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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, Oct. 22, 1892.

No. 37

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deceased.

Notice is hereby given pursuant to R.
S. O. c. 110, s. 39, that creditors and others
having claims against the estate of the
above named Right Reverend Timothy
O'Mahoney, D.D., Bishop of Eudocia de-
ceased who died on or about the 8th day
of September, A.D., 1892 are required to
deliver or send by post (prepaid) on or be-
fore 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 con-
taining their names, addresses and de-
scriptions and full particulars of their
claims with vouchers, if any, verified by
Statutory Declaration.

And notice is hereby further given that
after the said date the said executor will
proceed to distribute the assets of the es-
tate 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
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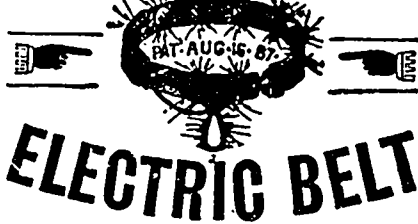
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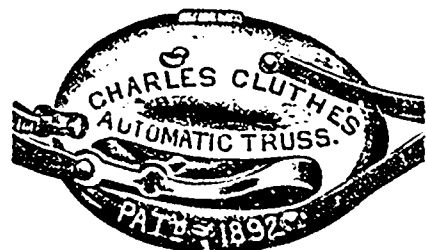
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Vol. VI.

Toronto, Saturday, Oct. 22, 1892.

No. 37

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Notes.

"Trip to Quebec" is unavoidably held over.

.....

The *True Witness* comes out in new form (same pattern as the REVIEW) and looks well. The *San Francisco Monitor* made a similar change two or three weeks ago.

.....

The *New World* (Chicago) promises to become one of the leading lights of the West. It is well written and quite as well printed. His Grace Archbishop Feehan (Chicago) goes sponsor for its orthodoxy and twelve of the most distinguished priests of the Archdiocese will see to it that the Archbishop don't get into trouble over his warranty. The acting editor, Mr. (should be Mr. Judge, if we remember right) John Hyde, has long since proved his capability for the charge he holds.

.....

The Columbus quarter-centenary was celebrated in the Archdiocese of Toronto on Sunday last. By direction of His Grace, the Archbishop, the votive mass of the Holy Trinity was said in all the churches in thanksgiving for the discovery of our continent by Columbus. We have in previous issues reproduced the Pope's Encyclical authorizing this very special departure from the liturgical order of the Church's services. We take the occasion to give place elsewhere to a very fair cut of the Great Discoverer. It is drawn from a good copy of the portrait (made

from the best attainable models) for the Spanish Government.

Accompanying it you will find the concluding sentences of Maurice P. Evan's beautiful article on Columbus.

.....

Says the *New York Herald*: "Five tribes of Indians threaten to go on the war path rather than have their children taken from them and transported several thousand miles to eastern schools. The fact that a red Indian might possibly think as much of a child as a dog does of his puppies has evidently not entered into the plans of philanthropists." It is not a question of philanthropy; it is a question of proselytism. Philanthropists are not disturbing the aboriginal families for educational purposes, bigots are. Morgan and Dorchester, acting as agents of the Know-nothing societies of New York and Boston are doing all the mischief. They are converting a government office supported by the people's taxes, into a Protestant propaganda. That is where the trouble lies," is the comment of an American contemporary.

.....

The self-professed brute, Tolstoi, has been so much glorified by those who do not remember that (using an old saying) "as the pig fills the draught sours," that we venture to reproduce the following, which was, at least, possible:

Leo Tolstoi, the Russian novelist, who has ideas of his own as to the right of the community to punish its offending members, saw the other day a policeman take an individual into custody. He at once walked up to the constable and said:

"Can you read!"

"Certainly, sir."

"Have you read the scriptures?"

"Yes, sir."

"Then you forget that they command us to love our neighbors as ourselves."

The minion of the law, quite taken aback, stared at the count, then, after a moment's reflection, made answer:

"And, pray, can you read?"

"Yes."

"Have you read the police regulations?"

"No."

"Then read them."

.....

The inaugural services of the Chicago Columbian Exhibition commenced on Thursday. The enthusiasm was unbounded; the multitude countless. Chicago expects to entertain, more or less hospitably, during the fair one million strangers. In the second sub-division of the parade was the uniformed rank of the Catholic Order of Foresters, 850 strong, and comprising ten separate commandaries. The third sub-division, headed by the Third Cavalry band, had 4,440 men in line and showed the banners of 45 courts and contained ten bands. The fourth sub-division had 2,250 men and 34 courts. The fifth division contained 2,660 men in 31 courts. Seven hundred men of the Iberian Rifles came after the Foresters, and behind these 2,000 men of the Ancient Order of Hibernians, and then 6,000 more men of the Catholic faith, who belonged to the arch-diocesan union, 38 societies being represented. The Catholic Knights of America, 1,000 men, the Catholic Benevolent Union with 800 men, the Polish Catholic Societies with 1,000 men, and St. John the Baptist Society with 1,000 men, were next in line.

Miscellaneous Catholic societies, numbering 1,200 men in the aggregate, closed the grand division of the parade.

The Press.

SHOULD HE SEVERELY DEALT WITH.

It is indeed a bad case that cannot find affidavits to lean on. Of a truth there is no end to the making of them. Good-natured judges rate all at equal value, but their confidence is often abused.

A case in point is the one in which Judge Macdougall granted an adjournment last Thursday. Armed with affidavits and a doctor's certificate, . . . Q.C., M.P.P., earnestly and effectively pleaded the cause of his client. This client's liberty was to be endangered and his rights prejudiced by proceeding with the case in the absence of a material witness who was indisposed, yea, sick unto death.

Certainly Mr. . . . acted in good faith, and Judge Macdougall is not to be blamed for responding to such a plaintive appeal for an adjournment. Who is responsible for the affidavits which declared that this material witness could not attend court on Thursday without endangering his life?

The same material witness who was too sick to take the box on Thursday, was so far from death's door on Saturday, forty-eight hours later, that he was able to go in and play lacrosse in a championship match.

The hollowness of this whole affidavit business never received a finer illustration. There is an instructive contrast between Mr. . . . describing the death-like symptoms of his material witness on Thursday and the friskiness of the same material witness on the lacrosse field on Saturday.—*Telegram*.

BE JUST TO THE MINORITY.

If issuing complimentary tickets had involved a departure from the straight track of principle the Exhibition management would have been right in refusing to do for the Separate school trustees what it did for the Public school trustees.

Since the question was not of principle but of expediency the management was wrong. The Separate schools are the schools of the minority here. Their representatives and supporters are entitled to courtesy wherever courtesy can be shown to them, without recognising the church as a power in the State. Allowing to them all the favours granted to the representatives of the majority would have been kindly justice, and justice is what the minority everywhere is entitled to ask from the majority.—*Telegram*.

MR. STEAD ON THE WORK OF THE CATHOLIC CHURCH.

Mr. W. T. Stead has set himself a good model in his humanitarian zeal. He has studied history impartially, and one of the principal lessons he has drawn from it is that the highest aspiration of the modern friend of the people should be to imitate the practical body-and soul saving energy of the Catholic Church in the days of its greatest power. Speaking on Monday last at Old Swan in furtherance of the project for founding a "People's Hall," he said "he was not a Papist in disguise, but he must say that the ideal of civilization found its unique expression in the Catholic Church. In the old time, in the famous phrase of Lord Macaulay, it was the Catholic Church which saved Europe from being a mere collection of beasts of burden and beasts of prey, and they, however much they might have separated themselves ecclesiastically from that Church, were its spiritual descendants and direct heirs. They had reason to be proud of what it had done for good, and whether they were proud or not, they would be arrant fools if they would not try to learn all that was good, and try to appropriate it to their own use. If they looked at the present civilization of Liverpool, looked at its hospitals for the sick, its work-houses, casual wards for those who have nowhere to lay their heads, at the libraries—all these were provided for by the Catholic Church. Why? Because it was the only association that existed for what might be called the social amelioration of mankind. What they wanted was to gather in to the full all that had been done by that Church, without any ecclesiastical association whatever, and to realize once more in modern times what was the great central principle of the old Roman Church—that all men should work together for the benefit of mankind." In doing a man's part to reach this noble ideal Mr. Stead will, we are sure, have the hearty sympathy of all who believe in the brotherhood of the human kind.—*Catholic Times*.

HAVE TO TAKE THE CORNERS OFF.

In an American magazine the other day the statement was made that if a married man in the Western States should appear at any friendly gathering of his circle of acquaintances without his wife an explanation to his hostess was at least needed to take the corners off what is regarded there with disapproval, to put it mildly.—*Empire*.

MELICIOUS BELLS.

The subject of bells has always been a most fascinating one. Poets have discoursed upon them in lyric rhymes. Our own Longfellow wrote no less than nine poems on bells, the most famous being his "Bells of Lynn."

There will be a great gathering of the bells at the Columbian Ex-

position. Among them will be the old slave bell that used to call the slaves of Fontainebleau to work in Louisiana, that cracked its sides for joy when it rang the emancipation peal, since which, owing to the fissure, it has never rung again.

The first bell ever rung in this country pealed from the first church built in this country, erected in 1494 by Columbus at San Domingo. It is now in the city of Washington.

The independence bell was cast in 1751. This bell, although made a quarter of a century before the Continental Congress went into session, bore this remarkable inscription. "Proclaim liberty throughout all the land to all the inhabitants thereof."—*Detroit Free Press*.

LEO. XIII.—CONCLUDED.

In fact, if it is true, as all believe these divine words to be; that "Faith without works is dead" (Jas. ii. 20), as faith receives its life from charity, and as charity is fruitful in good works, it will in nowise avail a Christian for eternal life to have faith alone without good works. "What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him?" (Jas. ii. 14).

IN THE JUDGMENT OF GOD,

those Christians whose works do not correspond with their faith are much more guilty than those unhappy ones who are totally ignorant of the faith; since, in the case of the latter, precisely because, deprived of the light of the Gospel, their works are in nowise like those of the former, in contradiction with their belief, and their ignorance makes them in some manner excusable or less guilty. Therefore, in order that their may be an abundance of fruit corresponding to the faith we profess, the mysteries which our needs contemplate inflame our will to the practice of Christian virtue. How wonderfully fruitful in every noble example is the work of our Redemption accomplished by Jesus Christ our Lord!

God, through His excess of love towards us, stoops from the height of His omnipotent greatness to the lowly condition of men, makes Himself as one of them, conversing with them as a friend, instructing them untruly in all justice, both in public and in private, the rays of His Divine authority transpiring through the excellence of His human teaching. He was a benefactor to all, relieving those who languished under the infirmities of the body, and still more, healing those of the soul with the compassion of a father. Then, again, He called to Himself with singular love all the poor and afflicted, saying: "Come to Me all you who labour and are burdened and I will refresh you." (Matt. xi. 28.) And when pressed to His Heart and reposing there He breathes into us that mystic fire which He came on earth to kindle, He infuses gently into us the meekness and humility of His Heart that our souls may enjoy that heavenly peace which He alone can and will give us: "Learn of Me because I am meek and humble of heart; and you shall find rest to your souls." (Matt. xi. 29.) Yet, notwithstanding so much light of heavenly wisdom, in return for such manifold benefits to men, He not only could not win their affections, but He met with hatred, injustice, indignity, and, having shed all His blood, He expired on the tree of the Cross, cheerfully accepting death to restore men to life.

Repassing in mind such touching memories, it is impossible for a Christian not to feel deeply moved with gratitude towards His most loving Redeemer. A strong faith, if it is what it ought to be, having enlightened the understanding of man and touched his heart, will be a powerful incentive to him to follow in the footsteps of His Saviour until at last he breaks forth into that protestation well worthy of a Paul: "Who then shall separate us from the love of Christ? Shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword?" (Romans, viii. 35). And "I live, now not I, but Christ liveth in me" (Gal. ii. 20).

But that the weakness of our nature may not be discouraged by the sublime example of the Man-God, there are offered for our contemplation, together with the mysteries of the Son, those of His Most Holy Mother. Though

BORN OF THE ROYAL FAMILY OF DAVID,

she possessed none of the splendour or wealth of her ancestors; she lived an obscure life in a poor city and in a still poorer dwelling, satisfied with her poverty and solitude by which her soul could more easily soar towards God, her sovereign love and delight. But the Lord was with her, and filled her with His grace, and made her blessed amongst women. She it was to whom the heavenly messenger announced that of her, by the operation of the Holy Ghost, was to be born in human flesh the long-expected Saviour of the world. The more astonished she was, and the more she magnified the power and mercy of God for so exalted a dignity, the more profoundly also did she humble herself. At the same moment that she became the Mother of God, she called herself and offered herself to Him as His most devoted handmaid, and, faithful to her holy promise, she promptly and generously undertook that life of intimate union which she was to lead perpetually with her Divine Son, both in the days of His joys and in those of His sorrows. By these means she attained to such a height of glory as neither men nor angels could ever reach, because none could ever equal her in virtue and merit; she became Queen of

Heaven and Earth, of angels and men, because she was the invincible Queen of Martyrs; and thus she will sit for ever next to her Divine Son in the Heavenly Jerusalem, because constant throughout her life, and particularly on Calvary, she drank also with Him the bitter chalice of a long passion.

Behold how Divine goodness and providence has placed before us, in Mary a model of every virtue, specially intended for us; for in contemplating her and her virtues we shall not be dazzled, as it were, by the lightning flashes of the Divine Majesty, so that encouraged by having a nature in common with her, we feel ourselves more incited to her imitation. Supported by her consolations, we shall give ourselves up cheerfully to the study of such a model; we shall certainly succeed in refracting, at least, the principal features of so much virtue and perfection, and more than all, imitating her entire and admirable resignation to the Divine Will, we can worthily follow her in the path to heaven.

WE ARE ALL PILGRIMS

journeying towards heaven, and however arduous and strewn with trouble our road may be, let us remain firm and constant, let us not cease amidst our trials and fatigues to stretch out our hands in supplication to Mary, saying, in the words of Holy Church:—"To thee do we send up our sighs, mourning, and weeping, in this valley of tears. . . . Ah! turn, then, thine eyes of mercy towards us. . . . Grant that our lives may be pure, open to us a secure way, that we may rejoice for ever in the vision of Jesus." And although Mary never experienced the weaknesses of our corrupt nature, yet, she knows them well, and as she is the best and most solicitous of mothers, how promptly and benignly will she not hasten to our assistance, comforting us, and strengthening us by her powerful virtue! If we keep steadfastly in the path consecrated by the Precious Blood of Jesus, and by the tears of Mary, we shall, without fail, share in their bliss and glory.

Since, then, the Rosary of the Blessed Virgin contains so suitable and fruitful and excellent a method of prayer, so efficacious a means of preserving the Faith, and so beautiful a series of examples of every virtue, it is very just that all true Christians should frequently have this Rosary in their hands, on their lips, and in their hearts. We most particularly recommend its practice to that pious Association recently praised and approved by Us, entitled *The Holy Family*.

Since the Association regards the mystery of the Hidden Life of Jesus Christ Our Lord in Nazareth, with the intention of modelling Christian families on that most holy and divinely constituted Family, its special connection with the holy Rosary immediately strikes Us, particularly the part of the Joyful Mysteries, which exactly terminate when Jesus, after having manifested His wisdom in the temple, "came to Nazareth," with Mary and Joseph, "and was subject to them," almost setting aside the other mysteries by which He afterwards accomplished His work of Teacher and Redeemer of the human race. Hence the members of that Association may see with what great diligence they should cultivate and propagate the devotion of the holy Rosary.

As to Us, We confirm all

THE SPIRITUAL FAVOURS

granted in past years according to the prescribed conditions for the devout celebration of the month of October having every confidence that you will exert your authority and zeal, Venerable Brethren that in this present year also the Catholics of the whole world will vie with one another in a spirit of holy emulation to honour, by the recitation of the Rosary, the Blessed Virgin invoked as "Help of Christians." And now it pleases Us that Our exhortation end as it began by confessing and declaring more and more the gratitude which We feel towards the great Mother of God, and the lively confidence we place in her. It is Our most earnest desire that the Christian people should prostrate themselves devoutly before her altars, and pour forth to her fervent prayers—prayers for the Holy Church agitated, racked with hostile fury; prayers for Us, who, weary with the weight of years and labours, fettered and encompassed by a thousand difficulties, stripped of every human aid, are yet entrusted with the government of the Church itself. Yes in Mary our sweet and powerful Mother, We repose all Our hope and every day she smiles upon Us more joyfully and encouragingly.

To her intercession We ascribe the many and signal benefits received from God, and amongst the rest We recognize with a greater effusion of gratitude the celebration of Our Episcopal Consecration, if it be granted Us to enter on Our Jubilee year. It will, indeed, appear a great favor to Us going back in memory over so long a period of pastoral ministry, and particularly that portion spent in daily solicitude for the whole Christian flock. In such a space of time they were not wanting to Us occasions for rejoicing mixed with many more of bitter pain, through yet fruitful for the glory of Christ, and We, adoring in all events with equanimity of mind, the designs of God, and thanking His beneficent hand for all His benefits, endeavored to turn all whether joys, sorrows, or triumphs to

THE GREATER HONOR AND GOOD OF HIS CHURCH.

And since the portion of life remaining to Us will run on in a

similar course, if new joys await Us or new sorrows are being prepared for Us, and if, happily, any glory be in store for Us, We, with Our eyes and hearts fixed on God, expecting from Him alone the rewards of heavenly glory, will be happy to repeat these words of David: "Blessed be the name of the Lord: Not to us, O Lord, not to us, but to Thy name give glory." To speak truly, We expect that Our children, whose affection and piety are well known to Us, should offer Us, much more than praises or rejoicings, solemn acts of thanksgiving to the sovereign goodness of God with prayers and supplications for Us, which would be acceptable beyond measure; nor is their anything that will rejoice us more than this, that they will beg by their prayers that whatever remains to Us, of life and strength, of authority and favour, may redound to the well-being of the Church, particularly in leading back its wandering children to its bosom and in reconciling its adversaries, to whom We have so long been holding out loving invitations.

From Our next Jubilee, then, if God be pleased to grant it to Us, all Our beloved children may gather copious fruits of Justice, peace, prosperity sanctification, and every blessing all this with paternal heart, We beg for them from God, adding these, His Divine admonitions:—"Hear me . . . and bud forth as the rose planted by brooks and waters. Give ye sweet odor as frankincense. Send forth flowers, as the lily, and yield a smell and bring forth leaves in grace, and praise with canticles, and bless the Lord in His works, magnify His name and give glory to him and with the voice of your lips, and with the canticles of your mouths, and with harps. . . . Now, therefore, with the whole heart and mouth praise ye Him, and bless the name of the Lord."

Gracious God, through the mediation of the Queen of the Most Holy Rosary, give efficacy to all these counsels and desires; and if ever the wicked, who blaspheme what they know not, should dare to scoff at them, pardon them in Your great mercy.

Venerable Brethren, under the protection of the Divine favour, and as a sign of Our special benevolence, We bestow the Apostolic Benediction on you, your clergy, and your people.

Given at Rome, near St. Peter's, the 8th September, of the year 1892, the fifteenth of Our Pontificate.

Leo, P.P., XIII.

MR. BLAKE'S MOVEMENTS.

The Hon. Edward Blake is announced to speak at a home rule meeting at Boston, Mass., on the 26th inst. The Irish citizens of the United States have been addressed by many of the leaders and orators of the Irish Parliamentary party, but it is a safe prediction that the Boston meeting will agree that no representative of the home rule cause who has ever visited that country had a greater grasp of that question, a more invincible logic or more splendid gifts of speech than the eminent Canadian who now represents South Longford in the Imperial Parliament. The result of his visit to Boston must be to reawaken and intensify interest in the home rule movement throughout the United States, as his speech at the pavilion a few weeks ago very sensibly stimulated the interest of Canadians in the Irish struggle. On Wednesday, November 2, Mr. Blake, accompanied by Mrs. Blake, sailed for Liverpool by the *Teutonic*. He has accepted an invitation to attend the annual banquet of the Liberal Anchor Society in honor of Colston's Day, at Bristol, on November 14th. On that occasion Sir George Trevelyan, the Secretary for Scotland, and Mr. Blake will be the chief speakers. This is one of the principal events during the Parliamentary recess. On this day there has been for a great many years a Liberal and also a Conservative banquet in memory of the Bristol philanthropist. Mr. Blake has also been asked to speak at many points in Great Britain during the winter. It is becoming very manifest that there has opened for Mr. Blake a great part in British politics; and while it is true that Canadians will follow his career in the old land with sympathetic interest and rejoice in his triumphs, no honor that he can receive in British politics will give as genuine satisfaction to the Canadian people as an early announcement that he has decided to withdraw from the Imperial Parliament to return to the Canadian House of Commons and dedicate afresh his high purposes and great talents to the services of his native land.—*Globe*.

STRONGER EVERY DAY.

GENTLEMEN,—I have been ill for a long time with lame back and weak kidneys, and at times could not get up without help. I tried B.B.B., and with two bottles am almost well. I find my back is stronger every day.

Yours Truly,

Mrs. L. THOMPSON, Oakville, Ont.

The brain.—The most immediate effect of alcohol is on the nervous centres and the brain which are intimately connected. The brain of inebriates is found after death to be hardened, literally hardened by the alcohol, which has driven out of it the water it contained in its healthy state.

The Great Discoverer.



CHRISTOPHER COLUMBUS

FROM THE PORTRAIT ACCEPTED BY THE SPANISH GOVERNMENT.

It was faith that saved Columbus. It was faith that made him true to his purpose during those long waiting years—not mere human faith in the things of sight, in the concrete evidences of the strange, unknown world which the billows of the sea had brought, but a stronger belief that God, and His Mother, for whom the “Santa Maria” was named, and St. Michael, who had conquered the demon, and St. George, who had vanquished worse monsters than those of the Atlantic, were with him for the salvation of souls and the recovery of the Holy Sepulchre. He was a man in a million, an apostle, a prophet, a seer; like Dante, a Christian giant overtopping the world. To understand him we must revise Prescott and Irving with Rosely de Lorgues and Tarducci. We must divest ourselves of the modern way of looking at things. To the world in which Columbus lived—and there were not too many even then at that spiritual altitude—life was the vestibule of a more glorious life. He raised his hand and touched the wounded hand of Christ, for his Lord was not vague or far from him. To get near to Columbus one must understand something of the mysticisms of St. Francis d’Assisi, of St. Theresa, of Dante. Failing this, our modern literary embroiderers strive to add romance to the life of a man who needs no such illegitimate additions, by misinterpreting facts and pretending that the gravest and the sorest, the purest and the most religious man of his time openly proclaimed that the mother of his son, Don Fernando, was not his wife. He wanted gold, it is true; and he got it for Spain. If he had foreseen that this gold was not to make Palestine Christian, but to change the chivalrous Don Quixote to an arrogant and avaricious hidalgo, his caravels would never have set sail from Palos, nor would the most valiant woman of her time have been moved to offer her jewels for the redemption of men and the glory of Castile.—*Maurice P. Egan.*

THE SUPREME COUNCIL C. M. B. A.

The principal business transacted at the Montreal Convention was the granting of Separate Beneficiary to Canada. The documents in the case are appended. The report of the Supreme Treasurer, Mr. James M. Welsh, was submitted, showing that the total receipts of the beneficiary fund amounted to \$1,252,300. The receipts of the general fund, amounted to \$19,611, and the disbursements \$12,805, leaving a balance of \$8,806.

The report of the Supreme Recorder showed a total membership of 87,794. During the term just expired 138 new branches had been formed of which 41 were located in the Dominion.

To the Supreme Council of the Catholic Mutual Benefit Association:

The petition of the Grand Council of the Catholic Mutual Benefit Association of Canada represented by a special committee hereby sheweth.

That whereas at the eighth convention of the Grand Council of the Catholic Mutual Benefit Association of Canada held in the city of Hamilton, Ont., on the 30th and 31st of August and 1st September, 1892, the following resolution was passed:

“Whereas recent legislation in Ontario has affected the interests of the members of this Grand Council in their respective provinces, be it therefore resolved that a committee be appointed by this convention to act in concert with the representatives to the Supreme Council, to interview the Supreme Council at its next meeting in Montreal, and urge upon that body the necessity of granting us a separate beneficiary jurisdiction; and resolved, also, that immediate steps be taken to obtain from our Dominion Parliament an act of incorporation for this Grand Council, authorizing the same to do business in all the provinces, and that this committee be composed of the brothers who were appointed to report on the effect of the present legislation on our association, together with the President and Secretary of this Grand Council for the time being, and that this committee is hereby authorized to procure an act of incorporation for this purpose and to make and prepare such alterations in our constitution and by-laws to meet the present circumstances.”

And, whereas your petitioners were appointed to present the same we hereby respectfully petition the said Supreme Council, to grant a separate beneficiary jurisdiction to the said Grand Council.

In so petitioning the Supreme Council, we would call attention to the fact that we desire to continue the payment of the per capita tax, representation to the Supreme Council, to have the interchange of visiting and withdrawal cards as formerly, to be governed by a constitution as nearly like our present constitution as our altered circumstances will permit, and in every other possible manner to perpetuate the continental brotherhood that now exists.

O. K. Fraser, Grand President; G. E. Rioux, R. J. Dowdall, D. J. O’Connor, P. A. Landry, M. F. Hackett, F. R. Latchford, T. P. Coffe, Samuel R. Brown, Grand Secretary.

Montreal, Oct 11, 1892.

DETAILS OR BASIS OF SAID PETITION.

To the Chairman and Members of the Special Committee of the Supreme Council appointed to deal with the Canadian Question:

DEAR SIR AND BROTHERS.—Below we outline in a general way the basis upon which we deem it most advisable to arrange an amicable settlement of this question:

1. We desire to continue our present relations with the Supreme Council as long as the law will permit, that is, until the 31st day of December, 1892; to collect and pay all assessments levied by the Supreme Council on its part to pay all Canadian death claims up to the date of last assessment in said year. On and after the date of the assessment levied in December the Grand Council assumes all liabilities of the Supreme Council for beneficiary certificates issued up to the 31st of December 1892.

2. Between now and the 31st day of December 1892, the Grand Council will prepare and issue new beneficiary certificates, such new certificates to be a novation of the original beneficiary certificates, and to be in all respects on the same terms and conditions.

3. We will continue paying to the Supreme Council the amount of capita tax we are now paying.

4. We desire to retain the Reserve Fund now in our possession.

5. We desire that the present system of visiting and withdrawal cards be continued.

6. We desire to have our representatives to Supreme Council Conventions and to take part in the deliberations so far as is consistent with the altered state of affairs.

7. We desire in every particular to conform as closely as possible to the provisions of the supreme Council laws and constitution, and in every respect to maintain the fraternal relations now existing between the Grand Council of Canada and the Supreme Council.

O. K. FRASER
Grand President.
SAMUEL R. BROWN
Grand Secretary.

Montreal, Oct. 12, 1892.

REPORT OF THE SPECIAL COMMITTEE APPOINTED TO CONSIDER AND REPORT ON THE SO-CALLED CANADIAN DIFFICULTY.

To the Supreme Council in Session :

Your committee to whom was referred the petition of the Grand Council of Canada for separate beneficiary and all questions pertaining thereto would respectively report that they have duly and attentively considered the same in its various bearings and report as follows :

The Committee met at the call of the chairman and listened to the Committee of the Grand Council of Canada on their petition. A sub-Committee was appointed to discuss and report to the committee on the legal features of the case, and in due time reported as follows :

The sub-committee appointed by you to consider the question of the legal status of the Supreme Council of the Catholic Mutual Benefit Association in the Dominion of Canada after December 31st, 1892, under an Act enacted by the Legislative Assembly of the Province of Ontario, entitled "The Insurance Corporations Act, 1892," beg leave to report as follows :

1. That said Act requires all Insurance Corporations and Friendly Societies to register in the manner designated by the Act, and that application for such registration must be made on or before June 30, 1892.

2. That under the provisions of this Act, the Supreme Council had such status in Canada that it was entitled to register and continue its business therein, with such modifications of its laws as might be found necessary to conform with particular provisions of the Act.

3. That the Grand Council of Canada having been incorporated under the laws of the Province of Ontario was entitled to register under the Act above referred to, and by its provisions could in the discretion of the Registrar be dealt with as the Society for any and all purposes within the province of the Act.

4. That the Grand Council of Canada has registered under such Act and possesses the certificate of the registrar to that effect.

5. That the Supreme Council made application to register, and the Registrar having expressed the opinion that he would decide the question of priority of right in favor of the Grand Council's application. The Supreme Council through its Attorney in Canada by a written declaration filed with the Registrar withdrew all objections to the registration applied for by said Grand Council. That the effect and intent of such withdrawal was to permit the Grand Council of Canada to register, thereby surrendering any claim or right the Supreme Council may have had to register under the law or by virtue of its application, and that such application cannot be now considered as "pending," but has been formally disposed of by the withdrawal above referred to and the subsequent action of the Registrar.

6. That under said Act and registration it is not practicable for the Supreme Council to continue the management of the beneficiary fund in Ontario through its agents or sub-agents as heretofore ; and that by virtue of said Act and registration, for the purpose, the Grand Council of Canada must be considered the central governing or controlling body.

7. That by virtue of the terms of said Act, coupled with registration and recognition of the Grand Council by the registrar, the Supreme Council has lost every right reserved by the Act to foreign friendly associations, to obtain a legal status in Ontario, and that such right could not be restored by any withdrawal by, or dissolution of, the said Grand Council under the existing law.

8. That our laws will need modification or new provisions to meet the requirements of said Act, to maintain fraternal relations with the Association in Canada, and that separate beneficiary, under the circumstances as we view them, is not a matter of favor or consent, but one of absolute necessity.

9. That providing the petition of the Grand Council of Canada is acted upon and granted by the Supreme Council it would operate as a novation so far as the payment of beneficiary is concerned to members in Canada under existing contracts made with them by the Supreme Council, for the reason, that members express their will and desires through representatives selected by themselves who assemble in Convention and adopt such measure as they in joint convention may have legally before them, and agree upon. Representation in legislative bodies would be fruitless if it did not by its acts bind those whom it represents, and the Grand Council of Canada in convention assembled represented every member of the Association within its jurisdiction. The petition presented to this Council through its representatives must be considered and treated as the legal expression of the wish and request of each and every part of such membership.

10. That under the Charter granted by the Supreme Council to the said Grand Council its jurisdiction extends throughout the Dominion of Canada, and that in the event of granting the prayer of said petition for separate beneficiary it should be upon conditions accepted by the representatives of said Grand Council that it will, whenever it may be deemed advisable by any of the Provinces of Canada to establish a Grand Council within such Province, relinquish such Province from the jurisdiction of its Charter and equitably adjust and divide the reserve fund and other accumulations and property in its hands.

11. That the granting to Canada separate beneficiary should carry

with it the reserve fund accumulated by the said Grand Council and now in its possession and control, and said Grand Council by the acceptance thereof releases and surrenders all claim upon or interest in the remainder of the reserve fund and in the General Fund of the Supreme Council.

12. That said Grand Council should at its own expense issue new certificates, in conformity with the form adopted by the said Registrar to all members within its jurisdiction and take up for cancellation and cancel and return to the Supreme Recorder all certificates issued by the Supreme Council to such members. All other expenses incident to the maintenance of said separate beneficiary are to be paid by the said Grand Council of Canada.

13. That in granting this petition the Supreme Council recognizes the supreme power and jurisdiction of the States under conditions not contemplated by the laws and regulations of the association, and therefore not within that class of legislation which may be deferred by the objection in regative vote of any member of said Supreme Council.

Respectfully submitted, J. T. Keena, William J. Bulger, T. P. Hoban, sub-Committee.

We concur in the foregoing, and recommend the passage of the following resolutions :

P. A. Baart, William J. Bulger, John J. Hynes, R. Mulholland, J. T. Keena, John O'Meara, T. P. Hoban, Committee.

Whereas, owing to the effect of the existing laws of the province of Ontario and the registration of the Grand Council of Canada there under the Supreme Council of the Catholic Mutual Benefit Association cannot legally manage, collect and disburse its beneficiary fund in the Province of Ontario, and a crisis has therefore arisen making separate beneficiary to the Grand Council absolutely necessary.

Therefore be it resolved 1. That on and after December 31st, 1892, separate beneficiary is hereby granted to the Grand Council of Canada, together with the reserve fund accumulated by and now in the possession of said Grand Council, to be managed, collected and disbursed by said Grand Council in accordance with the laws, rules and regulations of said Supreme Council, except where the same may be inconsistent or in conflict with the existing laws of the Province of Ontario.

2. That a certificate in the following form, to wit ;

ASSESSMENT SYSTEM.

THE GRAND COUNCIL OF THE CATHOLIC MUTUAL BENEFIT ASSOCIATION OF CANADA.

This certificate, issued with the sanction of the Supreme Council of the Catholic Mutual Benefit Association, witnesseth :

That brother..... is a member of Branch No.... of said Association, located at..... in the Province of..... entitled to all the rights and privileges of membership in the Catholic Mutual Benefit Association, and to participate in the beneficiary fund of the Association to the amount of.....thousand dollars, which sum shall at his death be paid to.....

It is hereby expressly agreed between the said and the said Grand Council that.....articles and sections numbered..... of the constitution and rules of the Catholic Mutual Benefit Association and all terms, conditions and stipulations comprised in the said recited articles and section and the statements contained in the application and medical certificate of the said.....shall, so far as the same are material to this contract, be deemed to be incorporate herewith.

The certificate is issued upon the express condition that the said shall in every particular material to this contract while a member of said association, comply with all the laws, rules and requirements thereof.

In witness whereof the Grand Council of the Catholic Mutual Benefit Association of Canada has caused this day to be signed by its Grand President and Grand Secretary and the seal of the said Grand Council to be attached this.....day of.....one thousand eight hundred and.....

Seal of Grand Council. Grand President. Grand Secretary.

We, the undersigned President and Recording Secretary of Branch No.....do hereby countersign this certificate and attach the Seal of this Branch hereto, rendering the same valid and in full force, this day of.....18.....

Seal of Branch. President. Recording Secretary.

I....., to whom the within certificate was issued, do hereby surrender the same and revoke my former directions as to

The Catholic Weekly Review.

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

Commended 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" Mon' cal.

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

And by the leading clergy of the Dominion.

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

Lock Box 2321. Telephone No. 1613.

TORONTO, SATURDAY, OCT. 22, 1892

DIOCESAN CHANGES.

THE vacancy created in Oshawa by Rev. Father Hand's appointment to St. Paul's has been filled by the transfer of Rev. Father Jeffcott from Pickering to Oshawa; Rev. Father Gallagher (formerly of Schomberg) takes charge of Pickering and Rev. Father Minehan has been appointed parish priest of Schomberg. Father Minehan was assistant at St. Paul's. His place will be filled by Rev. Father Lafontaine, recently ordained.

EBOR AGAIN.

We had not space in our last issue for Ebor's final criticism of the closing scenes of the Pan-Presbyterian assembly. Speaking of Principal Caven's closing address he says:—

"The language of hyperbole was used as to unanimity and ability of the debates. For this I acquitted Dr. Caven, seeing that during what people in Toronto call "spats" the principal was absent from the house attending his duties as chairman of the Business Committee, and that his favorite paper left him in happy ignorance of any disagreements in the body divine.

BUT IN THIS SO, DR. CAVEN.

No one's feelings have been hurt!" And yet Dr. Caven heard Dr. McKibben say in stentorian tones: "I am pained in my soul!" amid the decadence of Scotch fealty to the old truths and the down grade of modern criticism!

The amends honorable may have been made at the Elliott House breakfast to Dr. Lindsay, but it certainly has not been made publicly. How then could Principal Caven say, 'There is not an arrow sticking in any one's breast?'

THE COMPANY OF JESUS.

THE recent election of a Superior-General for the Jesuit Order has attracted world-wide attention. The Black Pope, as the papers call him, is, indeed, an important personage. In the eyes of Protestants he and his company are, to the ignorant, bugbears; to the educated, marvels. When St. Ignatius founded his Order he wished it to be called the "Company" of Jesus. The military idea was ingrown in the man's heart; the memory of what he and his company had, by strict adherence to discipline, accomplished for the cause of his country incited him to establish a "company" whose chief should be God Himself and whose country should be the Kingdom of Heaven; and he instituted the "Company of Jesus." In it good discipline, severe exercise, daily combat and, above all and before, perfect obedience to lawfully constituted authority, were to be fore-

runners of an assured triumph, for the Holy Spirit declares that "the obedient man shall speak of victory.

The statistics given elsewhere are most interesting. They will, should they happen to fall under the eyes of some of our Protestant friends, be viewed with suspicion, in as much as they take no account of the Jesuits "in short clothes" nor of the Jesuit emissaries who are scattered over the world working out their nefarious designs in the homes of unsuspecting Protestants, which homes they are said sometimes to infest in the guise of anything handy, from a stable-boy to a body-servant. No; the statistics given are the *bona fide* Jesuits (the only Jesuits in existence) who are employed in the missions or the schools and colleges or the monastic houses of the order. The others are bogie-men invented by Protestants themselves and if they want a census of them they can count the ghosts for themselves and make the enumeration as fantastic as they please.

DON'T TELL MOTHER.

THE suicide of a young bank clerk a week or two ago was a very sad affair. There seems to be reason for believing that the poor boy's troubles (he was only sixteen) had unsettled his brain. But had he had the courage to "tell mother" his life as well as his honor might have been saved. His last words "Don't tell mother" tell the whole story. He had gone the way of thousands of others; had broken away from that sweet but strong control of mother-love and having nothing else to cling to went to destruction. Will mothers ever learn that it is precisely when their duty is, by the world at large, regarded as fulfilled that their tenderest care for their sons is required. When they begin to detach themselves from home associations, commence to form other acquaintanceships, become engaged in new, and often dangerous occupations, the mother is a tower of strength against the face of the enemy. If she maintain, by prudent, loving kindness her claim, long before established, to her child's confidence, she can dispel doubts, overcome difficulties, avert catastrophes. Too many mothers regard their boys as having passed from their sphere when they commence their commercial or their higher educational career, and hand them over to the father for further guidance. This is wrong. The boy may never have learned to trust his father as he trusted the mother (few boys do) and he is left to himself, a ship without a compass on the sea of life. The wreckage comes ashore every day, and, in the anguish of their souls, the mothers feel that the fault was largely theirs. The chief care of a mother should be to secure, early in their life, the absolute confidence of her children and in after life to retain it by judicious vigilance.

A VINDICATION OF HOME RULE.

WE have elsewhere a summary of Mr. Gladstone's article in *North American Review* replying to an article of the Duke of Argyll. Of Mr. Gladstone's reply the *Catholic Review* (N. Y.) says: "The October *North American Review* contains a 'Vindication of Home Rule' by Mr. Gladstone, in reply to an article in the same periodical, recently, by the Duke of Argyll, in which this Scotch landlord has denounced Home Rule as a measure dangerous not only to the British Empire but to civilization at large. Argyll wrote his article, as he says, for American readers in the hope of turning them away from exhibiting any sympathetic interest in the aspirations of the people of Ireland.

It was a rambling article to come from the pen of a scholarly man such as Argyll undoubtedly is. And yet the unmistakable malice which pervades all of it ought to be proof that mere scholarship does not always broaden the mind.

Argyll himself belongs to a family which for three hundred years has been famous for its lack of principle. He is descended from men, who from being merely half hereditary and half

elective chieftains of a semi-civilized clan on the sterile western coast of Scotland, gradually made themselves rich and important by betraying for their own worldly profit every principle and every trust which it was possible for them to betray or to turn into money to their own use and behoof. The only principal to which the house of Argyll has ever been steadfast since first they abandoned the Catholic faith was that of being always, if possible, on the winning side. Probably one of the meanest insults—if insult from such a source were possible—that Ireland or the Irish could receive is to be insulted by one of the stock of Argyll.

It is both pleasing and instructive, however, to witness Mr. Gladstone's brief but effective encounter with this canny old enemy of Ireland. One of Argyll's sophistries, intended to deceive American readers, was to liken the Home Rule movement in Ireland to the Secessionist movement in this country which brought on the Civil War. Here Gladstone points out that while the Secessionists were revolting against a constitution and laws which they themselves or their fathers had a hand in making, the Irish are protesting against a union which all well-informed persons know was brought about wholly by corruption and fraud.

To Argyll's second point that the Irish have proved themselves incapable of self-government Gladstone replies by showing that Argyll has proved too much. If Argyll's premises be true, it follows, says Gladstone, that 'the Irish people are savages; perhaps, rather, that they are a sort of compound between brute and demon.'

The action of Gladstone's mind, growing stronger and more versatile in old age, seems like an answer to the assertion of the materialists that there is no soul or mind apart from matter, that the soul of man is merely his brain at work. In the physical decrepitude of his old age Gladstone's mind should have become clouded according to the materialistic view, but, instead, it grows only the clearer."

A SERIOUS OBSTACLE.

Pre-conceived ideas (otherwise prejudices) are, if not fatal to right judgment, at least not conducive to it. The man who "has made up his mind" can not be readily convinced that his mind is "made up wrong." Such prejudice is therefore a very serious obstacle to the formation of a correct, much less an accurate, judgment; and this for two reasons. The first is that men are very prone to allege their judgments as arguments; this in opposition to all logic. Judgments (and the half-formed judgments which we call opinions) are the *result* of arguments. The judgment a man forms on any subject can be used as an argument only in one of two ways. It can be cited, in connection with well-established facts and principles, to show the adequacy or inadequacy of the premises employed in its formation, and the ability or inability (as the case may have been) of the person concerned to appreciate them correctly; or it can be used as an independent argument giving to the principles set forth in it the authority derived from the standing common repute gives the person forming it, in the special subject under consideration.

The second reason which makes prejudice (as above defined) a serious obstacle to the correct solution of difficult questions, is that it is not in human nature to readily relinquish one's opinion, once it has been declared.

These two factors, lack of logic and abundance of self-conceit, are, unfortunately, often found united in the prejudiced person. The incongruity of the combination will never in all time strike the person concerned, for both his foregone principles exclude the idea.

The application of the above is almost indefinite. Take one

case. In the question of Labor *versus* Capital, the working-man is now "loaded up" by his society journals with ideas which are, as far as he is personally concerned, mere prejudices. As a matter of fact he is not argued with, nor to, but is declaimed at. If the statements made by these journals rest only on the personal authority of the writers, and are accepted by the readers of them without personal argument, the readers are not convinced; they are simply prejudiced.

But there is another aspect of the literature of the labor organizations. When an idea has by them been placed before the community at large, supported or unsupported, as may have been, by argument, and is by the community recognized, even in an indistinct way, as accurate, it is certain that the rights and the wrongs of that particular notion or opinion deserve most careful consideration.

To some such principle does the *Standard* appeal when it says, whilst deprecating the horrid slaughter at Homestead:—"It is needless to say that there is no sympathy whatever from any reputable quarter for violence and lawlessness committed in the name of labor. All good citizens bow before the supremacy of the law, and he who goes outside the law even to right a wrong, forfeits any claim he may have upon the sympathies of good men. But the sober and intelligent judgment of the country as shown in various ways, but notably in the public press, is that in this ancient and annoying contention, capital has an unjust advantage, and labor a real grievance."

DR. BARNARDO'S MEAN PROSELYTISM.

The *Catholic Times* (Liverpool) has recently been following very closely Dr. Barnardo and his emigration schemes. We reproduce portions of its articles further on. We are already in possession of evidence that a Protestant in Central Ontario received from the Barnardo people a born-and-baptised Catholic boy on the expressed condition that he would raise him a Protestant. We are from other information quite sure that the case is not solitary. Will those who have cognizance of similar cases be good enough to send particulars to this office. Dr. Barnardo's philanthropy looks so much like what the *Times* calls it, "mean proselytism" that it will be a good thing to furnish his friends in England with the proofs of it.

Here is what the *Times* says:—

We print elsewhere scathing denunciations of Dr. Barnardo's practices which have appeared in the Scottish Press. Both the *Scotman* and the *Edinburgh Evening Dispatch* have been investigating his methods of working, and the charges they make against him are of the most serious kind. Dr. Barnardo is a past master in the art of capturing subscribers, and last year he received no less a sum than £131,000, or about £21,000 more than he obtained in the preceding year. As the result of their inquiries, the Scottish papers maintain that this vast sum is spent, not in careful and modest works of charity, in supplement to and in harmony with the operations of local and official organizations for the relief of destitution and deserving poverty; not in the rescue of the helpless children over whom he waxes so pathetic in his reports and leaflets, but in attempts to proselytise Catholic children and in the taking up and shifting from place to place of youths capable of shifting for themselves, and even of serving in the militia. To support these grave accusations positive proofs are adduced. If Dr. Barnardo confined himself to the philanthropic labour to which he professes to be entirely devoted, no adverse criticism would be directed against him by us. A man who is doing a national and charitable work, and who gives up his ordinary means of living to carry out more thoroughly the movement in which he is engaged, has a right to the means of living and to be well paid, considering the amount of evil he prevents, but he has no right whatever to divert to the purpose of proselytising money entrusted to him for purely humanitarian uses. Now this is a charge against Dr. Barnardo with which the law courts have made us familiar, and which the evidence of facts goes to support. And the proselytism of which he has been proved guilty in the meanest and most unfair conceivable. All honor to the proselytiser, of whatever religion he be, who seeks to bring home his own earnest convictions to the fully-developed intelligences of fellow-beings, but contemptible almost beyond expression is he who makes it a part of life work to snatch untutored children from the Faith of their fathers by means of snares and artful dodges. We hear much from ill-informed Protestants as to the necessity of the inspection of convents. We wish these zealous people, before assailing Catholic institutions which are conducted on principles that will bear the

closest scrutiny would direct their attention to the reform of their own kidnapping establishments, which even by the testimony of their own press, need constant inspection.

Dr. Barnardo's proteges were to have given a series of concerts in Toronto this week, but the collapse of Mr. Woolley, their manager, prevented. It is well that Dr. Barnardo's admirers in Toronto should know that unbiased Protestant authorities, as cited above, authorize the plain statement that Dr. Barnardo is working the forlorn orphan racket under false colors. It is with him no question of orphans, it is straight proselytism, and as the *Times* puts it, the *meanest kind* of proselytism. We are at one with our Protestant friends in their endeavor to raise the fallen and to strengthen the failing. But this is a case of false pretence *twice over*. He raises the fallen Irish Catholic by precipitating him into an atmosphere in which *there is not one element remaining of the faith by which he might have saved himself*; he affects to strengthen the failing by absolutely isolating him from all the influences which birth, blood, acquaintance, kin would, with the grace of God, have worked out the man's salvation. We say with our contemporary "shame on such evangelism."

But we here in Toronto are grown accustomed to the sending of evangelical missionaries to China and to Japan and to Fiji, when Chesnut St. and Centre St. and Agnes St. would have been for them quite as fruitful, if not so romantic destinations as those they chose. They, haply, go on the principle that no man (and the women evangelists are kind to claim no more), that no man is a prophet in his own country. Should they stay at home they would do quite as much good, but then, they would make less noise, and there is no accounting for tastes.

IS IT HONEST?

Is it honest to say that the Catholic Church prohibits the use of the Bible when anybody who chooses can buy as many as he likes at any Catholic bookshop, and can see on the first page of any one of them the appropriation of the Bishops of the Catholic Church, with the Pope at their head, encouraging Catholics to use the Bible in these words: "The faithful should be excited to the reading of the Holy Scriptures," and not only for the Catholics of Great Britain, but also for those of the whole world besides.

Is it honest to say that Catholics believe that man by his own power can forgive sin when the priest is regarded by the Catholic Church only as the agent of the Lord Jesus Christ, acting by the power delegated to him, according to these words: "Whose sins you shall forgive they are forgiven them, whose sins you shall retain they are retained." (St. John xx., 23.)

Is it honest to repeat over and over again that Catholics pay the priest to pardon their sins, when such a thing is unheard of anywhere in the Catholic Church—when any transaction of the kind is stigmatized as a grievous sin and ranked along with murder, adultery, blasphemy, etc., in every catechism and work on Catholic theology.

Is it honest to persist in saying that Catholics believe their sins are forgiven merely by confession of them to the priest, without a true sorrow for them, or a true purpose to quit them, when every child finds the contrary distinctly and clearly stated in the Catechism, which he is obliged to learn before he can be admitted to the Sacraments. Any honest man can verify this statement by examining any Catholic Catechism.

Is it honest to assert that the Catholic Church grants any indulgence or permission to commit sin when an indulgence, according to her "universally" received doctrine, was never dreamed of by Catholics to imply, in any case whatever, any permission to commit the least sin: and when an indulgence has no application whatever to sin until after sin has been repented of and pardoned.

Is it honest to accuse Catholics of putting the Blessed Virgin or the saints in the place of God or the Lord Jesus Christ, when the Council of Trent declares that it is simply useful to ask their intercession in order to obtain favor from God, through His Son, Jesus Christ our Lord, who alone is our Saviour and Redeemer. when "asking their prayers and influence with God" is exactly of the same nature as when Christians ask the pious prayers of one another.

Is it honest to accuse Catholics of paying divine worship to images or pictures as the heathen do when every Catholic indignantly repudiates any idea of the kind, and when the Council of Trent distinctly declares the doctrine of the Catholic Church in regard to them to be, "that there is no divinity or virtue in them which should appear to claim the tribute of one's veneration;" but that "all the honor which is paid to them shall be referred to the originals whom they are designed to represent." (Sess. 25.)

Is it honest to make these and other similar charges against Catholics when they detest and abhor such doctrines more than those who make them, and make them, too, without ever having read a Catholic book, or taken any honest means of ascertaining the doctrines which the Catholic Church really teaches.

Remember the commandment of God, which says: "Thou shalt not bear false witness against thy neighbor."

EUROPE'S OLDEST CHURCH.

The oldest church in continental Europe, says the *Boston Transcript*, is the church of Santa Maria, in Trastevere, in Rome. In the year 221 Pope Calixtus I. obtained permission from the Emperor Alexander Severus to build a church. This church, it is said, was the first that was made public in Rome.

It underwent a number of repairs, and was rebuilt from the foundation in 1189. If the foundation is taken into consideration it is the oldest. There is, however, another old church in the same city, which has not been built over. It is St. Clement's, and is reputed to be on the site of the house of St. Clement; it was built in 417, and its primitive style is still preserved. The mosque of St. Sophia, Constantinople, was originally a Christian church, having been built in 394 by the Emperor Constantine. It was destroyed by fire in 404 and was rebuilt upon the same foundation in 415, and again destroyed about 530 and rebuilt in 532. When Constantinople was captured by the Moslems it was converted into a Mahomedan mosque.

In Spain the Cathedral of Saragossa is said to have been the temple of Diana, and was converted into a church after the city (the first in Spain) professed Christianity under the teaching of St. James. As he suffered martyrdom in the year 44, this places the Cathedral of Saragossa in the fore rank, but the authenticity of its antiquity is defective.

In England there is claimed for the Church of the Abbey of Glastonbury a great antiquity. Tradition says that the church was founded by Joseph of Arimathea. It is, however, in ruins, as are its two companion chapels, St. Joseph's and St. Mary's, both of which were built in 1140.

HE'S HARD ON THE MINISTERS.

Sam Jones, during a talk to the Baptist ministers of New York some time ago, said:—"Sin is a disease, and Christ is the healer. But not one in a hundred of the ministers know how to use Christ's medicine. If the doctors practised medicine with as little knowledge of what they are doing as the ministers practise spiritual healing, I'd hate to see an epidemic strike this town. The doctors and the preachers are behind all the other professions, and the people don't believe much in what either of them say."

I was over in Edison's factory once, and as he was showing me around he said, 'Don't touch that wire.' I didn't touch it. I didn't want to be made an angel quite so suddenly. But if a doctor says to you, 'Don't drink whiskey, it will poison you,' you keep on drinking it, and shrug your shoulders at his warning. If a minister says, 'If you don't believe this you'll be damned,' you say, 'Oh, that's a chestnut.'

There's a divine specific for every disease, but you've got to feel the man's pulse and find out what ails him before you know what to give him, and then you've got to get him to take it. That's a thing very few ministers know anything about—how to get the people to take their medicine.

Preaching Christ and Him crucified is one thing, and preaching John Smith and him dignified is another. D.D. stands for a number of things. It stands for doctor of divinity, it stands for done dead, it stands for devil driver. That is the best of all, if the driving is rightly done. I once saw a dog driving a hog out of town—and the dog was going first. There is too much of that kind of devil driving done. The ministers too often head the procession."

In youth all doors open outward; in old age they all open inward.
Longfellow.

LINES FROM LYONS.

DEAR SIRS,—For several years my sister suffered from liver complaint. As doctors gave her no help we tried B.B.B., which cured her completely. I can recommend it to all.

MISS MAUD GRAHAM, LYONS, Ont.

SUPREME COUNCIL, C.M.B.A.—Continued.

the payment of the beneficiary fund due at my death, and now authorized and direct such payment to be made to....., bearing relationship to myself of.....

Witness my hand and seal this.....day of..... A.D. 189.....
Seal.

(True copy of form of beneficiary certificate as settled before me the undersigned Registrar of friendly societies on the 22nd day of July, 1892.

J. HOWARD HUNTER,
Registrar of Friendly Societies.

Shall be issued by said Grand Council to each member of this association within the jurisdiction of said Grand Council of Canada, if said Grand Council of Canada and the certificates of memberships issued by this Supreme Council to said members shall be taken up by said Grand Council, shall cancel and return the same to the Supreme Recorder, and the said Grand Council assumes and agrees to pay and carry out all obligations and liabilities of said Supreme Council to such members or their beneficiaries and release to the Supreme Council all claim or demand it may have in or upon the general fund and the remainder of the reserve fund.

3. That all articles, sections, rules or regulations or parts thereof of the laws of this Supreme Council enacted for the government of itself or its Grand Councils or branches shall be inapplicable to the Grand Council of Canada only so far as they shall conflict and be inconsistent with the provisions of an Act entitled "The Insurance Corporation Act, 1892" enacted by the Legislative Assembly of the Province of Ontario and for the purpose of properly collecting, managing and disbursing the said beneficiary fund and reserve fund in Canada. The parts of Act entitled the Insurance Corporation Act, 1892, in conflict or inconsistent with the said laws, rules and regulations of this Supreme Council are herewith adopted and made part of the laws and regulations of this association.

4. The members of said Grand Council shall be disqualified from holding the office of Trustee of this Supreme Council or performing any of the duties pertaining to such office.

5. That said separate beneficiary is granted subject to the conditions and limitations expressed in the report of this committee appointed by the Supreme Council to consider and report upon the petition of said Grand Council for a Separate beneficiary, and upon the further condition that if said Act should be hereafter amended or a new law adopted, permitting the Supreme Council to collect, manage and disburse the reserve fund and beneficiary fund in the Province of Ontario, then, and in such event said Grand Council shall return and pay over to the Supreme Council all reserve fund and beneficiary fund in its position and control.

ACCEPTANCE BY THE GRAND COUNCIL OF CANADA OF THE TERMS ON WHICH SEPARATE BENEFICIARY WAS GRANTED.

The undersigned, representing the Grand Council of the Catholic Mutual Benefit Association of Canada at the Supreme Council Convention convened in the city of Montreal on the 11th day of October, 1892, hereby, on behalf of the said Grand Council, accept all the terms and conditions under which separate beneficiary has been granted to said Grand Council.

In witness whereof we have hereunto set our hands and seals this 13th day of October, 1892.

O. K. FRASER, Grand President; S. R. BROWN, Grand Secretary;
G. E. RIOUX, R. J. DOWDALL, D. J. O'CONNOR, P. A. LAUDRY, M. F. HACKETT, F. R. LATCHFORD, T. P. COFFEE.

Montreal, Oct. 13th, 1892.

To the Grand Council of the Catholic Mutual Benefit Association of Canada.

We, your representatives to the Supreme Council of the C. M. B. A. in convention at Montreal on the 11th, 12th, 13th and 14th Oct., 1892, beg to report as follows:

1. That the petition for beneficiary separation entrusted to us by you at the Hamilton convention was presented by us to the Supreme Council at its first sitting, and received by them, when immediate action was taken upon it, a committee composed of seven members of the Supreme Council being appointed to meet your delegation.

2. That on the same day the special committee so appointed by the Supreme Council met your delegation when the Canada case was argued by your delegates and those of the Supreme Council.

3. The question was referred to a sub-committee composed of three members from each side for their legal opinion upon the matter.

4. Later a report was made recommending the granting of your petition under certain conditions embodied in that report which is contained in the minutes of the said Supreme Council convention, to which we beg to refer you.

5. The Chairman of the said special committee moved the adoption of said report which was carried by a vote of 33 to 2, after which we were asked to accept the resolution, so carried.

6. After consultation with your other delegates we did accept the said resolution, and signed a document to that effect which was delivered by us to the Supreme Council.

7. Other questions, some of considerable importance, were then referred by the Supreme Council to their committee for adjustment, and you will find the same embodied in the minutes of said Supreme Council convention.

8. Your representatives beg to urge that proceedings for a Dominion Act of Incorporation be taken forthwith, trusting that the committee for that purpose may convene and draft the proposed Act with the least possible delay.

9. We need scarcely add that other measures materially affecting the Supreme Council, and all the Grand Councils jurisdictions were adopted and that your representatives took, as was their duty, a lively interest and active part in the discussion of those matters.

10. Among other changes were the following: (a) amendment relieving Grand Councils from the expenses of organizing new branches; (b) the introduction of a clause for a \$500 beneficiary where desired; (c) a transfer to the Supervising Medical Examiner of the power to appoint local medical examiners; (d) the adoption of a new code of procedure able and carefully drawn and introduced by the committee on Laws safeguarding offending members on their trial, while empowering the council to deal properly with each offence; (e) the amalgamation of the Rules of Order, making them common to Supreme Grand Councils and Branches; (f) the requiring adequate bonds from approved guarantee companies for all officers holding or controlling funds of the association; (g) the abandoning of the present system of designating the Constitution and By-Laws by articles and sections and adopting instead a new system of consecutive numbering.

In closing our report we would acknowledge the courtesy and brotherly love shown by the Supreme Council in the Convention to your representatives, especially in the discussion of the separate beneficiary question.

All of which is respectfully submitted:

G. E. RIOUX, D. J. O'CONNOR, R. J. DOWALL.

Canada Grand Council's representatives to the Supreme Council Convention of the Catholic Mutual Benefit Association.

Montreal, October 15th, 1892.

The Grand President has notified the members of the Grand Council of Canada in the following circular letter:

To the members of the Grand Council of the Catholic Mutual Benefit Association of Canada:

BROTHERS:—The Committee appointed by your Grand Council at the Convention held in Hamilton, August 30th, 1892, to present your petition for a separate beneficiary jurisdiction for Canada, duly presented the same, and we are pleased to be able to state that the Supreme Council graciously acceded to the requests therein contained.

Such an arrangement was come to as guarantees to our membership a separate beneficiary, together with the Reserve Fund, while at the same time retaining intact all the fraternal relations heretofore existing between the two Councils.

Up to the 31st December next our connection with the Supreme Council will in all respects remain as it is at present; and between now and then the necessary arrangements will be perfected to transfer the beneficiary department to this Grand Council.

In the meantime every precaution has been taken by both the Supreme and Grand Council to preserve the rights and interests of every member of the Association in Canada, so that no action need be taken by any branch or member until further information is given you by your executive.

Now that the future of the Association in Canada is in the hands of, and its prosperity and future growth depend largely upon the hearty co-operation and good-will of each individual branch of the Dominion, we confidently trust that every effort will be put forth to accomplish the ends for which we were organized, and give it a position numerically which it deserves. Yours fraternally,

O. K. FRASER, Grand President.

G. E. RIOUX, R. J. DOWDALL, D. J. O'CONNOR,

Delegates to Supreme Council.

P. A. LAUDRY, M. F. HACKETT, F. R. LATCHFORD,

T. P. COFFEE, SAMUEL R. BROWN, Grand Secretary.

Montreal, Oct. 13th, 1892.

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 20th of each month, and mark ed "Competition"; also give full name, address, age, and number of wrappers. Winner's names will be published in the Toronto Mail on first Saturday in each week.

The Father Mathew Remedy, taken faithfully according to the direction, will restore the sick brain to its normal state, and at the same time will prevent from taking any more alcoholic liquors.

A great sorrow, like a mariner's quadrant, brings the sun down at noon to the horizon, and we learn where we are on the sea of life.—*L. myfellow's Table-Talk.*

THE CITY OF REST.

They do neither plight nor wed
In the city of the dead,
In the city where they sleep away the hours;
But they lie, while o'er them range
Winter blight and summer change
And a hundred happy whisperings of flowers.
No, they neither wed nor plight,
And the day is like the night,
For their vision is of other kind than ours.

They do neither sing nor sigh
In the burg of by and by,
Where the streets have grasses growing cool and long,
But they rest within their bed,
Leaving all their thoughts unsaid,
Deeming silence better far than sob or song.
No they neither sigh nor sing,
Though the robin be a-wing,
Though the leaves of autumn march a million strong
There is only rest and peace
In the city of surcease
From the fatings and the wailings neath the sun,
And the wings of the swift years
Beat but gently o'er the bless,
Making music to the sleepers, every one,
There is only peace and rest;
But to them it seemeth best;
For they lie at ease and know that life is done.

—Richard Burton.

TENNYSON.

"THE REST IS WITH GOD."

Somewhat or other, one always hopes to the last that a great soul one has loved and admired will openly turn to the Church from which comes the glow that fills men of genius. When Longfellow died, it was hard to believe that he had not at the last turned to the intercession of that Mother whom he revered, and without whose ideal beauty Evangeline could never have existed. One did not expect it of Whittier or of Curtis. Whittier was incrustated with the prejudice of years, and without that culture which opens a way to a perception of the beauty of the Church. Curtis was cultivated, but neither so deeply spirited nor æsthetic as to be touched by aught except the material surface, which did not attract him. He lived in his youth—the youth of "Prue and I,"—when New York was comparatively young, and Jenny Lind sang; his tenderest thoughts were all of the past, and his horizon limited by his personal experiences. He had known Father Hecker and Brownson at Brook Farm, but the awful meaning of their change from opinion to faith did not seem to impress him.

But Alfred Tennyson—we may speak of him now as of Godfrey Chaucer or John Milton or John Dryden—was of such fine genius, of such a sensitive heart, so saturated with the beautiful legends of the Church, so surrounded by Catholic friends of the highest order—one of them a priest—that one seemed justified in hoping that at the last he would turn toward that Light which led Newman home. There are discords in "Queen Mary" and in "Harold," his dramas—discords that came from prejudice, mostly political, and the misreading of history. But the allegory of "The Idyls of the King" is so Catholic, the reverence and delight in the traditions of the Church so full, that it is hard to believe that Tennyson ever realized that the Pope—the imaginary monster against whom he called his Britons to rally in an early poem—was the guardian of all the beautiful things he loved.

When Tennyson is the poet, how high he soars! But when he shows the training of the British Philistine, how beneath himself he is! In his tragedies, he follows the philistine ideas of history. The Church assumes a political aspect; she appears to his imagination as Fox's "Book of Martyrs" makes her appear. But when he is the poet, when his genius is rampant, he is unconsciously true to her beauty. A thousand times have the words of that Homeric fragment, the "Morte d'Arthur," been repeated—

"If thou shouldst never see my face again,
Pray for my soul."

And Arthur passes, at the end of the year, to the place of his purgation, attended by the three queens, Faith, Hope and Charity, that will pilot him to the very gate of heaven. "The Idyls of the King" is, with the exception of Newman's "Gerontius" and Aubrey de Vere's "St. Thomas," the great Catholic poem of this century. Let us mark the touches of degrading bigotry in Spenser, and note how Tennyson, in his treatment of the legends of King Arthur, has avoided them. And to compare music with written poetry—and Tennyson has drawn these twin arts nearer together than any man except Moore

—note how sensual one of the musical idols of the century—Wagner—has made "Tristram and Isolde," and thank heaven that the most influential poet of our time was pure, that he escaped that vile contagion which corrupts the blood of so many others—the pestilent breath of Schopenhauer.

The speech of the Scripture, like the incense of his own rose, was in his blood. He went back to his beloved older days, and seemed gifted with a new sense; he saw clearly what no experience of his could have helped to see—how the Church made lives innocent and reverential, truthful and simple. Guinevere sins, but Christian is her repentance. Sir Lancelot's crime pulls all the court and the whole land with darkness. His sin, like a stone dropped into a clear pool, makes wider and wider circles until they reach the shore. But he makes satisfaction; he is not forgiven, he does not hope for forgiveness—like Faust, the creature of the infidel Goethe, —without contrition, confession, and satisfaction.

If "The Idyls of the King" is Tennyson's greatest poem, the greatest poem of this century is Catholic. And Tennyson would have us judge him by his works. Sir Henry Taylor tells that he thanked God Almighty with his whole heart and soul that he knew nothing, and that the whole world knew nothing, of Shakespeare but his writing; and thanked God Almighty that he knew nothing of Jane Austin, and that there were no letters preserved either of Jane Austin's or Shakespeare's. He believed that the private life of a poet should be his own. He gave his best; so, judged by his best, we can be thankful that Tennyson was true to the Church of his forefathers. "The rest is with God."—Maurice Francis Egan (in *Ave Maria*.)

WITHOUT A PARALLEL IN THEIR HISTORY.

A REMARKABLE PRESIDENTIAL CAMPAIGN.

Those pessimistic persons who from time to time have been wont to speak as if the United States were going to the bad and chiefly because of the growing dominance of the Irish and other "foreign" elements in our population are now face to face with a difficulty. If the morals and intelligence of the American people have deteriorated since the days of the Revolution, how does it happen that now and for the first time in the history of the United States, we have a Presidential campaign in which abuse of the opposing candidates forms no part of the matter at issue? Indeed, so far at least, there has been no use of offensive or violent language. Each party has refrained from any slings at the personality of the opposing candidates. It is a remarkable campaign in this respect, without any parallel in our history.

Even Washington himself was not exempt from vituperative attacks by his opponents, especially when running for President the second time. John Adams was a favorite subject of caricature, and indeed his character and manners were easily provocative of ridicule to say nothing of his avowed political principles. Jefferson was denounced as an "atheist," Madison as a "turn coat," and Monroe as a "fool." John Quincy Adams was as unpopular as his father had been, and became President not through the popular vote but by the vote of the House of Representatives which chose him, acting on its constitutional right, even although he had less votes of the presidential electors than Jackson, the most vigorous of his three opponents. How Andrew Jackson was abused by his political antagonists every one familiar with American history knows.

Now there is a curious little point in the United States that seemingly has not attracted much notice yet. During Jackson's administration what used to be called "the Irish vote" began to assert itself, or, rather to be asserted by others. From that day to this the manners of American citizens in the conduct of political campaigns have shown signs of steady improvement, and this improvement has always been most marked in those localities where "the Irish vote" has been the heaviest. Just in proportion as the Irish element increased in numbers and importance in our cities brutal manners, which seemed to dominate wherever the older English element prevailed, began to disappear. Once the "Irish-American" began to influence politics the days of the bullying characteristics of the older English-American element might be said to be numbered. "Plug-Uglies," "Blood-Tubs," and "Bowery Boys" began to skulk away into remote corners of the cities and towns which in those "good old days" they used to govern through their chosen representatives. The immigrant "Paddies" and "Mickies," rough and uncultivated as many of them might be, but yet with the instinct of upright manliness which most of them had inherited, ridiculed at first by these native American roughs, finally began to be Americanized and then the change in the manners of political campaigns set in.

In this year of grace, when we are celebrating the four hundredth anniversary of the achievements of Columbus and his associates and successors we see for the first time in our history a Presidential campaign in which the flavor of Christian civilization is at last perceived. For the first time in our history we have a campaign in which reason, and not passion or abuse, is relied upon by each of the parties. It is a great step in advance and it is well not to overlook some of the principal causes of this great improvement.—*Catholic Review* (N.Y.)

Our Story.

THE MISER OF MARSEILLES.

II.

(Concluded.)

The wedding day came, and she, of course, was one of the guests, together with Jacques; and the girl, bent on pushing her tardy admirer, coquetted with others by his very side. But she did not stop at coquetry only. The brother of the bridegroom, a gay and handsome fellow, now at Marseilles for the first time, was smitten with her charms, and, after the wedding, found or made many excuses for visiting the town which contained Madeline. Jacques, it seemed, would not be piqued into submission, and she was not inclined either for a spinster's life or a longer silent wooing; so, after some hesitation on the part of her parents, who still leaned to their neighbor, partly from old associations and still more because of his reputed wealth, Madeline was betrothed to the stranger.

Mme. Guyot often sighed, and said in her son's hearing that it was a pity two of the prettiest maidens in Marseilles should be carried off by strangers, for she had long ago made up her mind that, since Jacques must needs marry sooner or later, it would be well to have a daughter-in-law whom she had known from babyhood. All her hints might have been unheard for any outward effect they produced on her son; but when the marriage day came he remained shut up in his little chamber. Neither food nor drink passed his lips, but, could he have been seen by any one, a mighty mental conflict would have been revealed to the watcher—it was the last struggle with human passion. The last bar to his devoting himself to one great object was removed.

The gossips who had aforesaid interested themselves in the affairs of Jacques and Madeline once more twitted Mme. Guyot, saying that it plainly was not love that made her son such a miser in his habits; but she answered them more proudly than ever that Jacques would now look higher for a wife.

So first one great lady and then another was to be the fair object for which our hero cherished a secret passion and whom he was trying to equal in wealth. But though Mme. Guyot fostered the idea, she, poor soul, knew better, for only a few days after the marriage of his one love, Jacques had begged her, in a broken voice to find out whether the little vessel in which Madeline had borne the precious draught of water to his bedside a dozen long years ago, was still in existence.

"Oh, my son!" said Mme. Guyot, "since you did so love Madeline why did you let her go? She would not now be the wife of a stranger if you had asked her for herself."

"Better as it is, mother," replied Jacques, though his lip quivered while he spoke, and he again begged his mother to procure what he mentioned, at any cost.

Mme. Guyot's mission proved successful, though the mother of Madeline marveled greatly at the request; and both the worthy matrons agreed that the conduct of Jacques was a problem beyond their power to solve. Eagerly was the little vessel seized by him, and, after bestowing many grateful thanks on his mother, he conveyed it to his own little room. Could the thing of clay have spoken it might have told how, when others slept, Jacques spent many an hour in sighs and even tears. Ay, for every drop of water it had once held the strong man paid in tears a thousandfold.

Years sped on, and the father and mother of Jacques passed from earth. The young man had been called a miser even during their lifetime, but now, indeed, he merited the title. Ever craving for money, he added to his store by strictest parsimony. His clothes were patched by himself, again and again, till no traces of the original stuff remained. Generally his feet were bare, and even when he wore any covering on them it consisted of old shoes that had been cast away as worthless and picked up by him in his solitary wanderings through the town. His food was of the coarsest description, and taken simply to sustain life. He no longer occupied the dwelling in which his early days had been spent; his present home was an old and roomy house built with a degree of strength which defied any attempt at entrance unsanctioned by the will of its occupant—at least without a degree of force being used which must inevitably have led to discovery. Here, then, dwelt Jacques Guyot quite alone. But far worse than alone was he when absent from his house, for the evil repute in which he was held was such that as he walked the little children ran shouting after him: "There goes Guyot! See the wretched miser, how thin he is! He grudges himself food to make himself fat, and clothes to cover his lean old body!" Then the mischievous urchins would cast stones at Jacques and load him with insults, unchecked by their parents. But even this was not the worst. One day he met a friend, or at least he had been such in youth, whom he had not seen for many a long year. For the moment Jacques forgot his rags and his isolation—it was so long since a kindly word had been bestowed on him, and, oh, how he yearned to win it! Eagerly he advanced with an indescribable gleam of joy lighting his pinched features, but his

former comrade shrank back, holding up his hands as if to forbid his nearer approach, saying as he did so; "I will not hold communion with a thing like you. Did you not love your money better than her who ought to be your wife? But you suffered a stranger to carry her away, and now the accursed thing is dearer to you than yourself, though you have neither child nor kin to whom to leave it. Away! Touch me not!"

Another trial came still later, and it was the hardest of all. A portly dame, elderly, but still fresh and comely-looking, and with a fair daughter by her side, passed leisurely along the streets of Marseilles. They seemed to be new arrivals; but the older was evidently no stranger, for she pointed out to her daughter various changes which had been made of late. Jacques Guyot looked earnestly at the girl, for her features brought vividly to his mind those of the object of his one love dream, and as he came near he heard his mother call her Madeline. Another glance and he recognized the older female as the Madeline of his youth. Though so many years had gone over his head, his pale face was in a moment flushed. Again he forgot the curses and the stones daily showered around him; the vision of his bright-eyed child, with the little treasured pitcher in her hand, was before him, and he, too, was, for an instant young! but for how brief an instant! Madeline, even in her distant home, had heard of the miser Guyot, who heaped up wealth, though with none to share it, and denied even the smallest aid to the miserable, though surrounded with gold. Even at that moment, too, she heard the taunts of the passers-by; so gathering her skirts around her, as though his very touch would poison, she swept by with such a look of scorn as rooted the miser to the spot and brought back the sense of his loneliness more terrible than ever.

Though no inhabitant of Marseilles ever entered the miser's dwelling during life, yet I am able to tell how he spent his life there. I know he never entered his silent, comfortless home without feeling that his heart would leap with joy to hear a friendly voice, or if he might be permitted to clasp a child in his bosom. I know that, in spite of insults, reproaches and taunts, his heart teemed with loving kindness to his fellow creatures; and often, when suffering from them, he would even smile and murmur: "It is because they know me not; for one day these curses will be turned to blessings."

A very old man was Jacques Guyot when the end came, and he met it with joy and hope, for he had lived long enough to finish his self-imposed task. Stretched upon the wretched pallet, he smiled and talked to himself. "Ah! Jacques," said he; "they will never more call thee accursed. The last stone has been cast at thy worthless carcass—for worthless it may be called, since even the worms will scarcely be able to banquet on the scanty covering of thy old bones. But, oh! what joy to think that the old miser has not lived in vain! And thou, too," said he, taking in his hand, Madeline's little pitcher, "well hast thou performed thy part! Though but a thing of clay, the sight of thee has reminded me each day and hour that, having given up her to whom thou didst once belong, no greater sacrifice could be demanded of me; and more than that—it ever brought before me the memory of the one pressing want which inspired the resolution God has, in His Goodness, given me strength to fulfil! I will indulge just one weakness, and, having taken my last draught, no other lips shall touch thee!" So saying, he drank the water it contained, and, gathering all his remaining strength, shivered it to atoms. One hour after he was dead.

As soon as he was missed from his daily haunts the propriety of examining his dwelling suggested itself to the townspeople, for there are many who would not touch him while living who would gladly have acted as his executors. Fancy, then, the crowd around the door—the breaking open of the house—the curious ransacking of each room, till at last they stood beside all that remained of the object of their bitter loathing. The authorities of the town, who led the way, took possession of a sealed paper which Jacques, ere he lay down to die, had placed in a conspicuous position. It was his will, duly executed, and contained these words: "Having observed from my youth that the poor of Marseilles are ill supplied with water, which can be procured for them only at great cost, I have cheerfully labored all my life to gain them this great blessing, and I bequeath all I possess to be spent in building an aqueduct for their use."

Jacques had told the truth. The curses turned into blessings, and his death made a city full of self-reproaching mourners. Many a man has won the name of a hero by one gallant deed; but he who made the conquest of a city by the continued heroism of a long life methinks deserves the name indeed. And thus I have told you to whom the inhabitants of Marseilles owe their aqueduct.

A CLOSE CALL.

After suffering for three weeks from Cholera infantum, so that I was not expected to live, and, at the time, would even have been glad if death called me, so great was my suffering, a friend recommended Dr. Fowler's Extract of Wild Strawberry, which acted like magic on my system. But for this medicine I would not be alive now.

JOHN W. BRADSHAW, 393 St. Paul St., Montreal, P.Q.

Local.

Columbian Celebration at Ottawa University.

The 400th anniversary of the discovery of America by Christopher Columbus was observed by the students of Ottawa University in a most fitting manner. In the morning a solemn High Mass was celebrated, with deacon and sub-deacon. In the evening a grand entertainment was given in the Academic Hall, consisting of addresses on "The Day we Celebrate" by J. A. McDougal and J. Vincent, and stereoptican views of Genoa and other cities of Italy. The University Band was a pleasing feature of the entertainment.

We are pleased to learn that Rev. J. T. Foley, assistant at St. Patrick's church, Ottawa, has been appointed a member of the County Board of Examiners *Vice* Dr. McCabo resigned. The Rev. gentleman is a B. A. of Ottawa University.

Sunnyside Orphanage.

The Sisters regret that they have not been able to give at an earlier date a full statement of the receipts and expenses in connection with the festival of 24th and 25th August in the Pavilion. Up to date the statement is as follows:—

Gate proceeds	\$ 32 25
Our Lady of Lourdes' table.....	105 00
St. Basil's table	147 35
St. Patrick's table	109 00
St. Mary's table	129 75
St. Paul's and St. Joseph's tables.....	195 26
St. Peter's table	30 00
St. Helen's table.....	42 75
Sacred Heart table	21 05
St. Michael's table.....	104 90
Fancy table	50 00
	<hr/>
Total expenses	\$967 31
	<hr/>
Net proceeds	\$786 99

His Lordship Bishop O'Mahony.

At the opening meeting of St. Paul's Catholic Young Men's Literary Association, session '92 '93, held on Wednesday evening, Oct. 12, the following resolution, expressive of the regret of their distinguished founder, the late Bishop O'Mahony, was unanimously agreed upon:

Whereas it has pleased Almighty God to take from amongst us our late pastor, Bishop O'Mahony; and whereas we, the members of St. Paul's Catholic Young Men's Literary Association, owe a deep debt of gratitude to our founder, the late Bishop O'Mahony, not only for the very valuable advice so freely given and paternal solicitude so abundantly displayed whenever our interests, whether individually or collectively, as an association seemed to him to merit attention. And whereas the late Bishop O'Mahony, in his unwearied zeal for our spiritual good, intellectual cultivation, and temporal advancement, spared himself not but labored unceasingly and with the utmost assiduity on our behalf. And whereas the late Bishop O'Mahony, by his life and arduous labors both as priest and Bishop, was unto all men a shining example of the highest Christian virtues. And whereas the late Bishop O'Mahony, by his profound erudition and high intellectual gifts, was a bright and enduring ornament in the Holy Church of God, *Therefore be it Resolved*, that, while humbly submitting to the holy will of God in all things and in whatever way He may choose to manifest His will, we desire to express our grief at the death, our admiration for the life, and our profound respect for the memory of one we truly loved and who so truly loved us. That our secretary be instructed to insert the foregoing preambles and resolution in the records of the minutes of this Association, and have the same published in the CATHOLIC WEEKLY REVIEW and *Irish Canadian* of this city.

C. J. McCabe, President. W. H. Cahill, Sec'y of Com. of Resolution.

ASPIRATION.

The rarest of honeysuckle is on the hedgetop high,
The reddest of rose red apples swings on the good tree's crest.
The gladdest songs and singers are lost in the heart of the sky;
Hark to the lark and his anthem, soaring away from the nest!
Go higher and higher and higher, the highest is ever the best!

Green are the fields of the earth, holy and sweet her joys;
Take and taste and be glad at fruit and blossom and bird,
But still as an exile, soul, then hey! with a singing voice,
For the stars and sun and sweet heaven whose ultimate height is the Lord!
Ripe, lovely and glad you will grow, in the light of His face and His word.
Katharine Tyrant, in Woman's Journal.

DEAR SIR.—I have been using your new hair restorer "Capilline" for some time and I can testify it is a powerful tonic for the scalp. Whilst strengthening the hair it prevents them from turning gray. I know the chemical composition of *Capilline* and I do not hesitate in recommending the use of it, as a perfect harmless preparation.

HONEST SOAP.

The Testimony of Half-a-Century.

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FROM

Dr. REDWOOD, Ph. D., F.C.S., F.I.C..

Professor of Chemistry and Pharmacy to the Pharmaceutical Society of Great Britain.

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HOW THE HEALTH OF ONE OF BELLEVILLE'S CITIZENS WAS RESTORED.

Remarkable Cure of Dropsy and Dyspepsia.

MR. SAMUEL T. CASEY, Belleville, writes: "In the spring of 1884 I began to be troubled with Dyspepsia, which gradually became more and more distressing. I used various domestic remedies, and applied to my physician, but received no benefit. By this time my trouble assumed the form of Dropsy. I was unable to use any food whatever, except boiled milk and bread; my limbs were swollen to twice their natural size; all hopes of my recovery were given up, and I quite expected death within a few weeks. NORTHROP AND LYMAN'S VEGETABLE DISCOVERY having been recommended to me, I tried a bottle with but little hope of relief; and now, after using eight bottles, my Dyspepsia and Dropsy are cured. Although now seventy-nine years of age, I can enjoy my meals as well as ever, and my general health is good. I am well known in this section of Canada, having lived here fifty-seven years; and you have liberty to use my name in recommendation of your VEGETABLE DISCOVERY, which has done such wonders in my case."

DYSPEPSIA VANQUISHED.

MR. JAMES JOHNSTON, 4th con., 7th lot, Amaranth, writes: "Two bottles of NORTHROP & LYMAN'S VEGETABLE DISCOVERY cured me of Dyspepsia. Mine was a bad case and I had tried a number of other preparations without getting any benefit from them."

Dyspepsia Had to Go.

MR. W. J. DEVELL, Wingham, carpenter and builder, writes: "Three years ago I was greatly troubled with Dyspepsia; a pain between my shoulders was so bad that I thought I would have to quit work altogether. No medicine gave me ease until I got a bottle of NORTHROP & LYMAN'S VEGETABLE DISCOVERY, which gave me relief. I continued using the medicine until I had taken three bottles, when I was perfectly well. I consider it invaluable as a cure for Dyspepsia. I know of several persons who have used it with the same benefit."

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FOR OVER FIFTY YEARS Mrs. Winslow's Soothing Syrup has been used by millions of mothers for their children while teething. If disturbed at night and broken of your rest by a sick child suffering and crying with pain of cutting teeth send at once and get a bottle of "Mrs. Winslow's Soothing Syrup" for Children Teething. It will relieve the poor little sufferer immediately. Depend upon it, mothers there is no mistake about it. It cures Diarrhoea, regulates the Stomach and Bowels, cures Wind-C. It soothes the Gums and reduces Inflammation, and gives tone and energy to the whole system. "Mrs. Winslow's Soothing Syrup" for children teething is pleasant to the taste and is the prescription of one of the oldest and best female physicians and nurses in the United States. Price twenty-five cents a bottle. Sold by a druggist throughout the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup."

TORONTO POSTAL GUIDE. During the month of October, 1892, mails close and are due as follows:

	CLOSE.		DUE.	
	a.m.	p.m.	a.m.	p.m.
G. T. R. East	6.15	7.15	7.15	10.20
O. and Q. Railway	8.00	8.00	8.10	9.10
G. T. R. West	7.30	3.25	12.40	7.40
N. and N. W.	7.20	4.10	10.00	8.10
T. G. and B.	6.50	4.30	10.45	8.50
Midland	7.00	3.35	12.30	9.50
C. V. R.	6.30	4.00	11.15	9.55
G. W. R.	a.m. p.m.		a.m.	p.m.
	12.00	9.00	2.00	7.30
	6.15	4.00	10.30	8.20
	10.00			
U. S. N. Y.	6.15	12.00	9.00	5.45
	4.00		10.30	11.00
U. S. West States	10.00			
	6.15	10.00	9.00	7.20
	12.00			

English mails close on Monday and Thursdays at 4 and 10 p.m., and on Saturdays at 7 p.m. The following are the dates of English mails for Sept. : 1, 4, 5, 6, 8, 10, 12, 13, 15, 17, 19, 20, 22, 24, 26, 27, 29.
 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.
 T. C. PATTERSON, P.M.

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An Only Daughter Cured of Consumption. When death was hourly expected from Consumption, all remedies having failed and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1033 Race street, Philadelphia, Pa., naming this paper.

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