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The Catholic Weekly Review.

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

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

Vol. VI.

Toronto, Saturday, Dec. 10, 1892.

No 44



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

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

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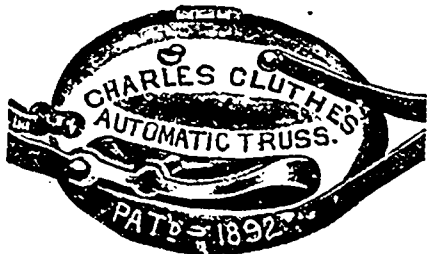
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The Catholic Weekly Review.

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

Reddite quæ sunt Casaris, Casari; et quæ sunt Dei, Deo.—Matt 22: 21.

Vol. VI.

Toronto, Saturday, Dec. 10, 1892.

No. 44

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Notes.

Cardinal Gibbons has written a letter approving the opening of the World's Fair on Sundays.

The *Catholic Times* (Philadelphia) is a new publication. Father Lambert (of Ingersoll fame) is editor-in-chief. We confess to some surprise at the new departure. The *Standard* seemed to fill the bill exceedingly well. However the new-comer is full of excellent matter, admirably edited and well printed; and full of fight from the start.

AN OFFENSIVE DOCUMENT.

We drew attention some time ago to the circulation of unauthorized prayers and leaflets containing extravagant statements regarding the efficacy of this or that prayer or practice. The circulation of such leaflets does much harm to the Church both by unsettling the minds of Catholics and by furnishing non-Catholics with material for their war of misrepresentation against the Church.

Quite in the same category do we place a circular which recently reached us, from Mattawa, Ont., advertising an enterprise now being prosecuted there (*dictu mirandum*) "under the "high patronage" of the Ordinary of the diocese.

In the circular referred to the very holiest of our holy things is dragged in to fill up the seductive programme furnished by the "ten magnificent oil religious subjects;" ALL FOR TEN CENTS.

The offering of such inducements is offensive to Christian piety, has been strictly forbidden throughout the length and breadth of the American Union by the last Plenary Council of Baltimore, and should be everywhere as unequivocally condemned.

The language of the circular referred to is incorrect in statement of fact and simply scandalous in the manner in which the statements are made. Throw it in the fire.

According to the latest report the Catholics of Germany number 17,671,729. The total population of the Empire is 49,428,470.

We have seen and we see now multitudes of Protestants, like the Puseyites and Ritualists, who accept and defend all Catholic doctrine, except the papal supremacy and infallibility. Nearly the whole Protestant world would cease to oppose the Church, if she would only give up the Pope. They would accept willingly the play of Hamlet with the part of the Prince of Denmark left out.—*Dr. Brownson.*

When a person is seriously ill, don't wait until his agony has commenced before summoning the priest to give him Extreme Unction. It is good for the health of the body as well as for the life of the soul. It may bring about his recovery. On the other hand, don't call the priest to give the last sacraments when there is not the slightest danger of death. Some thoughtless persons bring the clergyman out of his bed at midnight in the worst of weather to the bedside of individuals who have been ill for weeks and who will survive for months. This is not so bad as rushing for him when too late, but it is bad enough to stop.—*Catholic Review (N.Y.)*

With profound regret, not unmixed with personal considerations, the *Catholic Review* has noticed the apparent alliance between the Know-Nothing secret societies and the Republican party. Out West all the anti-Catholic associations gave their support at the last election to that great organization and tried to identify it in the public mind with Protestantism. And now the *Post* of Boston makes this announcement: "The lists of candidates for school committee named by the Democrats and Republicans present a contrast which every one will appreciate. The sectarian line is drawn strictly in making up the Republican list. Race and religion are made the test by that party. The Democratic ticket for school committee gives liberal recognition to character and efficiency, but ignores all other considerations. Must the Republican party in Boston always stand for bigotry in the school system?" No party can permanently prosper in this country at this time, which militates against the fundamental principles of religious liberty, and it would be a dark day for the Republican party, to which many Catholics belong, if it chose to cloud its career with the infamy of persecution undertaken against the rights of conscience and the provisions of the Constitution.—*Catholic Review, N. Y.*

There is a greatness in unknown names, there is an immortality of quiet duties. To live well in the quiet routine of life, to fill a little space because God wills it, to go on cheerfully with a petty round of little duties, little associations, to smile for the joys of others when the heart is aching—who does this his works will follow him. He may not be a hero to the world, but he is one of God's heroes.

IMITATION MASSES.

It is strange to Catholics to read of the "celebration of Mass in Protestant churches; but a ceremony in imitation of the great sacrifice, it seems, is performed everyday for the benefit of several Episcopalian congregations in New York, and on Sunday and certain feast days there is a "Solemn High Mass."

The *New York Sun* of a few days ago gave a description at some length of a "Solemn High Mass" sung at St. Martin's church, in Brooklyn, in honor of St. Martin, after whom the church was named. The Rev. W. O. Riddle—Father Riddle, as he prefers to be called—was the celebrant, assisted by deacon and sub-deacon, and they wore vestments similar to those used by Catholic priests. There were acolytes, and incense was used, and the Mass was performed strictly according to the Catholic liturgy, except that the English language was used instead of the Latin.

The *Sun* states that Masses are also said at the churches of St. Mary the Virgin and St. Ignatius, in New York city. The paper adds that since the introduction of the ritualistic functions the churches have been crowded, showing that the people much prefer this to the former plain and barren rites. What the Protestant ministers who conduct these Masses believe concerning them might be interesting to know. Perhaps, as usual, views among them are divided and are not clear. Do they hold to transubstantiation and consider that after the words of consecration are pronounced there are present in the elements the real body and blood of Our Lord?

If not, what is the purpose and significance of these splendid Masses with their music, priests, acolytes, thurifers, and candles? Is the rite intended merely as a spectacle and a device to attract and interest a large congregation?

"Playing at Catholicism," this sort of performance used to be called by the Low Church Episcopalians, who objected to it. But, as the large attendance at the churches where it is carried on shows, the people evidently like it. The mystery is that they should be content with the lame and imperfect rite—the ineffective shadow of the real thing. Why do they not attend the true Sacrifice of the Mass in the Catholic Church, where they may obtain some of the spiritual graces and benefits vouchsafed to those who assist at it in the proper devout spirit?—*Catholic Mirror*.

HOME RULE AND IRISH LOYALTY.

To the Editor of the *Globe* :

SIR,—Could I believe that an Irish Parliament would tend to the dismemberment of the empire, or the oppression of the Protestant minority, my last word would have been spoken, my last sentence written for Home Rule. But since, on the contrary, I verily believe that the integrity of the British Empire is doomed, and that in the near future, unless the various constituents of that empire have granted to them local self-government and are brought into more harmonious relations with the central government, I cannot but persist in my advocacy of the measure. If the dismemberment of the empire is to be averted, we must adopt the federal system of America—local parliaments, and representation at Westminster. Ireland is not alone in asking for Home Rule. India is ripe for it, and the editorials of the native press are uncomfortably suggestive to the British rulers of that empire. Nearly four millions of Irishmen ask for a parliament to-day, over two hundred millions in British India will ask to-morrow. Britain should set her house in order, and wisely and gracefully prepare to concede the inevitable. In doing so she may bind to herself in bands of steel every one of her colonies and her three hundred millions of subjects, and advance with increased vigor and momentum in the spread of Christian civilization.

The attitude of Lord Salisbury and the so-called Unionists of to-day reminds me forcibly of the advisers of poor old George III. from 1765 to 1776. Never was there a more respectful or a more reasonable document presented to a deliberative body than the petition and the remonstrances sent by the thirteen colonies to Westminster. But, in spite of the entreaties of the grand old man of that day, and a few others possessed of political foresight and an inherent sense of rectitude, the colonies were spurned and insulted, and their petition treated with contempt. A century passes, and Englishmen like Mr. Howard Vincent "deplore the madness of those who, invested with a brief season of power, lost to Great Britain the vast continent now inhabited by 60,000,000 Americans."

No one believes that loyalty could have been developed in Ireland by the treatment she has received through the past centuries. Had she been on this side the Atlantic, she would have received very different treatment, or she would have gone with the thirteen colonies. She is held by force, and by keeping her

children divided, and, while in that condition, she is as much lost to England as if she were out of existence. For, even if we grant that the Ulster quarter is equal in strength to the other three, still, should an emergency arise, so far as aiding England is concerned she would count for nothing. Yet men will pose as statesmen, while advocating such a state of affairs. Is that the best that the lords of England can do to-day? Does any one believe that an intelligent patriotism inspires their conduct? It was worthy of notice that the House of Lords was unanimously opposed to the colonies, and until 1886 the present House of Lords had only one peer—Lord Dalhousie—who ever favored Home Rule. It is a House of landlords.

The thirteen colonies never submitted to a tithe of the wrongs under which Ireland has groaned. Her petitions for redress have been moderation itself, but they have been contemptuously rejected, and to add insult to injury, coercion bills have usually been thrown in by way of postscript. Ireland has asked for bread; she has received a stone. Do you wonder that some poor wretch may be so lacking in gratitude as to hurl it back with words more emphatic than loyal? Driven to the wall, goaded to desperation, Irishmen have expressed their indignation, as Patrick Henry, Thomas Jefferson and Benjamin Franklin did in America. Englishmen, as well as the rest of the world, applaud the Americans, and most of the great Englishmen who have studied the Irish question have admitted that Ireland has had provocation intolerable. No man has admitted this more fully than Mr. Goldwin Smith; and yet he would have us believe that these outbursts of indignation were sufficient proof that Ireland cannot be trusted with self-government. With all due deference to the learned professor, and with as strong a desire for the integrity of the empire as he possibly can have, I affirm without hesitation that Ireland would have proved herself unworthy of self-government had she tamely submitted to the degrading treatment she has received during this last century. If there is one thing that I rejoice in it is this, that self-respect is not entirely crushed out of my countrymen. There's life in the old land yet. Her ideas of liberty are the same as England's; her sense of national honor equally high. Her very outbursts of indignation show that she is entitled to something better than sneers and coercion bills, and it is only by a full and frank recognition of these facts that England can ever hope for the hearty and loyal support of Ireland.

Men profess to be astonished that Ireland is not gushing with loyalty. The honest Englishman rather wonders that Irish blood has flowed so freely in support of British interests. When Pitt said in the British House of Commons: "I rejoice that America has resisted. Three millions of our fellow-subjects so lost to every sense of virtue as tamely to give up their liberties would be fit instruments to make slaves for the rest," his words had the true British ring. They honored both the speaker and his audience, and find their echo to-day in the hearts of free men under every sky. I apply them to my countrymen, and declare it as my solemn conviction that had Ireland shown less of resistance against the iniquitous measures forced upon her she would have forfeited her right to the respect of free men everywhere. Even Britons would have held her in contempt.

It is time that her enemies should cease magnifying Irish outbreaks. Let them rather "deplore the madness of those who, invested with a brief season of power," goaded the people to desperation and called it statesmanship. The verdict of the student of history to day is, that Ireland never struck a blow till patience had ceased to be a virtue. Mr. Goldwin Smith refers to an American senator who "palliated the Phoenix Park murders," and of course would leave the impression that in doing so he reflected the sentiments of the Irish people. Nothing could be more unfair, and in Mr. Smith's case it is sadly excusable. He is thoroughly conversant with current history and knows well that no people could have repudiated and denounced that terrible crime more fully than the Irish leaders. Sullivan wrote of "the accursed crime, the bloody deed, the cowardly slaughter of two unarmed and inoffensive men." O'Connor wrote: "The evil fortune that has so blighted the Irish cause on the threshold of victory intervened, and the cause of Irish victory has been thrown back for years." McCarthy was equally outspoken, and Parnell, Davitt and Dillon issued a manifesto, which said, "We feel that no act has been perpetrated in our country during the struggles of the past fifty years that has so stained the name of hospitable Ireland as this cowardly and unprovoked assassination of a friendly stranger, and until the murderers are brought to justice that stain will sully our country's name." The whole country denounced the crime in

public meetings, and the corporation of the city of Dublin declared that "until the perpetrators of the crime were brought to justice all Irishmen must feel dishonored."

It cannot be denied that many Irishmen have carried with them to the United States feelings unfriendly to England. The senator referred to may be one of them. Some writers seem to rejoice when they can quote the hostile utterances of Irish Americans. For myself I regret exceedingly that a people so attached to their native land should be glad to abandon it as soon as they can purchase a steerage ticket, and that their minds should be so embittered against English rule. I saw Ireland with over eight millions. To-day she has less than five. The best authorities say that she could support three times her present population. These facts are serious enough to demand the attention of British statesmen. Is there not a cause? The landlords of Ireland are as loyal as the manufacturers of Canada. They don't emigrate. Can it be that Irish tenants have a monopoly of original sin? Or may we say, with an English statesman, that "the government of Ireland makes a heaven for ten thousand and a hell for five millions?" Without hesitation I adopt the language of Lord Salisbury, "I am afraid the only thing that has militated against Ireland has been the government of England."

Before closing this letter I would call attention to the fact that so long as Ireland has the slightest hope of redress of wrongs through constitutional methods no people can be more patient. Since Gladstone and Parnell revived that hope not an ounce of dynamite has been used, however great the provocation, although it has almost passed into a proverb that England is moved to the correction of wrongs only through threats and violence.

In his letter to the *London Times*, Mr. Smith's references to Ireland are contemptuous throughout. The undercurrent of Mr. Salisbury's letter to the *North American Review* is no better. It is time for Englishmen to pause and ask, "Is there not a better way of dealing with a people that naturally and by choice must remain a constituent of the empire?" My head as well as my heart tells me that there is. Let Ireland be met with candor and confidence, instead of the sneer and the snub. Let those who till her soil and create her wealth feel that a brighter day is to dawn upon them, when men in sympathy with their lot shall shape the legislation of the country for the uplifting of the struggling poor, and the establishment of harmony and comfort. In a word, gain the confidence of my countrymen, and, my life for it, no people on earth would be found more responsive to the touch of kindness or more loyal to the land from which they are now being alienated by unwise legislation and insane haughtiness.

A. BURNS.

Hamilton, Nov., 1892.

"UNDER CURRENTS" IN ITALY.

How is it with Italy? In politics she has aped France; in philosophy, literature, and habit of criticism she has borrowed from Germany. Her regime is a sort of patched and many colored garment, the pieces of which belong to foreigners. It is probable that, if the Italian unity had been constituted one year later than it was, the improvised statesmen would have followed the wiser example of Germany, whose resuscitated unity leaves plenty of room for provincial sentiment and the habits of localized autonomy. But this smothering of all traditions, this brutal strangling of communal and provincial liberties, this strange and dangerous experiment of placing a country so diversified in one uniform mould, was a tremendous blunder. No nation has a history so full or so varied as this peninsula. Each town has its destiny and its glories. It has been either a city like Athens and Sparta, or a commercial republic like Tyre and Sidon. Upon each wall there is written a separate history; and it is this richness and this distinction that form the irresistible attraction for the artist, the philosopher and the historian.

Well, then, should not this historical blunder be repaired as soon as possible? Would not Italy find once more in a federal republic the security and the progress which have been abolished by that centralization of which the monarchy is the visible sign and symbol? And as to the Roman question and the Papacy it seems clear that federalism would leave plenty of room for the independence of the Holy See, just as the federalist unity of Germany has respected the thrones of the south and the republican autonomy of the cities of the north.

That is the problem. In the old republican party, united to-day by the spirit of self-preservation, but destined to become free in the future, two currents have been struggling, and are still struggling, against each other. The first, which is represented by Signor Mariano, insists upon the maintenance of centralization with the republi-

can form out of hatred of the Pope. To rebuild the old communal edifice would be, in his opinion, to favor the Papacy and the Church, which would benefit from this re-establishment of liberty. It is, therefore, a purely sectarian motive that dictates this solution. If the republic simply desires to be the servile imitation of the monarchy, what is the use of going to the expense of changing?

The second current, larger and more vigorous, of which Bertani has been the authorized and respected voice, calls for a federal republic in which Rome, for a Catholic city, the patrimony of the soul of religion, would possess its own sovereignty. This plan would have the double advantage of replacing Italy on the right road and of plucking from her bosom the deadly thorn of the Pontifical question. It is not necessary to make in detail a sketch of the working of this problem or to paint a picture of its benefits. The historical types of this form are known. But something which is less known is that this re-organization would admit of the full and vigorous blossoming of all the genius of Italy. What have we gained from Rome as the capital and this mathematical unity? The uniformity has become suffocating. Cast in the same mould, the provinces have been suppressed. Centralization has been the moral and intellectual phylloxera of Italy. The present regime has become the property and almost the exclusive citadel of the south. The preponderance of Naples has corrupted all the improvised mechanism. The strong discipline of Piedmont, the industrial genius of Lombardy, the graceful and brilliant fancy of Venice, the spirit of speculation of Genoa and Leghorn, the refined and purely classic elegance of Florence—all these gifts have been half buried, and the Italy of the present day resembles a fallow land. Left to her own forces and her native qualities under the protectorate of a central power for the general interest, each province would have flourished in richness and magnificence. A deputy from Piedmont said the other day to one of my friends: "We, the men of the north, have endeavored through unity to regenerate the south; but it is the south that has corrupted us"—a piquant formula which exposes admirably the blunder of the geometrical unity in which the national life circulates like impoverished and diseased blood.

Naples detests Rome; Rome despises Florence. Some abhor Milan, others oppose Turin.

This secret and exacting harmony which exists between the needs of the country and the federal republican form has not escaped the observation of the Holy See. Placed in the centre of everything, it absorbs the ambient magnetic fluid. Upon the heights it hears the sighing of the winds from all points. A diplomat, speaking of the Vatican, said one day that it was the best political observatory in the world. Beyond a doubt the prospect of an Italian republic helped to formulate the policy of Leo XIII. in France. In a soul so elevated and so comprehensive everything is contained. Therefore we men of the present day, we do not want to begin again the old feudal system, we who cherish new dreams and a higher ideal, we who aspire to the re-constitution of a political state in conformity with a regenerated social state, we who know that the soul of all civilization and the principal of all progress and of all liberty is perpetual renovation, we who are proud to see the American star rise and shine in an European sky divested of its fading lights, are rejoiced at the boldness of the Pope, because that boldness is the essence and the very meaning of all wisdom.

A truth is never complete until it lives in the crowd, when it has a thousand tongues, when it acts and runs through a whole family of nations, and circulates like a vital fluid through all the organs of humanity. St. Thomas would not have been what he is in history had he not had Dante for a pupil. It is necessary to become enthusiastic over an idea. It is all very well to speak of peaceful valleys and serene temples; but humanity is still posed in the attitude of war, and peace will only come to us when the ideal of the Pope shall be attained. Europe of the present day is like the Europe of the sixteenth century, troubled and tumultuous, with white hot passions and furious revolts; and from that mysterious leaven which was fermenting everywhere there sprang forth a new form of civilization. The old parties, the courts, and the Triple Alliance, all those who weep over the past with the eyes of a woman, curse or fear the Pope because this alone is the voice with a thousand resounding echoes in this world, proclaiming in magic tones the future of Europe. And for the sake of petty electoral results could the Holy See throw the Catholic forces into the sepulchre of the old and crumbling parties, and abandon these enormous and general benefits which must come upon Italy through the maintenance and the enforcement of the non *expedit* and the *non licet*? No! Popes never sacrifice an ideal or the interest humanity to selfishness.

Left to herself, Italy drifts toward the republic just as the river flows to the sea."—(*Innominato*, in *New York Sun*.)

FLOS AND MEDONTE.

The Parish Priest of Flos and Medonte has taken up his residence in Phelpston. The gradual change of the lines of travel, and especially the opening of the North Simcoe Branch of the Northern Railroad, had long ago made it plain that some such change of location was a necessity.

The Press.

A MAN IN A MILLION.

It will be no easy matter for Pope Leo XIII. to find a worthy successor for the lamented Cardinal Lavignerie. Catholic France is not lacking in zealous and earnest ecclesiastics, but the late Archbishop of Algiers was a man in a million, a providential prelate, and to find a successor who can take up his work where he dropped it, and carry it on as he would have done had his life been spared, is not easy of accomplishment. The Sovereign Pontiff can, however, be trusted to find the best man for the vacant place.—*Republic*.

THE EX-PROTESTANTS ARE RESPONSIBLE.

It is not the Poles, the Bohemians, or the French-Canadians who are making America agnostic, but the ex-Protestants over whom the Protestant churches have lost control.—*Catholic Citizen*.

SAYS THEY DO NOT WANT ONE.

Addle pates have been busy during the past week with prognostications as to what the archbishops did and were going to do at their New York meeting. The wooliest yarn described a scheme to locate a Papal ambassador at Washington accredited to represent the Vatican in the diplomatic corps. Several secular papers were thereby provoked to explode into articles upholding the separation of church and state. American Catholics are the last element in the United States to desire a Papal legate consorting with Washington politicians. He would be apt to prove a constant source of blunders and a starting point for multifarious anti-Catholic rumors. It would not be long before some Catholic congressman would have a resolution prepared to send him home.—*Catholic Citizen*.

AN EXCEEDINGLY LIBERAL THING.

Jay Gould's wealth was never intended by him to enrich the public treasury. New York, however, has a succession tax, and consequently, before the millionaire's money will pass to his heirs, the State will come in for a share of it. One per cent. on the estate will yield a tax of nearly a million dollars. This magnificent, though unwilling donation, shows that however close the millionaire was with his wealth while living, he did an exceedingly liberal thing when he died.—*Mail*.

ALWAYS SOMETHING TO BE THANKFUL FOR.

Are we poor? We might be beggars. Are we beggars? We might be lepers. Are we lepers? Our sickness might be unto death. Is it unto death? We have yet a heaven beyond. For all let us give thanks. Thanks if we are in health of body and mind, and even in illness there is much reason and occasion to be found for a grateful heart. Has trouble come to us now? There is poorer company than ourselves to be had. Have we lost our dearest and best? They, at any rate, are not here to suffer. Has the year dealt crushing blows in business? It has not taken also our power and will to work. Have we work? Then for that and all the rest give thanks again. Give thanks that we live and breathe and have our being in this world of wonder, of lights and beauty.—*Texas Siftings*.

INSUFFERABLE IMPERTINENCE.

A cablegram reports that Cardinal Rampolla has promised Mr. Curtis, the representative in Rome of the World Fair, "to send to Chicago copies of some of the documents in the Vatican archives relating to the discovery of America and photographs of others, but it will be impossible to send the originals, chiefly on account of the susceptibility of the Italian government, which considers the Vatican and its contents as national property." The impertinence of that organized robbery called the Italian government is insufferable. Its claim to own what belongs to the Catholic Church is worthy of the brigands who are at its head.—*Catholic Review (N. Y.)*.

FREEDOM AT LAST.

At last Catholics have equal rights with other religious denominations in the matter of freedom of worship in public institutions in New York. Catholic services have been introduced into the House of Refuge by an almost unanimous vote of the board of managers. The Freedom of Worship Bill passed by the last Legislature did the business. No longer will the Catholic unfortunates who are temporarily detained be compelled to attend Protestant services. They can go to Mass and enjoy all the privileges accorded to inmates of other denominations.—*Boston Republic*.

THE BIGOTRY IS STILL THERE.

The *Western Witness* of San Francisco, noting the prevalence of Know-nothingism in the eastern sections, says: "We Catholics of California should be proud of the fact that our golden State is free from this malevolent prejudice. In sections there is a slight tendency towards this, but these isolated cases only make the absence of concerted action on the part of the enemies of the Church the more noted. California owes her present proud position to the Catholic missionaries, and, those who followed them, impressed by their gentle reign, have

imbued their descendants with a spirit of tolerance and respect in striking contrast to the bigotry of the eastern and middle States. We may say that in no section of the United States do the people enjoy more privileges of freedom than we do, on the westernmost shores of the continent." We congratulate our brethren by the Golden Gate. We hope to be able in a short time to say the same things of the eastern country. But bigotry is still here, and it persists in staying, remarks the *Republic*.

MAY INSIST ON PAPAL RIGHTS.

It can hardly be unnoticed by the average observer that the Holy See is exerting considerable influence just now in European ministerial circles. Germany and Austria are jealous of the commendations which Leo XIII. has recently bestowed on Republican France and on our own country, and somewhat apprehensive lest their own subjects should take it into their heads to try the popular government which is so highly lauded by the Pope. Russia wants the Sovereign Pontiff to help her to bring about a Pan-Slavic alliance with herself; Vienna and Berlin desire him to keep Russia from entering into league with France, and Europe in general favors recommendation from him looking to a general disarmament of the powers.

For a potentate shorn of all temporal authority, the Pope is thus admittedly a pretty influential man, and his influence is confessed to be even greater than the foregoing would imply, when the cable admits that the end of the Dreibund is now only a question of time; and when such an impartial observer as the *New York Sun* declares, as it did the other day, that the Roman question is far from being settled, intimating that the safety of Europe may yet compel the powers to insist on Italy's restoration of the Papal rights of which she feloniously possessed herself in 1870.—*Boston Republic*.

THE REST ARE PAGANS.

All the Protestant sects in the United States claim an aggregate of less than two millions negro members, and the Catholic Church has less than two hundred thousand. All the rest still cling to the pagan superstitions they brought with them from Africa, mixed up with some scraps and shreds of Christianity gathered from their surroundings. It is safe to assert that five millions of them have never been baptized.—*Donahoe's Magazine*.

PROMPTED THOUGHTS.

"We are our own fates,
Our deeds are our doomsday."

It is fate, we hear from the lips of youth. It is fate, the aged tell us. Luck has decreed otherwise, the disappointed murmur. I cannot succeed, fate is against me, comes from some wearied and worn one.

Have we let a little thought come to us and ask: What is Fate? Who is this demon that prevents our progress? Is it some kind act of the past that comes back to chide us and lay the first stone over which we stumble? Is it some forgotten deed of charity that haunts us as it adds to the obstruction? Is it some prayer said in silence in the "long ago" that comes to chide us?

It is fate, they tell us, that prevented this venture and brought failure where success should have been.

What fate presides over the dissolute life? What entertains him—how came he to be a guest at the festal board?

What brings to homes sorrow and care where joy and peace once reigned?

What brings tears to eyes that never knew aught but merry twinkles?

What has wrinkled the smooth brow and brought the quiver to lips that only knew smiles?

What mean broken hearts and desolate homes? The world tells us it is fate. What is fate? the result of our actions; a vindication of the law of retribution. Life is what we make it—honesty, industry, patience and truth, prompt justice, and when we see those with these virtues the cynic may sneer and say, "It is fate." But in quiet moments sit and think, and ask why it is thus with some and not with others? It will not take long to solve the mystery, for we will soon discover—

"We are our own fates,
Our deeds are our doomsday."

—*Donahoe's Magazine*.

One day, before the conversion of Aubrey De Vere and Manning, and while they were thinking of coming over, De Vere, in that high-flown dreamy way which his friends so love in him, said to Dr. Manning: "I seem to see the Church of Rome as a superb man-of-war sailing majestically past the shore. One longs to go to her, but one fears lest there may be a plague on board."—"Or bugs!" says Manning, knocking down the poet's chimera with a ruthless touch of humorous common sense.

A Rose.—The regular use (every morning when washing) of about a teaspoonful of *Persian Lotion*, will in a short time, give to your complexion the freshness of a rose.

Local.

St. Michael's

The ladies of St. Michael's parish are busily engaged in making arrangements for the holding of a mammoth bazaar early next month.

St. Vincent de Paul Society.

The general meeting of the city conferences of the St. Vincent de Paul Society will be held in St. John's Chapel next Sunday at 4 p.m. His Grace the Archbishop will address them.

Niagara Falls.

George Parsons Lathrop, (whose recent conversion to the faith and brilliant work in its defence since he entered the Church have attracted widespread attention) delivered a lecture on the "Pole-Star of American Literature," at the Loretto Academy, Niagara Falls, a week or so ago.

C. M. B. A.

The following officers were elected by St. Basil's Branch No. 145, C.M.B.A., for 1892:—Spiritual Adviser, Rev. L. Brennan, C.S.B.; Chancellor, F. O'C. Higgins; President, W. T. Kernahan; 1st V. P., D. Miller; 2nd V.P., W. O'Connor; Rec. Secy. H. J. Kormann; Asst. Secy., M. Costello; Fin. Secy., J. C. Walsh; Treasurer, L. V. Byrne; Marshall, C. Daniels; Guard, P. MacNamara; Trustees, J. F. White and J. F. Cleary.

St. Helen's School.

HIGHEST NUMBER OF MARKS DURING NOVEMBER.

Form 4th (Senior)—E. M. Rowe, W. Gentleman, T. Teedy, T. Phalen, A. Markle, R. Rudey. (Junior)—F. Boland, K. Gentleman, E. Powers.

Form 3rd (Senior)—Mabel Pegg, M. Herron, W. Woods. (Junior) G. Smyth, M. O'Leary, S. McCann, S. Warde, J. Loughrane, B. Walsh.

St. Paul's Catholic Literary Society.

At the regular meeting of St. Paul's Catholic Literary Society held on Wednesday evening last the following resolution was adopted: Resolved that this Society pay the sum of \$10 to Mr. P. Boyle, of the *Irish Canadian*, to be handed by him to the treasurer of the Blake fund for the cause of Home Rule.

The Society is holding a concert on Tuesday evening next, the 13th inst., to which the members and their friends are cordially invited.

The Stayner Bazaar.

Did you receive a book of tickets for the Stayner Bazaar? If so, remit at once to the pastor, Rev. Father Moyra. Do not put it off. Remit promptly. If you have not received the tickets drop him a postal reminding him of his negligence and you will receive a book by return of mail. He requests his many friends to redouble their efforts during the few remaining weeks, and thus make his bazaar the financial success the occasion calls for. The drawing of prizes takes place on the 3rd, 4th and 5th of January.

St. Michael's School.

GIRLS' DEPARTMENT.

Form 1st (Primary)—1, Mary Shires; 2, A. Maroney; 3, A. Todd.

Form 1st (Senior)—1, Ida Furlong; 2, Carrie Smith; 3, M. Walsh.

Form 1st (Junior)—1, Ada Judge; 2, Mary O'Neill; 3, M. Martin.

Form 2nd (Senior)—1, Annie Murray; 2, L. Armstrong; 3, M. Smith.

Form 2nd (Junior)—Belaie Brady; 2, M. Kennedy; 3, Mary Smith.

Form 3rd (Senior)—1, Katie Jordan; 2nd, Mary Cowan; A. Labitzky.

Form 3rd (Junior)—1, Mary Shields; 2, M. Nobson; 3, Nora Byrne.

Form 4th (Senior)—1, Kate Flynn; 2, A. McCarthy; 3, Lucy Liston.

Form 4th (Junior)—1, Mary Feeny; 2, K. Martin; 3, Maud Kelly.

BOYS.

Form 1st (Senior)—1, J. Hennessey; 3, R. Bishop; 3, J. Millen.

Form 1st (Junior)—1, J. Doyle; 2, J. O'Brien; 3, P. Pinfold.

Form 2nd (Senior)—1, Patrick Smith; 2, Ed. Kelly; 3, Oscar Forhan.

Form 2nd (Junior)—1, Thos. Forhan; 2, R. Sharrock; 3, E. Giroux.

Separate School Board.

Mgr. Rooney presided at last Tuesday night's meeting of the Separate School Board. Among the communications read were two applications from architects applying for work from the board. The school supporters of St. Matthew's Ward wrote complaining that their former request for a Separate School in that part of the city had not been reported on though referred to the Sites and Buildings Committee two

months ago. After the communications were read the reports of committees were dealt with. The Finance Committee recommended the payment of accounts aggregating \$1,082.01. Miss Lillie Hynes was recommended as assistant teacher of St. Cecelia's school at a salary of \$250 per annum, from January 1st, 1893, by the School Management Committee. The report of the Sites and Buildings Committee, dealing with the offer made by His Grace the Archbishop of a building site between St. Michael's Cathedral and Loretto Convent, and recommending the erection of a ten-room school on that site, caused some discussion. Dean Cassidy thought there was no necessity for a new school of that size, but the recommendation was carried. Messrs. Post and Homes were appointed architects for the new school. The other reports were adopted without discussion.

The Inspector's Report for the months of October and November showed that in October the registered attendance was 3,341, average attendance 2,892, highest daily attendance 3,125, while in November the registered attendance was 3,232, average attendance, 2,719, highest daily attendance, 3,002.

In unfinished business Very Rev. Dean Cassidy asked why the Sites and Building Committee had made no reference in their report to the petition of the Separate School supporters over the Don regarding the urgent necessity of providing them with school accommodation. Some discussion followed this question, but it was finally settled by the Sites and Buildings Committee being instructed to deal with the matter at once by providing temporary school accommodation.

The following resolution was then adopted without discussion: Moved by James Ryan, seconded by C. Burns, Whereas on the 7th of September last this Board instructed the assistant secretary to write the Secretary of the Exhibition Board to know why the members of the Separate School Board were not placed on equal footing with the members of the Public School Board as regards season passes to the Exhibition, and whereas the reply received from the Exhibition Board was anything but satisfactory, as they get the use of Separate as well as Public School supporters' moneys, and whereas we have been informed that the communication sent by this Board was never laid before the Exhibition Board, and that there is no record of it in the minutes of the Board, resolved that the assistant secretary be instructed to get all the particulars in connection with the formation of the Exhibition Board to this date as well as the personnel of the Board at the present time.

The Board then adjourned.

MR. GLADSTONE AND THE LADIES.

Mr. Gladstone has written a letter to Madame Adele Crepay, an Austrian, the authoress of a very thoughtful essay upon "The Dangers of the Emancipation of Women." The letter is as follows: "I received a short time ago your essay on 'The Emancipation of Women,' and although German print is painful to my weak eyes, I could not refrain from reading the work from beginning to end without stopping. I am anxious to give you more than formal recognition of your work, not only because my mind agrees with you in the chief arguments you use, but because your essay is the most intelligible, clear and detailed that I have read upon this question. You have called to life new thoughts in my mind, but I shall not be able to carry them into effect. I wish your essay could be put within the reach of the men and women in my country by appearing in their language."

Individuality is to be everywhere spared and respected as the root of everything good.

The presence of the Catholic Church among the civil powers of the world has changed the whole political order of mankind. It has established upon earth a legislature, a tribunal, and an executive independent of all human authority. It has withdrawn from the reach of human laws the whole domain of faith and of conscience. These depend on God alone, and are subjected by Him to His own authority, vested in His Church, which is guided by Himself.—*Cardinal Manning*.

Since the smile of God first beamed upon the world, nothing has been more beautiful than the smile of the old man upon the child; a smile so pure, so tender, so disinterested, and which indicates in our lives the attainment of our highest perfection and of our most perfect similitude to God. The body droops with age, and perhaps the mind, but not the soul, whereby we love. Paternity is as superior to love as love itself is superior to friendship. Paternity crowns life. It would be love, stainless and in its plenitude, if the child made to the father the equal return which friend renders unto friend, and the wife to the husband. But it is not so. When we were children we were loved more than we loved; and, having become old, we in our turn love more than we are loved. You should not complain of this. Your children go the road you have gone yourselves, the road of friendship, the road of love, ardent ways which permit them not to recompense that passion of gray hairs which we call paternity. It is the honor of man to find in his children the ingratitude which he exhibited towards his own parents, and thus to conclude, like God, by a disinterested sentiment.—*Lacordaire*.

The Catholic Weekly Review.

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

Commented by

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

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

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

The Late Archbishop Lynch.

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

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

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

And by the leading clergy of the Dominion.

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TORONTO, SATURDAY, DEC. 10, 1892

STRANGE BED-FELLOWS.

Dalton McCarthy, at the meeting of Imperial Federationists in the Auditorium on Tuesday night, when moving a vote of thanks to the speaker of the evening, said: We have seen the great leader of the Reform party in Ontario, the greatest man whom that country has ever produced, denounced by a section of his followers because of his loyalty to his Mother Country, and because he, in the exercise of his right, dismissed a man from office who was speaking treason. I do not wish to stifle free thought or free speech, but I do say Sir Oliver Mowat deserves the confidence of all the loyal men of this country. I will say to Sir Oliver Mowat that if he has lost the support of Elgin Myers he has gained Dalton McCarthy's in the future.

C. M. B. A.

His Grace the Archbishop of Montreal shows the deep interest he feels in C.M.B.A. affairs by the following note addressed to the *True Witness*:

ARCHBISHOP'S PALACE,
Montreal, Nov. 29th, 1892.

We have taken communication of the letter of His Grace the Archbishop of Toronto, written to the members of the C.M.B.A., asking them not to break the bonds that unite the different branches.

We agree entirely with the ideas and views of the venerable prelate. Like him, we are convinced that the secret of all strength and prosperity, for the society, lies in union, and that an association destined for so much good amongst the people, cannot confer mutual benefits without having perfect harmony.

✠ EDOLARD CHS.,
Archbishop of Montreal.

A NOTABLE DISCOURSE.

It is not often that a sermon excites the interest of the educated and thoughtful classes of a nation, but the sermon preached at the solemn investiture of the Most Rev. Herbert Vaughan by Dom. F. Aidan Gasquet, D.D., O.S.B., may be said to have enjoyed that distinction. We published portions of it some time ago. For the first time in three centuries the Pallium had been sent to England; and Dom. Gasquet had a good deal to say about it. The pulpit of a Catholic church is not a place for keen controversy; yet the quiet way in which the preacher com-

pressed facts and compressed arguments, which absolutely "settled" Anglican claims to continuity, will be much enjoyed by the Catholic readers of this sermon. The Anglican newspapers have not attempted to dispute the facts. The perjury of Archbishop Crammer is as patent and as revolting as the fidelity of all his predecessors is glorious. And poor Henry VIII. is shown to have condemned himself, by his substitution of a private pallium of his own making, and by his solemn parody of the Catholic form of investiture. At the end of the sermon (in a copious appendix) are inserted a number of notes which are of great historic value. Dom. Gasquet is always perfectly accurate, and never asserts anything that he cannot prove. His Anglican critics are evidently of this opinion. The sermon is now published in pamphlet form by the Benzigers and may be had from Sadlier's.

THE NEW DOMINION CABINET.

The personnel of the new Ministry was officially announced on Monday as follows:

First Minister, Minister of Justice and Attorney-General of Canada—Sir John Thompson.

Minister of Trade and Commerce—Hon. Mr. Bowell.

Postmaster-General—Sir A. P. Caron.

Secretary of State—Hon. Mr. Costigan.

Minister of Finance—Hon. Mr. Foster.

Minister of Marine and Fisheries—Hon. Mr. Tupper.

Minister of Railways and Canals—Hon. Mr. Haggart.

Minister of Public Works—Hon. Mr. Ouimet.

Minister of Militia and Defence—Hon. Mr. Patterson.

Minister of the Interior—Hon. Mr. Daly.

Minister of Agriculture—Hon. Mr. Angers.

President of the Privy Council—Hon. Mr. Ives.

Without portfolio—Hon. Mr. Smith and Hon. Mr. Carling.

Solicitor-General of Canada—Mr. J. J. Curran, Q.C.

Comptroller of Customs—Mr. Wallace.

Comptroller of Inland Revenue—Mr. J. F. Wood.

Hon. Mr. Bowell is appointed leader of the Senate and will take the seat vacated by Hon. Mr. Alexander.

Hon. Mr. Angers will take the seat in the Senate for the district of Lavalliere.

Hon. Mr. Chapleau is appointed Lieutenant-Governor of Quebec.

A CATHOLIC CONGRESS.

The Committee on Organization have issued the programme for the Catholic Congress to be held in Chicago during the World's Fair next year. The Congress is to open on the 5th of September.

The Congress will be composed of delegates from the different dioceses and vicariates of the United States, viz.:

For each diocese and vicariate, 10 delegates at large and 5 additional delegates for every 25,000 of the Catholic population in such diocese and vicariate as shown by the Catholic Directory (Sadlier's) for 1893, and proportionately for fractions of 25,000. These delegates shall be selected and appointed by the Bishop or acting ecclesiastical superior of the diocese or vicariate, and the delegates so chosen are to be reported to the Committee on Organization on or before August 1, 1893.

In addition to the foregoing, every Catholic university, college and seminary for young men shall be entitled to send delegates at large and one additional delegate for every 100 students regularly enrolled in such institutions for the collegiate year of 1892-3. These delegates shall be chosen by the president and faculty of the several institutions, and the names are to be reported to the Committee on Organization on or before August 1, 1893. Catholics from other countries may be admitted to

the privileges of the floor, provided they present recommendatory letters for the purpose, duly signed by the Bishop of the diocese from which they come, which shall be duly submitted to the Committee on Organization prior to the assembling of the Congress.

The decision arrived at by the Committee on Organization, which was concurred in by the most Reverend the Archbishops of the United States, defines and limits the scope of the Congress as follows, viz.: To the consideration of the "Social Question" as outlined by our Holy Father Leo XIII. in his encyclical on that subject, to which shall be added the question of "Catholic Education" and the question of the "Independence of the Holy See." Accordingly the papers to be prepared in advance to be read at the Congress will be devoted to the subjects, under the above limitations, that shall be laid down by the Committee on Papers. It is, however, conceded that it will be most appropriate and fitting that the opening address at the Congress and the first papers submitted should be devoted to the event and historic character commemorated by the World's Columbian Exposition; hence a paper, or series of papers bringing out the historic facts of the discovery of America and dealing with the motives and characters of Columbus and Queen Isabella, as well as the results and consequences of the Columbian discovery, would naturally be a fitting preliminary to the programme.

But chiefly on this does the Committee insist, that the papers be PRACTICAL. Fireworks are very pretty, but they are not used effectively against fortified positions.

The following is suggested as the order and subdivision of the subjects for the different papers, viz.:

1. The discovery of the New World.
2. Columbus; his character and mission.
3. The results and consequences to religion and to civilization of the discovery.
4. The missionary work of the Church in the New World.
5. The influence of the Catholic Church on the political, civil and social institutions of the United States.
6. Isabella, the Catholic.

THE SOCIAL QUESTION.

Division of the subject:

1. The Encyclical of Pope Leo XIII. on this question.
2. The rights of labor; the duties of capital.
3. Pauperism and the remedy.
4. Public and private charities—how to make them more effective and beneficial.
5. Workingmen's societies and societies for young men.
6. Life insurance and pension funds for wage-workers.
7. Trade combinations and strikers.
8. Immigration and colonization.
9. The drink plague.
10. The condition and future of the Indians in the United States.
11. The condition and future of the negro race in the United States.
12. Supplementary questions:
 1. Catholic education in the United States.
 2. The independence of the Holy See.

Church Progress takes vigorous exception to the relegation of Catholic Education and Papal Independence to the supplementary list. "Why is this?" it asks. "Are these subjects in themselves of a supplementary and subordinate character? Do they fall behind social questions in interest to Catholics? Measure their importance by the value the Holy See itself places on them. There are no two subjects within the range of Catholic discussion which the holy See now at this very instant lays more stress upon or which occupy more of its attention. . . . Catholic education and the Temporal Power of the Holy See are in fact pivotal questions. With better grace and truer Catholic instinct the social questions might have been classed as supplementary, and Catholic education and the Temporal Power given first place at the head of the list as the very key-notes of the Congress."

The new council of the Irish National Federation will consist of 30 country delegates, 13 civic delegates and 71 anti-Parnellite members of the House of Commons.

SOMETHING TO THINK ABOUT.

As the following concerns those only who can think about it in the original, we print it so.

DUBLINENSIS.

Gulielmus Archiepiscopus Dublinensis et Hiberniæ Primas sequentis dubii declarationem enixe petit. Nuperrime exarsit inter nostrates controversia de re quæ, cum sacerdotum qui moribundis auxilium ferunt maxime intersit, haud levem excitat animorum perturbationem. Agitur de benedictione in articulo mortis cum Indulgentia Plenaria, concessa a S. M. Benedicto XIV., in Constitutione data die 5 Aprilis anni 1747, quæ incipit "*Pia Mater*"; et quaeritur utrum in locis Missionum ad lucranda hujusmodi Indulgentiam requiritur tanquam conditio essentialis ut infirmus, quamdiu suæ mentis est compos invocet nomen Jesu, ore si potuerit, sin minus corde.

Quidem autumant hujusmodi invocationem—oralem sive mentalem pro diverso moribundi statu—esse conditionem essentialem ad consequendam præfatam Indulgentiam; et huic aiunt suffragari sententiæ responsionem datam a S. Cong. Indulgentiis Sacrisque Reliquiis præposita die 20 Septembris anni 1775. (apud Prinzivalli no. 357 ad 7um).

Qui vero negant laudatam invocationem esse in locis Missionum conditionem sine qua non ad consequendam præfatam Indulgentiam notant facultatem eam largiendi concessam fuisse Sacrorum Antistitibus in locis Missionum existentibus, seu quocumque tempore exstituris, a S. M. Clemente XIV. die 5 Aprilis 1772. Secretarius S. Congnis. de Prop. Fide tunc temporis existens, refert tenorem hujusmodi concessionis et ipsa concessionis verba prostant in pagella facultatis pro Episcopis in locis Missionum constitutis, a S. C. de Prop. Fide impresentiarum data.

Iamvero hisce Pontificiis verbis ante oculos positis, fautores sententiæ negantis advertunt:—

1. Pontificem nihil exigere nisi ut "servetur formula præscripta a S. M. Benedicto XIV. in Constitutione data 9 Aprilis, 1747, quæ incipit *Pia Mater*." At vero in hujusmodi formula nullibi invenitur præscripta invocatio Nominis Jesu. Docent:—

2. Responsionem S. C. Indulgentiarum jus quidem edere pro illis orbis partibus ubi Episcopi accipiunt facultatem impertiendi hanc Benedictionem cum Indulgentia Plenaria per Brevia in quibus præscribitur invocatio Nominis Jesu; existimant vero fautores prædicti laudatam responsionem nihil efficere pro locis Missionum ubi facultas impertiendi memoratam Benedictionem cum Indulgentia Plenaria exercetur non vi Brevium in quibus præscribitur invocatio Nominis Jesu—quæ Brevia Episcopis in locis Missionum constitutis minime dantur—sed vi concessionis Clementis XIV. quæ de tali invocatione omnino silet.

Ita quidem hinc atque illinc acriter disceptatur, et sacerdotes qui curam gerunt animarum accipites hærent cum de ratione agendi hactenus servata, tum de certa agendi norma in posterum servanda.

Hisce expositis—vel paulo fusius quo status quæstionis plenissime innotescat—dubium cujus declaratio a S. Sedis oraculo enixe efflagitur ita concipi potest.

Ut Christifideles in locis Missionum degentes, et in ultimo vitæ discrimine constituti valeant accipere Benedictionem in articulo mortis et consequi Indulgentiam Plenariam vi ejusdem lucranda, ex concessione Benedicti XIV. in Constitutione *Pia Mater* d. 5 Aprilis, 1745:—

Requiriturne tanquam conditio *sine qua non* ad lucranda prædictam Indulgentiam ut ægrotus in locis Missionum constitutus, quamdiu suæ mentis est compos invocet Nomen Jesu—ore si potuerit sin minus corde?

S. Congregatio Indulgentiis Sacrisque Reliquiis præposita, re mature perpensa præfato dubio respondendum censuit:—

Affirmative, id est invocatio saltem mentalis SSmi. Nominis

Jeum est conditio sine qua non pro universis Christi fidelibus, qui in mortis articulo constituti plenariam indulgentiam assequi volunt vi hujus Benedictionis, juxta id quod alias decrevit hæc Congregatio in una Vindana die 23 Septembris, 1775.

Datum Romæ ex Secreta. ejusdem S.C. die 22 Septembris, 1892.

FR. A. CARD. SEPIACCI, Præfectus.

L. H. S.

A. ARCHIEP. NICOPOLIT. Secretarius.

A MODEL STATEMENT.

Judge E. F. Dunne, at a Columbian celebration in Philadelphia, delivered a forceful and logical statement of the Catholic position on the education question. We reproduce a portion of it.

THE CATHOLIC WAY.

"One of the great teachings of the Catholic Church has always been that the only way to make society moral is by making individuals moral, and that the only sure way to do that is to begin with the child and cultivate, develop and fortify his moral nature until it is able, not only to stand alone, but firmly stand, resisting temptations as the rock resists the sea. When the Church finds an evil in society which requires removal, it begins by seeking the cause of the evil, and then proceeds to remove that cause.

IMMEDIATE CAUSE OF TROUBLE.

"What is the immediate cause of all these evils which now threaten to destroy the very existence of our social state? It is nothing more nor less than the same cause which destroyed ancient Rome; the general immorality of the people. Of course you know that lying, thieving, robbery, perjury, fraud, corruption, are immoral, and that the term immorality covers all violations of the moral law. There is a general disregard among us of the various requirements of the moral law. Some violate it in one respect, some in another, each,

"Compounding for the sins he is inclined to
By damning the sins he has no mind to,"

but between them all, leaving scarcely any general observance of essential morality. It is acknowledged that the downfall of the most powerful nation in the world can be dated from the introduction of its law of divorce. The abuses of our divorce laws fully equal those of ancient Rome, and yet the social evil of divorce is not the only one now threatening our existence.

Immorality being the immediate cause what is the cause of this immorality?

THE PRIMAL CAUSE.

"The great primal cause is destruction of the people's faith in God. The destroyers of modern faith are the murderers of modern society. The moral law is simply that law which the Creator imposed upon His creatures as the rule of their conduct in life. The moral law is simply the law of God. The Ten Commandments are the commandments of God. To obey the Ten Commandments is the most difficult task that can be set before humanity. Tell even the ordinary man to brave the icy cold of the Northern pole, the torrid heat of Southern clime, to face the Hyrcanian tiger or the ragged Russian bear, to engage in the imminently deadly breach, or wade through seas of blood at the instant peril of his life, for a cause to him absolutely indifferent, and he will do it with a laugh, or a smile, often for mere love of the danger there is in it. Ask him to obey even the least of the Ten Commandments, and though you offer him heaven for it you cannot be sure he will do it.

"And yet society is based upon the Ten Commandments. Unless they are obeyed society disappears.

"How, now, can you expect a people to obey those Commandments of God when they do not believe in the existence of God?

"But our people do believe in God? Oh yes! Some of them do and some of them keep His commandments, enough of them to cause Him in His great mercy to allow our society to still continue; but all serious men now recognize that the very existence of our society is now in danger, and that the danger comes from the general disregard of those laws on which society itself is based.

THE TRUE REMEDY.

"Now that we have reached the basal cause of all our trouble, the true remedy is evident; a return of the people to faith in God and the observance of His laws. The cure then is a very simple one? Ah! not so. Faith in God is not a thing that can be put on or off like a garment. Faith is a gift from God. It is the greatest gift from God to man. It is not a thing to be bought for a price, it must be sought as a grace. There is nothing we can do which can put us in a position to demand it as a matter of right, and yet without it we cannot live.

PRACTICAL SUGGESTIONS.

"How then shall we get this faith? Some of our people have it;

enough of them to have saved us so far. How shall we keep enough of it among our people to continually secure the safety of our State? As for the adult portion of the present generation who lack this faith, or who have lost it, there is little hope. Like Ephraim, they are joined to their idols. But with the new generation there is hope. Those who have the gift of faith may transmit it to their children.

"Faith comes by hearing and hearing is had through teaching. The children must be instructed in their faith and this instruction must be given daily and constantly in the school. Instruction in faith is the teaching of dogma. With dogma established it is possible to teach morality, but impossible without it, because without it there is no standard by which to know what is and what is not morality. Gradually, after infinite pains and labor and sacrifices, joined with example, we have convinced the more enlightened of our separated brethren in this country of the radical defect in the present public school system. They now acknowledge that the salvation of the Republic requires that morality be taught in the public schools.

"The only difficulty just now is how it may be done. They are trying to persuade themselves that morality may be taught without religion, that is, without creed or dogma, but they are beginning to see that that is impossible.

"The only real objection they make now to our claim for denominational schools is that to grant money to schools in which religion is taught, would be to establish the forbidden union between Church and State. What they would be logically bound to do, is to prove that such an act would be a forbidden union of Church and State. Thus they do not attempt to do. They merely assert it. They put upon us the burden of proving the negative. We have already done many things for them, which we should not have been compelled to do. I suppose we shall have to do this also. We can do it, and to my mind, the chief duty of Catholics now, in this country, is to immediately set about doing it, and to continue the work until it is completely done.

CONCLUSION.

"And now my friends, a few words in conclusion. As American citizens, it is well for us to recall the triumphs of the past, to exult in the glories of the present, but, with such a past and such a present, it is our sacred duty to build well for the future. We are bound to use our best endeavor to provide all means necessary for the permanent welfare of the Republic.

"Now the most important thing in a nation is the character of its people, and because of this, all people of all time have forever declared that the only way to secure the future welfare of a nation is by careful training of the future citizens of the nation.

"To secure that in this country and with this people, we must have a system of public schools, schools that will be open to all, free to all, but also just to all. We have no such system now. We never have had such a system in this country, but until we shall have provided such a system, we cannot claim to have done our duty to ourselves, to our children or to our country.

"It is not a full discharge of our duty to simply complain of the imperfections of the present system or to simply protest against those features of it which bear unjustly on us or on others. We are a part of the people of this country, a large intelligent, influential, powerful part. We have had more experience in the matter of education than any other people in this country. We know more about the true principles on which it should be conducted than any other people here, and we owe it to ourselves, to our children, to our country, and also to our less well informed fellow-citizens to bring to the solution of this problem all our knowledge, all our experience, all our influence, as also all our power.

"There was a National Convention of American Catholics held in one of your adjoining States only the other day. Realizing the importance of this matter of education they said, in formal resolution: 'We further call upon all our Catholic fellow-citizens to give their votes only to such candidates as take a correct stand on the school question.' That is the American way of dealing with such matters!

"When a party of men in this country secure the passage of a law which benefits largely a certain portion of the people as to financial matters, but which is claimed to be a robbery and a fraud as to certain other people, do those persons who feel themselves aggrieved content themselves with complaints and protests? When the friends of a law cry out that it is a good law, a wise law, a patriotic law, a law necessary for the good of the country, and that those who oppose it are either ignorant fanatics, blind partisans, or purchased minions of a foreign power, does that convince anybody? Does it silence anybody? Does it frighten anybody? Do the people who feel aggrieved cringe under the lash and, with white lips cry to one another in terror-stricken tones, 'we must submit'?

"Do you so submit to such other law? No! You denounce it as unjust. You demand its repeal. But, you also do something more than that. You set your squadrons in the field and declare you will never cease contending till justice be done. That's the way you do as to such other law.

"But this school law? Oh that is something different! There is something sacred about the present public school system, and we cannot deal with it as we would with ordinary matters.

A just public school system sacred? Yes. A legitimate ordering of public funds in aid of proper public education, holy? Yes! Such were in need a hallowed institution, something to be sought for, prayed for, worked for, fought for, and, if need be, died for. But the present public school system legitimate? Why, you know it has the black bar sinister of bigotry, prejudice, hatred, injustice, stamped on it from corner to corner. It is a standing disgrace to a nation claiming to be the champion of human rights, the friend of human liberty. It is one of the first of our duties to help wipe away this national mark of shame, that so our educational shield may shine before the world undimmed by any abatement of honor, clouded with no such dark declaration as 'entrance here for only those who think with the majority.' No! We must remove that, and set in its place, in letters of gold, radiant with refulgent light, the grand American motto, "Equal rights here for all."

"One of the present candidates for President, in his letter of acceptance, says that if there is any one thing on which the American people pre-eminently pride themselves, it is upon their deep-seated sense of justice, and yet these same people force upon twelve millions of their fellow citizens a system of education for which justice hides her face in shame!

"I know that the interested advocates of the present system of public plunder will cry out that this is an attack on our public schools. I am quite prepared to hear that cry. The men who could foist such a fraud upon free America, may be relied upon for any misrepresentation, however gross, which will help them to perpetuate the robbery it is their constant delight to perpetrate.

"Do you know how great that robbery is right here in your own city? I do not know exactly what amount this majority draws here annually from the public fund, (a fund provided by you as much as by others) for the education of their children. I know that in some of our cities it is as much as thirty dollars a year for each pupil. I suppose it is not less than twenty dollars here.

"You educated last year about thirty thousand children in your public parochial schools. At twenty dollars each, you were entitled to six hundred thousand dollars. Did you get it? Not a cent of it! Who got it? Why, it all went to help educate the children of this tyrant majority. Six hundred thousand dollars of your money went into their schools last year! And it will be more this year and still more every year, until this deep-seated sense of justice, of which, we are told, the American people are so pre-eminently proud, is moved to act at last.

"It is inappropriate to speak of these things on this occasion of general rejoicing over the blessings we enjoy in this country? This system of education for our children is claimed to be one of the greatest of our blessings. Let us rejoice over it then—all we can! Is it any harm, though, to point out how it might be made a subject of much greater rejoicing. But this is especially, avowedly, a Catholic celebration, and therefore nothing which concerns Catholics can be foreign to this occasion.

"I know it is a thankless task to tell unpleasant truths to people in authority who are going wrong. The truth may not be safely told to the tyrant of many heads no more than to that of one, and yet, sooner or later, the truth must be reckoned with, and the longer the delay the more terrible the reckoning.

"The people of your neighboring city of Baltimore, beautiful Baltimore! One of the loveliest jewels in our national diadem of cities,—the good people of that city for a generation past have been indulging in the fond delusion that their present public school system was a blessing to their children, yet, in this month's *Forum* an expert, but not unfriendly, hand has torn the mask from the horrid fraud and declared 'that until reform be effected those attending the schools of that city will be doomed to miserable childhood.'

"He promises to do the same for every great city in America where similar conditions exist. You will get your turn, in proper time. He is not proceeding on the lines on which I am arguing here tonight. He attacks the system on totally different lines, and shows in it a rottenness of administration which must be reformed, or the schools will be destroyed.

"We are living in a time when reforms are demanded, and people who have quietly accepted the system of education which the politicians have given us, must be willing to consider whether indeed it is a perfect system, sprung, full panoplied, from the educational brain of some political Jove; or, whether the American people may not possibly improve on it when they once set their minds seriously to the work.

"My friends, I have spoken of dangers that threaten the well-being of our country, and which, if not averted, will destroy it; but I feel assured that those dangers will be met only to be overcome. We drifted for a time in a current which was leading to danger, but the note of alarm has been sounded, and our ship of state is drifting toward safer waters. On all sides the proposition that morality must be taught in the public schools is meeting with an affirmative response. It is now a question only as to how it may be done. I am confident that Americans will, ere long, solve the question ably, favorably, satisfactorily, as they have already solved so many other great social questions. Because of this belief, I am firm in the faith that, under

the Province of God, America will become, indeed, the christened haven of human rights, the favored home of human liberty, the chosen seat of the highest earthly prosperity, crowned with the greatest possible amount of human happiness.

"But, let us not deceive ourselves. With nations, as with individuals, there is no such thing as manifest destiny. There is manifest possibility, but our destiny is what, co-operatingly, we make it. This nation can never be permanently prosperous and happy unless the people be virtuous and faithful, and virtue and fidelity will abound only among a people trained from their youth to the knowledge, the love and the service of Him without whose aid vain were all our efforts, but with whose blessing we may confidently hope that Columbia will ever hold her place as queen among the nations of the earth."

CABINET REPRESENTATION.

It is a wise axiom that says, "there is a time to speak and a time to be silent." Already have we expressed our views with regard to the Cabinet representation of our fellow-countrymen and co-religionists of this Province. Our views found echo in the press of every Province in the Dominion. The time has now come to speak out frankly. As we write a new Premier is at work constructing his Cabinet: the Irish Catholics of this Province are anxiously looking on and awaiting to know whether, after a quarter of a century of ostracism in that direction, they are going to receive recognition or not.

We speak, to-day, in no uncertain terms. If, in the present shuffle, Mr. Curran, the representative of Montreal Centre, is left out, then it is evident that no Irish Catholic from the Province need expect to secure a cabinet seat not, at least, for another quarter of a century to come. It is doubtful if any party will ever be as strong again as is the ministerial one to-day; it is absolutely impossible for any other Irish Catholic to ever have more claims upon his party than Mr. Curran has, it would take twenty-five years for any one other man of our race and creed to work up such a Dominion reputation as Mr. Curran possesses.

Taking the plain facts into consideration, we say that if he is left out, it will be tantamount to telling us that no Irish Catholic, who happens to belong to this Province, no matter were he the best and fitted man a hundred times over, need look for recognition. If because a person is a geographical accident he is to be thereby considered either eligible or non-eligible, then the sooner we know the better. If such is to be our continued ostracism, we shall have only to govern ourselves accordingly. If any one of our people wants recognition he will have to pitch his tent in some other Province.

We repeat, if Mr. Curran is passed over this time—after all his services and all the promises he has received no other Irish Catholic need ever dream of going from Quebec into a Cabinet; and the Irish Catholics of this section of Canada—despite their numbers, influence and importance—may make up their minds to a blank, for the next generation, as far as Cabinet representation is concerned. But we hope that such a discouraging picture will not be drawn for them, and that amends will be made for twenty-five years of political neglect. *True Witness.*

Capilline is a nicely perfumed and perfectly limpid *Hair Restorer*, containing no powder in suspension like all other restorers, which makes their use so disagreeable. Sold by all druggists 50c.

Want of care does us more damage than want of knowledge.—*Franklin.*

One thorn of experience is worth a wilderness of warning.

The great end of all human industry is the attainment of happiness

There is always room for a man of force and he makes room for a good many.

Monthly Prizes for Boys and Girls.

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

FOR YOUNG OR OLD.

Children and adults are equally benefitted by the use of Dr. Wood's Norway Pine Syrup, the new and successful cough remedy. It stops coughs in one night and may be relied on as an effectual remedy for colds, asthma, bronchitis and similar troubles. Price 25 and 50c. at druggists.

Our Story.

PHILIP'S RESTITUTION.

BY CHRISTIAN REID.

Reprinted from the *Ave Maria*

VII.—(Continued.)

'I saw it in a shop window to-day, and thought of you at once,' he said. 'I know that you are so much alone, and that reading is your chief pleasure, while I am sure that holding a book must be very fatiguing to you.'

'Oh! yes, it is often so fatiguing that I am forced to put down the volume at a point where I most wish to go on,' she said. 'This will be delightful.'

'I wonder that I never thought of it,' remarked Alice, in a tone of self-reproach.

'I am glad that you left it for me to think of,' said Graham.

He spent a pleasant hour with them after this, and Alice sang his favorite songs for him before he went away. But no sooner was he outside their door than a cloud fell over his face. He would certainly have said that no fear of Philip Thornton's possible power to attract, but only a sense of what was fit and proper, had made him refuse to present him to Miss Percival. Yet it was with keen regret that he heard how the young man had carried his point for it was in this light that he regarded the affair, and been admitted to her acquaintance. He knew how winning Philip was, how gracious in nature as well as in manner, and he over-rated the possible effect of these qualities, as a man who does not possess them is very likely to do.

The strong and hard nature may feel something of scorn for the lighter and sunnier one, yet this scorn is often mingled deeply with envy, since the man who possesses the first knows that many things are beyond his reach which the charms of the latter can win. And, besides this instinctive fear, Graham was startled by Alice Percival's attitude. He was not able to realize or fully grasp the sincerity with which she felt that it was beneath her, in dignity as well as in justice, to visit upon the nephew the fault of the uncle. For once he failed to understand the nature which he had reason to know well, and gave a lower reading to her conduct than it deserved.

The reason for this was not far to seek. He was himself so deeply attached to her, that the jealousy which usually accompanies strong passion was ready to be stirred by a shadow. He did not imagine for a moment that Philip would be seriously his rival, for he knew there were influences of the present as powerful as those of the past to forbid this, but he felt he might suffer by comparison with a 'butterfly of fashion,' as he had contemptuously called him, and that the gracious charm which he had himself often acknowledged might cause Alice Percival to turn from a nature formed in so different a mould.

As the young man walked on, revolving these thoughts, with his dark brows knitted and his face set in heavy lines, did no spirit suggest to him, in the words of Holy Writ, that out of the heart are the issues of life, and that it was a dangerous passion which had entered to possess him? He had not hesitated to prophesy that Philip would lightly resign his faith for some worldly inducement, was there no reason to fear that he might himself forget its strongest precepts under the influence of the feelings that now overpowered him?

VIII.

The stars in their courses seemed to fight for Philip, so far as his acquaintance with Miss Percival was concerned. The next Sunday after the railroad accident, a sudden heavy shower at the end of Mass detained a large part of the cathedral congregation, who were totally unprepared for it. Among the rest, the choir came down from their gallery to the stone portico on the side of the church, which was their place of exit, and, confronting the white sheets of rain, paused. A few donned gossamers, opened umbrellas, and went away; others retired to the church, to wait until the shower should be over; but a small group lingered on the portico, and among these was Miss Percival. Philip, in the shade of the doorway, watched her for a few minutes unobserved. She was standing alone, regarding the rain with evident concern, and in the noise which it made did not hear his step as he approached, until he spoke to her. Then she turned with a start.

'Oh, Mr. Thornton!' she said. 'So you are detained, too?'

'Yes,' he answered. 'I have not even an umbrella to offer you, and I see that you are anxious to get away.'

'My mother is not as well as usual to-day, and I dislike to leave her longer than I can possibly avoid,' she said; 'that is why I am anxious. If I had only brought a waterproof! But who could have suspected such a sky as one came to church under!'

'This will not last long; it is too sudden and too violent,' said Philip. 'I am sure that in half an hour it will be fair again. Meanwhile let me hope that you felt no ill effects from your walk on Tuesday?'

'None at all. Why should I? It was not much of a walk.'

'Some ladies would have thought it a good deal of a walk, especially preceded by such a nervous shock. Our escape was really remarkable. I do not understand yet why our car did not go over as well as the others.'

'It was something for which to be very grateful that it did not.'

'Yes; for we should have been badly bruised, at least.' He paused a moment, then added with some hesitation: 'I wanted to inquire the next day how you were; it seemed very strange not to do so, but I feared to presume on the acquaintance you had permitted me.'

'There was no need,' she said, a little hastily. 'I was as well as possible the next day. My nerves never trouble me. I thanked God for my preservation, and after that thought no more of the matter.'

A brief silence followed this remark; then—

'You thanked God!' said Philip. 'Of course that was a duty. Would you believe that I never thought of it?'

The frankness of his tone almost provoked her to smile as she looked at him. 'I fear you do not think much of what you owe Him,' she said.

'I fear that I do not,' he answered. 'You remember what I told you once before that there were times when I forgot that I had a soul? You see how true it is. It is terribly easy to forget!' he added, with a slight sigh.

'I suppose it is for some people,' she answered, thinking of Graham's remarks about this candid self-accuser. No depth of character or purpose, surely such words as these seemed to substantiate the charge.

'Yes, for some people,' Philip echoed. 'I know that it is not so with other people with strong, earnest, spiritual natures. But, unhappily, I have no such nature. I am easily influenced, and worldly to the ends of my fingers. I can only say one thing for myself, that sometimes my soul wakes up, and is conscious of higher things—feels them for a time keenly and intensely, but it very soon and very easily goes to sleep again. Does that mean that there is hope for me, or does it not, Miss Percival?'

'Hope of what, Mr. Thornton?' asked Miss Percival, interested in these revelations, yet conscious that they were strange.

'Of my ever being any more alive to spiritual influences than I am, of my soul waking up for good, and dominating my life?'

Alice remembered afterward that her proper reply would have been that she really did not know him well enough to be able to answer such a question, but at the moment she did not think of this mode of evasion. He looked at her with a serious inquiry in his eyes, and she felt constrained to reply, to the best of her ability, to the question propounded.

'Since you still feel spiritual things keenly and intensely, she answered, 'I should say that there was hope of your becoming more alive to their influence, especially if—but this is really too personal!'

'No, no!' said Philip eagerly. 'Pray go on.'

'Well, then, I was going to say if you were less prosperous. Of course prosperity strengthens the influence of the world.'

'Everyone says so,' he replied doubtfully; 'but my experience is that there are quite as many worldly people in adversity as in prosperity. It must be just as bad for the spiritual life to desire riches as to possess them.'

'Worse, perhaps, since envy may be mingled with the desire. But the worldliness of people in adversity does not lessen the danger of those in prosperity. Shall I remind you of the camel and the eye of a needle?'

'No, don't; for I shall be a rich man some day, I suppose.'

'Then there is the more reason that you should be reminded of it; for it is a warning, not a denunciation, I often think of the sad gentleness with which our Lord looked after the young man, whose great possessions made him turn away, and said: 'A rich man shall hardly enter into the Kingdom of Heaven.'

'It was a terrible saying to come from the lips of God Himself,' remarked Philip gravely. 'Some day I shall meditate on it, and go on and become a Trappist.'

'No doubt it is easier to resign riches than to employ them wisely,' said Alice. 'Yet it is a great thing to be the steward of the gifts of God.'

It did not occur to her any more than it did to him to think at this moment how it would be with riches unjustly gained. She had herself received a great gift from God in the possession of a nature that never dwelt upon the sense of wrong. The Thornton wealth was nothing to her, save, perhaps, matter for compassion, for she knew the stain upon it, and felt herself far richer with empty hands.

At this point of the conversation both perceived that the rain was diminishing in violence, and while they were speaking of it, Mr. Richter, the director of the choir, came up to them.

'I am glad to see you two together,' he said; 'for I want to suggest that I think it would be well if you practised your duets a little outside of the choir. They do not go quite smoothly, and it is your fault' (turning to Philip), 'for Miss Percival is always exact to the faintest shade of tone and time.'

'Of course it is my fault,' answered Philip, looking at Alice with something like a flash of pleasure in his eyes. 'Miss Percival is an

excellent musician. I shall be only too delighted to practice with her—if she will allow me.'

Miss Percival hesitated, and for the first time since he had known her, colored with embarrassment. 'The difficulty is,' she said at length, 'that I am so closely engaged—I have so little time to spare—'

'You have your evenings,' replied Mr. Richter. 'Mr. Thornton can go to your house, and a little practice will give him all that he needs.'

'Unfortunately my evenings also are very much occupied with my my mother,' she said, looking down, and feeling that she seemed ungracious; but how was it possible to introduce Philip Thornton into her mother's presence? 'I really fear—I do not see how it can be managed.'

Mr. Richter, surprised, full of musical zeal, and utterly devoid of social tact, was about to remonstrate, but Philip interposed quickly.

'I am very sorry, but if it would inconvenience you in the least, pray do not think of it. I could not be guilty of trespassing upon your time. I will find a music-master, and I will instruct him to improve my tone and time. Perhaps that will have the desired result.'

Alice looked at him gratefully. She could not help the glance, so much was she pleased by his manner as well as by his words. There was not the faintest trace of offended feeling in either, only perfect courtesy and an apparently eager desire to spare her any annoyance.

'You are very considerate, Mr. Thornton,' she said, with her dark eyes still resting on him. 'At present I do not see how it would be possible for me to practice with you; but if any arrangement can be made, I will let you know.'

'Philip bowed his thanks. 'It is you who are kind,' he said. 'I only beg that you will not make any arrangement that could possibly prove inconvenient to you.'

'Oh, inconvenient!—why should it be inconvenient?' exclaimed obstinate Mr. Richter. 'It is an affair of half an hour. And you should practice together—you really should!'

'The rain has ceased, I believe,' said Miss Percival, hastily, and giving no time for further words, she hurried away, while Philip, watching her, asked himself why he should be debarred from attending her, and why she was so manifestly reluctant to receive him into her house.

These were questions more easily asked than answered, however, at least by him. He felt he could not presume on such acquaintance as Miss Percival permitted him, and yet the restrictions on their intercourse began to fret him greatly. This was not only because whatever is surrounded by difficulty becomes in equal measure attractive to human nature in general, especially to masculine human nature. There were qualities in Alice Percival that would have taken his interest captive under whatever circumstances he had met her; and had those circumstances been more favorable to their intercourse, this judgment might have deepened even more surely and rapidly than it did. For, to any one with sufficient elevation of character and fineness of perception to appreciate her, she was charming as only the noblest women are charming. And Philip, whatever else he lacked, was not deficient in fineness of perception. He felt, if he did not yet know, all that she was, and he never saw her without wishing to see her more frequently and with more freedom. 'If I could be with her oftener I really believe I should become a different man,' he thought; and then he sighed, for there seemed no prospect of compassing such association as that which he desired.

Nevertheless, he was rewarded more quickly than he anticipated for his self command on that Sunday morning. Hardly a week later he received one day a note from Mrs. King, bidding him come to her house that evening, and when he went he found Alice Percival there. That the arrangement was no plan of hers, however, he quickly learned. Mrs. King met him with a laugh.

'Mr. Richter came to me,' she said, 'with a complaint of two indolent people who would not practise together, so I promised him that the practising should be done, and that under my own eye. Therefore I have inveigled you both here, and now practise you must and shall.'

Philip looked at Miss Percival with a deprecating air. 'It is all on account of my mistakes,' he said, 'that you have this trouble. I am very sorry.'

'I am not sure that it is altogether on account of your mistakes,' she answered, with a smile; 'but if it were it would really be no trouble. You don't know how I like to sing.'

'And your voices accord so well,' said Mrs. King, 'that I promise myself great pleasure in listening.'

She settled herself by the fire while the two young people went to the grand piano which occupied the end of her large drawing-room. And then followed an hour of pleasure as great as Philip had ever known in his life. To hear Alice Percival's noble voice rise in the great harmonies which suited it so well, to let his own voice blend with it until they flowed together like two united streams—this in itself was delightful. But in such practising there is always much besides singing; there is the interchange of opinion and criticism, the common interest, and the sense of growing intimacy. All of this Philip enjoyed, even while he felt that it was something which slipped through his fingers and left no tangible result behind. He would be

no nearer to Alice Percival for this hour of association; he had an instinct of that.

And indeed the hour had hardly ended when an interruption came. They were still at the piano, and Philip was saying, 'If it does not tire you, let us try that once more,' when the door suddenly opened, and a servant ushered in Graham. The eyes of the latter at once fell on the two so familiarly together at the instrument, and he knew that all his fears were realized. Philip had made good his position with Alice. 'What will not a woman overlook for the sake of a handsome face and winning manner!' he thought bitterly, and he would hereafter be contrasted with a man whom he knew to be far his superior in social grace. His countenance darkened so much that Mrs. King, looking up, and comprehending the state of the case at once, felt it necessary to smooth matters by an explanation.

'Sit down, Mr. Graham,' she said, 'and enjoy the music with me for a few minutes. It will not last more than a few minutes longer, for it is merely an affair of practise. Mr. Richter came to me and complained that he could not induce these two to practise together, so I laid a trap, drew them both here, and set them to work whether they would or no.'

'Indeed!' said Graham. He glanced at the two faces at the piano. 'They do not look as if you had exercised any very disagreeable compulsion,' he observed.

'Oh! they both like music,' returned Mrs. King, 'and after they get to work they are interested, of course. The trouble was, by Mr. Richter's account, to get them together.'

'Miss Percival did not care to receive Thornton at her house, I presume,' said Graham, dryly.

'Yes, that was it,' answered Mrs. King, glancing at him. 'But why do you speak so significantly? Why should she not receive him at her house?'

'Well, for one or two very weighty reasons, which, do not, however, seem to weigh very much with her when it comes to a question of intercourse elsewhere,' replied Graham, sarcastically.

'You are talking in riddles,' said Mrs. King. 'What kind of weighty reasons do you mean? I insist upon knowing, for I introduced Mr. Thornton to her.'

'Oh! the reasons are not personal to him,' continued Graham. 'He is well enough as far as he goes. They have to do with another generation. Have you never heard that Mr. Percival and Mr. Thornton were partners once, and that while one was ruined, the other is now the richest man in Riverport?'

'No, never. How did it happen?'

The young man shrugged his shoulders. 'Thereby hangs the tale, a tale which is only dimly understood by the public, that condones anything in a man who succeeds. But a good many things come to a lawyer's ears, and I by chance have heard the particulars from a good authority. It was a plain case of robbery, and from that robbery James Thornton's fortune dates.'

'How dreadful!' said Mrs. King with a startled glance toward the two at the piano. 'Does she know?'

'Yes,' answered Graham, gloomily.

'And does he know?'

'I think not, no I am sure he does not. But,' the speaker added, grimly, 'he shall know before he is very much older.'

IX.

'My dear,' said Mr. Thornton one day to his wife, 'you know more than I do about such matters, but I can not say that I like the way things are going on between Constance and Philip.'

Mrs. Thornton looked at her husband with rather a curious glance. She did not herself think that things were 'going on' at all between Constance and Philip, but she did not care to say as much. After an instant she asked, evasively: 'What do you mean?'

'I should think you would see what I mean!' replied Mr. Thornton, a little impatiently. 'Do they have anything to do with each other have they advanced one step toward arranging the matter for which we are both anxious? As far as my observation extends, Constance has that fellow Bellamy constantly dangling about her; and Philip I don't know what Philip does with himself, but he certainly does not devote his time or his attention to her.'

'No, he certainly does not,' said Mrs. Thornton, coldly. 'And therefore you cannot blame Constance for letting Jack Bellamy or any one else enjoy her society. You surely do not expect her to devote her attention to Philip when he gives no sign of desiring it?'

Pride of sex and pride of family both lifted the lady's head as she asked this question, and lit a spark in her eyes, which her husband understood.

'Well - no,' he answered, after a slight hesitation, 'of course one could not expect that. But we shall have her wanting to marry Bellamy or some other fellow if affairs go on as they are at present. Something must be done. I must speak to Philip.'

He looked at his wife as he uttered the last words, as if half expecting her to dissuade him, as she had done some months before. But Mrs. Thornton, who really wished for the match, realized now that 'speaking to Philip' was a necessity. As time went on it had become more and more apparent to her that, so far as Philip was concerned, Con-

stance might marry Bellamy or anyone else. She had looked for him to come forward of himself but he had not come forward. He was either the most confident, or the most indifferent of suitors—if that term could possibly be applied to a man who had not even begun to offer suit.

Sometimes Mrs. Thornton's pride rose in arms when she looked at Constance, in all her delicate beauty, and thought how differently she should be wooed; and when she saw other men burning incense at her shrine, and contrasted their devotion with Philip's indifference, her heart grew wroth against the latter. But this feeling did not generally last very long. She reminded herself that his intercourse with Constance was so much more that of a brother than of a lover, that that he could not be expected to display the ardor of devotion which other men exhibited. Nevertheless, the fact that he had formidable rivals must, she thought, force itself upon his apprehension; yet it seemed to lend no energy to his proceedings. Did he think that Constance was securely his whenever he chose to throw the handkerchief? Mrs. Thornton hardly dared ask herself what Constance thought, but she knew well that if matters remained unchanged much longer, Constance might give her heart to some other man, and all hope would be over of the match which her husband and herself so much desired.

It was plainly necessary, therefore, that Philip should be spoken to, and she was glad that Mr. Thornton announced his intention of doing so. She had perceived the necessity for some time, but it was not for her to take the initiative. When he looked at her, consequently, as if asking her opinion, she said:

'Yes, it really seems necessary. He either does not share your wishes, or he is strangely ignorant of the fact that no woman, especially a woman so much admired as Constance, will tolerate indifference. I could not blame her if she announced any day that she had accepted another man.'

'But I should blame her!' cried Mr. Thornton, growing red at the bare suggestion. 'She ought to know—she ought to understand. As for Philip, he shall hear some very plain words from me.'

'Take care!' said his wife warningly. 'Remember that you have never distinctly expressed your desire to him, therefore you have no right to call him to account. Speak to him kindly, put the matter in an amiable light, and I am sure he will at once consent to gratify you.'

'I have not doubt of that,' said Mr. Thornton, significantly. 'A pretty case it would be if he did not consent. A beautiful wife and a fortune are not things that are offered to a man every day.'

It was on the next day that these two very desirable things were offered to Philip. It chanced to be Sunday again, and when Mr. Thornton, following his usual custom, retired to the library after luncheon, he summoned his nephew to accompany him. Philip, a little surprised, but nowise loath, complied. As he entered the room, however, some malign influence brought to his mind the other occasion when he had been there with his uncle—when he had rashly introduced the subject of the Percivals, and made an appeal which proved fruitless. The recollection of his disappointment came back to him with force, although he knew now that no other result of such an appeal had been possible. He stood by the hearth, looking down as he had done before, and thinking of Alice Percival, when Mr. Thornton's voice suddenly roused him.

'I have something of importance to say to you, Philip,' he observed; 'but I do not think it is likely to be a surprise to you.'

Philip looked up. His head was so full of the Percivals that he absolutely fancied his uncle might be about to speak of them. 'I can not assure you on that point until I know what it is,' he answered, with a quick gleam of interest in his eyes.

Mr. Thornton, who had seated himself in a large chair by the library table, regarded him for a moment without speaking further. He was proud of the young man; his looks and bearing, his social success and fine manners, all pleased him, and he felt a keen sense of gratification in thinking what a bright destiny he was about to unfold to him. It did not occur to him to regard Philip as in any respect an independent human being. He was so connected in his mind with his own prosperity, as the person who would exhibit and adorn it, that he was unable to conceive him in any other relation or position. When he went on speaking, it was in a tone which seemed to take everything for granted.

'You must be aware,' he said, 'that I wish you to marry Constance. Your aunt and myself long ago set our hearts on the match; and if I have not spoken to you on the subject before, it was because she was quite certain it would arrange itself. But, in my opinion there is nothing like making things sure, and therefore I want you to understand that it is time the thing was settled. Constance has too many men in her train for delay to be safe, and you—why should you wait?'

'Why should I wait?' repeated Philip, blankly. He was so much surprised that for a minute he could hardly collect his thoughts. Of course he had known his uncle's wishes—that was true enough—but of late they had passed out of his recollection altogether. Brought thus abruptly face to face with them now, he was unable to grasp a single consideration bearing upon them.

(To be Continued.)

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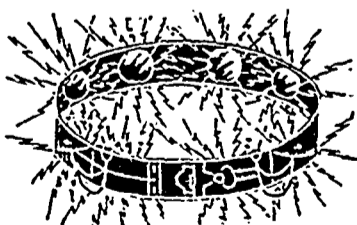
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O. and Q. Railway	8.00	8.00	8.10	9.10
G. T. R. West	7.30	8.25	12.40	7.40
N. and N. W.	7.20	4.10	10.15	8.10
T. G. and B.	6.50	4.30	10.45	8.50
Midland	7.00	8.35	12.30	9.30
C. V. R.	6.80	4.00	11.15	9.55
G. W. R.	a.m. p.m.		a.m.	p.m.
	12.00	9.00	2.00	7.30
	6.15	4.00	10.30	8.20
	10.00			
U. S. N. Y.	6.15	12.00	9.00	5.45
			4.00	10.30
	10.00			
U. S. West States	6.15	10.00	9.00	7.20
	12.00			

English mails close on Monday and Thursdays at 7.15 and 10 p.m. The following are the dates of English mails for November: 1, 3, 5, 7, 10, 12, 14, 17, 19, 21, 24, 26. N.B.—There are branch post offices in every part of the city. Residents of each district should transact their Saving Bank and money Order business at the local office nearest to their residence, taking care to notify their correspondents to make orders payable at such branch post office.

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