs, per 100 lbs....	7 80	8 25
Chickens, per pair.....	0 40	0 50
Butter, per lb.....	0 22	0 24
Eggs, new laid, per dozen....	0 27	0 30
Parley, per doz.....	0 15	0 20
Turnips, per bag.....	0 30	0 35
Cabbage, new, per doz.....	0 40	0 50
Celery, per doz.....	0 50	0 60
Onions, per bag.....	0 90	1 00
Lettuce, per doz.....	0 15	0 00
Asparagus, per doz.....	0 40	0 00
Radishes, per doz.....	0 20	0 00
Carrots, per bag.....	0 40	0 50
Potatoes, per bag.....	6 75	0 85
Beets, per bag.....	0 60	0 65
Apples, per bbl.....	1 00	2 00
Hay, timothy.....	8 00	9 50
Straw sheaf.....	7 00	7 50

LIVE STOCK MARKETS

TORONTO, Jan. 10.—The market was fairly
good though small. Local demand was
steady, and trade, being brisk the twenty-
three loads on hand all sold before noon.
Prices were steady at 3c and 3 1/2c for good to
choice cattle. Some four or five loads were
bought for Montreal. There were 110 lambs
and sheep. Lambs (mixed with a few sheep)
sold readily at from \$3 50 to \$5 each; for
sheep alone there was no enquiry, and prices
are nominal. The supply of lambs was light,
and more would have sold. Less than a
dozen calves were here, and sold at from
\$3 50 to \$7, and once or twice at \$8 each.
A small supply of really good calves will
sell well. The only change was in hogs,
which advanced a good 25c per cwt., and
sold readily at the advance. The best price
paid to-day was \$6.40, but all grades will
find a ready sale.

The Situation in Paris.

You more victims of the Panama scandal were to-day thrown into the hopper of the French mill of justice. All are men of great prominence in the public affairs of France, and the excitement throughout Paris and the country is again at fever heat. The official list includes five Senators, two of them former cabinet ministers, and five deputies. The official announcement was made simultaneously in the senate and chamber of deputies this afternoon.

French law forbids the criminal prosecution of a member of parliament without the consent of a special commission of each house. The president of each body announced that he had been notified by the minister of justice that the government desired to begin proceedings against five members. Both branches voted to refer the matter to a committee instantly and adjourned for that purpose. In the senate the names of those implicated were publicly announced. This is contrary to precedent, but the president of that body said so many names were in the current rumor that he read the list in order to prevent a mistake.

He named Senators Deves, late minister of agriculture; Beral, an intimate friend of Gambetta; Thevenet, late minister of justice; Leon Renault, prefect of police under Theiers and McMahon, and Albert Grevy, brother of the late president, and formerly governor-general of Algeria. In the chamber the names were not read, but there was a rush to the lobby, where the list was made known amid indescribable excitement. Rouvier, the other day minister of finance, headed the list. There followed Arene, of Corsica; Dugue de la Fauconnerie, Jules Roche and Antonin Proust, who recently resigned the directorship of the World's Fair. All of the ten, save Fauconnerie, are members of the left. He is a Bonapartist. The special committee of the chamber was formed by each of the eleven divisions into which the house is divided naming one member.

Rouvier attended the meeting of his division and, learning that he was one of the accused, he rose to his feet in a desperate passion and exclaimed: "I thought till now that I was a responsible custodian of state secrets. The time has come when such secrets are no longer sacred. I shall go into the tribune when the chamber resumes its sitting and make an explicit statement of my conduct of the department of finance during my tenure of office."

This remark carried consternation throughout the chamber and government offices. It meant that Rouvier in desperate anger would uncover in his record of almost ten years in the cabinet events which might easily incite the already exasperated people to revolt. Both committees voted to authorize the prosecutions and everybody waited to see what would happen. The lobby of the chamber was in a great uproar for two hours. M. Arene, of Corsica, strolled in and learned of the time that he was to be prosecuted. He professed indifference and remained for nearly an hour quietly chatting with friends. He said to a reporter:

"I am much surprised by this action of the government. I presume they have made a big list, intending to sift out the guilty from the innocent afterward. I am prepared to justify my conduct. I know now that I must meet the magistrate and public prosecutor, and shall not fight a duel with Andrieux. I can't attend to everybody."

When the chamber assembled, the members were treated not to the terrific onslaught which Rouvier had threatened, but to a sensation of another nature. Rouvier and Arene defended themselves with great vigor, but the ex-minister of finance confined his revelations to the assertion that the only suspicious evidence against him was due to the fact that the government had accepted a loan from individuals to the secret fund for the defence of the republic and the entries of the reimbursement of these advances had not been understood.

Then came out of the most sensational scenes in the history of this republic. Paul Deroulede entered the tribune and declared that the most guilty individual of the whole Panama scandal was a man who had escaped accusation because he held all France in terror of his sword, his pistol and his pen. He declared his intention to name him. Amid breathless excitement he pointed to the great radical, M. Clemenceau, and called him by name. He proceeded to denounce him in scathing terms, and the house and galleries listened, almost expecting on the spot the tragedy which the words portended.

Clemenceau sat silent till the accuser had finished his terrific denunciation. Then he walked slowly to the tribune and began in measured, passionless words a response. He made a quiet denial of the charges, eloquent and simple in its terms. He paid little attention to his accuser individually until his very last sentence. Then in placid but deadly tones, without any display of feeling, he applied the epithet "liar" to Deroulede.

In the course of his general reply, Clemenceau said that although he had no written proofs of his innocence headed M. Deroulede to substantiate the charges just

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Our New Brand, the

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will be found to be exceptionally fine, and we respectfully suggest that smokers give this brand a trial, when our statement will be fully verified as to quality.

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made. He would not answer these brazen slanders in the chamber, but would demand personal satisfaction immediately after adjournment. The attacks of the last speaker upon M. Herz were based on falsehood and imagination. Dr. Herz has served France faithfully as a soldier and physician. Boulanger himself had not a more devoted friend than Dr. Herz. M. Clemenceau acknowledged that La Justice had supported capitalists occasionally, but denied that he had ever promoted business enterprises in the interest of Dr. Herz. His concluding words were:

"Deroulede has accused me of betraying my country by introducing foreign influence. Deroulede lies."

Everybody knew what that meant, but Clemenceau was not to escape with one duel. He had made slurring allusions to Boulanger, and Deputy Millevoye replied, defending the memory of "le bras general." He resented the imputation of Boulanger's connection with Dr. Herz, now hiding in England, and said the dead general's only knowledge of Herz was caused by Clemenceau's bringing them together, implying a corrupt purpose on the latter's part. Millevoye let loose a torrent of abuse on M. Clemenceau, accusing him of accepting millions in bribes and of advising the abandonment of Egypt by the French government. In the consequent tumult M. Millevoye turned upon M. Floquet, who was trying to restore order, and shouted at him an insulting name. Millevoye closed his speech with the assertion that Herz was the paid emissary of a foreign power.

Clemenceau, it is understood, will meet both his accusers on the field of honor tomorrow morning. Everybody expects the encounters to be deadly; for they result from no ordinary provocation. Clemenceau has the reputation of being the most skillful with the foils and the best pistol shot in France. It is on everybody's lips that he will be at the head of the next list of deputies to be prosecuted which the government will hand in. He is everywhere accused. The implication of the great radical deputy will do something to scatter the popular search for the leader of the moral revolt. The exasperated populace may well feel at a loss when it looks for combined probity and brains among the public men of France.

The scene when Deroulede accused Clemenceau was most exciting. Deroulede asked what action the disciplinary council of the legion of honor had decided to take against Dr. Cornelius Herz.

"This man," M. Deroulede said, "isn't to be left with the insignia of the legion in his possession, although, I grant, he is a most important man to the State, for he truly holds the reigns of government." M. Deroulede paused for several minutes while the right cheered this taunt and the left tried to drown the cheers with shouted protests, when he proceeded, with perfect coolness, to make a most virulent personal attack upon M. Clemenceau, "whose relations to M. Herz," he said, "are too well known to need detailed description." Amid renewed cheers from the right and jeers from the left he declared that M. Herz tried to buy the Boulangists with Panama canal money, but they had refused to touch it. Despite M. Floquet's repeated protests, cries of "Dissolution!" and a general tumult which extended to the topmost gallery, M. Deroulede again addressed himself to M. Clemenceau "Why did this Herz give 200,000 francs to La Justice?" he shouted. Deroulede closed with an attack on the "mutual benefit association, not of socialists and revolutionaries, but of rich men and rich men's pamperers."

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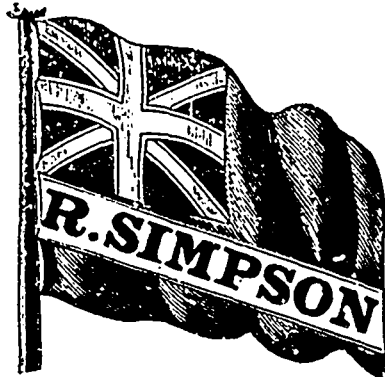
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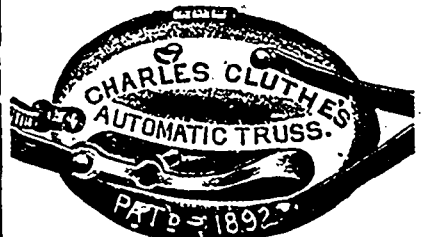
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