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

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Vol V

Toronto, Saturday, Sept. 12, 1891.

No 31

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	6.00 2.00 10.36 7.31	4.00 9.30 10.36 7.31
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Vol V

Toronto, Saturday, Sept. 12, 1891.

No 31

RICHARD LALOR SHEIL.

11

SHORTLY after this the passing of the Emancipation Bill relieved Sheil from his incessant toil in the Catholic cause, and opened for him an entirely new field for labour and triumph. In 1830 he received the silk gown, and the same year he adopted the name of Lalor, on the occasion of his second marriage with the widow of Mr. Power of Gurteen, a lady who inherited large property in the county of Tipperary from her father, Mr. Lalor of Cremagh. Sheil now resolved to attempt to enter Parliament. After some disappointment and a defeat in contesting Louth, the Marquis of Anglesea offered him the seat for Milborne Port, which he accepted. His first speech in the House of Commons was made on the Reform Bill in March, 1831, and it produced a very favourable impression.

On the dissolution of Parliament after the rejection of the Reform Bill Mr. Sheil was urged by his friends to stand again for Louth. He hesitated, but at last consented, and this time was returned member. He now took a prominent part in opposing the plan for changing into rent charge the tithes which the Irish groaned under, and supported O'Connell in the Irish Reform Bill, proposing that it should be similar in its provisions to the English bill which had preceded it. His advocacy did not gain anything for the cause. The bill was only a poor imitation of the English one, and instead of giving more liberty to the Irish subject, rather restricted what little he had.

Sheil did not at first take part in the new agitation for repeal of the union, but as time passed on and he found that emancipation had not brought the changes it had promised, he determined to rejoin his old friends the agitators, by whom he was warmly welcomed. At the next general election, in 1832, he was returned for the county of Tipperary, which he continued to represent in Parliament till 1841, when he became member for Dungarvan. His wife's fortune rendering him entirely independent of his profession, he now retired from the bar, and devoted himself exclusively to a political career. His speeches on "Repeal of the Union" in 1813, "Turkish Treaties" in the same year, "Orange Lodges" and the "Church of Ireland" in 1839, the "Corn Laws" in 1842, "Vote by Ballot" in 1843, and "Income Tax" in 1845, were among the most important of those made by him in the House of Commons.

After the death of William IV. Sheil accepted office under government as commissioner of Greenwich Hospital, an appointment which was only temporary. In 1839 he was made Vice-President of the Board of Trade. The acceptance of these offices was resented by his friends in Ireland, and he was stigmatized in some of the more democratic papers as a place-hunter. That this charge was unfounded his speeches and votes in the House of Commons proved. The good of Ireland was always his first consideration. He opposed the movement for repeal in 1840, but did so under the conviction that it could effect no good end, and that the House of Commons would not concede it. In 1841 he was appointed judge advocate-general, a more remunerative office than the one which he held in the Board of Trade.

The repeal agitation was ended, and with the beginning of the year 1844 the O'Connell trial came on. Sheil ably defended John O'Connell, son of the Liberator, and in his speech exposed the system of jury-packing, bringing forward as a sample of this great injustice the case of Charles Gavan Duffy, and his notable trial for an article in the *Belfast Indicator*. About this time a proposal was laid before the House of Commons for providing unsectarian colleges in Ireland, and this measure was warmly advocated by Sheil, whose desire was to have the common truths of Christianity taught in every school.

In 1845 the death of his only son at Maderia, where Mrs. Sheil and he had gone for the sake of the young man's health, threw him into deep melancholy, and for a time he could not be induced to leave the island. Ultimately, in 1846, he was prevailed upon to return to England, and again to enter upon public life. In Parliament he found a new coercion Bill proposed. This roused him from his lethargy, and in an eloquent speech he renewed Sir Robert Peel's Irish policy, and urged the Liberal party to unite in driving the ministry from power. The result of this was the resignation of Peel next day, and the accession of Lord John Russell to power. On this change of ministry Sheil was appointed master of the mint, a state office usually held by members of the cabinet.

The year 1850 saw the close of Mr. Sheil's Parliamentary career, and the failing health of his wife caused him to seek a change of scene and climate. He went to Florence as ambassador at the court of Tuscany, where he spent some very happy days, surrounded as he was by treasures of art in which his poetical nature delighted. His familiarity with French enabled him to mix in society, where his wit and geniality were highly appreciated. In this city he died on the 25th May, 1851, of an attack of gout. His remains, which were conveyed to Ireland in a ship of war, are interred at Long Orchard in Tipperary. Several editions of Sheil's "Speeches" with a memoir by T. McNevin have appeared; also "Memoir and Speeches of Richard Lalor Sheil" by W. Torrens M'Cullagh, two vols., London, 1855.

In a speech delivered at the City Temple, March 22, 1877, Mr. Gladstone thus gives his recollections of the great orator:—"I am afraid no one here ever recollects hearing Mr. Sheil. If nobody recollects him there is nothing which I can appeal to, but if you will consider a tin kettle battered about from place to place, producing a succession of sounds as it knocked first against one side and then against the other, that is really one of the nearest approximations that I can make to my remembrance of the voice of Mr. Sheil. Then again, in anybody else I would not, if it had been in my choice, like to have listened to that voice; but in him I would not have changed it, for it was part of a most remarkable whole, and nobody ever felt it painful when they listened to it. He was a great orator, and an orator of much preparation. I believe, carried even to words, with a very vivid imagination and an enormous power of language and of strong feeling. There was a peculiar character, a sort of half-wildness in his aspect and delivery, and his voice and his manner were all in such perfect keeping with one another that they formed a great Parliamentary picture; and although it is now thirty-five years since I heard Mr. Sheil, my recollection of him is just as vivid as if I had been listening to him to-day."

THE KEY-NOTE OF LIFE.

"Do not say that you did not think." If you forget, it is because you do not care. If people care, they will remember." So spoke a mother long ago to a thoughtless child, who, pleaded, as an excuse for a rude act, that she had forgotten. The key-note of life was touched by the answering, admonishing voice. Forgetfulness is selfishness, and is shown nowhere more plainly than in the many "littles" which "make a mickle" in the trifling, hourly happenings which cause gladness or pain.

Courtesy, real courtesy, is so holy an attribute that one wonders why all true Christians are not polite. When we picture the tender gentleness with which our fancy always invests our Blessed Lord, how can we go about causing inconvenience by the breaking of an engagement; failing to withhold the word that will give comfort; neglecting with careless disdain the promised visit which would have carried sunshine into a darkened life; trampling upon people's most sacred feelings, like elephants upon a harp—forgetting, forgetting, forgetting! Our Lord did not forget. He cared so much that He could not forget, and if we cared ever so little, we, too, would perforce remember.

The courteous deeds which live in history, like the humble ones of every day, have been performed because self was forgotten. Sir Philip Sidney cared, and so remembered, when he gave the cup of water to the soldier whose necessity was his own. And our own General Washington lifted his hat to a poor negro through simple kindness of heart.

It is painful to see how many would be gentlefolk go to work in the most clumsy way, adorning the outward man with expensive trappings, cultivating the prevailing gait or driving a particular equipage, consulting the latest manuals of etiquette, and ending in complete and surprised discomfiture through self-love and self-consciousness. No one is so poor that he can not be gentle and polite; for courtesy is but another name for love. Love is gentleness "writ large." A man may wear a shabby coat; he may, through stress of circumstances, be rough of hand and forbidding of visage, but he will be a gentleman if he is gentle, and he will always remember if he takes the trouble to care.—*Arc Maria*.

SAMUEL LOVER.

SAMUEL LOVER, the gifted and genial artist, song-writer, musical composer, novelist, and dramatist, was born in Dublin in 1797. Delicate as a child, he owed much to the care of his good mother, a tender, patient, thoughtful woman, who taught him to detest a lie and keep his word. His father was a stock broker, who, having no sympathy with the art aspirations of his son, tried hard to force him into his own line of business. However, such injudicious repression only fanned the flame; and Samuel Lover, a youth of seventeen, unaided, and with only a few pounds in his pocket, left the paternal roof, determined to become an artist.

After three years' study and hard work he so far succeeded, that in 1818 he came before the Dublin public as a marine and miniature painter. In that year, too, at a banquet given to Moore, he sang a song which he had composed for the occasion. His position as an artist was established, and about the same period his legends and stories, appearing from time to time in various Dublin magazines, gained him considerable literary reputation. In 1827 he married Miss Barrell, the daughter of a Dublin architect, a lady who was in every way worthy of Lover. In 1828 he was chosen secretary of the Royal Hibernian Society of Arts.

In 1831 appeared "The Irish Horn Book," all the clever caricature illustrations and much of the literary matter of which were furnished by Lover. In 1832 he published "Legends and Stories of Ireland," consisting chiefly of tales which he had contributed to magazines, and amongst them "The Gridiron;" these were illustrated by etchings from his own hand.

In 1832, Paganini arrived in Dublin; Lover painted a miniature of him which was quite a marvel of art, and which when sent to the Royal Academy's Exhibition in London in 1833, created quite a sensation, although it had to bear comparison with the miniatures of Thorburn and Ross. He had already painted the Duke of Wellington; but the marked success of the Paganini portrait subsequently led to him permanently removing to London.

About this time he was asked to paint a portrait of the young Princess Victoria; but domestic circumstances prevented him from then leaving Ireland, and the chance did not again occur. Of this opportunity, which might have been the means of promoting him to the honour of being "miniature-painter-in-ordinary to her present gracious Majesty, a Dublin wit quaintly remarked, that in such a case, "the Court chronicler would have had to announce a Lover instead of a Hayter as the possessor of the office." In 1834, he issued a second series of "Tales and Legends," illustrated with his own capital and characteristic etchings.

In 1835, he furnished Madame Vestris with a dramatic burlesque called the "Olympic Picnic." Soon after the drama of the "White Horse of Peppers," and the farce of "The Happy Man," was produced at the Haymarket. The operetta of "The Greek Boy," both the words and music of which were composed by him, was brought out at Covent Garden. He was also the author of the words and music of "Il Paddy Whack in Italia," produced by Balfe at the Lyceum.

Lady Morgan had suggested that Lover should endeavour to present genuine Irish character, in song, instead of by means of the coarse caricatures previously current, and the result was the production of "Rory O'More," and other inimitable songs of the same kind. The great success of this song suggested the three volume novel entitled "Rory O'More, a National Romance," which he published in 1836.

In 1837 he settled in London (where for twelve years he continued to exhibit on the walls of the Royal Academy) and his miniature portraits of Brougham, and the Indian Moulvie, quite sustained his reputation. He mingled with the best society of the metropolis; songs and pictures poured from his hand. For Madame Vestris, then in the height of her popularity, he wrote the songs—"Under the Rose," "The Angel's Whisper," "The Four-leaved Shamrock," and "The Land of the West" which, everywhere, became favourites. This year (1837) he adapted "Rory O'More" for the Adelphi Theatre, Tyrone Power embodying its buoyant hero. He had assisted in launching *Bentley's Miscellany* and the *Dublin University Magazine*. Blackwood praised him; and Maclise included Lover's portrait in Fraser's "Gallery of Celebrities."

In 1839, appeared his "Songs and Ballads." In 1842, he published his best prose work, "Handy Andy," and, in 1844, "Treasure Trove, or He would be a Gentleman." Both these novels were issued in monthly parts, and illustrated by his own etchings.

Out of his 300 published poems, 263 are songs, full of love, pathos and humour. He never wrote, as he himself tells us, save when he couldn't help it, and words and melody welled up together. He composed the music and accompaniments for about 200 of them, and tastefully adapted the rest to native airs.

In 1844 his eyesight, overstrained by miniature painting and etching labours, began to fail, and he was forced to abandon the easel for a time. This was a serious matter for him, and, in order to live, he now got up an entertainment called "Irish Evenings," literary and musical, which proved so successful in London and Dublin that he

arranged to visit America, intending to make sketches and collect materials for a book, as well as to give his entertainments. He set sail in the autumn of 1846, and remained there for two years, visiting the northern and southern states and Canada. His reception was highly flattering. At Washington his room was so full of senators that, to use his own words, "it looked like an adjourned meeting of the chambers." He had not been long there, however, when the sad tidings of his wife's death reached him.

He returned to England in 1848, and, after a short rest, in 1849, he utilized his American experiences by introducing them into a new series of entertainments, which he successfully conducted in London and the provinces for about two years. At the end of this time, he suffered a terrible blow in the death, from consumption, of a daughter, an interesting girl of twenty years. Her younger sister had lately married abroad, so that Lover was left alone. Fortunately, he met with a sympathetic friend in Miss Mary Waudby, the daughter of William Waudby, Esq., of Coldham Hall, Cambridgeshire, a lady of taste and refinement, and possessed of those qualities which alone could insure his happiness. To her he was united in 1852, and he then retired into private life. He now took to working up his American and English sketches in oil-colours; he wrote songs, furnished magazine articles, and corresponded pleasantly with a numerous circle of friends. He also composed the words and music for two entertainments; one for Mr. Hume, and the other for Miss Williams. He also returned for a time to the drama, writing "The Sentinel of the Alma" for the Haymarket "MacCarthy More" for the Lyceum, and the *libretti* of two operas for his friend Michael Balfe.

In 1856 a pension was granted to him "in recognition of his various services to literature and art." In 1858 he edited the "Lyrics of Ireland," and published "Metrical Tales and other Poems." In 1859 he spoke at the Burns Centenary Festival, in Glasgow, to which he had been invited as the representative of the poets of Ireland.

The Crystal Palace Burns prize poem competition of which Isa Craig was the heroine suggested to Lover the writing of a number of very clever imitations, which rival the celebrated "Rejected Addresses." Those of Campbell, Prout, Longfellow, Macaulay, Thackeray, Hood, and Brougham are particularly good; in that after Hood, speaking of the different names by which poets are called in different countries, he writes:

In France they call'd them *Troubadours*,
Or *Menestrels*, by turns,
The Scandinavians call'd them *Scalds*
The Scotchmen call theirs *Burns*."

In 1859 he joined the "London Irish" Volunteers, and, although in his sixty-second year, regularly attended drill. He wrote several songs to aid the Volunteer Movement, and two of these, "Defence not Defiance" and "Two Barrels," were immensely popular. Leading a quiet, happy country life, at Ealing, Barnes, and Sevenoaks in succession, he enjoyed excellent health from the period of his second marriage down to 1861, when he was attacked with hemorrhage of the lungs and serious symptoms of heart disease. His medical adviser at once ordered him to a milder climate. He went first to the Isle of Wight, and thence to St. Heliers, in Jersey, where he remained, a semi-invalid subject to bronchial attacks, till his death, four years afterwards, in 1868. His remains were interred at Kensal Green, London, with Volunteer honours, and a tablet has been erected to his memory in St. Patrick's Cathedral, Dublin. A "Life of Lover, with Selections from Unpublished papers," by Bayle Bernard (London: Henry S. King and Co.), appeared in 1874.

It is as a song writer that Lover will live in the hearts of many generations. His songs are characterized by exquisite pathos and humour, blended in a manner peculiarly his own. "Rory O'More," "Molly Carew," "The Four-leaved Shamrock," "The Low-backed Car," "The May-dew," "The Irish Post-boy," "What will ye do, Love?" "The Angel's Whisper," and many others, are known wherever the English language is. The preface to his songs contains an admirable dissertation on song-writing. If not more musical, he is certainly more Irish and more natural than Moore, and is admittedly only second to him as an Irish song-writer. The song which he himself thought most illustrative of his own peculiar style was "The Irish Post-boy."

Of his prose writings "Handy Andy" is his best novel; and many of his shorter stories such as "The Gridiron," "Barney O'Reardon," who navigated the ship that showed him the way home, or "Paddy at Sea," are racy, irresistibly droll, and grotesquely original. Lover possessed both a versatile genius and a capacity for work, and being many-sided, found relief in change of occupation. His tastes were simple, his life pure; and, possessing a warm heart and a happy disposition, he was both respected and loved by all who had the privilege of knowing him. His amiable and accomplished widow survives him.

Catholic convent schools attract Protestant patronage because they protect the innocence of their pupils. Parents know that the Sisters are like guardian angels to the girls entrusted to their care.—*Catholic Columbian*.

RELIGIOUS EDUCATION NECESSARY TO THE INCULCATION OF PERSONAL MORALITY.

RIGHT REV. JOHN LANCASTER SPALDING, Bishop of Peoria, Ill., writes to the *Educational Review* as follows upon the important question of religious education in the State schools. The theory of development, which is now widely received and applied to all things, from star dust to the latest fashion, is at once a sign and a cause of the almost unlimited confidence which we put in the remedial and transforming power of education. And it is useless to seek to convince people whose world view is different from our own. What is called the spirit of the age, the spirit which, as the poet says, sits at the roaring loom of time, and weaves for God the garment whereby He is made visible to us, exercises a potent influence upon all our thinking and doing. We live in an age of progress, and progress means differentiation of structure and specialization of function. The more perfect the organism, the more are its separate functions assigned to separate parts. Specialization thus becomes a characteristic of civilization. The patriarch is both king and priest. In Greece and Rome religion is a function of the State. In the Middle Age the Church and State coalesce, and form such an intimate union that the special domain of either is invaded by both. But differentiation finally takes place, and we all learn to distinguish between the things of Cæsar and the things of God. This separation has far-reaching results. Thus learning, which, in the confusion that succeeded the incursions of the barbarians, was cultivated almost exclusively by ecclesiastics, grew to be of interest and importance to laymen. The thirst for knowledge increased, and the cleric and the scholar ceased to be identical. The boundaries of knowledge were enlarged when the inductive method was applied to the study of nature, and it soon became impossible for one man to pretend to a mastery of all science. And so the principle of division of labour was introduced into things of the intellect. This led to other developments. The business of teaching, which had been almost exclusively in the hands of ecclesiastics, was now necessarily taken up by laymen also. The result of all this has been that the school, which throughout Christendom is the creation of the Church, has, in most countries, very largely passed into the hands of the civil government.

This transference of control need not, however, involve the exclusion of religious influence and instruction, though once the State has gained the ascendancy, the natural tendency is to take a partial and secular view of the whole question of education, and to limit the functions of the school to the training of the mental faculties. In the spirit of the age, religion is regarded as simply morality suffused by the glow and warmth of a devout and reverend temper, and to teach doctrines about God and the Church will not make men religious.

Morality, it is claimed, is independent not only of metaphysics, but of religion as well. It is a science, as yet, indeed, imperfectly developed, but a science nevertheless, just as chemistry and physiology are sciences. Human acts are controlled, not by a higher will, or man's freedom of choice, but by physical laws. The peculiarity of this view does not lie in the mere contention that ethics is a science but that it is a science altogether independent of religious or metaphysical dogmas. All forces, it is asserted, physical, mental and moral, are identical, and morality, like bodily vigor, is a product of organism. It is, in fact, but an elaboration of the two radical instincts of nutrition and propagation, from which spring the two-fold movement of conscious life, the egoistic and altruistic. This theory is accepted alike in the German school of materialism the French school of positivism and the English school of utilitarianism.

Among Americans there is a disposition to treat doubts of the truths of Christianity as a mark of intellectual vigour and sometimes as a sign of religious sincerity. Pre occupied with material interests, but yet finding time to read the thoughts of many minds, and to hear the discussion of antagonistic opinions and systems, they find it difficult to trust with entire confidence to what they know or believe. It all seems to be relative, and another generation may see everything in a different light. Problems take the place of principles, religious convictions are feeble, the grasp of religious truth is relaxed, and the result is a certain moral hesitancy and infirmity.

But, apart from all theories and systems of belief and thought, public opinion in America sets strongly against the denominational school. To introduce the spirit of sectarianism into the class-room would destroy the harmony and good will among citizens, which is one of the aims of the common school to cherish. There is, besides, no reason why this should be done, since the family and the church give all the religious instruction which the children are capable of receiving.

This, it seems to me, is a fair presentation of the views and ideas which go to the making of current American opinion on the subject of religious instruction in State schools; and current opinion, when the subject matter is not susceptible of physical demonstration, cannot be turned suddenly in an opposite direction.

The Catholic view of the school question is as clearly defined as it is well known. It rests upon the general ground that man is created for a supernatural end, and that the Church is the divinely-appointed

agency to help him attain his supreme destiny. If education is a training for completeness of life, its primary element is the religious, for complete life is life in God.

Theorists may be able to construct a system of ethics upon a foundation of materialism, but their mechanical and utilitarian doctrines have not the power to exalt the imagination or confirm the will. The atmosphere of religion is the natural medium for the development of character. In the purely secular school only secular morality may be taught, and whatever our opinion of this system of ethics may otherwise be, it is manifestly deficient in the power which appeals to the heart and to the conscience.

If the chief end of education is virtue, if conduct is three-fourths of life, if character is indispensable while knowledge is only useful, then it follows that religion, which more than any other vital influence has power to create virtue, to inspire conduct and mould character, should enter into all the processes of education. Our school system, then, does not rest upon a philosophical view of life and education. We have done what it was easiest to do, not what it was best to do. The denominational system of popular education is the right system. The secular system is a wrong system. *Boston Republic*.

TEMPERANCE.

THE assembling in this city of the general Convention of the Catholic Total Abstinence Union of America has created a deep interest in the cause of temperance, and many of our prominent and intelligent Catholics are asking, "What can be done to suppress the awful habit of indulging to excess in intoxicating drink?" This is truly a practical question—one prompted by a love for humanity, for country, and for God. The facts presented by the secretary of the Catholic Total Abstinence Union clearly shows that it is necessary that some steps should be immediately taken to combat the vice of intemperance; for while the union is doing a good work, it has not been able to secure as many members as it should have to carry on the war against this terrible evil. The presence of the leading prelate of the United States at the convention and the address he made show the importance of the work and the need of more Catholics engaging in it.

To accomplish what every Catholic must desire—the suppression of intemperance—we must survey the field calmly, dispassionately, and without prejudice for or against total abstinence. We must take men as we find them, and try by degrees to lead them to the very highest state of perfection. By thus looking at the figures practically we will see many things that extremists do not appreciate.

We will find there is a deep and unfair prejudice against total abstinence upon the part of many excellent Catholics, who, being secure themselves from the temptation to drink to excess, do not see why they should make the sacrifice of their liberty to take an occasional glass of wine for the possible benefit of those in danger.

We will also learn that there are many who either from long established practice or from physical debility feel that they cannot do without their accustomed beverage. These men cannot have a share in the great work of temperance, as it is carried on under the auspices of the Catholic Total Abstinence Union of America; and yet their influence is not to be despised. On the contrary, we need it, if we are to go forward in this work. We cannot secure the co-operation of this class unless some new departure be inaugurated—a departure that will enable all the friends of the temperance cause to rally around a common standard, resolved to save the tens of thousands now on the brink of temporal and eternal ruin through the habit of indulging in intoxicating drink.

Let us see if there is not some common ground on which the ten million Catholics in the United States can stand as a solid, irresistible phalanx against the demon of intemperance. Most assuredly there is, if we do not in our zeal try to become more exacting than the infallible Church. We know that the Church is prudent, and that whilst she has ever loved the poor slaves, it required nineteen centuries for her to break their chains. Although she sympathized with slaves in every age, she did not excommunicate slave-owners except for special cause. Following in the footsteps of our Holy Mother Church can we not employ in the service of temperance those who are temperate, but who cannot or will not take the total abstinence pledge? If the slave-owner could teach the Catechism in the Sunday schools whilst the Church deplored the existence of slavery, cannot the merely temperate man teach the inebriates and those in danger of becoming such the necessity of total abstinence?

To inaugurate this movement several things must be accepted as axioms. First, that total abstinence is the best preventative of intemperance, and that it is a heroic remedy absolutely necessary for many; second, that there are very many most exemplary Catholics who will be glad to aid in this work, but who cannot be expected to become total abstinence men; third, that great good can be accomplished in the cause of temperance without taking the pledge. If all friends of the cause will accept these axioms there will be no difficulty to start associations that must revolutionize society and save millions of precious souls.

Let Catholics, then, inaugurate a new movement; and establish in

every parish, when permitted, a great temperance society, formed after the model presented by the League of the Sacred Heart—that is, let us have societies containing three degrees. The first degree to be composed of those who promise neither to “treat” or be “treated” in a saloon; the second, of those who promise to be temperate and not indulge in more than one or two moderate drinks each day; and the third, of those who take the total abstinence pledge. Such a society must win the respect of every pious Catholic who looks upon the misery around him intelligently, and who desires to eradicate it.

We know that it is very hard to reform an habitual drunkard, but it is very easy to save many from becoming drunkards. How? By discontinuing the habit of treating. Let us look at the practical advantages of the first degree of this proposed temperance society. At present on national and religious festivals four or five of our best young men will meet. The first thing thought of is a glass of beer for each, which some one of them pays for; then the others reciprocate, each trying who can succeed the rest in generosity or extravagance. The consequence is that they all go home intoxicated, and the first seed to many is planted. If these men wear the “anti-treating” badge they may take a single glass, each one paying for what he drinks, and as a result they will drink much less, and of course, less harm will be done.

As to the second degree, there are many men who find the habit growing on them. They cannot or will not take the total abstinence pledge. If, then, they can be induced to take the temperance pledge so as to limit the quantity, they may be saved and the moral influences of all classes directed in favour of total abstinence, the great aim of the society. Surrounded by the influences which such a society must exercise, very many will be led to go from the first degree to the second, and finally to the third degree; and so the object of the Total Abstinence Union will be accomplished.

There are some difficulties to be overcome in starting such a movement, because it is novel; but it is certainly most practical, and will add to the fifty-eight thousand Catholic total abstinence men now in the United States, an army numbering millions, each one of whom will despise the sin of drunkenness as sincerely as do those now in the National Union.

Some say the Church is all the temperance society we want. Of course, the Church is sufficient for all emergencies, but the Church uses auxiliaries in her work of evangelizing the world and in making men holier and better, such as the Society of St. Vincent de Paul, the League of the Sacred Heart, and the sodalities. If these auxiliaries are beneficial in throwing around their members influences produced by combination, the union of men, women and children of each parish in a grand temperance society, so formed as to admit all desirous of crushing out the evil of intemperance, would be irresistible in destroying the monster that is ruining the happiness of homes, filling our almshouses and jails, and leaving millions of widows and orphans to mourn the death of drunken husbands and fathers.—*Church News, Washington, D. C.*

OLD DUBLIN RECORDS.

In my former letters I described the old Charters of Dublin and the ancient books known as the White Book and the Chain Book, and I shall now give you some account of another class of these historical records, styled the Rolls of the Assemblies of the Citizens. The earliest of these rolls begins with the year 1117. Each roll is composed of several separate membranes or sheets of vellum, and all are headed with the names of mayors and civic officials. Some of the enactments are in Latin, but most are in the English of the time. The writing is much abbreviated and difficult of decipherment, and the entries are in many parts obliterated, stained or fractured. The calendar to which I have already referred includes the Dublin Assembly Rolls from 1447 to 1558, and in it are given summaries of the Latin portions, entries in old English in the original orthography without abbreviations, and a glossary of obsolete terms has been added.

The contents of these rolls are of a very miscellaneous character, and illustrate not only the arrangements under which Dublin was governed in ancient times, but also afford extensive materials towards supplying knowledge in connection with the social and everyday life of the middle or mercantile classes in the principal city in Ireland in the olden days. The Government in Dublin made constant attempts to exclude the native Irish not only from all offices, but from trades and industrial avocations carried on within the circuit of the city. This was occasionally pursued with such energy that we find here special enactments, in the middle of the fifteenth century, requiring all manner of men and women of Irish blood to quit the city within a limited period, unless they had been dwellers there for a period of at least twelve years. Among the enactments was one decreeing that no “prentiss” of a merchant should be admitted to the franchise of the city till he had bow and sheaf of arrows, coat of mail and sword of his own. On a margin of the roll opposite this entry there is a curious contemporary sketch, in the crudest style of drawing, of a figure armed with sword and bow and arrow, in the act of drawing his bow.

The annual election of the mayor was on Michaelmas Day, and he

was sworn into office with much ceremony, in presence of the lord lieutenant for the time being, or before the chief baron of the exchequer. The chief officials of the city were elected every year on the fourth Friday after Michaelmas Day, in a public assembly, and were installed by having wands of office placed in their hands. The mayor had extensive functions; sat as judge in the city courts, and had control over the jail in which malefactors were imprisoned under his sentences. He had as assistants two officials styled bailiffs, and subsequently designated sheriffs. At certain periods the mayor and officials were bound to make certain perambulations of the limits of the civic boundaries, both within and without the walls, with the object of preventing encroachments on the city lands and rights. Of those proceedings, which were styled “riding of the franchises,” some minute details are extant. In one of the records we read that the mayor, sheriffs, recorder, and aldermen, accompanied by more than 300 of the citizens on horseback, took their way in the name of God out of the Dame’s Gate, which stood at the end of the present Dame Street, to the side of the River Liffey, and rode directly eastward to the Ring’s End; and so to the “Bar foot” of the harbor, where the trumpets sounded; and according to ancient usage, one of the water bailiffs was commanded to ride into the sea eastward as far as he could, being then low water, and to cast a spear as far out as possible into the sea, which he did; “and so far,” adds the document, “extend the franchises of the harbor and river of Dublin.”

Then, continues the account, the mayor and procession bent their course southward as directly as possible to the Black Stone—now called Black—where, the trumpet sounding again, the company came together once more and rode westward along the highway to the Chapel of Merrion. Here the trumpet giving fresh warning, the company met a second time and consulted as to the right of passage. Their next course was towards a ditch of “black sally” and hawthorns, by which they rode till they came to Our Lady’s Well, afterwards proceeding on to Donnybrook, to St. Stephen’s Gate, St. Kevin’s Gate, and the Coombe. In the vicinity of the Coombe, part of the neighbors met the mayor and his company and made them drink, and the next stage brought them to St. Thomas’ Court, and to a meadow in the midst of which was a “great old hawthorn,” and so on to Kilmannaham, where on the west end of a meadow several tents were pitched for the mayor, and the whole company alighted and dined.

Finally they returned by Clontarf to the land of St. Mary’s Abbey, and here “the Abbot and his Covenant” (monks) met with them and prayed that they would do them no wrong; and they said they would nothing do but like as their forefathers informed and taught them how they should ride their franchise. And thence they went on as far as the sea, and, returning, passed over the bridge and about the city till they came by the longest way to the mayor’s door, where all took leave of him and departed to their homes.—*Rosa Mulholland in Boston Pilot.*

BERENGAIRE D’ELVAZ.

From the Italian by Sister Mary Gampion.

CHAPTER III.

THE CAPTIVE’S DAUGHTER.

Ten years have passed away. The Knights of the Order of Our Lady of Ransom are in command of Montpellier, from whence, as an outpost of charity, these brave soldiers of the cross go forth day by day to defend the countries of Europe against the inroads of the Saracens, or with still greater heroism to toil across the sands of the desert, or seek amid the galleys or the dungeons of their foes for prisoners to ransom from their hands. One sultry noon, a young girl directed her step toward the monastery, which might be seen far and near from the whiteness of its walls. She was accompanied by a little boy and an old man-servant. After having crossed the draw-bridge (for according to the fashion, induced by necessity in those troublous times, the monastery was built and fortified much like a castle), they passed under the archway to speak to the sentinel, who pointed out the way to the great door of the building, which served alike as garrison for the knights and monastery for the monks of the order.

The children stopped as if struck with fear at the sight of the spacious enclosure where some of the valiant companions of Peter Nolaseo and Raymond Pennafort were already reposing beneath the green swart in well-earned and glorious peace. Their modest graves were in the centre of the quadrangle, and many knights and priests were pacing up and down the cloister that surrounded it, the former in the white tunic and cloak, the latter in the white habit of the order, while all wore embroidered on them the royal arms of Aragon in token of the affection borne by the noble prince of that royal line to the chivalric Order of Redemptorists or Ransomers.

At last one of the priests perceived the children standing as if hesitating what to do next, and came up to them. He was still in the prime of life, but the traces of sorrow on his face, and his hair, which was prematurely white, showed him to be one who had suffered so cruelly that his wounds were scarcely yet fully healed.

Looking kindly at the children, he said in a gentle voice:

"Who are you looking for, little ones?"

"Alas! Father," the young girl replied, "we are almost orphans, though our parents still live, for our father is a captive in the hands of the Saracens and our mother is fast sinking under sorrow and anxiety."

"Is your father sold for a slave?"

"Yes, Father!" answered the child. "He went to Barcelona to receive a legacy left him by a friend and was returning happily to Provence when his ship was attacked by pirates. All resistance was vain. The infidels carried him off to slavery, and we have reason to believe that he is now in Tangiers. My father a *slave*! and for sale in the market!"

Here tears and sobs interrupted her words, and her little brother wept at the sight of her grief.

"Calm yourselves, children," said the monk; "be comforted; your father may be ransomed."

"Ah, good Father, nothing would seem to us too costly to redeem him. See, my mother has given me her jewels. Here are bracelets and rings of great value, and we will mortgage our estates and everything we possess. If only you will go to find and deliver our father we will give you more than enough money for his ransom. We have faithful vassals and tried friends, and all will willingly contribute to the redemption of the Lord de Montfort."

"Montfort, did you say? Montfort!" exclaimed the monk. "Is your father?"

"Jean de Montfort, Father. If you are from Provence you must know his name."

"I know it," said the monk, in a low, hard voice, "I know it, alas, but too well!"

He turned abruptly away, for a second his eyes flashed with a fire not yet fully quenched, then he raised them to a crucifix which hung on the wall of the cloister.

"Great God!" he murmured, "how can such stormy passions still reign in a soul subdued by Thy grace! This child's voice has rekindled those feelings of hatred and revenge which I believed forever stifled. My father, my mother, my sister, what would you have me do? What do you, blessed spirits, ask from me?"

He remained silent for some time, with his eyes fixed on the figure of the crucified One. Then turning again to the children he said with a voice of inexpressible sweetness:

"I will myself go to seek your father, and I trust in God to bring him safely home to you and your lady mother. Pray for me, a miserable sinner."

A few hours later, a monk, equipped for a long journey, knelt before Peter Nolasco, the general of the order, to receive his blessing before starting. "Go forth, dear son," the general said, as he embraced him; "spare not your life nor your blood in the service of your neighbor. Go forth, servant of Christ, tread bravely in the footsteps of your divine Master. Forget not your vow, which binds you to remain in slavery, if needs be, to save a Christian from its chains. God be with you, Brother Berengaire."

CHAPTER IV.

THE RANSOMED CAPTIVE.

The sentinel on the tower of the Abbey of St. Victor at Marseilles had just given the signal that several vessels were making for the harbor, and immediately a number of people hurried to the walls of the city to find out from their flags to what nation they belonged. Sailors, ship-owners, merchants expecting goods—all were interested in the new arrivals. In the midst of the noisy crowd, one silent group stood clinging to each other as if in anxious expectation of some loved one. A lady clad in mourning garments, a young girl timidly holding her mother's arm, and a lovely boy of about thirteen years of age, who now and then stopped to play with his pet dog, which ran by his side, formed the group. An old man-servant followed them, and all gazed with longing eyes on the white sails which were now nearing the harbor. Two of the vessels had advanced so rapidly that the colors of their flags and the signals could already be distinguished. The practiced eye of an old pilot recognized the first vessel, and shouted out:

"Praise be to Our Lady of La Gare, it is the bark *Felice*, from Palermo, and we shall have news of Monsieur d'Anjou, our Beatrice of Provence's husband!"

"And the one following her," cried another sailor, "is the *Santa Maria*, coming from Smyrna, with dates and spices."

The two vessels thus announced came quickly and safely into port amid the cheers of the spectators. But there was still another vessel outside which seemed to be beaten back for a time as the wind suddenly veered to a less favorable quarter.

The lady and her children looked on anxiously, and she now and then said, almost hopelessly:

"It is useless to wait, my darlings; it is God's will to try us still further."

"Mamma," cried the boy at last, "I see her clearly—it is the holy banner that waves from that vessel."

His mother turned pale and pressed her heart, which throbbed with mingled hope and fear. Once more she looked out over the waters and saw the banner floating in the air and on its white ground was

plainly visible the royal arms of Aragon with the device. "*Redemptionem misit populum suo*" "He hath sent redemption unto His people."

"She is the *St. John Baptist*, the galley of the Redemptorists," shouted the people.

"Great God! My merciful Father," exclaimed the lady, "Holy Virgin Mother, do not disappoint me of my hope!"

Again she looked, and now they could see a figure, habited in white, standing on the deck.

"Mother," said the young girl, "it is he, the kind priest I told you of, who went to seek my father!"

"There is a captive on board!" cried the sailors and bystanders, greatly excited. "Thanks to Our Lady of La Gare, he will soon hang his chains on her altar!"

The poor lady tottered along the shore to the landing-place. A mist covered her eyes, and she dared not raise them for fear the captive might not prove to be her long-looked-for husband; but at last the cries of the children and shouts of the crowd compelled her to look up.

The ship had cast anchor. A man, with chains on his hands and feet, was descending the vessel's side with some difficulty. It was her husband! She gave a cry, took a few steps forward and fell fainting into the captive's arms. He pressed her to his heart and extended his hands to bless his children, who, kneeling at his feet, were trying to remove the fetters, which he had resumed before landing, according to the custom of those days, that he might lay them as a thank-offering at the feet of Notre Dame de la Gare.

He then turned to the monk, who had also landed, and said:

"If you love me, my wife and dear children, you will also love and bless this holy religious. To him I owe my liberty and life. All who love Montfort will love and venerate the saintly man of God."

Then seeing that the monk was trying to escape his thanks, he caught him by the arm, and in a still louder voice called out:

"Listen, my friends, this good monk sought me out even in the recesses of the Great Desert, where I had been carried by my musters; he found me half dead with the black plague and abandoned by all, but without hesitation he risked his life in nursing me through the terrible disease, showering on me the tenderest cares, which availed more for cure than any remedies. The infidels then declared that the money brought was insufficient for my ransom, but he offered to remain as slave in my stead! Thus, I call Our Lady to witness, I never would have permitted, and at length they agreed to let me go with him. And now I command all who bear the name of Montfort henceforth to befriend and serve the Order of Our Lady of Ransom."

Hardly had he finished speaking than a man in a coarse woollen coat and fur cap strode through the crowd and said abruptly:

"Are you the Lord of Montfort? Do you know who has freed you?"

"Father Berengaire; if he has any other name I do not know it," replied de Montfort.

"Well I can tell you then. He is Berengaire, Lord of Elvaz. Do you know the name of Elvaz? Ah, my dear lord and master," said the newcomer, our old friend Jacques Lerouge, falling on his knees before the monk and bathing his hand with tears as he kissed it, "I knew you!"

Montfort stood as if petrified: he looked at Father Berengaire as though one from the dead had appeared to him. At length he spoke hoarsely:

"Berengaire d'Elvas, can it be?"

"Yes, it can be and it is," said the faithful goatherd; "I should know my lord among a thousand. I was his vassal, but he gave me my freedom and provided for me generously—I owe him everything!"

"And I also," said Montfort, kneeling in his turn at Berengaire's feet. "Servant of God, is this true that I have heard? You knew who I was, but you saved my life at the risk of your own?"

"Brother, do not kneel to a sinner," said the monk, raising the knight from the ground; let us forget the past and ask God's forgiveness for all the injuries we have done each other in it."

"If I have your pardon, then may I hope for God's," replied Montfort, "but from the day in which, in order to avenge wrongs received from your ancestors, I slew your dear ones, I have never known a night's peaceful rest; the very temporal prosperity which God permitted me to enjoy turned to bitterness in possession. Assure me of your forgiveness and I can begin to hope for God's."

"Let this embrace be the pledge of our future friendship," said Berengaire, throwing his arms round the hereditary enemy of his race, "and now come with me to the altar where I am about to offer the divine Victim, and receive from my unworthy hands the pledge of God's mercy and forgiveness. Come, follow me."

Montfort silently and tearfully followed him, and attended by Jacques Lerouge and a crowd of people they went to the Church of Notre Dame de la Gare. There the ransomed prisoner laid his chains at the foot of the venerated and miraculous image of Our Lady, while his wife placed near them a magnificent cross of diamonds, reserved as a thanks-offering in case of his safe return, and his children, according to the beautiful custom of those ages of faith, covered the chains with

Continued on page 490

The Catholic Weekly Review.

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

Commenced by

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

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

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

The Rt. Rev. Bishop O'Mahony, Toronto

The Late Archbishop Lynch.

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

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

And by the leading clergy of the Dominion.

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TORONTO, SATURDAY, SEPT. 12, 1891.

A Methodist minister in Massachusetts has calculated that 1,800,000 children have been lost to the Catholic Church in the United States during the last twelve years owing to the public schools. And the Catholics of that country have been paying millions of dollars for these twelve years to attain that dreadful result.

We have just read in an Australian contemporary a description of the amount of good which can be done by a truly Catholic newspaper, and also the obligation incumbent on Catholics of supporting such organs.

A thoroughly Catholic paper does incalculable good, and therefore deserves the fullest measure of support. Supporting a Catholic paper implies that one should take it regularly into his home and welcome it there, introduce it to his friends, and make it known and read as widely as possible.

We support the baker who brings us bread, the butcher who supplies us with meat, and the physician that heals our wounds; why, then, should we not support, and that as generously as we can, the men who supply us with good wholesome mental food, who keep us in touch with our co-religionists the whole world over, and who advocate with that pen which is far mightier than the sword the Catholic cause and religion, putting it in its true light before the world, and rebutting the false charges of its enemies.

The Catholic newspaper is a perpetual mission in every parish in which it circulates, and as such has gained the fullest approval of the Holy Father.

It is the plain duty, then, of priests and people to use their best endeavours to perpetuate that mission and to increase its efficiency.

The school year is now opening, says *St. Louis Church Progress* in its last issue, and with it comes a practical duty for Catholics to send their children to a Catholic school. The obligation is imperative, as imperative as hearing Mass on Sunday. The Third Plenary Council has decreed it. Here are the words of the Fathers of the Council, Section 196:

"Therefore, we not only exhort Catholic parents with paternal love, but we command them, with all the authority we possess, that they procure for their beloved offspring, given them by God, regenerated to Christ in baptism, and destined to heaven, an education truly Christian and Catholic, and that during the whole period of infancy and childhood they defend and shield them all from the dangers of a mere secular education, and therefore they must send them to parochial schools, or to others truly Catholic, unless, perchance, in some particular case, the Ordinary shall judge best to permit otherwise."

There is no escape from the effects of this decree. No sincere Catholic will seek to evade them. It is a question of the salvation of the souls of the children. Think of 1,800,000 Catholic children lost to the Church in the United States during the past twelve years because

deluded or indifferent Catholic parents sent them to the public schools! What could be dearer to the parent than the salvation of the child? Will parents then run the fearful risk by delivering over their precious charges to secularism? It is not only a risk but almost certain destruction of the faith to educate a child in other than a Catholic school. Let parents realize this. Let them keep steadily before their minds the responsibility of the child's salvation, which God has placed on their shoulders. They will have to answer for their children at the judgment seat, and woe to them, if through their delusion or indifference, the souls of their children are lost.

THE OTTAWA SCANDALS.

IRRESPECTIVE of party, Canadians must be gratified with the stand Premier Abbott and Sir John Thompson have taken in clearing the unsavoury Augean stables at Ottawa. That no one, be he high or low, convicted of frauds upon the Government will be allowed to escape the measures of his delinquency, has been promised by both gentlemen. An earnest of their intentions of purifying the public service was given on Tuesday last, when Hon. Mr. Abbott moved the second reading of the Bill to prevent frauds upon the Government. Speaking to the motion he said:

"Everyone understands the occasion of this Bill, but I desire to speak short of its purpose and plan. There are two or three separate laws on the statute book applicable to frauds in respect to money. There is, for instance, a direct enactment against embezzlement, as it is understood. There are laws respecting the making away with trust funds; there is a series of clauses under the head of 'Threats' in the revised statutes dealing with this very subject of frauds upon the Government. Naturally one has been led to look closely at the provisions of the statutes, and I doubt very much if they go anything like as far as the common law itself in many respects, but I think one of their chief defects is that they do not provide for the punishment of those persons who bring about frauds of this description, it being confined chiefly to the recipient of the bribe or other inducement, and not made to attach at all to the person who offers or gives it. I think this is a great defect in the law, and I propose to remedy that by the present Bill. If the House will pass this Bill I propose to have it on record on the statute book that he who offers to a public officer any inducement to betray his trust shall be held to be equally guilty with the man who accepts it, and I think it will have as strong a tendency to check fraud upon the public as any other method that can be devised. That is a leading feature of this Bill, but in detail I may say that it covers very much more ground than any law now on the statute book. The four or five clauses under the head of threats in the revised statutes deal with practices which require a considerable amount of investigation and proof as to the intent and motive in order to procure a conviction. It has seemed to me that there is a certain class of cases in which the intent and motive may be sufficiently presumed from the character of the act done to render it unnecessary that substantive proof of such intent and motive may be adduced, and more especially when the corruption charged is not connected directly, or is not a part of the transaction itself, but when the bribe or compensation for the wrongful act is paid or offered before or after the commission of the offence it will be found, as I think it has been found in many cases in the recent investigations, that there is no contention that is susceptible of proof between the two transactions. However, it has also seemed to me that the giving of presents or compensation, or corruption in any form whatever, by a person dealing with a public department to a person who is acting for the department is a transaction of such a character as to require no substantive proof that the intention of the person giving the remuneration was not perfectly innocent. I presume that there is not one man in 10,000 or one man in the Dominion who would believe that a person desiring to sell or habitually selling goods to a department who makes presents to the person who from time to time buys them for the department, has not a desire to ingratiate himself with the person and procure larger prices or more frequent purchases, or purchases unusually large in their magnitude, or some other thing inconsistent with the interests of the Government he represents. The Bill is, in two words, made for the purpose of dealing with offences

of this description, with definitions less broad and requiring less substantive proof than the clauses which now appear on the statute book, and the other feature of the Bill is that it punishes those who give and those who offer bribes, as well as those who receive them."

And again, in answer to Hon. Mr. Scott, who suggested prosecution under the present law, he used these words:

"I do not propose, and I do not suppose it would be necessary for me to discuss offences of this person or of that person, or of this Government or of that Government. The subject is a fertile one, and we might tread on the toes of more persons than one. I accept the discussion as far as the discussion has gone as a discussion of the Bill or its merits, and I propose to deal with it in this way. Mr. Scott will see when he comes to read the Bill over more carefully, which I know he has not yet had an opportunity of doing, that it enlarges in every respect the provision of the statute. It goes so far that the statute might be repealed, but the effect of that would be to relieve those persons who have already committed offences against its provisions from punishment, which I do not propose to do. I do not propose to discuss the remedy which the Government may take against those persons who have been found guilty of committing offences under the Act. There is a delay of two years fixed by this Bill under which the offence may be prosecuted, so that if my friend intended to censure the Government he may find that his censure is somewhat premature, as he may have reason by and by to find himself; but, as regards the amplification of the Bill, if my hon. friend compares the clauses which are, as he says, very much on the lines of the former Act, he will see that in numerous respects the provisions of the Bill are extended beyond the provisions of the existing law. I do not know but that I shall adopt my hon. friend's suggestions that persons who use their influence with the Government for securing office should be punished in the same way as persons who make use of their influence with the Government to obtain contracts or obtain the payment of claims. It was an oversight, I think, in drafting the Bill not to have put it in, and, unless I see good reason to the contrary, I shall accept my hon. friend's suggestion and will see that clause F, which is precisely in line with my hon. friend's suggestion, is amended by asking the House to provide a punishment for those who use influence in getting office, real or pretended, the same as those who use their influence, real or pretended, in getting contracts or payment of debts. I have stated the reason why the existing law was not repealed. It is that it may remain in force and may be availed of for useful purposes before it becomes necessary to incorporate it and this Bill. I hope, in the provisions of the criminal code."

It will be seen that by this measure no class of offenders can escape punishment, both the bribers as well as the bribed being amenable, fraudulent intent not having to be proven as before. The exposures of the past few months, and the resultant besmirching of some of our public men are evidences of the necessity of the measure, which, if acted upon, and given full force, will do away for ever with the hungry crowd of blood-suckers who have so long fattened upon the vitals of the Dominion and Provinces.

TRUE EDUCATION.

Education, in order to foster civilization, must foster religion. The three great educational agencies are the home, the Church, and the school. These mould men and shape society. Therefore, each of them, to do its part well, must foster religion. But many, unfortunately, while avowing that religion should be the light and the atmosphere of the home and of the Church, are content to see it excluded from the school, and even advocate as the best school system that which necessarily excludes religion. Few, surely, will deny that childhood and youth are the periods of life when the character ought especially to be subjected to religious influences. Nor can we ignore the palpable fact that the school is an important factor in the forming of childhood and youth—so important that its influence often outweighs that of home and Church. It cannot, therefore, be desirable or advantageous that religion should be excluded from the school. On the contrary, it ought there to be one of the chief agencies for moulding the young life to all that is true and virtuous and holy. To shut religion out of the school, and keep it for home and the Church, is,

logically, to train up a generation that will consider religion good for home and the Church, but not for the practical business of real life. But a more false and pernicious notion could not be imagined. Religion, in order to elevate a people, should inspire their whole life and rule their relations with one another. A life is not dwarfed, but ennobled by being lived in the presence of God. Therefore, the school, which principally gives the knowledge fitting for practical life, ought pre-eminently to be under the holy influence of religion. From the shelter of home and school, the youth must soon go out into the busy ways of trade or traffic or professional practice. In all these, the principles of religion should animate and direct him. But he cannot expect to learn these principles in the workshop or the office or the counting-room. Therefore let him be well and thoroughly imbued with them by the joint influences of home and school, before he is launched out on the dangerous sea of life.

When teachers and pupils are subtracted from the salutary influence of the Church, when God and religion and all those things which appertain to man's last end and should be first and foremost in the training of youth, are proscribed for six days of the week, how is it possible to imbue children with religious sentiments, to ground them in the principles of their faith, so that they may learn to act on religious motives through life? Religion, at most, will be a matter of secondary importance with them. And even though regular religious instructions may be permitted, yet the education will be far from being a religious one. Primary education, especially, must be blended with religion; the children must be brought up in a religious atmosphere; religion must become familiar and easy, and, as it were, a second nature to them; and this is a thing impossible if the instruction is secular, if the Church does not exercise a direct influence on teacher and pupil. Infidelity or religious indifference is the inevitable consequence of such secular instruction.

"We have many sad instances" remarks Rev. Father Conway in a late work, "to illustrate the truth of this assertion in our own country. For what is the cause of the progress of infidelity in this country, if not mainly the godless education given in our public schools? And if the number of Catholics in the United States which, thanks be to God, is very considerable compared with other denominations, is not more than half what it ought to be, we believe that this is chiefly, though not solely, owing to public school education.

Secular education, we maintain furthermore, far from being beneficial, is highly injurious to the advancement of true civilization, to the true progress of education. Here we must remind our readers that the true civilization of a nation does not consist in its material power and resources, nor in the most perfect utilizing of the forces of nature for social comfort and industrial facilities. All these things, of course, are the outcome of culture in a certain department, which, though of great importance, is by no means the highest of civilized life. Neither does true civilization consist in the total exemption from illiteracy, for, as we have already shown, a high degree of mental culture and good taste is not incompatible with illiteracy. Many an unlettered Italian will pass a better judgment on the artistic merits of a work of art than an American high-school graduate, who has heard much talk of good tastes and æsthetics. The true civilization of a nation is the perfect, harmonious development of the higher faculties of the people as such. Now, can this harmonious development of the higher faculties of a nation be obtained under secular education? We emphatically deny the possibility; for how can the development be harmonious if the religious and moral side of human nature be altogether, or partially, neglected? How can even the intellectual faculties be properly developed when, as is generally the case in secular schools, the whole education has a materialistic drift? How can the æsthetic faculties be awakened, chastened, and cultivated, if Christianity, in which alone lofty ideals are to be contemplated, is banished from the school-room and expunged from the school-books?

The most lamentable effect of this purely secular education is the rise and spread of error. As soon as science is divorced from positive religion there is no safeguard against error. Science has no longer the bulwark of infallible authority to keep it within the proper bounds. The human mind has no longer the unerring monitor to check its vain curiosity, to say to it: "So far shalt thou come, and no farther!" It has no longer the beacon-light of faith to light it on its way through

the shoals and cliffs, with which the great ocean of the intelligible is beset. Therefore it is that, in our days, in which the human kind has emancipated itself from the restraint of authority, "men have become vain in their thoughts, and their foolish hearts are darkened, and, professing to be wise, they have become fools." They have, in truth, changed the glory of the incorruptible God into the image of the corruptible world, and rational men into the likeness of the ape, and reduced Creator and creation to a mere combination of matter and movement. This lamentable degradation of science in our days is the natural outcome of its divorce from positive religion.

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wreaths and bouquets of flowers.

Then Mass began, and Berengare d'Elvaz, the spiritual son and true disciple of St. Peter Nolascio, buried at the altar where-on lay the heavenly Victim, every bitter memory of the past, and when he himself placed on Montfort's tongue the Sacred Host, they were no longer the chiefs of hostile houses, but brothers in heart, bound together by the gentle cords of charity, the monk Berengare having given an example of the noblest of all sacrifices, and Montfort that of gratitude as humble as it was sincere.

Henceforth the Order of Our Lady of Ransom had no more valiant protector than the Lords of the House of Montfort, and when Father Berengare died, as so many of the followers of St. Peter Nolascio did, of fever, caught in ministering to the poor captives in their loathsome prisons, he could look back with thankfulness to the ruined walls where he had met with the saint who had helped him to raise up a fairer edifice than that beneath which his early hopes lay buried— "a house not made with hands, eternal in the heavens." *Catholic Fireside.*

It is becoming more and more evident that the greatest temperance reform of modern times is approaching. The respectful attitude of the Catholic Press towards the Catholic Temperance Convention recently held in Washington, indicates that temperance is rapidly gaining popularity among Catholics. The convention sounded the keynote of success when it proclaimed the necessity of union among all the friends of temperance. Even the Prohibitionists were not excluded. Miss Frances A. Willard, representing the Women's Christian Temperance Union, addressed the delegates as "brothers and sisters of a common woe and a common hope." At her suggestion the con-

vention decided to send three delegates to the Boston Convention of the W.C.T.U. next November.

The friends of temperance are numerous; but they are not yet united. Until now they had too little confidence in each other, or clung tenaciously to narrow and speculative theories. A change is at hand. The leaders instead of fighting for an idea or a theory are willing to learn and to make reasonable concessions. A successful temperance reform will be begun just as soon as this simple question will be answered; On what platform can all the friends of temperance unite?

The bold stand which the New York priests took against the Stadler Bill was no spasmodic effort. It was the beginning of a long and perhaps bitter contest with the liquor power. The quiet but determined appearance of this phalanx of priests has already changed the calculation of every politician of note in the state.

The education of the masses on the benefit of temperance is progressing rapidly, because it is being stripped of the sensational and based on facts and common sense. The best medical men are asked to explain the effects of alcohol on the human system. They cease to define drunkenness as a physical disease, which can be cured by sulphate of strychnin or any other kind of a drug. They begin to understand that alcohol is far more injurious in America than in any other part of the globe. We are the most nervous people on earth; and in times of exhaustion resulting from overwork or other causes of depression, the temptation to seek energy in the use of stimulants is greater for us than for any other nation on earth. Our Bishops assembled in Council in 1888 understood the needs of America when they said:

There is one way of profaning the Lord's Day which is so prolific of evil results, that we consider it our duty to utter against it a special condemnation. This is the practice of selling beer and other liquors on Sunday, or of frequenting places where they are sold. We implore all Catholics, for the love of God and of country, never to take part in such Sunday traffic, nor to patronize nor countenance it.

And we not only direct the attention of all pastors to the repression of this abuse, but we also call upon them to induce all of their flocks that may be engaged in the sale of liquors to abandon as soon as they can the dangerous traffic, and to embrace a more becoming way of making a living.

The Catholic Church in America does not go backwards. She is eminently progressive. Whether her path is dreary or cheerful, smooth or rugged, she will undoubtedly follow the line of march clearly traced out for her. Temperance is coming. America needs it: public opinion demands it. — *Buffalo Union and Times.*

Catholic News.

On Tuesday morning, St. Joseph's church, Lehighville, was honoured by a distinguished gathering of the clergy, the occasion being the 25th anniversary of Rev. Father O'Reilly's ordination to the sacred ministry. High Mass was sung, the celebrant being Rev. Father O'Reilly himself, and Father Hand acting as Master of Ceremonies. Rev. Father Rohleder presided at the organ, and Rev. Fathers Harold, McBride and Trayling assisted the choir.

Among the others present were His Grace the Archbishop, His Lordship Bishop O'Mahoney, Vicars-General Rooney and McCann, Deans Cassidy, Harris and Bergin, Rev. Prior Kreutz, O.C.C., Rev. Provincial Marijon, O.S.B., and Rev. Fathers McInerney, C.S.S.R., Allame, Sullivan, McEntee, P. Kiernan, E. Kiernan, Moyna, Egan, Lynch, Hand, Gibney, Jeffcott, Kileullen, Casey, Whitney, Cook, Withams, Minnehan, Cruise, Lamarche, of Toronto archdiocese, O'Reilly, Hamilton diocese, and Langan, Buffalo diocese.

An eloquent sermon was preached by the Rt. Rev. Vicar-General Rooney, on the duties of priests and people in relation to each other. He paid a high compliment to Father O'Reilly for the manner in which he has performed his duties for twenty-five years.

At the close the Archbishop addressed the congregation, and also highly commended their pastor. After the service, addresses were presented to Father O'Reilly. One was from the clergy of the diocese, handsomely engraved and framed, expressive of the esteem in which the recipient is held by his brethren, and is as follows:

REV. AND DEAR FATHER.—Your confreres in the sacred ministry unite their congratulations

to the many greetings offered you on this interesting and joyous occasion. Knowing you intimately, we are better able to appreciate your excellent qualities of head and heart. In our circle, in which you have been for many years a familiar figure, no gathering seems complete without your kindly smile and pleasant word. Your unassuming and cordial manner, your ready flow of native wit, your obliging disposition charming hearts. Your advent is hailed with pleasure, we part from you with regret. But social intercourse, even with his brethren in the ministry, is but the breathing time of the soldier of Christ. His true quality is displayed in the exercise of his vocation, as the steel's temper is proved in the conflict. Your self-sacrifice and earnest zeal are well known to us; the interests of God's church and the spiritual well-being of the flock entrusted to your care have ever engaged your faithful attention. Your kindly offices on behalf of the sick and poor, your care of these, Christ's own peculiar choice, have earned for you the love of the community wherever you have been placed; a love true and deep-seated, not accruing to show and brilliant parts, but rather to simple worth and unswerving fidelity to priestly duty. When, therefore, you thank God for the years He has spared you in His service, for the blessings with which your labours have been crowned, be assured that our hearts beat in sympathy with yours. We rejoice to see you in the enjoyment of vigorous health, your manly form erect as in youth's spring time, to see you honoured by His Grace the Archbishop in the responsible position which he has entrusted to your fostering care, to see a noble congregation, almost of your own creation, assembled in this handsome edifice to strengthen and encourage you in your work, to gladden your heart in the evidences of your success. That God may spare you to us for many years, years made

golden with increasing wealth of love and friends, is our earnest prayer.

Accept, dear confrere, these slight tokens of our regard in the spirit in which they are offered. Let them serve as a visible expression of the ties that unite us in the holiest offices as a tribute of your merits, as a pledge of our undying esteem.

For the priests of the archdiocese.

J. J. McCANN, V. G.
W. R. HARRIS, Dean.

EDWARD CASSIDY, Dean.

Toronto, Sept. 8, 1891.

An appreciative address, signed by a number of members of St. Joseph's church, and a well filled purse, was also presented, an interesting feature connected therewith being the part taken in the presentation by Master Leo Cosgrove, the 4-year-old son of Mr. J. J. Cosgrove.

The pupils of St. Joseph's school also presented a beautiful address, expressive of their love.

Among the many valuable presents accompanying these expressions of esteem were a set of vestments, a gold watch and a chalice from the priests of the archdiocese; a set of breviaries from His Grace the Archbishop, and another from the children of St. Joseph's school; a cheque for \$200 from the congregation of his church; a silver basket from Bishop O'Connor, of Peterboro', and Father Lynch, and a silver-handled umbrella from the Sodality of Sacred Heart.

... At the church of Our Lady of Lourdes on Tuesday morning Mr. A. A. Post, of the firm of Post & Holmes, architects, Toronto, was united in marriage to Miss Maggie E. Huggard, eldest daughter of Mr. John Huggard. The ceremony was performed by Rev. Father Jeffcott of Pickering,

assisted by Fathers McBrady and Lynch. The church was well filled by the friends of the happy couple. The impressive ceremony of the Nuptial Mass and the blessing of the Catholic Church were carried out to perfection. The bride looked beautiful in navy blue travelling costume with diamond ornaments, the gift of the groom. The bride was attended by her sister, Miss Flora Huggard, who was prettily dressed in fawn and gold and pink roses. The groom's gift to the bridesmaid was a gold bracelet with the bride's monogram in diamonds. Mr. Holmes was "best man." After the ceremony the bridal party repaired to the residence of the bride's father, 567 Church street, where a dejeuner was served by Harry Webb. Mr. and Mrs. Post left by the 1.10 train for an extended tour to the principal points in the west amid the best wishes of their many friends.

...The following resolution, referring to the departure of Rev. Father Brennan, O. S. B., from London to Toronto, was unanimously adopted at the meeting of the Conference of Our Lady of London of the Society of St. Vincent de Paul, Sept. 6, 1891:

To Her Father Brennan:

REV. AND DEAR FATHER—The members of the Conference of Our Lady of London of the St. Vincent de Paul society desire to express to you their sincere regret that you are no longer to be their Spiritual Director, having been assigned by our beloved Bishops to an important charge in Toronto. During your residence in London they had the happiness to become intimately acquainted with you at the meetings of the Conference, and were greatly edified by the manner in which you took part in its proceedings. This assistance, we feel assured, was cheerfully and heartily bestowed. The work of the society is the work of the Church, and the work of the Church is the work of God; and surely that particular task assigned to the St. Vincent de Paul Society—the distribution of alms—must be specially pleasing to our Blessed Redeemer. In this work, as we have said you took a great and active interest during your stay in London. Your example and your kind words have been to us at all times a guide and an incentive to greater efforts, and we desire to take this opportunity to express our thanks and our gratitude, coupled with the prayer that the choicest blessings of God may be with you in all your undertakings.

P. Walsh,
O. Labelle, Committee.
W. Corcoran.

OBITUARY.

W. A. Murray, head of the great King street dry goods house, died on Monday afternoon at the summer residence of his son, W. A. T. Murray, at Scarborough. Mr. Murray was in his 77th year, and for some time had been in failing health, being troubled with jaundice and complications arising from it. Early in the summer he went to Germany and took a course of the famous Carlsbad waters, being accompanied by his son, Dr. Murray of New York. He returned to Toronto some three weeks ago, his health having gradually failed. Surrounded by the members of his family and cared for by Dr. Strange, his physician, Mr. Murray passed away quietly on Monday.

A few particulars of the career of a man who has done so much to make Toronto

the great commercial centre and distributing point it is to-day cannot but be interesting, writes one who knew him intimately. Mr. Murray was born at Revelston, within a mile of Edinburgh, Scotland, on the 15th of August, 1814. His boyhood was spent in the ancient city of Perth, and here, thrown much upon his own resources, his father having died while the bulk of the family were still young, he acquired much of that self-reliance and energy which characterised him throughout his long life. At that time Ireland was a more important factor in the trade of the kingdoms than at the present time. Her large cities held out greater opportunities of advancement to young men of spirit and ability than the cities of the larger island. The future merchant prince of Toronto crossed the Irish Channel to Limerick, where he soon became a leading salesman in the then extensive house of Todd & Co. of that city, at that time a much more important commercial centre than it is now. He afterwards became buyer for the firm of Revington & Co., and during his engagement there, while visiting the English and other markets, he formed connections and friendships with the heads of many great exporting houses in London and elsewhere. These friendships proved of great value in after life.

In 1854 he came to Canada, several of his younger brothers having preceded him and told of the larger and more promising field opening up for men of ability in this country. It was a time of unexampled prosperity in Upper Canada. The Crimean war caused a scarcity of grain in the old land and much of the deficit was drawn from Canada. Mr. Murray, who was accompanied by his family, settled first in Hamilton, where he was engaged in business with his brother Alexander. After a short time he removed to Toronto, ever since, year by year building up an ever increasing business, first for a short period in partnership with Mr. G. B. Wylie and latter with Mr. John Dryman and his son, Mr. Wm. T. Murray. Of the reputation of this great house it is not necessary to speak. Its fame is as wide as the Dominion. Mr. Murray, who acted as buyer for the house maintained his intimacy with the leading men in the European market, and was as well known on one side of the Atlantic as on the other. He always travelled by the White Star Line, and from first to last crossed the Atlantic about 150 times. He came to be known jocularly on the White Star vessels as the commodore.

Mr. Murray might readily have taken high public positions in the city, to the prosperity of which he contributed so materially, but he never desired nor would he accept them, preferring, wisely for himself, to give his undivided attention to his business and his family. He leaves behind him four worthy sons to represent his name, three in Toronto, all connected with the business he founded, and one a physician in New York. He will be sorely missed, not only by his relatives, but by many friends of every class and creed.

The funeral took place on Wednesday morning, and was attended by a large number of representative citizens of all classes and sects. About nine o'clock the funeral cortege arrived at St. Michael's cathedral from the residence of his son at

Scarborough. The pall-bearers were Hon. John Beverley Robinson, W. R. Brock, G. S. Crawford, J. Bain, J. Dryman, and E. O'Keefe. Solemn requiem high mass was celebrated by Very Rev. Vicar General McCann, and His Grace the Archbishop delivered a short address to the people, in which he referred to the loss the Church had sustained by the death of Mr. Murray, who, he said, had departed fortified by the rites of Holy Church. After the service the mourners proceeded to St. Michael's cemetery, where the burial rites were performed by Vicar General McCann, and Dean Harris. The chief mourners were:—William T., Charles S., James P., and Capt. John Murray, sons of deceased; Alex. Murray, of Hamilton, his brother; William Murray, of Hamilton, his nephew; William Hendrie, of Hamilton, who is married to a niece of deceased; the sons of Wm. Hendrie, and Murray Hendrie. Among those present were: Mayor Clarke, A. A. Allan, Geo. W. Kieley, ex-Ald. Defoe, Dr. D. A. O'Sullivan, Richard Lewis, Michael McConnell, Robt. Simpson, P. Hughes, Wm. Mulock, M.P., Commander Law, J. J. Foy, Q.C., Hon. T. W. Anglin, Mark H. Irish, Warring Kennedy, City Engineer Jennings, H. T. Beck, City Treasurer Coady, James Beaty, Q.C., Harry Brock, Dr. McMichael, S. F. McKimmon, James Richmond, David Blain, E. S. Cox, and many others.

.. The death of Mr. John Kelz, an old and respected citizen of Toronto, will cause regret, not merely amongst his fellow-countrymen, but amongst all classes to whom he was known. For some months Mr. Kelz had been complaining of poor health, and latterly his disease had assumed a seriousness which caused anxiety to his family. Still it was hoped that rest and care would be effectual in his restoration; but pneumonia having set in he gradually sank, and died on Saturday in the 59th year of his age. Mr. Kelz was a native of Bavaria, but for many years resided in this city, in which he carried on business as tailor. He was the founder of the Catholic Mutual Benefit Association here which honoured him with its highest offices. He was a man of generous impulses, and ever ready to assist in good and charitable objects. The Catholic societies thus engaged found in him an earnest co-operator; and the House of Providence entertainments, full many a time, were in no small degree indebted to his exertions for much of their success. We sympathize with the bereaved family, who have sustained an irreparable loss. Mr. Kelz was a kind friend and an upright citizen. May his soul rest in peace.

...On Sunday September 6th the corner stone of the new St. Mary's church, Sioux City, Iowa, was laid by the Rt. Rev. Bishop Hennessey. The Rev. W. Halpin of Eldora, delivered the sermon. The new church will be a magnificent structure 75x150 ft. with two towers 125 ft. high. The seating capacity will be one thousand. The building will be under roof Dec. 1, with basement complete ready for occupancy which will seat as many people as the auditorium proper. Father Treacy, the pastor, intends to open the basement on Sunday Dec. 13, by a mission conducted by Fathers Ward and Coughlin of St. Louis lasting two weeks.

.. The three delegates from Argenteuil, after inspecting the Holy Coat at Treves, have admitted its genuineness and acquiesce in the pronouncement that the garment at Argenteuil was that worn by our Lord when a boy, that of Treves being the seamless one worn at the crucifixion.

... Three of the professors of the Catholic University who have been spending the last two or three years abroad at the European universities, will begin their lectures this month. Their names are Rev. Edward A. Pace, D. D., of St. Augustine, Fla., professor of physiological and experimental psychology; Rev. Thomas J. Shahan, D. D., of Hartford, Conn., professor of early ecclesiastical history, and Rev. Chas. Granman, D. D., of New York, professor of Old Testament exegesis.

.. The First Annual Congress of the German Catholics of the United States will be held in Buffalo, N. Y., on September 21st to 24th. The session will open with High Mass at St. Joseph's Cathedral, the Celebrant, Right Rev. Bishop Zardetti, of St. Cloud, Minn. The first general session will be open to the public, and will be held in Music Hall. The lectures on the first day will be as follows: "The Temporal Power of the Pope," Mr. Lauth, Chicago, Ill.; "Work of the German speaking Catholics of the Church in the United States," Rev. J. Koepfer, Williams Port, Pa.; "The Christian Family," Mr. Berghoff, Fort Wayne, Ind.; "The Golden Calf," A. Roeslem, Esq., St. Louis, Mo.; "True and False Liberalism," Rev. William Tappard Covington, Ky. On the second day at the public meeting "The Catholic Press," C. Jaegle, Esq., Pittsburg, Pa.; "What a child should know," Mr. Wallrath, Logansport Ind.; "The Church and the Indians," Rev. A. Guggenberger, S. J., Buffalo, N. Y.; "Windthorst," Rev. F. Hundt, Ind.

The business meetings and meetings of societies are open to the Catholic laymen only, those of the German-American Clerical Union to the Bishops and priests without distinction. These meetings will be held in Concert Hall.

.. John E. Scaulon, editor of the *Connecticut Catholic*, died at his residence in Hartford on Monday morning Aug. 24th, at the age of thirty eight years. He was born in Simsbury in 1853, and was a graduate of St. Charles' College, Ellicott City, Md., and Niagara University, Suspension Bridge, N. Y., graduating from the latter place in 1878. In 1880 he was admitted to the Hartford County Bar, and practised his profession until 1882, when he became associated with his brother in the management of the *Catholic*. He was representative from Hartford in the State Legislature in 1886 and County and State Auditor for several terms. For the past two years he has been a delegate from the Weekly Press Association of Connecticut at the National Editorial Association conventions, and was one of the three delegates appointed by Bishop McMahon to attend the first Catholic Congress held in Baltimore in 1889. May he rest in peace.

.. Pope Leo XIII. is not only a prelate but an enthusiastic student of science and literature. It is under his special direction that a new hall has been recently fitted up under the great hall of the library for the reception of a Reference Library, and a number of special collections, including the old Papal Library of printed books, the Palatine Library, from Heidelberg, and the collections of Cardinal Mai, Fulvio Orsini, Cardinal Zelada, Capponi (Italian literature), Ciognara (History of art), and all subsequent historical collections down to that of Ruland, Librarian of Wurzburg. The Borgia rooms, where these collections formerly were, will be fitted up for a museum of Mediaeval and early Renaissance art. The new arrangements will be much more favourable for literary men, and especially for those who desire to consult the manuscripts of the great Library.—*Independent*.

Book Reviews.

Pictorial Prayer Book with Hymns, New York. The Catholic Publication Society Co., 1891.

This little book is specially prepared for the scholars of Catholic schools, and bears the imprimatur of His Grace the Archbishop of New York. It is printed on good paper, in large and clear type. Illustrations explanatory of the several portions of the Mass are given, thus rendering it readily understood by the smallest child. The choice selection of Catholic Hymns will be found very useful in schools and elsewhere.

Funeral Services, with all necessary Psalms and Antiphons Requiem and Absolution Modern Notes, and full Accompaniment, compiled by Rev. M. Phillips, of Buffalo, N. Y.

The "Catholic Union Store" of Buffalo publishes a second edition of this useful compilation. It contains the complete burial service for adults and for children in musical notation. The notes are not the square notes of the larger ritual, but the modern notes to which we are so much more accustomed. The accompaniment is rather too modern, however to satisfy the tastes of those who would prefer not to have the strength of the glorious old Gregorian melodies weakened by modern sharps and flats. However, it must be confessed, the great majority of organists prefer this modernized rendering—and it does seem but a trifling concession to our modern training after all.

The pamphlet is well printed, the text is sufficiently large, the notes are distinct and clear, and the shape is very handy. Price, free by mail, 50 cents.

Compendium Theologiae Moralis, by the Rev. Augustine Lehmkuhl, S. J.

No work on Moral Theology has ever had the phenomenal success of this eminently useful and comprehensive handbook for the logical students. At this late date it is superfluous to comment on Father Lehmkuhl's standing in the theological world. Since his large work appeared about seven or eight years ago—six editions have been called for. But it is rather too large and diffuse for the use of seminarians. The author himself has therefore issued a *Compendium*, the first edition of which appeared in 1886. This new edition by Herder in Freiburg is the third, and differs but very little from the preceding ones. That a third edition should have become necessary in so short a time, is the best evidence of its sterling worth.

No Theologian of the present day can afford to be without Lehmkuhl. In diocesan conferences, in ecclesiastical reviews and periodicals, even in the deliberations of the Congregations in Rome, in fact, wherever moral questions are to be settled, Lehmkuhl's authority ranks almost supreme. The *compendium*, therefore, is but an echo of the greater work in two large volumes—closely following it, chapter by chapter, paragraph by paragraph, it continually refers to the large work. The student, who knows that the theological training given at the seminary is but a preparation for the more practical study, which is to follow during his active years of the ministry, will naturally resort to the larger work for detailed explanations of any mooted question. But the *Compendium* will be his "Vademecum" and will bring back to his mind in a succinct and withal, comprehensive synopsis of all the underlying general principles and applications, whatever might have escaped his memory otherwise.

The two works complete each other. It is almost impossible from the very abundance of matter, to make a detailed study of the larger work. It will, just as St. Liguori's work on the same subject, be used only as a book of reference, while the *compendium* will become, in

a very short time, the standard text book in all the Catholic seminaries of the world. No text-book has ever been received so enthusiastically and none has ever taken such a leading position in so short a time.

CATHOLIC ORDER OF FORESTERS.

A promising New Court Established in Peterborough, "St. Peter's Court No. 225 Catholic Order of Foresters was organized and the officers installed on Aug. 31st by Bro. H. O. Roy of Quebec High Court organizer ably assisted by Bro. J. O'Meara who is a member of Emerald Court No. 213 Ottawa. Previous to installation many benefits in connection with this order was explained and the rules to be observed by members, also the various reasons why all good practical Catholics should secure membership in this grand association. The admirable working of the system governing this order is enrolling for them the warm approval of Catholics in general and winning to them large and intelligent accessions from the ranks of those desiring to benefit by the splendid beneficiary system this order provides as well as sick and funeral indemnity. St. Peter's Court starts out with every prospect of a grand success and a flourishing membership in the near future it has a charter membership of thirty and numerous applicants seeking admission, any person wishing to ascertain the benefits and cost they represent can do so by applying to any member of the order who will be pleased to give them the necessary information. This order is worthy of the high consideration of all who are eligible, only those between the ages of eighteen and forty-five are admitted.

The following is a list of the officers as they were installed.—

J. J. Lynch, Chief Ranger; Jno. Farley, Vice Chief Ranger; J. P. Bryson, Rec. Sect.; Jos. Hurley, Fin. Sec.; M. Caughlin, Treas.; Wm. Watson, Sen. Conductor; Jno. Delaire, Jun. Conductor; Jos. Griffen, Inside Sentinel; P. J. Hickey, Outside Sentinel; Rev. Fr. Dube, Chaplain; Dr. Brennan, Md. Examiner; Geo. Ball, J. P. Shevlin and L. J. Doris, Trustees. The benefits are \$1000 insurance, sick and funeral benefits.

.. The Pope has addressed a letter to the archbishops and bishops of Portugal in reference to the congress lately held at Braga, in which the holding of annual special meetings of the bishops is directed as a means of securing permanent and perfect union among the episcopal body. His Holiness lays great stress upon the importance and utility of congresses. A hope is expressed that the Portuguese government will abolish all obstacles to the liberty of religious associations.

The Pope has ordered the papal secretary of state to send instructions to the various bishops to invite the workmen throughout the world to make pilgrimages or send delegates to the Holy City for the purpose of expressing personally to the Pontiff their thanks for his recent encyclical on the labour question. This action is taken because of a belief, the dispatch adds, that the Pope has not much longer to live.

.. Right Rev. Eugene O'Connell, formerly Bishop of Grass Valley, Cal., is still at Los Angeles, evangelizing the Spaniards and the poor in general of that city. The Bishop, who was born on the day of the battle of Waterloo, is in his 76th year, and works as hard as most men of half that age. In a letter recently received, the venerable prelate sends his regards to his friends in New Orleans, especially the new boys, whom he euphemistically styles: "The junior members of the press."

Men and Things.

The Municipality of Rouen is anxious to emulate that of Paris, and has just decided upon expelling the nuns from the hospitals. But as lay nurses are not to be had as yet, it has resolved to begin by establishing a school to train such nurses. As at Paris, the entire medical staff is indignant at the proposed legislation, and the whole seventeen of them have published in the local paper a dignified and energetic protest.

...A Chinese correspondent, writing about the recent riots, says: "It has been noted that, while both Catholic and Protestant missions have suffered alike, in the majority of cases the former have more frequently been the object of attack than the latter. This is accounted for partly because the Catholics have many more missions and converts than the Protestants, and also that they, as a general rule, own their property, while the latter occupy their premises by lease. The earth is a divine thing to the Chinese and the possession of any portion of it by "foreign devils," as all Europeans are termed, is regarded by the ignorant classes as a profanation. This also has been used as a means of starting uprisings.

...Lady Aberdeen has been telling an emissary of the New York *Tribune* several interesting particulars connected with the lace making industry of Ireland. This is a subject in which the earnest Scotch woman is well known to have a strong interest, and of so influential a kind, into the bargain, that many English women are now following in her train. In Irish laces some of the designs, which are very beautiful, are taken from old books and manuscripts by the nuns. Hitherto the demand for the laces has not been brisk, but under the energetic guidance of Lady Aberdeen the Irish Industries Association is making its name and purpose known. Arrangements have been made for an exhibit at the Chicago fair by Lady Aberdeen. The Earl came to New York, by the way, arrayed in a suit of Irish homespun to show that he is not lacking in sympathy with his wife's good work.

A well-informed London correspondent discussing who is to be Mr. Parnell's successor, makes out as a list the names of Messrs. O'Brien, Sexton, T. Healy and Dillon. He deals with them in turn as a man who knows the feeling of the English Liberal and Irish parties on the subject. The probabilities appear to be in Mr. Dillon's favor. "The House of Commons, it is said, would be fortunate in Mr. Dillon's choice. This is the ground upon which the leader of the Irish party in the next session can show himself to the best advantage. There can be no doubt that Mr. Dillon is fully equal to the dignity of the situation and it will require dignity. Although no formal steps have yet been taken, it is this correspondent's opinion that "when the Irish parliamentary party meet as usual on the eve of the new session they will, in accepting Mr. McCarthy's resignation, unanimously elect Mr. Dillon to the leadership." *Empire*.

A Somerset House clerk has lately declared that the tedium of his labor on the registry of births and deaths is often relieved by coming across a humorous juxtaposition of names, says a London exchange. There is, indeed, a good deal of humor in Somerset House registry. The face of the clerk will be covered with a smile as he comes across "Ether" for the front name attached to the surname of "Spray." It may seem strange, but it is certainly true, that entered in the books is "foot bath," which must be written in capitals, "FOOT BATH," as really the name of a fellow-creature. "River Jordan" is another case in point. Mr. Jordan had a child to name,

and, like a free-born Briton, he claimed his right to name it as he pleased. Unfortunately, the name he selected has left the sex of the child rather doubtful. Mr. "Anthistle" had a daughter to name, and he must be forgiven for giving her the Christian names "Rose Shamrock." "Rose Shamrock Anthistle" is a young lady whose names must please any patriotic man. Another happy father who gave his innocent offspring the names "Arthur Wellesley Wellington Waterloo Cox" behaved rather unfairly to the infant, as he pledged him to a career of greatness. The baby must have had some difficulty in understanding the obligations imposed upon him. Probably Master "Arthur," etc., etc., found it difficult to live up to his names, and despairingly endured an existence which gave no promise beyond mediocrity. Miss "Fanny Amelia Lucy Ann Rebecca Frost O'Connor Donall Luck Holberry Duffy Oastler Hill" it is to be hoped has realized all the expectations formed of her when she received her baptismal names, somewhere about the time of the Chartist agitation. One lady is actually going about with six-and-twenty "front names" one for each letter of the alphabet in its proper order, as Ann Bertha Cecilia, and so on down to "Xenophon, Yetty and Zens."

THE REASON WHY THE CHURCH IS OPPOSED TO MIXED MARRIAGES.

The *Independent* says of the Catholic Church in this country:

"It has lost thousands and scores of thousands, who have, as the result of various influences, become Protestants."

It might have been more exact had it said, become infidels and atheists. An apostatizing Catholic has no other logical alternative. He may claim to be a Protestant, and affiliate himself to one of its numerous sects, but keep an eye on him, if it is worth the while, and evidence will soon be forthcoming, he had other motives for his change in faith than purely religious ones. In time he either repents his falling away from the Church, or dies skeptical of all belief.

That, however, there are thousands to-day Protestants, who should be Catholics, is too true. Whence does this arise? Chiefly the result of mixed marriages. In our city there are hundreds hopelessly lost to the Church from this cause. Our older Catholics are acquainted with many such families; and they can point out scores of names on business houses which plainly tell they are of Catholic origin. Severely as this evil is inveighed against in pastorals and from the pulpit, almost daily occur marriages of this kind. The promise exacted of the dissenting party, that the offspring of their union will be brought up in the Catholic faith, is rarely made to be kept. Where it is kept, it will be found that the outside party has no religion at all, and as a consequence does not care what religion the children practise—everything else being equal in the domestic relation. A Protestant, with his or her ingrained prejudice against the Church, will hesitate at no measure to compel the children to be attached to their particular sect. The pastor performing the marriage knows this, but what can he do? Only hope for the best. In such marriages he sees a *prima facie* case of false pretences. Such a union the Church cannot bless.

Among our worthy poor this evil has its least hold. Here the Catholic young people of either sex meet and associate together, proud of their faith, with a keen, chivalric devotion to its tenets and practices, which seems a special inheritance of our poor. As a rule they do not go outside to seek their companions in life. Their unions are solemnized with Holy Mass and blessing. It is among our middle class,

and as among this class, those with limited education, that marriage outside the Church's pale finds its recruits. Nor can we blame wholly the young people. The fault lies chiefly with the parents, shoddy Catholics who permit their sons and daughters to keep mixed company. Not only permit, but encourage it in many instances. Desirous of giving their children all modern advantages, they are pushed forward into the maelstrom of fashionable society. They are allowed and encouraged associations which weaken and, in the end, bankrupt faith.

The Catholic young man, with calloused hands, the badge of honest labor, although he may earn large wages, is not wanted as a suitor for the dainty and coddled marriageable Miss of this household. The kid-gloved dandiprat, whose surface indications are his only passports his religion and morals not being reckoned, has the *entre*. There are foolish mothers who have no hesitation in saying that the grimy mechanic, even though he is an excellent bread winner, sound in faith and morals, is out of place. Their daughters are too finely raised for such men. And so with their sons. These Catholic young men cannot see anything winsome or fascinating about the modest and retiring Catholic girl. They have not been used to such company. They want girls with *chic*, and they go outside the Church to find their choice. Shallow and half-educated themselves, perhaps their only schooling the common school, they mistake impudence for intelligence. Loudness and lack of maidenly modesty are to them but evidences of a bright and vivacious disposition.

So these wretched mesalliances are formed. By their fruits they are known. From such unions spring up a race of indifferent, callous men and women—bad Catholics and not even good Protestants. Worse than orphaned, for they are summoned into a world motherless, so far as any motherly influence towards right and purity and faith count; and fatherless, for such fathers generally become callous to their callings and duties. Faith being dead, it cannot be otherwise.

When too late, Catholic parents see their fault. Alas for that repentance which comes too late. The evil here done is remediless. Our most precious gift is our faith. The gift lies in the hands of Catholic fathers and mothers. Better far than gold and silver, society and its allurements, is the transmitting of it to our children in all its integrity, its beauty undimmed by any bad example. It is the only true heritage. It alone brings the final reward. *Pittsburgh Catholic*.

Dr. T. A. Slocum's

OXYGENIZED EMULSION OF PURE COD LIVER OIL. If you have Catarrh Use it. For Sale by all druggists.

St. Benoit, County of Two Mountains.

Feb. 1st, 1882.

Dr. Slocum's Remedy, which I bought at your Drug Store, it is a medicine which is worth ten times the price you sell it for. With a single bottle I cured myself of an affection of the stomach which prevented me from working; in addition cured three of my children who suffered from bile and indigestion. It is the best purgative I have ever seen.

Widow JOSEPH JEDUC.

Mr. S. Lachance. Sir, a thousand thanks for it is said that the greatest insult that can be offered to a Pueblo Indian is to call him a Protestant. Emissaries of the sects have vainly tried to seduce this tribe. They are scattered all over New Mexico. The Pueblo women are noted for their purity

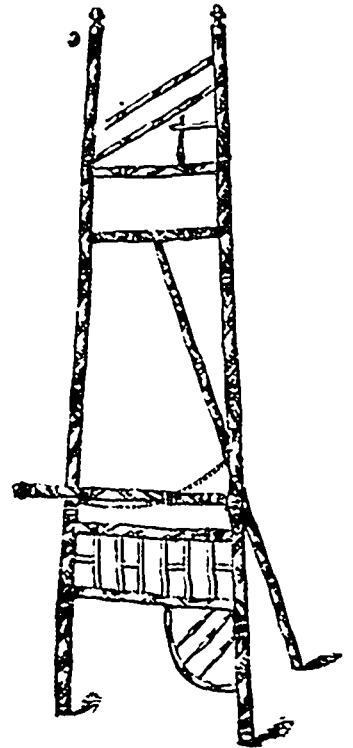
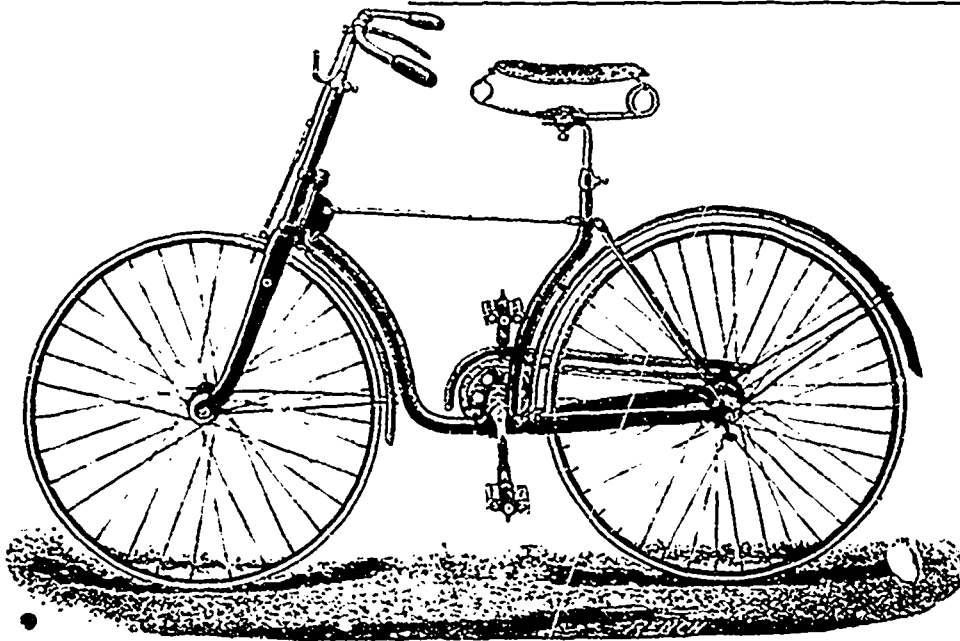
Dr. T. A. Slocum's

OXYGENIZED EMULSION OF PURE COD LIVER OIL. If you have Asthma—Use For sale by all druggists.

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

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

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

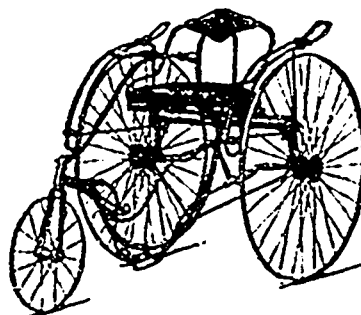


The frame is made of imported weldless steel tubing; the front and rear forks of special steel, concaved; the handle upright and bar, as also the spade handles; the swivel head and its brackets; the double rail bottom bracket; the sprocket shaft, cranks and pedal pins; the front and rear axles are all made of steel dropped forgings—the only absolutely reliable material.

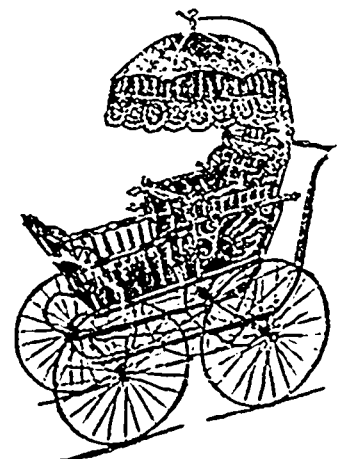
No. 2 Safety Bicycle, worth \$85.00 given for 90 subscribers
 No. 3 " " \$100.00 " 120



Fancy Umbrella stand
 worth \$6.50 Given with 10 subscribers



Girl's Tricycle
 worth \$10 Given with 15 subscribers



St. Basil's Hymnal,
 With Music and Words Given with two subscribers.

What do the Jesuits Teach.
 By Rev. Father Egan Given away with 1 subscriber

To any subscriber sending us 12 paid subscriptions we will send a full size reed oil cloth carpet, canopy top, steel wire wheels, S. springs, wood handle. The wheels, springs, axles, and cross reach are C. plated

DR. FOWLER'S

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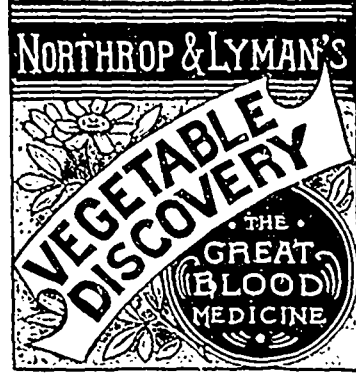
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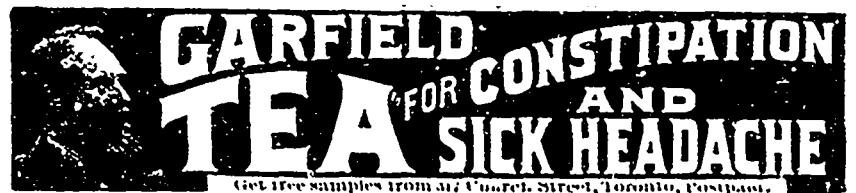
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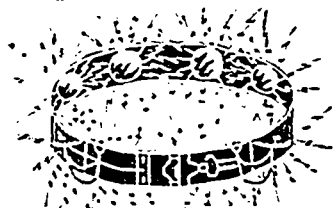
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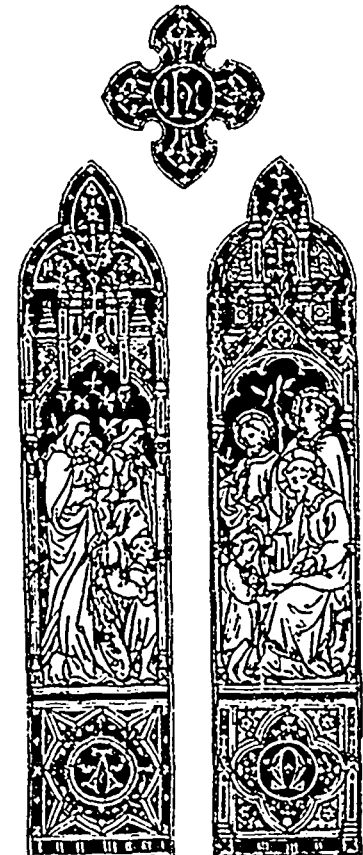
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tract or fails to complete
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