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The Catholic Weekly Review.

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

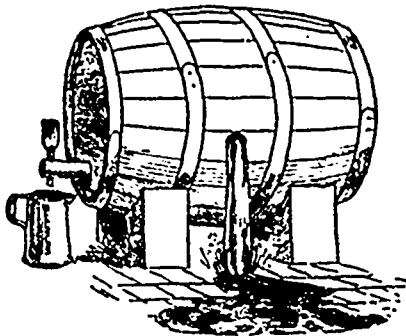
Reddite que sunt Cesaris, Cesaris; et que sunt Dei, Deo.—Matt 22: 21.

Vol. VI.

Toronto, Saturday, Oct. 29, 1892.

No. 38

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WASTING AT THE
BUNGHOLE
IS A POOR KIND OF ECONOMY



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Executor's Notice to Creditors.

In the matter of the estate of the Right Reverend Timothy O'Mahoney late of the City of Toronto Bishop of Eudocia, deceased.

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

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

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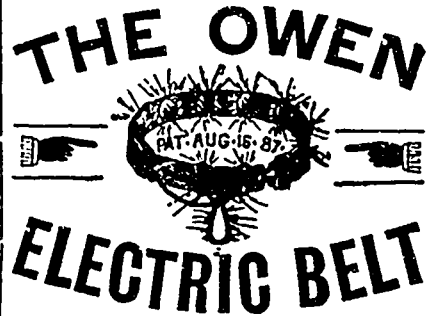
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THE Catholic Review

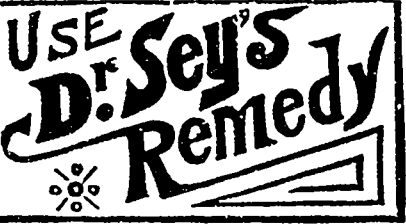
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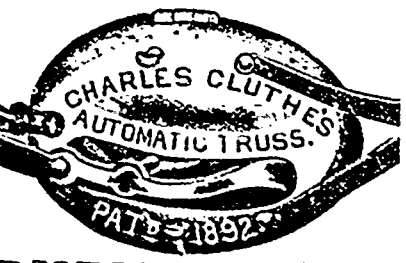


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Vol. VI.

Toronto, Saturday, Oct. 29, 1892.

No. 38

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Notes.

The Jesuit statistics to which we alluded last week, and which were crowded out, appear in another column.

.....

Mr. Gladstone met with a hearty reception in Oxford. On Monday he delivered the first of the annual lectures, his subject being "Mediæval Oxford."

.....

We give place elsewhere to "Ice-Bound Alaska." It is the annual report of an Alaska missionary. Everything is told. It is a picture (in words) as vivid as any Hogarth. It is Alaska and Alaska's Catholic heroes *au vif*.

.....

A Toronto daily assures us that at the opening of "the New Victoria" the "alumnis" (*sic*) "were in all their glory." It might now make some "addendas" to the statement or it may possibly stoop to correct its "erratas."

.....

"General" Booth's Salvation Army funds are at last going to be looked into by a competent committee, headed by the Earl of Onslow, and everybody will know very soon what is done with the vast amount collected and whether Booth or the poor get it.

.....

A large portion of the village of St. Anne de Beaupre was destroyed by fire on Sunday night. The fire extended from the church to the wharf, and in a very short time the church and large new hotel were the only buildings left standing on the low lands of the village.

The Benzigers have issued the Catholic Home Almanac' 1888, (its 10th year). It contains the usual good things in the shape of stories, poems, historical and biographical sketches, plenty of pretty, interesting pictures, an unusual number of portraits of bishops, priests, and laymen, and for a frontispiece a fine oil-color plate of the Crucifixion.

.....

Alderman Knill, who was recently elected Lord Mayor of London, despite the bitter opposition of bigoted opponents, is an active member of the Society of St. Vincent de Paul. As Lord Ripon was the first member of that society to hold the office of Indian Viceroy and a seat at the English Cabinet, so Alderman Knill is the first to attain a prominent position in the Corporation and to become Lord Mayor. He is also one of the chief promoters of the Confraternity of the Most Holy Sacrament in England, and has several times been received by Leo XIII.

.....

Says the *World*: "With the arrest of the Cowboy Evangelist in this city the public has been furnished with another justification for its growing lack of reverence for those shouting exhorters. But despite the frequency with which attention has been called of late to the moral lapses of these gentry, every fresh fakir is taken by the hand without any enquiry as to his antecedents, introduced into the pulpit and warns and exhorts the good people about him to lead virtuous lives, until some fine morning his auditors are sickened by the exposure of the immorality of the man who has in the role of mentor been exhorting them to lead pure lives." And the *World* asks how long will this continue? Judging by past experience it will continue indefinitely. Protestants who allow themselves to be humbugged by every tramp who cares to call himself an ex-priest or herself an escaped nun, don't deserve better fortune with their evangelists.

.....

The *News* of this city was a very active Equal Rights organ in the halcyon days when that kind of thing sold evening newspapers like hot cakes. But it has one very bad defect; a defect which is certain, in the long run, to be fatal to an evening paper; slow recovery. It writes yet as though the snows of two long, cold winters had not decorated the graves the last Equal Rights agitation made. We were wrong there. We should not have said last; but at least they are the latest. Writing of the appointment of Hon. T. M. Daly, the *News* affected to believe that, villain as it thinks him, Sir John Thompson would shrink from asking Manitoba to accept "his own elevation to the Premier—ship, the substitution of a Catholic for a Protestant as representative of the North-West in the Cabinet, and an attempt to "interfere with Manitoba's educational policy, all at one gulp." It is therefore probable, opines the *News*, that "the promotion given a good son of the Church" would be accepted as an equivalent for non-interference, and so on. The idea is to excite in Protestant minds the thought that the Catholic Church is getting the best of it by at least two to one. Now, Hon. T. M. Daly is not a "son of the Church," but is an Anglican, and, if he is anything like his father before him, he is, like as not, an Orangeman and a Mason.

The Press.

BUT WE'VE GOT THEM ON NICKEL.

More than a fourth of the gold and more than a third of the silver produced throughout the world in the year 1891 was mined in the United States.—*Exchange.*

AT WHAT RATE?

In reply to the numerous arguments against disturbing vested interests in the process of legislative reform, Herbert Spencer asks at what rate per annum does injustice become justice.—*Globe.*

THINKS IT A PITY.

News that Major Samuel Hughes, M. P., is a missionary to the New Brunswick Orangemen makes the gentle reader regret that the New Brunswick Orangemen are not cannibals who eat missionaries.—*Telegram.*

HIS OPINION ABOUT SUNDAY RECREATION.

Mr. Gladstone, in reply to a communication regarding the National Sunday question and the giving of popular concerts on the Sabbath day, says, very graciously, that "while he has never entered into any scheme of the kind, he has no severe censure for those who do."—*Empire.*

THE HOLY SEE AND CREMATION.

The Holy See has recently given an important decision with regard to the funerals of cremated persons. The Church is opposed to cremation. By a decree of the Sacred Congregation, dated 19th March, 1886, she condemns that barbaric mode of disposing of the dead. The question arose whether a priest could perform the services of the Church over a body about to be cremated. Not if the deceased desired cremation; but he might act in the case when the cremation is not at the desire of, or request of the deceased. But the clergy must abstain from attending the funeral at the crematorium. (*Ecclesie ritus adhiberi posse, tum domi, tum in ecclesia, non autem usque ad cremationis locum.*)—*True Witness.*

AN ACTIVE TRAITOR.

If there is a man living entitled to rebuke Mr. Gladstone for his Irish policy that man is certainly not Professor Goldwin Smith, because he has been guilty of the very offence he charges upon the Liberal statesman that of seeking to dismember the British Empire. It is a most impudent thing that Professor Smith should continue writing letters to English journals heaping reproaches upon English leaders while he himself is the most active traitor we have in this part of the British Empire, and spends time and money in promoting the disintegration of the British dominions.—*Empire.*

ACCOUNTANTS, ATTENTION!

When an error has arisen from any transposition of figures the difference between such transposed numbers is universally a multiple of 9. For an instance, suppose an error occurs in bringing out a trial balance or cash settlement or that the sum "short" can be divided by nine without a remainder. If it has occurred in this way there is a strong probability that the mistake has been made by transposing figures; at any rate, if such mistake takes place by reason of transposition, the sum in question will always divide by nine without a remainder. To illustrate this, if 97 has been put down as 79, the error will be 18, or twice 9 exactly, if 322 be set down as 223, the error will be 99, or 11 times 9. Thus oddity goes on indefinitely between any set of transposed figures. *Philadelphia Press.*

HAS A BAD TONGUE.

It is in this wise that the *Daily Independent*, a representative Irish newspaper advocating the policy of the Parnellite Home Rulers, refers to *Freeman's Journal*, the organ of the McCarthyites. We have received several communications expressive of the indignation excited by the ribald and grossly insulting paragraphs appearing in the *Fallen Journal* of yesterday spewing a traitor's venom on the grave of Mr. Parnell. They are written in the blackguard slang of the *Insuppressible*, which Mr. Wm. O'Brien himself had to suppress, and are in all likelihood from the pen of the dirty and despicable sneak who disgraces the profession to which he meanly hangs on by the unspeakable filthiness of his language about a woman, not to mention the curriish malignity of his yelps around the heels of the great Irishman before whom he had so often grovelled and crawled. He is well known, and has often narrowly escaped a hotter hiding than that horse-whipped hero, Mr. Timothy Healy, got. We would say to our correspondents that the fellow is beneath notice—he is too contemptible. He is a wretched oaf, with two left legs and a bad smell. *Daily Independent.*

ANNEX SOME PRAIRIE LAND.

Dedication day was, according to Chicago's expectation, only a formal little gathering of visitors compared to the crush expected at and

after the real opening of the World's Fair. Nevertheless, according to the Chicago papers of Friday, scores of persons were crushed into insensibility during the civic parade of the previous day. If the Windy City cannot afford standing room to the small crowd, where is the big crowd to look for sleeping accommodation?—*Empire.*

A GREAT RELIGIOUS FESTIVAL.

There has not been a greater religious festival in Toronto for some time than that which occurred on Saturday afternoon. Fifteen Toronto Protestants wiped the earth with a like number of Ottawa Catholics, but on the other hand, young High Churchmen from Trinity school lambasted the Ridley College evangelists.—*Telegram.*

HOW WILL HE SQUARE HIMSELF WITH HIS REVEREND CONFERRERS?

Rev. J. G. Borth, pastor of the German Lutheran church in this city, whose outspoken utterances against secret societies several weeks ago created wide-spread comment, is out with a vigorous reply to his critics. He refers to the fact that a few months ago a large convention of English-speaking ministers of the Gospel was held at Pittsburg, Penn., for the express purpose of passing resolutions and taking action against what he calls the evils of secret societyism, and quotes Mr. Moody, the well-known evangelist, as an authority against such organizations.—*Empire.*

HON. EDWARD BLAKE.

PRESSURE OF BUSINESS PREVENTS HIS SPEAKING IN MONTREAL OR AT HARVARD.

Owing to the lateness of the proposal and the pressure of his engagements Hon. Edward Blake has been compelled to decline the invitation to address a meeting at Montreal on Home Rule before returning to take his seat in the Imperial Parliament. The letter in which the request was made was presented to Mr. Blake by Hon. Frank Smith and other Toronto gentlemen in sympathy with the cause with which Mr. Blake has identified himself. The requisition and signatures were as follows:—

The undersigned, believing that Home Rule will be of incalculable advantage to Ireland, Great Britain and the empire, and being thoroughly appreciative of the course of the Hon. Edward Blake in lending his assistance, and his knowledge of the working of the Federal system, to the effort to accomplish this much-to-be-desired object, hereby invite Mr. Blake to accept a reception from the citizens of Montreal sympathetic with the Home Rule movement, preceding his return to his duties as a member of the British House of Commons.

J. McShane, Mayor; Jas. J. G'Serin, M.P., Frank Langan, A. W. Morris, M. L.A., M. S. Lonergan, Hon. P. Laflamme, J. M. Guerin, Simon Lesay, J. P. B. Casgrain, J. O. Joseph, Q.C., Edmund Guerin, Andrew Bell, John Dudgeon, F. B. McNamee, F. Vanasse, John M. McIntyre, M. J. F. Quinn, Q.C., D. Tansoy (alderman), O. M. Airgo, M.L.A., Hon. Edward Murphy, Hon. J. K. Ward, Hon. P. Mitchell, S. H. Ewing, M. Guerin, O. J. Devlin, Hon. Archibald Desjardins, J. J. Curran, M.P., L. C. Pelletier, M.P., William Farrell (alderman), William Clendinning (alderman) A. P. McIntyre, R. J. Coughlin, J. P. Clarke, R. McShane, H. Jeannotte, M.P.
Montreal, Oct. 12, 1892.

Mr. Blake's reply, addressed to Hon. Frank Smith, and dated Oct. 22, was as follows:

MY DEAR SIR, In reference to our interview of this morning, in which you were kind enough to hand me the request of the Mayor and numerous other distinguished citizens of Montreal that I should accept a reception prior to my return to England, together with the letter of Mr. M. J. Feron, the secretary of the committee, requesting you to communicate my reply as early as possible, I beg to say that I am deeply sensible of the honor conferred upon me by an invitation so representative and influential as that under acknowledgment.

It would have given me the very greatest pleasure, had it been possible, to accept the invitation and to discuss the question of Home Rule; but I regret to say that as I sail from New York on the 2nd of November, and every day in the interval is already taken up by public engagements and by preparations for departure, it is absolutely out of my power now to arrange for a meeting at Montreal.

May I beg you to convey the expression of my deep regret to your correspondent, and through him to the requisitionists who have done me so much honor.

There's never a rose in all the world
But makes some green spray sweeter;
There's never a wind in all the sky
But makes some bird wing fleetier;
There's never a star but brings to heaven
Some silver radiance tender,
And never a rosy cloud but helps
To crown the sunset splendor;
No robin but may thrill some heart,
His dawnlight gladness voicing.
God gives us all some small, sweet way,
To set the world rejoicing.

Indispensable.—One spoonful of *Persian Lotion* used with the water when washing every morning is indispensable if you wish to retain your color fresh and rosy. The sun and wind crack the skin and render it more difficult to return to its natural gloss if you neglect this precaution.

THE LEGEND OF THE REPENTANT THIEF.

Weary and worn with desert dust and heat,
The Virgin Mother vainly sighed for rest;
The burning sands had scorched her tender feet,
The Babe moaned faintly on her sheltering breast;
St. Joseph placed her on his faithful breast,
Offering the pain as consecrated priest.

At last their eyes espy the sight they crave—
A green oasis in the desert waste,
And kindly palm-trees that inviting wave;
Thither, renewed in strength and hope, they haste,
And seek a shelter in the lowly spot,
By God remembered, though by man forgot.

Another mother there doth soothe her child,
Whose tiny limbs with leprosy are white.
She looks upon the stranger's beauty mild,
And hopes for mercy in the gracious sight.
Quick brings she water that her guest may lave
Her blessed Babe, that hath the power to save.

Her child was but a robber's infant son,
But mother-love knows not such thought to heed.
When the Maid-Mother's loving task was done,
She seized the water, praying in her need;
She plunges the babe where Jesus had been laid,
And, lo! her child was healed as she had prayed.

Their strength renewed, refreshed by food and rest,
The Holy Family went on their way:
The burning sun, low sinking in the west,
Enfolds the Mother in his last bright ray:
The robber matron, with a grateful heart,
Holds her fair boy and watches them depart.

On Calvary, beneath a dark'ning sky,
Once more the Mother stands beside her Son;
Upon His right hand, waiting, too, to die,
Hangs a poor thief, whose sands are almost run.
"Lord," breaks his voice upon the heavy air,
"Entering Thy kingdom, oh, receive me there!"

Backward thirty years then seem to roll:
Mary once more doth see the desert isle;
Saved then in body, now he craves his soul,
That robber's son. And almost doth she smile
As Jesus speaks: "Take heart, 'tis well with thee:
To-day thou enterest Paradise with Me."

—Marion Ames Taggart, (in *Ave Maria*).

THE JESUITS.

THE NOBLE SOCIETY THAT EDUCATES CATHOLIC YOUTH.

Recently compiled statistics show that the Company or Society of Jesus at present consists of 12,927 members, divided into 5,751 priests, 3,713 scholastics, and 3,508 lay brothers. They make five groups, which are themselves subdivided into twenty-seven provinces. The Italian group is composed of the province of Rome, 397 members; Naples, 312; Sicily, 247; Turin, 443; Venice, 355; making a total of 1,764.

In France there are 2,869 Jesuits, or more than in any other country. They are divided into provinces of the Isle of France, 866; Lyons, 777; Toulouse, 662, and Champagne, 538.

The German group comprises the provinces of Germany, 1,001; Belgium, 935; Austria-Hungary, 642; Holland, 450; and Galicia, 374, making a total of 3,479.

The Spanish group comprises the provinces of Aragon, 945; Castile, 869; Toledo, 428; Portugal, 205, and Mexico, 133.

The seven English-speaking provinces are England, 585; Ireland, 267; Maryland-New York, 564; Missouri, 403; Canada, 249; New Orleans, 195, and Zambesi, 54; making 2,308 in all. All these provinces have certain missions in foreign countries.

This is the full strength of the order at the present time.

The Jesuit on entering the order passes two years in a novitiate, devoting all that time to spiritual exercises. He then takes the three simple vows, poverty, chastity and obedience. At the end of this term there is a period of five years of study in the languages, rhetoric, philosophy and physical science. After a satisfactory examination the young scholastic is sent out to teach for five or six years in the colleges of the society. He next devotes four years to the study of theology, and he is then ordained as a priest if his examination is satisfactory. A second novitiate is then entered into, lasting about a year, in which the time is given to preaching, meditation and prayer and the different virtues. When all the time of probation is passed the candidate takes a fourth vow, by which he binds himself to go unreservedly as missionary wherever the Pope wishes to send him. Such Jesuits are called the "professed Fathers." It is from this class that the general, the provincials, professors of theology and superiors of the various houses of the order are taken.

There are two other classes of members—the "spiritual coadjutors," who make up the bulk of the members who teach or do pastoral work,

and the "temporal coadjutors," or lay brothers, to whom the manual and minor duties are assigned.

Several assistants belonging to different nationalities, like himself appointed by election, are assigned to the father-general, and these he consults on matters regarding the administration of the order. An admittor is likewise elected, and his duty is to be a prudent counsellor, ever at hand to advise on all that concerns the general's private conduct. In an extreme case, which has never occurred, the provinces of the society might elect deputies to depose the head of the order. The father-general has the appointment of three examiners, and no book can be published by any member without his approval or that of the censors delegated by him for the purpose. The most perfect and implicit obedience is owed to him by all the members, and he, in his turn, promises the same to the Pope. But, in order that he may be thoroughly acquainted with every department of the vast body entrusted to his guidance, he receives every three years from each province a catalogue of its members, recording their names, ages, capabilities, talents and progress in virtue.

At stated intervals each local superior must write to the provincial to give him an account of the house under his care; and at longer intervals, he, in his turn, sends a similar report to the father-general.

The provinces are governed by a provincial who is assisted by consultants and by an admittor named by the general, and each house is governed by a superior, who has also his consultants and an admittor. The great law of obedience is the secret of the perfect discipline that pervades this vast organization.

The "House of Studies" at Woodstock, Md., is one of the chief educational institutions of the order in the world. Only members are trained there. The present number of students include fifty in the class of philosophy and in the class of theology.

The Jesuits are not allowed to accept ecclesiastical dignities. The professed Fathers take an oath not to accept any bishopric or other post of honor in the Church unless at the express command of the Pope. Hence the small number ever promoted from the ranks. At the first sign of any danger of this kind prayers are ordered all over the society to prevent it.—*Catholic Mirror*.

THE FIRST CHURCH ON AMERICAN SOIL.

It is a fact not often commented on in American history that the first house built by Columbus was a Catholic church, substantially built of stone. It was dedicated to divine worship on the 6th of July, 1494. The High Mass was celebrated by the now vicar apostolic, assisted by twelve ecclesiastics. It was situated in the West Indies, in what is known to-day as the Spanish portion of the Island of Hayti, about sixty miles from Cape Haytien. The town in which it was erected was called Isabella, and was afterwards abandoned on account of its unhealthy situation; but the ruins still remain. Towards 1810 T. S. Hennebeker wrote to Washington Irving, then engaged on the life of Columbus:

"Isabella at the present day is quite overgrown with forests, in the midst of which are still to be seen, partly standing, the pillars of a church, some remains of the king's storehouse, and part of the residence of Columbus, all built of hewn stone. The small fortress is also a prominent ruin, and a little north of it is a circular pillar ten feet high and as much in diameter, of solid masonry, nearly entire, which appears to have had a wooden gallery or battlement around the top for the convenience of room, and in the centre of which was planted the flagstaff. Having discovered the remains of an iron clamp imbedded in the stone, which served to secure the flagstaff itself, I tore it out, and now consign to you this curious relic of the first foothold of civilization in the New World, after it has been exposed to the elements nearly three hundred and fifty years."

Such was Isabella half a century ago. Over a century ago, M. Moreau de Saint Mery, a distinguished French traveller and archaeologist, located the abandoned town at latitude nineteen degrees, fifty-nine minutes, ten seconds, and longitude seventy-three degrees, thirty-seven minutes five seconds on a fertile plain near the mouth of two rivers, and not far from Point Isabelique. He describes the harbor as spacious and beautiful protected by a high mountain adjoining the Cibao or gold region of Hayti. Twenty years ago, Samuel Hazard, who visited the island as a correspondent with the United States Commission on Annexation, wrote that the town was but a deserted heap of ruins, almost entirely obscured by rank vegetation. One hundred and twenty six years before the Congregational Church landed on Plymouth Rock, one hundred and ten years before the Anglican Church came to Jamestown, thirty-five years before the word Protestant was invented, this Church was erected and the Gospel announced to the New World by zealous missionaries of our faith. No other denomination of Christians in America can claim priority or even equal duration with us in point of time. No other can show through all the centuries of history such generous self-sacrifice and heroic missionary effort. No other has endured such misrepresentation and bitter persecution for justice's sake.

BADLY PICTURED.

There are some extraordinary portraits of Columbus among the Quadri-Centenary decorations in New York. One of them has inspired Kate Masterson with the appended verses.—

I dreamt a dream when the stars were high,
That Columbus came back to the earth one day
And wandered about 'neath the autumn sky
On busy and bright Broadway.

He gazed around him with wondering eyes,
While his questions many ran,
And he vowed his pleasure and wild surprise
To his guide—a policeman.

He came to a portrait wreathed in bays,
That hung on high in a window grand,
Honored through celebration days
With banners on either hand.

"And what is this— if tell you can—
This cross-eyed being with nose askew?"
"Ah! noble sire," said the policeman
"That is Columbus, great and true!"

The traveller paused in his journey strange
And looked from under his broad brimmed hat
While he sized it up and sadly said,
"Did I ever look like that!"

Then his head sank down on his noble breast
And he gave one moan of helpless pain
And he smote him sore on his jewelled vest
And died all over again!

MGR. SATOLLI'S VISIT.

IT SUGGESTS SOME INTERESTING REMINISCENCES.

The appointment of Mgr. Satolli as apostolic delegate for the United States, suggests some reminiscences. The first publicly recognized representative of the Holy See in this country was Mgr. Bedini, who in 1853 was sent as Apostolic Nuncio to the Court of the Brazils, but charged, on his way to his mission, with a complimentary autograph letter from the Pope to the President of the United States. He was also commissioned by the Propaganda to deal with some American bishops on matters touching the interests of religion and to make a report of the condition, prospects and wants of the Church in this country. At his request Archbishop Hughes tried to ascertain from a Catholic member of the President's Cabinet, whether the government of Washington would entertain the proposition of the appointment of a Nunciature. The Pope then was actual Sovereign of Rome and the Ecclesiastical States. The answer suggested the appointment of a layman, whoever was sent would be received as his political representative. This answer was not deemed satisfactory by Archbishop Hughes. Mgr. Bedini's mission was thwarted by the riotous opposition of Italian and German revolutionists,

In 1875 Mgr. Roncetti when appointed Ablegate to convey the Cardinal's biretta to Archbishop McCloskey, received also a mission from the Propaganda to enquire into the condition of various dioceses. We may mention as of special interest to-day that one of the questions submitted to his examination was the establishment of the arrangement made a couple of years previous at Poughkeepsie by the Rev. Dr. P. F. McSweeney whereby the Catholic Schools were brought under the control of the City Board of Education. Mr. McMaster of the *Freeman's Journal* had severely attacked the plan, and was so earnest as to procure the submission of his attacks not only to the Propaganda but even to Pope Pius IX. Mgr. Roncetti obtained from Cardinal McCloskey a thorough explanation of the advantageous relations of the Catholic schools with the Municipal authorities, whilst at the same time the religious education of the children was insured. Cardinal McCloskey stated to Mgr. Roncetti that every step in the negotiations with the Municipal Board of Education had been progressively submitted to his consideration and had met with his entire approval, he bore testimony at the same time to the great tact and prudence of the Right Rev. Dr. McSweeney. The explanation turned out to be perfectly satisfactory to the Propaganda, from which Dr. McSweeney in the following year on his visit to Rome received generous commendation. The Poughkeepsie plan of education has become a watchword of progress for the Church in the United States. In 1879 the Rt. Rev. Dr. Conroy Bishop of Ardagh, received the appointment of Apostolic Delegate to Canada, but had a special mission to the United States which induced him to travel from one end to another of the country investigating the condition and needs of the various dioceses. He had as his secretary throughout his travels in the United States, the Rev. Dr. Dennis O'Connell who is now reported to be appointed to accompany Mgr. Satolli on his present mission. His former experience will be of great advantage to further the acquisition of thorough knowledge of the many problems that must naturally present themselves in our complicated mixtures of nationalities.

It is known that one of the prominent results of Bishop Conroy's

investigations was the establishment of the fixity of tenure of a certain number of rectors in each diocese, and their participation with the consultors, substituted for the suggested diocesan chapter, in the nomination of candidates for bishoprics.

Had Dr. Conroy found sufficient agreement among the bishops of the United States for the selection of a resident of the United States for the place of Delegate Apostolic, he was to suggest the name to the Propaganda for the appointment. In default of such agreement, he was to be appointed to the position. In fact, it was the understanding that after his despatch of the business laid out for settlement by him in Nova Scotia and Newfoundland, he should return to the United States, with the fully recognized position of Delegate Apostolic. He had already taken semi-official cognizance, by directions from the Propaganda, of several matters in various dioceses of the United States upon which he expected to give final decision when he returned officially clothed with the authority of the Holy See. But his sudden demise put an end to a career that promised vast good to the Church of the United States, as well as manifold honors to him who was indeed worthy of them.

When the Archbishops and others were summoned to Rome in 1883, for the conferences with the Cardinals of Propaganda, which were the preliminary to the third Plenary Council of Baltimore, the Secretary of the Conferences was Mgr. Sapiacca, who was intended to be sent as Delegate Apostolic to preside at the council in 1884. Powerful reasons were submitted to the Holy See for the appointment of Archbishop Gibbons to preside; and therefore he was appointed as Delegate Apostolic. Everyone knows that he acquitted himself in this difficult position to the universal satisfaction of the bishops and of the Holy See. In the same year (1886) in which the decrees of the Council were promulgated with the official sanction of the Supreme Pontiff, Mgr. Straniero was deputed as Ablegate to convey the Cardinal's biretta to Cardinal Gibbons. It was not understood that Mgr. Straniero had any further instructions as deputy from the Holy See. During his brief stay in the United States he traveled through many dioceses. A Mgr. Mori, who was here at the same time, was supposed to have acted perhaps on his own authority in asking President Cleveland whether the government of the United States would accept a direct representative at Washington from the Holy See. Mr. Cleveland very diplomatically answered that he would be more ready to give an answer to such a proposal if made by the bishops of the country.

Mgr. Satolli, if the reported news be accurate, comes now clothed with the open and plenary position of Delegate Apostolic. It is wonderful how all the various questions, the subjects of former missions, present themselves as still unsettled, and hence our minds naturally revolve the possible additions to the solutions of the problem. However, one prominent feature of his residence in the United States for the coming year presents itself in the position that he will hold not before the Catholics, but before the public of the whole country as representative of the Holy See, whilst the Columbian Fair is proceeding at Chicago.—Rev. R. L. Burtzell, D.D., in (*Colorado Catholic*.)

THREW AWAY HIS CRUTCHES A TRUE ACCOUNT OF A REMARKABLE EVENT.

STATEMENT OF MR. MCNEE.

For eight years I was troubled with a sore on my leg which resulted from having it broken. The doctors kept me in bed five months trying to heal it up, but all to no purpose. I tried all sorts of salves, liniments, ointments, pills and blood medicines but were no benefit. In 1883 it became so bad that I had to sit on one chair and keep my foot on another for four months. I could not put my foot on the ground or the blood would rush out in a stream and my leg swelled to twice its natural size. Eleven running sores developed on it which reduced me to a living skeleton. (I lost 70 lbs. in four months). Friends advised me to go to the Hospital; but I would not, for I knew they would take my leg off. The doctor then wanted to split it open and scrape the bone, but I was too weak to stand the operation. One old lady said it had turned to black erysipelas and could never be cured. I had never heard of Burdock Blood Bitters then, but I read of a minister, Rev. Mr. Stout who had been cured of a severe abscess in the neck by B.B.B., after medical aid had failed, and I thought I would try it. I washed the leg with the Bitters and took them according to directions. After using one bottle I could walk on crutches, after taking three, I threw away the crutches, took a scythe and went to work in the field. At the end of the sixth bottle my leg was entirely healed up; pieces of loose bone had worked out of it and the cords came back to their natural places again. That was nine years ago and it has never broken out since, I can walk five miles to-day as fast as any one, and all this I owe to B.B.B., which certainly saved my leg if not my life. I cheerfully recommend it to all sufferers. Give B.B.B. a trial, and it will cure you as it did me.

Yours truly,

WM. McNEE, St. Ives P.O., Ont.

Local.

Monsignor O'Bryen.

Mgr. Henry O'Bryen is in Toronto, the guest of Mr. P. Hughes on Jarvis St. We understand Monsignor sails for Europe on the 11th of next month.

The School Celebration.

In spite of the fact that it is only a short time since the Catholic School Board decided to celebrate the anniversary of Columbus' discovery of America, the entertainments yesterday at the different schools were most successful, and reflected the greatest credit, not only upon the performers, but also on the La Salle Columbian Literary Society, with whom the idea originated. The celebration in St. Paul's Hall commenced at 10 a.m., and lasted nearly two hours, during which a programme, consisting of choruses, dramatic pieces, recitations and songs, was acceptably rendered.—*Empire*.

St. Paul's Catholic Literary Society.

This Society is to hold election of officers next month, and canvassing is now going bravely on. The opposing tickets are

DOFFY TICKET.	M'CAHE TICKET.
G. Duffy.....	President.....
W. Murphy.....	First Vice.....
H. Cowan.....	Second Vice.....
F. Richard.....	Rec. Sec.....
W. A. Hodgson.....	Fin. Sec.....
J. McGrand.....	Asst. Sec.....
J. Whalen.....	Treasurer.....
M. Martin.....	Librarian.....
	O. J. McCabe
	P. J. Mulqueen
	Joseph Lar'kin
	A. O'Leary
	T. J. Langford
	J. T. Daly, jr.
	M. F. Mogan
	J. Wright

Niagara Falls.

The new Separate school at Niagara Falls was blessed by His Grace the Archbishop of Toronto, assisted by Right Rev. Monsignor Rooney and Very Rev. Dean Harris, of St. Catherines, on Sunday afternoon before a large assemblage of people. After the blessing of the school, His Grace addressed the assemblage in a few appropriate remarks, congratulating the congregation upon erecting such a beautiful edifice for the education of the children. Master McCahey, on behalf of the school children, read and presented His Grace with an illuminated address, as did also Mr. James Quillinan on behalf of the C.M.B.A., to both of which His Grace replied in feeling terms. Monsignor Rooney spoke a few words of good advice to the children and parents. Dean Harris made the oration of the day, pointing out the good effects of the teaching as a whole, in the Separate schools of Ontario, combining religion with science and art with athletics, to make the young strong in mind, as in body, strong morally as well as physically. He stated that he considered the public schools of Canada were as first class institutions of learning as could be found in any country, but they were lacking in the religious training, and did not prepare the young mind for a higher sphere than this world when grown into manhood; and it was with this in view the Church cherished their Separate schools. The school will accommodate 300 children, and costs \$6,000.—*Ccm.*

C. M. B. A.

OFFICIAL.

The following Deputies for the Province of Quebec have been appointed by Grand President Fraser, of the Grand Council of C.M.B.A. of Canada:—

GRAND DEPUTIES.

M. F. Hackett, M.P.P., Stanstead; Charles D. Hebert, Three Rivers; for the Province of Quebec; and J. H. Mercier, Quebec, for the Archdiocese of Quebec.

DISTRICT DEPUTIES.

P. J. Montreuil, Levis, for the counties of Montmagny, L'Islet, Kamouraska, Temiscouata, Rimouski, Bonaventure, and Gaspé. A. E. Demers, Lauzon, for Levis, Dorchester, and Lotbinière. Wilfred Camirand, Nicolet, for Megantic, Nicolet, Arthabaska, and Yamaska. Charles Bedard, Richmond, for Richmond, Drummond, Wolfe, and Beauce. J. A. Phelan, M.D., Waterloo, for Shefford. J. L. Dozois, Granby, for Broome. H. E. Beauregard, St. Hyacinthe. P. A. D'Artois, M.D., Farnham, for Iberville, St. Johns, and Mississquoi. H. A. Trudeau, St. Laurent, for Jacques Cartier. G. B. Lararache, St. Vincent De Paul, for Laval, Terrebonne, and L'Assomption. J. B. A. Richard, Joliette, for Joliette. A. H. Spedding, St. Jean Baptiste, for Vaudreuil and Soulanges. J. P. Grace, Montreal, for LaPrairie and Chambly. P. Doyle, of Montreal, for Diocese of Valleyfield. M. Galvin, Renfrew, for Pontiac and Ottawa. J. E. Morrison, Quebec, for Quebec city. J. B. Drouyn and Charles Desjardin, for Quebec city and counties of Quebec, Chicoutimi, Saguenay, Charlevoix, Montmorenci, and Portneuf. J. D. Quinn, J. P. Nugent, J. A. U. Beaudry, C.E.,; Dr. Moreau, J. E. H. Howison, and C. Daudelin, for city of Montreal.

PRESENTATION TO THE GRAND PRESIDENT.

From the Brockville Recorder of October 19th we learn that the

regular meeting of Branch 43, held on the 18th was made the occasion of a very pleasing incident, when Mr. O. K. Fraser, recently elected Grand President of the association in Canada, was presented with a beautiful gold-headed cane, accompanied with an illuminated address. The gift was made as a suitable testimonial of the regard which is felt for President Fraser by his fellow-members, and also to mark their appreciation of the qualities which resulted in such an honor being conferred upon the Brockville Branch.

The cane which is of ebony and of the most expensive character, bears the following inscription: "Presented to Bro. O. K. Fraser by Brockville branch No. 43, C.M.B.A. on his election to Presidency of the Grand Council of Canada, Sept. 2nd, 1892."

The address was read by President D. W. Downey, while the gift was presented by Secretary J. T. Noonan, each making happy speeches.

President Fraser returned thanks in his usual eloquent and happy manner; and by his hearty acknowledgment of the honor conferred, left no doubt in the minds of the donors that their gift and good wishes were fully appreciated.

Registration of Catholic Order of Foresters.

To the Editor of THE CATHOLIC WEEKLY REVIEW.

SIR, By virtue of an Act passed at the last session of the Ontario Legislature, any Society doing an Insurance or Sick Benefit Business amongst its members is required to be registered at the Insurance Department as a Friendly Society. If all the requirements of the Act can be complied with, a Certificate of Registration (to be renewed annually) is granted. Failing to secure this, the Society is debarred, under heavy penalties, from continuing business after 30th December next.

In compliance with the Act, the Catholic Order of Foresters, through their Chief Agent, early made application for Registration, and being able to meet the requirements of the Act in every particular, Registration has been granted and the following Certificate issued by the Registrar of Friendly Societies:

DEPARTMENT OF INSURANCE NO. 32.

ONTARIO.

CERTIFICATE OF REGISTRY AS FRIENDLY SOCIETY.

WHEREAS, by the Application of the "CATHOLIC ORDER OF FORESTERS" made pursuant to the Insurance Corporations Act, 1892, it has been made to appear to the undersigned, the Registrar of Friendly Societies for the Province of Ontario, that the said applicant is entitled to registry as a FRIENDLY SOCIETY, now, therefore,

THIS IS TO CERTIFY that the said Friendly Society is accordingly registered for the transaction of Insurance against Sickness and Death in the Province of Ontario, for the term beginning on the 19th day of October, 1892, and ending on the thirtieth day of June, 1893, subject to the provisions of the aforesaid Act.

Entered on Friendly Society Register, No. 32, Folio 4.

J. HOWARD HUNTER,

Registrar of Friendly Societies.

The Catholic Foresters are now in a position second to no Beneficiary Society, either as regards benefits offered or soundness and cheapness of Insurance. The combination of Sick and Death Benefits makes it peculiarly acceptable to all Catholics. Courts of the Order are being organized in Canada every week, and applications for membership in existing Courts are coming in rapidly, Sacred Heart Court, of Toronto, having itself had 16 applications at its last meeting.

With a Society such as this in our midst, possessing all the best features of outside organizations, with none of their defects, no Catholic can find excuse for joining societies outside the church—societies which too often sap the foundation of his religion, and cause a consequent weakening of his faith.

Information regarding the establishment of Courts in unrepresented territory, or of the working of the Order at large will be cheerfully given by myself at any time, or can be obtained from officers of local Courts. It will be to your interest and the interest of your family to organize a Court in your district; make an effort so to do.

PH. DE GRUCHY,

Chief Agent Catholic Foresters,
Toronto.

Knights of St. John: Leo Commandery No. 2.

To the Editor of THE CATHOLIC WEEKLY REVIEW.

DEAR SIR.—At a meeting of Leo Commandery, No. 2, the following motion of condolence was moved, seconded, and carried unanimously.

That whereas it has pleased Almighty God to call our lamented brother to his eternal home, be it resolved, That this Commandery desires to express its sympathy and condolence with Mrs. Leabroke for the loss of her husband, and with his parents for the loss of a son.

Be it further resolved, That our charter be draped in mourning for sixty days, and that this be spread upon the minutes of the meeting, and copies of it be sent to Mrs. Leabroke and to the parents of our late brother, and also to the Catholic press, and that, as a mark of respect, we do now adjourn.

THOS. HORAN, Sec.

The Catholic Weekly Review.

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

Commented by

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

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

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

The Late Archbishop Lynch.

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

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

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

And by the leading clergy of the Dominion.

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Remittances by P. O. Order or draft should be made payable to the Manager.

Lock Box 222. Telephone No. 1613.

TORONTO, SATURDAY, OCT. 29, 1892

THE CELEBRATIONS.

EVERYWHERE on the continent Columbus has been the theme for the past two weeks. We had in our last issue some account of the Chicago celebration. Fragmentary allusion is made elsewhere to the celebration in other cities. The Catholic schools of Toronto celebrated the anniversary on last Friday and acquitted themselves well.

A good feature of the celebration has been that the Catholic spirit which inspired Columbus (there was no Protestantism in existence in his day), received, even from Protestants, fair recognition.

A MISLEADING CAPTION.

The news editor of one of our city dailies allowed the headline "No use for Methodists" to go over the announcement that the new Irish Viceroy had refused to receive an address from the Irish Methodists. He refused it, very likely, for the same reason for which he refused another recently in Dublin, because it contained statements contrary to his convictions and sentiments contrary to the policy which he had been sent to Ireland to carry out. The proper form of expression for such opinions is their presentation as a petition to the British House of Commons. Attempting to introduce them into an address is quite as improper as the dodge so common among the preachers of filling out what they call their "prayers" with insinuations against the arguments of opponents, whom they have not the courage to meet on level ground.

THE COLUMBUS ANNIVERSARY.

A correspondent writes to say that he is not at all convinced by the arguments we last week alleged against the principle and practice of making allowance in the celebration of such an anniversary as the above for what may be called the "secular variation" of the calendar. He skips all our contentions but that with which we finished. That was the argument that after the Gregorian correction all saints' days (which, as we had remarked, are nearly all anniversaries), were celebrated by the universal Church on their original date, not on an amended date. But against this last argument of ours he raises a grievous objection. In the Roman Breviary he finds on the 15th Oct. the following:

(in the history of St. Theresa) "she gave up her pure soul to God . . . on the 15th of October according to the amended Roman calendar." Our correspondent missed the connection when he failed to remark the year in which the event took place. It took place in 1582; and the day referred to was the very day on which the Gregorian correction took effect. Had it not been for that correction that 15th of October would have been the 5th. It was therefore proper to note that fact. But we have no record of the change of date of any anniversary established before the correction took effect.

THE LIEUTENANT-GOVERNOR WANDERS OFF.

THE annual distribution of rewards at Jarvis St. Collegiate Institute was held on Friday last. His Honor the Lieutenant-Governor graced the occasion with his presence. In the address he made to the students he naturally wandered off into the Columbian anniversary; and (according to the *Globe's* report) said that when Columbus approached the court of Spain (after fourteen years of fruitless instance to Dom Juan of Portugal) his way was barred by "superstitious priests." The question of fact comes first. Did he use the words quoted? Days have passed without any denial of the fact. Men are now-a-days very anxious to hold records, but we doubt whether the friends of the Hon. George Airey Kirkpatrick will congratulate him on holding the record of being the first Lieutenant-Governor (in the twenty-five years the office has existed) who deliberately insulted the Catholic priesthood.

IT WAS THE WORK OF THE CHURCH.

THE Rector of the Episcopal Church of Holy Cross, Washington, D.C., delivered a discourse on Columbus a Sunday or two ago. He had the courage which so few of his kind have had, to give the Catholic Church the credit due her. Amongst other things he said:—

"The light of the Christian faith had up to that time been fostered alone by the Catholic Church of Christendom. Whatever Bibles were recorded, whatever universities were founded wherein the Bibles might be newly translated, it was the Catholic Church which preserved these Bibles and founded these universities. It is a light thing now for Churches to have Bibles in abundance to scatter abroad over the earth, but think what it was before 1440, before the art of printing was known, when every Bible meant a copy written by hand and that with prayerful accuracy and reverential awe. How many Bibles would our busy Protestant Churches of to-day find time to write out by hand?"

"The Catholic Church had kept alive amid all the harsh turmoil and bloody struggles of the dark ages this lamp of the word of God!"

And again:

"In this world's great holiday, therefore, we may see that we owe the event we celebrate to Italy, to Spain, and to the Catholic Church, and through all these to the Divine Providence that rules the affairs of men."

SIR GAVAN DUFFY'S VIEWS.

THE following comes by cable on Monday as an expression of Sir Gavan's view of the present Irish position: Being interviewed on the details of the Irish question yesterday, he said he thought that the present Home Rule programme was a wide one and had general approval. There is only one thing to be added to it, that was to give every tenant the right to purchase, at fair rates and on easy payment. He was asked: Is there any wide-spread feeling in Ireland in favor of separation? "I think not. I believe it has died out, or lingers only in a few isolated minds." "Would you agree to Ulster being excluded from the jurisdiction of the Dublin Parliament?" "No; I would rather have no Parliament on College Green than consent to any such exclusion." "You do not think Ulster would be unjustly treated by the Catholic majority?" "Certainly not. How could they? Unequal taxation is absurd; religious persecution there is no fear of. Besides, the interests and feelings of Ulster might be safeguarded by the local authority. It would

not be well that the Legislature should stand alone. Local government is a necessary complement of a central government." "Then the Constitution might and should remove certain questions from controversy. Thus it might be made unlawful to submit to either House any proposal giving any church any concession not given to other churches." "Would you endow the Catholic clergy?" "No, we have got rid of one endowed church, and I would not create another. The voluntary principle works well." "And the Lord Lieutenant, would you have one?" "Yes, of course. The Crown must be represented. His functions should be identical with those of the Governor of a great colony."

TERRIBLE ROME.

EVERYBODY has seen the ad. with the caption "I Cure Fits." If the medicine is of any use some friend ought to administer a dose of it to "A Canadian" who writes about "Rome's Advance in Toronto" (*News* Oct. 20). That writer, in a fit of the blues, dashes off a wail about the steady but almost imperceptible advance of Catholicism in this city, instancing the value of the Catholic vote and the establishment of St. Michael's Hospital as examples of Rome's growing importance. "Is it not time (for Orangemen of course) to reflect?" he cries. Yes, we should say, it is time to reflect. It is time to reflect that human nature has a "deal of humanity left in it," as one comic author would express it. Orangeism, an exotic here, has not the material to live on it had in the North of Ireland, consequently the unnatural hatred it inspired for fellow mortals born of "Papist" mothers gives way by degrees to the "milk of human kindness" that self-interest for one thing, shows to be, in the long run, the best safeguard of society. Experience teaches the man of business that hatred of priests and Catholics will not increase his margin of profit; the professional man that it will not augment his clientage; the mechanic that it will not help the union which alone can protect the laborer from grasping capital; the politician, that it balks the best matured plans of statecraft. By degrees the light spreads, and all minds would be speedily enlightened, were it not for the insane screeching of the pulpit orator whose chief stock-in-trade is, for the most part, abuse of the Church of God; his gospel, the doctrine of hate.

"Is this gain in power," asks the writer, "to be regretted as an encroachment by a tyrannical (sic) organization, or hailed with delight as an evidence of Protestant and Orange liberality?" Neither, friend "Canadian." Neither. Nothing that tends to lift humanity up to the gospel standard of brotherly love is to be regretted; and we cannot hail the better feeling that seems to begin to exist as a result of Orange or Protestant liberality, but as a departure from Orange principles, which inculcate hatred; and a return to the benign sway of the human heart, which is, (left to itself) naturally Christian. Don't say we defame you, dear "Canadian," we copy your own words, "Toronto is known as an Orange city and time was when that was true, when to be a Catholic was to be an *outcast*, to be boycotted."

We owe nothing, then, to Protestantism, less to Orangeism. Some men holding both these "isms" have, in practice, abandoned their principles; and whether it be through the exigencies of business demands, or political adjustments, or whether it spring from a higher motive—the love of fair play—humanity—have ceased to place obstacles to the progress of their Catholic fellow-citizens. Let us go further, and say that even for so small a favor as their negative attitude towards the development of our talents, industry and patriotism, we owe our Orange and Protestant brethren no manner of thanks, unless you say the victim ought to thank the robber who has despoiled him for sparing his life. Catholics were first in this country. They civilized it, opened up its water-ways, cleared its forests, reduced its soil to subjection. Though their act would have undoubtedly

added to their material and social progress, they refused to join in the revolutions that wrested other colonies from British sway, yea, more, they fought to uphold British autonomy on this continent. They have furnished more than their share of statesmen, jurists and men of letters to this young Dominion. Who, then, will dare to say to them, I graciously tolerate you and allow you to build hospitals; I permit you to vote, but I can't allow you to be a Prime Minister, for instance. O! what tolerance. It is sheer impudence. If a Japanese were to read the stuff that is spoken and written by the average reverend and ribald Orange and Protestant howler, he would come to the conclusion that Catholics are a lot of convicts, out on good behavior and Orangemen great fools for letting them out.

No, no; O man "Canadian," we owe you nothing, thank you for nothing, and are sorry to have to publish to the world you are seeking to deceive, that enough bigotry and fanatical hatred of Catholics is still left in Toronto to gratify even Ballykilbeg himself. And not in Toronto only, but all over Ontario. Men in the civil service feel it and smart under it; young apprentices are stung to madness by it in the workshops; servants experience it in "high-toned" families, where flesh and meat alone will be served them on Fridays, every effort made to keep them from Mass on Sundays, and their very prayers interrupted by jeers and obscene allusions; school children are annoyed by it in and out of many public schools; Catholics generally must endure it, when, week in and week out, they are forced to listen to ruffians singing, whistling, drumming and fifeing such tunes as "To Hell with the Pope," "Croppies lie Down," and so forth. Bigotry, like tyranny, dies hard, but it is dying even here about, and we thank God for it. Too long has Orangeism taken a top-lofty stand above us benighted "Papists," and assumed that patronizing air which fits so well the beggar on horseback.

H.

COLUMBUS! THE MAN AND HIS WORK.

THOMAS F. GALWEY, (*in Michigan Catholic*).

Like the few other greatest of men, Columbus has become for most of the world a myth. Every one knows that he lived, that he first made known the route to America, and thus gave a New World not only to Castile and Leon, but to all Christendom, and that, instead of being thanked and rewarded for his work, he was made the victim of envy and died before Europe had really become aware how much it owed him. Beyond these bare facts, his career has been treated as a sort of romance which every writer was at liberty to amplify or diminish at one portion or another, according to his prejudices, his humor, or his opportunities of making money out of the subject. Washington Irving, Robertson, Prescott, Helps, Justin Winsor, Prof. Anderson, Harisse—all these have discussed him and the work he did, and have patronized him or blamed him according to the theory they had to support. Not one of them has unhesitatingly and ungrudgingly recognized in him the man as he was, one of the very great men whom God for his own wise ends has given to our race for our benefit. And, as the truth is always in order, it can do no harm to speak it plainly here and now; all these writers and the host of others who have sought to magnify the faults of Columbus and to minimize his good and great deeds, have, consciously or unconsciously, been actuated by anti-Catholic feeling. Washington Irving, the most genial of these non-Catholics who have portrayed Columbus for us, has been called the "American Addison," and, like Addison, he was best fitted to describe men in the relations to what is called "society." He could cleverly picture the mediocrities of mankind, but Columbus was mediocre in nothing.

From first to last Columbus was heroic. In spite of all the endeavors of Protestant detractors to bring him down to the level of their own minds, Columbus is still viewed by the popular instinct as a species of myth, and rightly so, for his character was of the kind that transcends ordinary experience, and hence must always remain vague in its outline. The same sort of writers who cannot understand how the "play-actor" Shakespeare could have written the sublime works that pass under his name, or how the Virginia surveyor, Washington, could be correctly described as the "Father of his Country," as the mags of people of America have entitled him, insist upon it that Columbus, the Genoese sailor, for one reason or another, did not and could not have discovered America.

And yet, in spite of the most hysterical attempts of these men,

whose naturally small minds have been still shrunk by the withering influence of religious bigotry, civilized nations are this month rivaling one another in their efforts to do honor to the great discoverer.

" Illi robur et aen triplex
Circæ pectus erat, qui fragilom truci
Commisit pelago ratein
Primus; —"

" Brave indeed was he, and triply strong of heart, who first committed his frail bark to the cruel sea," sang Horace. " What, then, must be thought of Columbus, when, in his little " Santa Maria," he committed himself to the wide ocean, over which, so far as known, no other human being had ever crossed ?

What did Columbus achieve after all ? He gave a new world to the old civilization, he opened the path by which the Providence of God was to lead millions of Christians to find a new seat and to find a new order of things, in which the old man of despotic rule and degraded humanity was to be cast off and the dignity of the redeemed was gradually to be vindicated. No matter if the holy Irish Bishop, Brendan, had before his time sailed away to " Hy Brasil," or if some rude, illiterate Norse vikings later on had wandered off to the west from Iceland and touched land for a time somewhere on our continent. All that is conjecture, or, if it is fact, was without any result. To Columbus and his time it was the same as if none of these men had ever existed.

The desire of Columbus was to spread the dominion of Christ. He wished to set up the Cross in Asia. The route to the east was blocked by Mohammedan fanaticism, and he therefore determined to follow the course of the west which ancient science had pointed out, but none had yet dared to undertake. He was no " ignorant sailor." His own letters show an extraordinary amount of study and reading. They show him to have been familiar with all that the ancients had conjectured and with what contemporary geographers believed. How could he possibly have acquired this great learning, his detractors have inquired ? But he did acquire it somehow and that is enough for us, as it was for him. But, they add, to the day of his death he supposed that the new land which he had found was but the eastern fringe of Asia. Even so, it was this land of ours, afterwards named America, which he first of all made known, and in that case he had like other great men accomplished greater things than he had set out to do.

The whole world unites to do honor to this noble, simple-minded, generous hero, who, inspired with the warmth of the Catholic faith and aided by the countenance and encouragement of Catholics of all degrees, brought up, as it were, out of the depths of the ocean's waves the continent of America. The heaven-born genius as he was, he did the work that God had chosen him to do, and, true Catholic as he was, he committed himself to this work in a craft that was destined forever to associate the honor of his enterprise and the beginning of American history, with the name of Holy Mary.

New York, October, 1892.

IN ICE-BOUND ALASKA.

AN INTERESTING LETTER FROM REV. WILLIAM H. JUDGE, S.J.

The following interesting letter was received by Rev. C. J. Judge, S.J., of St. Charles' College near Ellicott City, from his brother, Rev. William H. Judge, S.J., who was formerly procurator of Woodstock College, Md., but at present one of the band of Jesuit missionaries who are laboring among the inhabitants of Alaska :

SHAGELUK RIVER, ALASKA, Aug 3, 1892.

REVEREND AND DEAR BROTHER, I write this in a tent on the bank of the Shageluk river, about 75 miles northeast from Holy Cross Mission. I came here ten days ago to build a log-house which is to serve as a church and a residence. It will be 30 by 24 inside and two stories high. I believe Father Superior intends to put a priest here as soon as he can spare one, and until that time it will be a station visited as often as possible from Holy Cross Mission. This is the village where I baptized many on my first trip, the account of which I gave you in my letter of last year. That letter closed on the 4th of July, 1891. On the 12th of the same month I left St. Michael in our steamer. We had three boats in tow—two for Holy Cross Mission and a third belonging to the Coast Mission, on board of which were Fathers Treca and Barnum and Brother Cunningham, with their provisions for the year. They also had a large skin boat, and four or five hundred feet of lumber with which to fix up their house and church. We towed the Fathers about a hundred miles, and then left them to sail the rest of their way, while we continued our course to Holy Cross, where we arrived on July 21. On the 24th of July we started back to St. Michael to get the balance of our goods, but just as we got under way we heard shouting and the report of guns, and upon looking up the river we saw several boats rounding the bend above the mission.

At first we thought they were miners, but presently they ran up the American flag and then we concluded that it must be the U. S. survey party, so we went back and waited for them. When they came near we found in fact that they were Mr. McGrath and his men who

had been up North for two years trying to fix the boundary line, and that they wished us to take them in tow to St. Michael.

After giving them time to see the school we started again and reached St. Michael in three days—very good time. Having loaded our boats and arranged all our affairs with the Alaska Commercial Company, we started, on the evening of the 3rd of Aug., to return to the mission. It was raining and the sea was very quiet, so we were hopeful of a good trip. We have about 75 miles to go in the sea before we reach the mouth of the Yukon. Once in the river we are all right, but our boat is not built for rough seas; hence we are always anxious to have good weather for that first part of our voyage.

On this occasion we had been only a few hours out from St. Michael when it began to blow, and in a short time the wind increased to a storm. We were out of sight of land, so we had nothing else to do but to commend ourselves to God and head our little steamer against the wind and waves. The sea soon became very rough, and the waves washed over us every moment, shaking our little craft until we thought she would go down; but, thanks to the Sacred Heart, whose picture we kept hanging in the engine room, and to St. Michael, whose name the vessel bears, we were not allowed to perish. During the night the tow-line caught in the wood-work over the wheel and broke it so badly that we had to stop the engine whilst Brother C. and myself went out in the rain and darkness to fix it with nails and ropes. At one moment our feet were in the water, and the next we were high in the air, so wildly was the boat tossing on the waves. We were glad when morning came, but it did not bring us calm, and until about nine o'clock we had little hope of saving ourselves and our goods. God, however, watched over us, hearing our poor prayers and those of our friends far away, and by noon we reached the mouth of the river, where we found shelter, safe and sound and with hearts full of gratitude to God. Our goods were only slightly damaged. The rest of our trip was very good and we arrived at the Mission on the 9th of August. On the 17th we went to Nulato, whence we returned on the 24th, and then we put up the steamer for the winter.

Father Tosi was away all September visiting the Indians on the Kuskerquin River. As soon as he returned I took the skin boat, which we call a " Bidarkey," and with it went to visit again the natives on the Shageluk river. Our " Bidarkey" is about twenty-five feet long and two feet wide. It is completely closed in, with the exception of three circular openings in the top or deck, where the occupants sit. Each rower has a paddle about four feet long, with which he paddles on one side or the other at pleasure. A boat of this kind carries a quantity of goods and goes very fast, thus affording the most pleasant means of travelling in Alaska.

As I was saying I started out to visit the Indians on the Shageluk river. I visited all the villages to see if there were any children to be baptized or any one sick, but I could not stay long to teach, as it was late in the season and there was danger of the river freezing at any time. At the last village on the Shageluk we embarked on a little river which, the natives said, would lead us to the Yukon. It is a very pretty stream, and it bore us to a chain of three lakes, each about one mile long, the last of which ended only a few feet from the bank of the Yukon. At that season the river is very low, so we had to let our boat and baggage down a steep bank of more than twenty feet. The river at that point is more than two miles wide, but at low water it is divided in the middle by a sand bar of more than a mile in width. It was Sunday evening when we reached the Yukon. We thought it would be clear sailing homeward, so, as it was cold and windy, we camped for the night. After fixing our tent in a sheltered place as we could find, we made a fire and cooked our supper.

During the night it got very cold and blew so hard that our tent could hardly stand it. In the morning I was afraid to say Mass on account of the high wind, so we took our breakfast and started. We had not gone far when we found that the near side of the river was closed with ice too thick to break. We thereupon left our boat and walked across the sandbar for about a mile to see if the other side was also frozen. Much to our relief we found it free from ice, except along the bank. The current is much stronger on that side, which fact accounts for its being open. But now came the hardest part of our trip, for we had to carry our boat and baggage for a mile against a cold wind that raised the sand in such clouds that we could not see fifty feet ahead of us, and had to direct our march only by the sun on one side and a high mountain on the other. I had but one Indian and a boy with me, so I had to carry the boat with the man. I did not think that I could do it in such a storm, but we can do much more than we think when we have to. With a good many stops we managed to get the boat over to where the water was clear. Once in the open river we made good time, for now we were going down stream. We went as far as we could that day, and stopped in an empty " barabra" for the night. The next day we reached home before noon, having made the last 45 miles in six and a-half hours.

On the 24th of November, I started to make the same trip again, this time with a sleigh and seven good dogs, instead of the boat. I visited all the villages, stopping three, four or more days in each, baptizing the infants and teaching the children their prayers and catechism, all day. I am accustomed to say Mass every day, and as our days are short here in mid-winter, it was generally ten or eleven

o'clock before we took breakfast. On my way home I stopped again at Auvik where an episcopalian minister resides. Here they were having an Indian feast and the village was crowded with strangers. It was with difficulty that I got a corner in the "Casino," but some persons kindly made room for me. I will try to give you an idea of what these Alaskan feasts consist in. They are very common among the Indians and are their particular amusement during the winter. When the people of a village wish to make a feast, they, after making their preparations, send messengers to one or more neighboring villages to invite the inhabitants to come on a fixed day. All are invited, but every one that comes is expected to bring some present with him. All the visitors are fed by the people of the village. I arrived in Auvik just in time to see the whole performance. About eight o'clock in the evening, when the Casino was crowded to its utmost, they cleared a place in the centre where they had two dishes of oil with tapers burning in them to light the room. The men of the village then sat around the open space and began to sing a song made for the occasion, in which they told their visitors what they would like to have. When the song was ended the visitors went out, and, after a little while, returned with their presents, which they threw in a pile in the clear space in the centre of the Casino. The presents consisted of skins of all kinds, great quantities of drilling, calico, tobacco, etc. When all the presents were in, the Auvikians sang again; then two or three men took the presents and divided them among the people of the village. When all had been given out the visitors sang as the others had done, and then the men of Auvik went out and brought in the gifts which they had prepared for their guests. After another song these presents were distributed among the visitors. Then came the "refreshments," which consisted of an immense dish of what we call ice cream. The Alaskans make it of deer fat, hard snow and berries, which they beat together until the mixture looks just like ice cream. When well made it not only resembles ice cream but tastes like it too. When all was ready a stout Indian took the dish, having, as if to add solemnity to the occasion, taken off his shirt, and then began to deal out the ice cream with his hand to all the visitors as far as it went. After that the entertainers sang again, and the visitors brought in more presents, which were divided up as before. Then all fell to eating dry fish and oil before going to sleep. It was midnight before all was over.

Such are the feasts which these Indians are constantly making in one village or another, nearly all the winter. They are harmless, but we cannot do anything while they are going on for weeks before they begin, because, while they are practising the songs and dances, the children are so excited they can think of nothing else. I forgot to mention above, that these people have masquerades of their own for some nights before the distribution of the presents. For these dances, they carve out of wood, faces of men, some very large, say two feet or more, and some only a few inches in length, also heads of animals of all kinds. When they dance they put these masks on and imitate the animals that they represent. In their dances, as a general thing, only the men take part. They do not join hands nor even touch one another, but each dancer simply goes through certain motions or gesticulations in accordance with the character that his mask represents.

I remained only one day at Auvik, on account of the feast, and then returned home, stopping one day at a little village on the way.

During this trip we had some very cold weather, and it happened that I was travelling through the worst of it. For two or three days the thermometer fell to 50 degrees below zero. On those days I had ice on my eyebrows and eyelashes and often a cake of ice on my cheek. All my clothing, too, was covered with a white frost, wherever the natural warmth of the body penetrated and came in contact with the glacial atmosphere. The weather, however, was clear and the sun bright, and I ran all the time behind the sleigh, guiding it. This kept me very warm, and even made my head perspire, but as soon as the perspiration came from under my cap it was turned to ice on my face.

We did not suffer much. When we stopped for dinner we started a big fire, made tea and warmed the bread that we had with us. We had to eat fast, and right over the fire. Once I went to pick up a tin plate near the fire with my bare hand, but I dropped it as quickly as if it had been red hot, and wherever it had touched my fingers they were white as though burned. The same happened on another occasion when I touched a spoon. When it is so cold you cannot touch any metal without first holding it to the fire to take out the frost. When one touches metal at a temperature of 50 degrees below zero the sensation is just the same as that produced by burning, but the injury is more easily cured if the metal has not been held long enough to take the skin off. When we are frost-bitten we have only to rub the part affected with snow until the whiteness disappears, and then no harm results from it. I have not had my face frozen yet. The boy that travels with me has been nipped two or three times, but I always saw the discoloration of the skin in time and "rubbed it out."

I returned from this trip on the 18th of December, just in time to prepare for Christmas. As one of the Fathers from the coast was with us this year we were able to have a solemn Midnight Mass. Father Tosi was celebrant, Father Muset deacon, and I sub-deacon. We had the Crib as last year, only a little larger, and the church

was dressed in evergreen. I said my first Mass at 8 o'clock, the second immediately after, and sang High Mass at 9 o'clock. In the afternoon we had solemn Benediction. We got one of the large boys to play Santa Claus this year, but he did not succeed in disguising himself as I did last year. We had a happy Christmas, and I enjoyed the religious part of the celebration especially.

I expected to make another trip in January or February, but a bad cold which laid me up for three weeks and the serious illness of Father Superior prevented my doing so.

On the 10th of March our oldest boy and best interpreter died. He was baptized by Archbishop Seghers and he was the first boy that Father Superior took, about five years ago. He was always sickly and suffered nearly all the time, but he bore the pains with patience. He was about seventeen years old, of far more than ordinary intelligence, quick-tempered but a good heart. His faith was strong, and he was never happier than when he had an opportunity of speaking against the medicine men. He was taken seriously ill in January, and about the first of March he began to sink rapidly. At first he did not want to die, but when the end came he was perfectly resigned. Having given him Extreme Unction and Holy Viaticum, he died just as I had finished giving him the last absolution. His death was a loss to the mission but it was a great consolation for us to see him make so good an end. We have had 80 children in all this year—38 boys and 42 girls. They are so good that they have given us great consolation. Sixteen or seventeen of them have made their First Communion and are very edifying. They would go to Communion every week if we allowed them to do so. These children are our greatest hope for the future. As they are taken from all parts, we hope that when they return to their homes they will sow the good seed everywhere.

When the steamer came down the children gave a little entertainment for the visitors, singing, speaking and acting, all in English, much to the astonishment of those among the whites who had not visited our school before; indeed, some of them surprised myself, they did so well. Neither the Russians nor the Protants have yet succeeded in teaching the Alaskan children English. Three more Sisters came to our mission this year, whilst one of those that were already here had to return on account of sickness. As our second school is not yet ready, all our Sisters, eight in number, will remain at Holy Cross for the present. Hence we may hope to have a fine school there during the coming year. We made a large garden this year and planted two bushels of potatoes, a quantity of cabbage, turnips, beets, etc., but the season has been so very cool and wet that I fear we shall not have half the crop we hoped for.

The ice on the Yukon broke, this year, on May 15, and as soon as the river was clear I came up here to get logs for the proposed new house. The Indians had told Father Superior that he could get plenty of logs when the ice went out, and he thought they meant drift logs. When I came I asked them to show me where the logs were. After taking me a long way up the river, they pointed to a pine forest, saying: "there are the logs." So we had to go to work and cut our timber. We reached the woods on a Wednesday evening and went to work at once. After cutting sixty-eight good logs, we made them into rafts on the river and brought them down to this place, so that by Saturday night we had our timber all piled on the bank here ready for use. On Sunday morning I said Mass in the village and then we returned to Cosiorefski.

Now I have come up here again to do what I can on the new house until our steamer gets back from the coast, and comes to take me to Nulato. I expect to be here for three or four weeks. We have two tents, one of which we use for kitchen, dining-room, etc., and the other keep for myself so as to have a clean place in which to say Mass. I have two boys from our school to cook and help generally, and I take ten or twelve Indians every day from the village to work. I have to board them so we have quite a little hotel. It has been raining nearly every day since I got here, which keeps the work back very much. The weather is warm, and the mosquitoes are so thick that I have to smoke my tent every morning to drive them out, else I could not say Mass. To-day it is raining so hard that the men cannot work, and I take the opportunity to send you this little account of the year. The man that is to be the bearer of it is waiting so I must hurry and send it without even looking over it. In the union of the Sacred Hearts of Jesus and Mary,

Your brother,

WM. H. JUDGE, S.J.

Duty is love that is dead, but is kept from the grave for awhile.—John Boyle O'Reilly.

Just to let thy Father do
What He will
Just to know that He is true
And be still;
Just to trust Him, that is all!
Then the day will surely be
Peaceful, whatso'er befall,
Bright and blessed, calm and free.

—Francis Ridley Havergal.

FOREBODINGS.

Forebodings come we know not how or whence
 Shadowing a nameless fear upon the soul,
 And stir within our hearts a subtler sense
 Than light may read, or wisdom may control.

And who can tell what secret links of thought
 Bind heart to heart? Unspoken things are heard,
 As if within our deepest selves was brought
 The soul perhaps of some unuttered word

But, though a veil of shadow hangs between
 That hidden life and what we see and hear,
 Let us revere the power of the Unseen,
 And know a world of mystery is near.

—*Adelaide Proctor.*

THE POET TENNYSON.

Tennyson is dead at Aldworth, Isle of Wight, said the cable of Oct. 6th. The message meant little even to his most devoted lovers. It meant only that the man known to a handful of people as Alfred Tennyson, after having rounded out his four score years, had been gathered to his fathers. But the passing of the man has not ended the career of the poet.

The people smile at the death word, for the mystic voice is clear—
 The singer who lived is always alive we hearken and always hear."

Indeed, as far as the people are concerned, the poet's individuality has been as much an unknown quantity as Shakespeare's. His life was lived in extreme retirement. His mission, which was perfectly to reflect his age, was fulfilled at the remotest range possible from the clash and fret and fever of its activities. Like his own young ideal of the poet, he

in a golden clime was born,
 With golden stars above
 Dowered with the hate of hate, the scorn of scorn,
 The love of love."

He always stayed in his golden clime. It was inaccessible, apparently, by mail, telegraph, or cable. It never capitulated to the siege of the interviewer.

And yet the influence of Tennyson has been, as Edmund Clarence Stedman expresses it, "almost unprecedentedly dominating, fascinating, extended." Such it still is. Such it bids fair to remain.

He was an isolated greatness, whose proportions are exaggerated by the pettiness about it. He was one of a cluster of great men, such as the world has not seen since the Elizabethan age.

He began to sing while the heart of the world, though still throbbing responsive to the "pastoral reed" to quote Lowell's fit expression, with the impassioned music of Byron, Shelley, and Keats, was in the vision, of Wordsworth.

At first his song seemed as much for the mere music's sake as any bird's is to our human ears. But by and by, even common men caught the language, and know it for their mother-tongue.

He had one contemporary. Robert Browning, with whose genius his might be fairly measured; but tried by the test of comparison with contemporary and immediately preceding greatness, he is, to our thought, the greatest English poet since Milton; and, by the test of breadth of influence on his kind, the greatest since Shakespeare.

It is not our purpose here to attempt critical classification or analysis of the work of Tennyson. He has lived to see a school of poets at his feet; and one might almost say, to enjoy the praises of posterity.

He has had his critical antagonists; but they have served chiefly for a foil for his host of loving interpreters on both sides of the Atlantic.

Among the best and most sympathetic critics is the American Edmund Clarence Stedman;—and within a few years Henry Van Dyke has given us an admirable study of Tennyson's work as a whole; while Brother Azarias, in his "Phases of Thought and Criticism," devotes much of his work to "In Memoriam," as one of the world-poems.

Leaving criticism aside, let us rather testify to the moral and spiritual influence of Tennyson—as beneficent as it is wide. Tennyson unites to perfect moral purity the highest types of spiritual beauty. He is, in his "In Memoriam," the poet of the triumph of faith over doubt and in his "Idyls of the King," of soul over sense.

He has enchanted men with the beauty of purity, and bewitched them with the noblest ideals.

His strongest expressions of spiritual conviction and outreaching are purely Christian and Catholic.

He owed his best inspiration to the Ages of Faith, and he was not ashamed to own the debt.—*Boston Pilot.*

How Falling Out.—Why not stop it at once, before you get bald? Capiline will positively stop it, will tone and strengthen the hair and make it grow luxuriant, soft and beautiful.

Our Story.

PHILIP'S RESTITUTION.

BY CHRISTIAN REID.

Reprinted from the *Ave Maria.*

A large brown-stone house, of elaborate architecture, set in the midst of spacious grounds, where every art of the landscape gardener had been called into service, and where the result was as perfect as taste and wealth could make it, was the home of Mr. James Thornton. One of the most noted millionaires of the city of Riverport. Not that millionaires were uncommon in Riverport, which, being on the border of the prosperous Southwest and West, had a fair proportion of these fortunate persons among its inhabitants, but, beside the fact that Mr. Thornton was reputed to be one of the wealthiest, there were certain incidents in his career which gave a picturesque interest to it in the popular mind. For one thing, he had amassed his wealth in a very short time, and this is something which is interesting to those who wish to do likewise, yet lack the necessary opportunity or ability. Not very many years had elapsed since he was only an ordinarily prosperous business man. Suddenly property had fallen into his hands, which almost immediately appreciated enormously in value. He at once entered largely into speculative investments, and, owing to good luck or good judgment, everything which he touched doubled his fortune, until in a few years he reached the apex of prosperity.

The admiration of the average American mind is deeply stirred by such a career, and Mr. Thornton tasted in full measure the respect and adulation which are paid to financial success in a country that has not indeed a monopoly of the cultus of the golden calf, but where it exists to a greater degree than in any other. He enjoyed the nineteenth century equivalents of those salutations in the market place which the Pharisees loved, and was not mistaken in feeling himself an object of mingled admiration and envy to almost all his fellow citizens.

Almost, but not quite all. In Riverport, as elsewhere, a small minority did not bow the knee to the modern Baal, and amongst them were a few who knew how much this man had altered for the worse since the tide of his prosperity had set in. In that day, which now seemed the day of small things, yet when he had possessed all that was necessary for comfort and independence of life, he had been liberal according to his means, and kindly and genial in disposition. As wealth increased his liberality decreased, while his character changed and hardened. The hands which were put out so eagerly to grasp every promising investment, lost their hold on the charities of life; and the eyes which were turned intently on the interests of earth, forgot to look towards Heaven.

Such forgetfulness is common with men so absorbed, but it was aggravated in this man's case by the fact that he had been educated a Catholic. It was true that he had early fallen into habits of indifference to religion; but, although this indifference led him to marry a Protestant, it did not lead him to deny his faith until after the era of his remarkable prosperity began. It was then that he turned his back upon the religion of his fathers, that he was seen no more in Catholic churches, and that finally his old friends heard with sorrow that he appeared now and then with his wife in the fashionable temple of "High" Episcopalianism, where she worshipped.

For he had married rather late in life, into a family of great social prominence, and his wife was as much a type of a fine lady as the conditions of American life can readily produce. With inherited refinement she possessed a grace of manner and charm of disposition which went far to atone for the fact that she did not possess a great deal of intellect. It would have been impossible, however, for the heart of a millionaire to desire a better show-piece for wealth, or a woman who understood better all its uses—in a worldly way. She had the personal appearance of a duchess—an ideal duchess—and such fine taste, that the appointments of her household and the style of her entertainments formed a standard which others eagerly imitated.

These people had no children of their own, but circumstances made it possible for them to adopt two, whose presence gave that life and animation of youth which would else have been lacking in their luxurious home. One of these was an orphan niece of Mrs. Thornton; the other, a nephew of Mr. Thornton. The latter was also an orphan, but his father had been wise enough to guard him from a great danger by his dying act. He had inserted in his will a special provision stating how and where the boy should be educated. "For I can't trust James in this matter," he had said in explanation. "If he has not absolutely denied his faith, he is so indifferent to it that he would as soon send Philip to a Protestant college as not. But I am determined that he shall have a Catholic education. After that, if he loses his own religion it will be his own fault, not mine."

It was to this wise forethought that Philip Thornton owed the years which he spent in a Catholic university. His uncle made no objection to carrying out the provision of the will; but there could be no

doubt that, left to himself, he would have preferred one of the Protestant centres of learning. The only allusion which he ever made to the matter was to say, when the young fellow was on the point of leaving home: "It is a pity to handicap you for the race of life in this way, Phil; but it was your father's wish. And, after all, it will not matter—for you. It would matter if you had your way to make in the world; but the way has been made for you. There will be no difficulties in your case; you can indulge yourself in thinking what you please."

It was not until long afterward that the significance of these words occurred to the young man. But by that time he had learned that religion was a subject which it was not possible to discuss with his uncle. The most avowed materialist could not have ignored the spiritual side of life more completely than Mr. Thornton. Immersed in worldly interests, he seemed never to give it a thought, and if the subject was, by any chance, presented to his consideration, he did not hesitate to indicate his distaste for it.

When Philip first returned from the religious associations that had surrounded his college life, this indifference of his uncle—an indifference amounting to hostility—seemed to him terrible. But such is the effect of habit and example, that he soon grew accustomed to the atmosphere into which he had fallen, and before very long it ceased to excite any surprise in his mind. He, too, began to say to himself that religion was very well—in its place. But that place grew smaller and smaller to his apprehension as the pleasures and interests of the world opened before him. It was indeed difficult to think of any existence when everything contributed to make his present one so delightful. Youth, wealth, leisure were all his, together with a nature eminently susceptible of enjoyment, and formed to give and receive pleasure. He did not cease to practice his religion, only it fell more into the background of his life, while the foreground was filled with those amusements which are so charming to the young and gay of heart.

It was soon apparent that his social tastes were very pleasing to his uncle. Like many men who have had no social success of their own, he placed an exaggerated value on such success, and preferred to see Philip a man of fashion rather than a man of business. The matter might have been different had the young man shown any qualities of a spendthrift; but he was so scrupulous not to exceed the means placed at his disposal, that Mr. Thornton was forced to urge him now and then to greater expenditure.

"Don't hesitate," he said, "to do things handsomely—as handsomely as possible. Money can not be spent to better advantage than in securing your social position. There is no reason why you should not be at the head of everything, with your appearance, your qualities, and your means."

"Your means, rather," said the young man, laughing a little. "I sometimes think it is time to see about making something for myself."

"Nonsense!" said his uncle. "Don't you come into the office and write a few letters now and then! I look upon you as my son, and I have other ends in view for you than money-making. At present I desire that you spend money freely and make yourself popular. After a while we shall see."

It was agreeable advice to a young man with the world already at his feet, to spend money freely, and make himself popular. It might have been dangerous advice to many, but Mr. Thornton, who was a shrewd judge of human nature, would not have offered it had he not been sure of his nephew's character—had he not observed him closely, and tested him well. Gay, ardent, pleasure-loving though he might be, there was a depth and strength of character in Philip which prevented him from being inclined to vicious excesses. Mr. Thornton recognized this, even while he refused to acknowledge to himself where this strength had been gained.

It was certainly a pleasant household of which the young man found himself a part when he finally settled at home. His aunt had always been kind to him, as she was by nature kind to everyone; and he had always admired her exceedingly. Her grace and refinement had fascinated his eyes even when he was a boy, and they were not likely to fascinate him less now, that he had learned the value of such gifts. And there was another gracious presence also in this household—a girl who was like a white rose in delicate loveliness, with the same aroma and refinement that Mrs. Thornton possessed, and a slight haughtiness which was foreign to the elder woman, yet did not misbecome the younger. Constance Irving was indeed a product of the same conditions which had produced her aunt; but as a strain of different blood must result in different characteristics, there were some essential differences between them. The foundation of the girl's character was firmer and harder than that of the woman; her disposition was less gentle, and her intellect keener. These things, however, were as yet in abeyance, waiting for circumstances to develop them. To everyone, including those of her own household, Miss Irving seemed a model of all that was most charming in young ladyhood.

When or how it became clear to Philip that his uncle and aunt desired him to marry this very attractive girl, he could not tell; but there was no doubt that it had been made sufficiently plain, although no direct word had been spoken. He had not the least objection. Let

him look where he would, he saw no one so lovely, so refined, so charming as Constance; and, though he had known her too long and too intimately to fall in love with her, he felt sure he could not admire her more if he were ever so much in love. Whether the wishes of their elders had been made as plain to her as to him, and, if so, how she regarded these wishes, he could not tell. She treated him exactly as she had always done; and he knew that if any change in their relations took place, the initiative must come from him.

But there seemed no reason for haste in making such a change. All their youth was before them to enjoy, and why should they lay a fetter upon it? Philip knew instinctively that Constance would feel, with himself, that there was no reason, and that she would probably decline to be fettered. Just as he wanted to enjoy, without any sense of bondage, the pleasures which the world spread before him, so, no doubt, did she, the more that the incense of homage and admiration offered her on all sides would very sensibly diminish were she once known to be "engaged."

So no word that could be constructed to such meaning was uttered by any one concerned. Mr. and Mrs. Thornton were silent, through the influence of the latter rather than by the desire of the former. "Do not urge the matter," she said, "or you might provoke opposition. Let them alone. When they have enjoyed themselves sufficiently they will see the wisdom of what we desire."

"Why should they not settle this, and then enjoy themselves as much as they like?" asked Mr. Thornton, somewhat impatiently.

"Oh! that would be different," said Mrs. Thornton. "They would feel bound, you know. And, of course, a girl who is known to be engaged is socially at a disadvantage. Constance ought to have some good of her beauty and attractiveness before she gives up her reign. She will be as great a belle as I was, I hope."

"And what good will it do her?" demanded Mr. Thornton.

The delicate, faded cheek of the woman, whose sweetest recollection was of that past bellehood, flushed.

"It is a great pleasure to her now, and it will be a great gratification to her to remember hereafter," she said with dignity. "I can not consent that she should be deprived of such a distinction."

"It will be a dearly-bought distinction if she takes a fancy to marry some one of the men who are dangling around her all the time," said Mr. Thornton.

"There are so many of them that she is not likely to think of any one in particular," answered his wife. "And you must see there are few who have Philip's advantages."

Mr. Thornton did see that, and it consoled him a little, even while he muttered something not very complimentary to feminine vanity. But he knew that on this point his wife would be immovable, so he wisely gave up the discussion.

II.

It often chanced that events which seem to us very trivial at the time of their occurrence, are regarded afterwards, with clearer sight, as turning-points in our lives. Such an event occurred one evening to Philip Thornton, when his aunt asked him if he did not intend to accompany Constance and herself to a ball, which was to be one of the events of the fashionable season.

"I can not have the pleasure of accompanying you," he answered; "but I shall see you there."

"Why can you not accompany us?" asked Mrs. Thornton.

"Because I have another engagement for the evening," was the reply. "It will not keep me from the ball, but will make me later than you will probably wish to be in arriving. I did not imagine that you would care for my escort," he added after a moment.

"It is always desirable to have an escort, especially at such a ball as this," said Mrs. Thornton.

Philip raised his eyebrows. They were in the drawing room alone together, after dinner, and he looked at his aunt in surprise. Her tone seemed to indicate that, for some reason, she *did* care for his attendance.

"Really," he said, "there are always so many of Constance's admirers on hand that it did not occur to me—"

He paused; for Mrs. Thornton looked at him, and something in her glance stopped his words.

"It might occur to you," she said, "that there are reasons why Constance should not be left too much to her admirers."

Philip understood her, but it was the clearest speech that had ever passed between them on this subject; and before he could decide what to answer, a peal at the door bell cut the conversation short.

Here entered a gentleman who, as a distant connection of Mrs. Thornton, was very intimate in the house, and who was also one of the most devoted of Constance's many attendants. Jack Bellamy, as he was familiarly known, was a social favorite, an authority on social points, and a leader in all social matters. A handsome, graceful man, he had also fair talents, which might have enabled him to do something in the world if he had not loved pleasure inordinately, and devoted himself to making a pure social reputation.

"Ah!" said Philip as he entered, "here is an attendant that leaves nothing to be desired. I was just saying to my aunt," he added, turning to Bellamy, "that I can not have the pleasure of accompanying

her to the ball to-night; but I am sure you will see her safely there."

"I shall be delighted," Bellamy answered. But why should you debar yourself from the pleasure also? What are you going to do?"

"Oh! I have another engagement that will occupy me for a few hours," said Philip. "But I shall appear in time to claim two or three dances—remember that, Constance, and keep them for me."

The young lady whom he addressed entered at the moment, and advanced up the long room toward them, its rich colors throwing into relief her graceful figure. She was dressed in silvery blue, with a crystal trimming that made a beautiful effect. Diamonds shone on her fair neck and arms, and a diamond arrow caught the soft masses of her brown hair. Never had she looked lovelier—more like some delicate creation of finest porcelain—than as she paused and stood under the chandelier, that showered its radiance down on her, and made her seem flashing with light, while she looked at Philip.

"What is that?" she asked. "Why should I keep dances for you? You must take your chances like everyone else."

"I am not going to the ball with you," he answered. "I shall make my appearance later, and of course by that time your ball-book will be filled if you don't keep some dances for me. You will, however, I am sure."

"Don't be too sure," she answered. Why should you not go with us? That is the proper thing for you to do."

"It did not occur to me in that light," he answered, smiling; "and I have made another engagement, which I—do not like to break. I know that you never have any lack of attendants."

"Certainly not," she answered, a little laughingly, and then she turned and held her hand to Bellamy. "One can always depend on you," she said.

Involuntarily as it seemed, Mrs. Thornton looked again at Philip. He understood the inference, and knew that she expected him to yield and declare himself at their service, but the thing seemed to him at once so trivial and so unreasonable, that he would not yield. "They have really not the least need of me, and I have told them that I have an engagement," he said to himself. "I will not give it up for nothing."

So after a little while he took his departure, promising to see them later, and walked into the city. As he went, he had rather an uncomfortable sense of dissatisfaction with himself. It irritated him a little to remember how thoroughly at home and at ease Bellamy had looked as he sat by Constance, watching her draw on and button her long gloves. After all, perhaps he ought to have gone with them, or else have plainly stated the nature of his engagement. Why had he not done the latter? Not even to himself would he acknowledge that it was because he knew it would have excited a smile of amusement, with perhaps a tinge of scorn. For he had promised to attend a Church fair, of which this was the last night. Only that day he had met one of his college friends, who had urged him to go. "Don't you know that they are straining every nerve to pay the church debt?" he said. "A fellow like you, made of money—what do you mean by not helping them?"

"I—really I never thought of it," answered Philip. "But I'll go to-night. I promise you."

"If nothing more attractive turns up, I suppose," said the other, who had not much faith in him.

"Whatever turns up. I'll go," said Philip. "If you doubt my word, perhaps you'll be kind enough to take me in charge. I will call for you about nine o'clock."

"Very well," responded the other, with a laugh; "though I can tell you my pockets are nearly empty."

So it was that, having reached the heart of the city, Philip presently turned into a street sacred to the legal profession, and made his unceremonious entrance into an office which bore the name of F. X. Graham. The bearer of the name looked up from an imposing leather-bound volume as he entered, showing a strong but rugged face.

"So you have come!" he said. "I did not expect you."

"Apparently you have not much respect for my assertions," answered Philip. "Did I not tell you I was coming?"

"Oh! yes," said Graham, closing his book; "but I remembered afterwards the grand ball to-night, and I supposed of course you would be there."

"So I shall be there, but I can attend to this matter first, I suppose."

"Certainly. There will not be much to detain you. You have only to make up your mind how much money you will spend, and to spend it—that is all."

(To be continued.)

Monthly Prizes for Boys and Girls.

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

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	Close.		Due.	
	a.m.	p.m.	a.m.	p.m.
G. T. R. East	6.15	7.15	7.15	10.20
O. and Q. Railway	8.00	8.00	8.10	9.10
G. T. R. West	7.30	3.25	12.40	7.40
N. and N. W.	7.20	4.10	10.00	8.10
P. G. and B.	6.50	4.30	10.45	8.50
Mulland	7.00	3.35	12.30	9.30
C. V. R.	6.50	4.00	11.15	9.55
G. W. R.	a.m. p.m.		a.m.	p.m.
	12.00	9.00	2.00	7.30
	6.15	4.00	10.30	8.20
U. S. N. Y.	6.15	12.00	9.00	5.45
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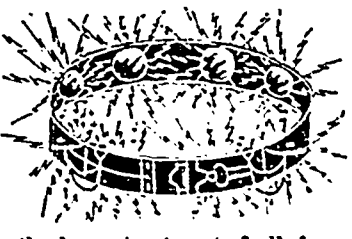
English mails close on Monday and Thursdays at 4 and 10 p.m., and on Saturdays at 7 p.m. The following are the dates of English mails for Sept. 1, 4, 5, 6, 8, 10, 12, 13, 15, 17, 19, 21, 24, 26, 27, 29.
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