

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from:/  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments:/  
Commentaires supplémentaires: Part of pages 189 - 190 and 201 - 204 are missing.

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

# The Catholic Weekly Review.

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

*Redditus sunt vultu Cesaris Cesaris et ante vultu Dei. Deo. — Matt. 22: 21.*

Vol. VI.

Toronto, Saturday April 30, 1892.

No. 12

## CONTENTS.

Canadian Catholic Celebrities Sir Allan MacNab.....	L. A. Henry	192
An Every Day Tale.....	Cyril	193
The Object of Catholic Church Architecture.....		199
The Irish Peasant.....	Justin McCarthy	200
Catholic Faith—a Convert's Path.....		201
<b>EDITORIAL.</b>		
Evangelical Inconsistencies.....		196
The Spread of Unbelief.....		196
Bishop Harold Browne on Latitudinarianism.....		197
A Chicago Bigot.....		197
<b>EDITORIAL NOTES.</b>		
Story—The Oath of Vengeance.....		202
Forget—Forgive.....		202
<b>POETRY</b>		
At a Grave.....		193
O House of Many Mansions.....	E. N. Gunnison	193
The Drunkard's Children.....		201
General Catholic News.....		194



## THE GREAT REMEDY STANDS UNEQUALLED.

### WM. RADAM'S Microbe Killer,

Will cure any of the following diseases:

- |                    |   |              |
|--------------------|---|--------------|
| Asthma,            | Bronchitis,                               | Consumption, |
| Croup,             | Diphtheria,                               | Dyspepsia,   |
| Erysipelas,        | Fevers,                                   | Abscesses,   |
| Blood Poisoning,   | Cancer,                                   | Catarrh,     |
| Rheumatism,        | Scrofula,                                 | Piles,       |
| Female Complaints, | And all Liver, Kidney and Bladder Trouble |              |

Write us, giving full particulars as to your trouble, and receive from us a truthful and candid report as to what we can do for you, also read over our new book and pamphlets we will send with care, and we feel assured you will try the Microbe Killer and thus obtain a speedy cure.

Whenever we take hold of a case, pronounce upon it favourably, **WE ALWAYS MAKE A CURE.** Do not be discouraged, even if others have failed to give you relief.

**WM. RADAM MICROBE KILLER CO. (LTD.)**  
120 KING STREET WEST  
**TORONTO, - - - - - ONT.**

N.B.—All letters of inquiry or consultation are held strictly confidential.

### MISS CLAIRE BERTHON,

Daughter of the late George T. Berthon, has opened a

Studio for Elementary and Advanced Classes in Portrait Painting, at  
533 Sherbourne Street.

For particulars, apply at Studio.



### ALL DESCRIPTIONS OF Ecclesiastical Windows.

references from the clergy covering a period of 40 years.



SEALED TENDERS addressed to the undersigned and endorsed "Tender for Drill Hall, Victoria, B.C." will be received at this office until Friday, 2nd April, 1892, for the several works required in the erection of Drill Hall, Victoria, B.C.

Plans and specifications can be seen at the Department of Public Works, Ottawa, and at the office of F. C. Gamble, Engineer, Victoria, B.C., on and after Friday, 1st of April, and tenders will not be considered unless made on forms supplied and signed with actual signatures of tenders.

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

The Department does not bind itself to accept the lowest or any tender.

By orders, **E. F. E. Roy,**  
Secretary.

Department of Public Works, }  
Ottawa, 16th March., 1892. }

AGENT made from... 100 PER CENT PROFIT... Sample Rec. Territory Dr. 11111 11111 11111 11111 11111 11111

The **SURPRISE** Way

YOU want your Cottons, Linens, Flannels always sweet, clean, snowy white?

YOU want "the wash" done the easiest, the cleanest, the quickest, the cheapest way?

**SURPRISE Soap** "the Surprise way," with ut boiling or scalding, gives these results.

\* READ the directions on the wrapper. \*

**SCHOOL ENTERTAINMENTS**  
BOUQUET OF KINDERGARTEN AND PRIMARY SONGS WITH NOTES AND GESTURES.  
Post paid - Paper 50 cts. Cloth 75 cts.  
**SELBY & CO.**  
42 Church Street Toronto.

## Kennedy's Medical Discovery

Takes hold in this order:

- Bowels,**
- Liver,**
- Kidneys,**
- Inside Skin,**
- Outside Skin,**

Driving everything before it that ought to be out.

*You know whether you need it or not.*

Sold by every druggist, and manufactured by

**DONALD KENNEDY**  
ROXBURY, MASS.



**PISO'S CURE FOR THE BEST COUGH MEDICINE.**  
SOLD BY DRUGGISTS EVERYWHERE.  
**CONSUMPTION**

## CURE FITS!

When I say I cure I do not mean merely to stop them a time and then have them return again. I mean a real cure. I have made the disease of FITS, EPILEPSY, or FALINGUE HICKNESS a life-long study. I warrant remedy to cure the worst cases. Because others have said so reason for not now receding a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give ADDRESS and POST-OFFICE.

G. RO. J. M. C. 186 ADELAID ST. WEST, TORONTO, ONT.

## MEMORIAL WINDOWS AND EVERY DESCRIPTION OF STAINED GLASS

**N. T. LYON,**  
141 CHURCH STREET, TORONTO.

**PISO'S CURE FOR CURES WHERE ALL ELSE FAILS.**  
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.  
**CONSUMPTION**

**REVIEW PUB. CO.**  
For Fine Book and Job Printing

SEALED TENDERS marked "For Mounted Police Clothing Supplies," and addressed to the Honourable the President of the Privy Council, will be received up to noon on Wednesday, 27th April, 1892.

Printed forms of tender containing full information as to the articles and quantities required, may be had on application to the undersigned.

No tender will be received unless made on such printed forms. Patterns of articles may be seen at the office of the undersigned.

Each tender must be accompanied by an accepted Canadian bank cheque for an amount equal to ten per cent. of the total value of the articles tendered for, which will be forfeited if the party decline to enter into a contract when called upon to do so, or if he fail to supply the articles contracted for. If the tender be not accepted the cheque will be returned.

No payment will be made to newspapers inserting this advertisement without authority having been obtained.

FRED WHITE, Comptroller N. W. M. Police. Ottawa, April 4th, 1893.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Dredging River Kaminstiquia," will be received at this office until Friday the 22nd day of April next, inclusively, for dredging in the River Kaminstiquia, according to a plan and a combined specification and tender, to be seen at the office of W. Murdock, Esq., Resident Engineer, Port Arthur, and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers.

An accepted bank cheque payable to the order of the Minister of Public Works, for the sum of one thousand dollars (\$1,000) must accompany each tender. This cheque will be forfeited if the party decline the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order, E. F. E. Roy, Secretary. Department of Public Works, Ottawa, 24th March, 1892.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Dredging Hamilton Harbour," will be received until Tuesday the 19th day of April next, inclusively, for dredging in the Harbour of Hamilton, Lake Ontario, according to a plan and a combined specification and tender, to be seen at the office of the Hamilton Steamboat Company, James street, Hamilton, and at the Department of Public-Works, Ottawa.

Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers.

An accepted bank cheque payable to the order of the Minister of Public Works, for the sum of three hundred dollars (\$300.00) must accompany each tender. This cheque will be forfeited if the party decline the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order, E. F. E. ROY, Secretary. Department of Public Works, Ottawa, 16th March, 1892.

TENDERS. Indian Supplies.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Indian Supplies," will be received at this office up to noon of SATURDAY, 17th May, 1892, for the delivery of Indian Supplies, during the fiscal year ending 30th June, 1893, duty-paid, at various points in Manitoba and the North West Territories.

Forms of tender, containing full particulars relative to the supplies required, dates of delivery, &c., may be had by applying to the undersigned, or to the Indian Commissioner at Regina, or to the Indian Office, Winnipeg.

This advertisement is not to be inserted by any newspaper without the authority of the Queen's Printer, and no claim for payment by any newspaper not having had any such authority will be admitted. The lowest or any tender not necessarily accepted.

L. VANROUGHNET, Deputy of the Superintendent-General of Indian Affairs. Department of Indian Affairs, Ottawa, March, 1892.

DOMINION : : LINE Royal Mail Steamships LIVERPOOL SERVICE.

Table with columns: Steamer, From, To, Date. Includes routes to Portland, Halifax, Liverpool, and Montreal.

Steamers will sail from Portland about 1 p.m. after arrival of Canadian Pacific Railway due at 5 a.m. and Grand Trunk Railway train due at noon. Rate of passage from Portland, Cabins, 240 to \$60. Return \$80 to \$110. Second Cabin, \$22. Return \$25. Storage \$3. Superior accommodation for all classes of passengers. Special discount for clergymen and their families. Apply to David Torrance & Co., General Agents, MONTREAL & PORTLAND Or G. W. Torrance 15 Front St. West, Melville and Richardson, 25 Adelaide St. East Toronto

St. Michael's College,

(In Affiliation with Toronto University.) Under the special patronage of His Grace, the Archbishop of Toronto and directed by the Basilian Fathers. Full Classical, Scientific, and Commercial Courses.

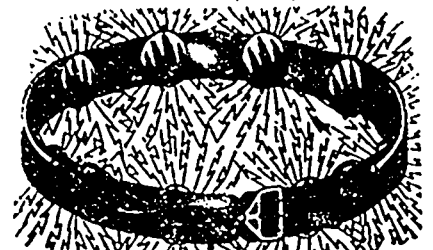
Special courses for students preparing for University matriculation and non-professional certificates. Terms, when paid in advance: Board and tuition \$150.00 per year. Half board \$75.00. Day pupils \$28.00. or further particulars.

apply to REV. J. R. TEEFY, President.

THE OWEN ELECTRIC BELT And Appliance Co. HEAD OFFICE CHICAGO.

Incorporated June 17, 1887, with a cash Capital of \$50,000.00.

Patented in Canada, December, 1877, Patented in U. S., June, 1877.



71 King St. West, Toronto, Ont. G. C. PATTERSON, MGR. FOR CANADA.

Electricity as applied by The Owen Electric Belt and Appliances

I now recognize it as the greatest boon offered to suffering humanity. It has done and will effect cures seemingly hopeless cases where every other known means has failed. By its steady, unflinching current, that is easily felt, it will cure

- Rheumatism, Sciatica, Spinal Diseases, General Debility, Neuralgia, Lumbago, Nervous Complaints, Spermatorrhoea, Dyspepsia, Liver Complaint, Female Complaints, Impotency, Constipation, Kidney Disease, Varicocele, Sexual Exhaustion, Epilepsy or Fits, Urinary Diseases, Lame Back.

WE CHALLENGE THE WORLD

To show an Electric Belt where the current is under the control of the patient as completely as this. We can use the same belt on an infant that we would on a giant by simply reducing the number of cells. Ordinary belts are not so. Other belts have been in the market for five or ten years longer, but to-day there are more Owen Belts manufactured and sold than all other makes combined. The people want the best.

Extracts From Testimonials.

"Your Electric Belt cured a violent attack of Sciatic Rheumatism of several months' standing, in eight days."—W. Dixon, sr., Grand Valley, Ont. "SAVED MY LIFE when I had Muscular Rheumatism."—Mrs. Carroll, West Market Street. "Am much pleased with belt; it has done me a great deal of good already."—J. Scribner, Gall, Ont. "Have been a sufferer for years from Nervous Headaches and Neuralgia. After trying one of your belts am more than satisfied with it. Can knock out a headache now in fifteen minutes that used to keep me in bed for days."—Thos. Gales, Crawford St., Toronto.

BEWARE OF IMITATIONS.

Our attention having been attracted to base imitations of "The Owen Electric Belt," we desire to warn the public against purchasing worthless productions put upon the market by unprincipled men who, calling themselves electricians, prey upon the unsuspecting by offering worthless imitations of the genuine Owen Electric Belt that has stood the test of years and has a continental reputation. Our Trade Mark is the portrait of Dr. A. Owen, embossed in gold upon every Belt and Appliance manufactured by The Owen Electric Belt and Appliance Co. None genuine without it.

Send for Illustrated Catalogue of Information, Testimonials etc.

THE OWEN ELECTRIC BELT CO., 71 KING ST. WEST, TORONTO.

GOOD READING FOR THE MONTH OF MAY.

Table listing various books for the month of May with prices. Includes titles like 'Flowers for Each Day of the Month of May', 'New Month of May; cloth', 'The Child's Month of May; paper', etc.

Holy Communion Books for Little Children.

Table listing Holy Communion books for children with prices. Includes titles like 'The Great Day; cloth', 'Stories for First Communion; Morquette, 35c; cloth', 'My Happiest Days; cloth', etc.

D. & J. SAULIER & CO. Catholic Publishers

123 Church street, TORONTO 1669 Notre Dame Street, MONTREAL

ANNUAL MEETING.

PURSUANT to the Act of Incorporation, Notice is hereby given that the 22nd Annual Meeting of the

Ontario Mutual Life Assurance Company will be held in the TOWN HALL, WATERLOO, ONT., on THURSDAY, May 26th, 1892, at One of the Clock, p.m.

WM. HENDRY, Manager April 20th, 1892



IMPROVED THE LAST 20 YEARS—NOTHING BETTER UNDER THE SUN

RUPTURE

SEND FOR QUESTION SHEET. ON RECEIPT OF ANSWER LET ME SELECT WHAT IS REQUIRED. WILL SEND PRICE. GOODS ARE SENT BY MAIL, RECORDED AND POSTAGE 2 CENTS.

CHAS. CLUTHE, SURGICAL MACHINIST, 134 KING STREET, BROADWAY, NEW YORK.

DO YOU WANT A GOOD TONIC? TAKE THE INDIGENOUS BITTERS

THE most economic, and at the same time the most effectual stomachic and aid to digestion.

A 25 cents package is sufficient to make 8 large bottles of the best Bitters.

The finest quality of Bitters for Church & Home. Fully warranted. Write for catalogue and price. HUCKEY & BELL FOUNDRY, 123 VAN OUSEN & TIFT CO., CINCINNATI, O.

# The Catholic Weekly Review.

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

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

Vol. VI.

Toronto, Saturday, April 30, 1892

No. 12

ST. BASIL'S NOVITIATE, ST. CLAIR AVENUE.

A MIRACULOUS CURE.

We have much pleasure in laying before our readers the outlines of a new institution in course of erection, a little north of the city limits. The Basilian Fathers have been working amongst us for so many years and are so well known that no word of ours is necessary to make our readers acquainted with their life and history. Their works are before us and through the length and breadth of this province tell their praises in facts, more eloquent than words. In the face of many difficulties, to which young institutions are ever exposed, the Basilians have accomplished much in the cause of education and rendered most valuable aid in the work of the sacred ministry all over this province. The Basilians have strong and influential friends in every walk of life, through Ontario, who will rejoice at the birth of this new institution, where, under our eyes, the children of the community will grow up trained to religious life and the practice of that discipline which is so necessary to success in their future career. We understand His Grace the Archbishop has had much to do with the location and site of the novitiate, and he has thus established one more claim on the gratitude of Catholics in securing for us another

A LONDON dispatch of the 9th inst. says: The *Tablet* to-day prints the following story of a miracle at Lourdes over the signature of Edward Welsay, who writes:

"On March 18 I was at Lourdes and was just leaving the grotto, after hearing Mass at the Basilica, where I saw a young girl carried on a bed by four men. She was white like a corpse, her limbs were twisted and she was blind. She was carried into the piscine. I returned to our hotel and had hardly arrived when the landlady rushed in to tell me that this young girl had been completely cured.

"I at once got permission to go to see Mme. de Laguerre, with a friend with whom I was travelling. We found her in the greatest joy at the wonderful cure of her daughter. The mother told us that she had been paralyzed for the last six years and had had all the best doctors in Paris, but she only got worse. Eight months ago she was advised to go, as a last chance, to Geneva and try hot baths. After taking the baths for two months she got a fresh stroke and was struck blind. They then determined to take her to Lourdes, and there make a novena to beg for her a cure from Our Lady.



St. Basil's Novitiate.

very important foundation. At half-past three p.m. next Sunday week, May the 8th, His Grace will bless and lay the corner-stone of St. Basil's novitiate. In connection with the novitiate will be a large chapel, where Catholics in the vicinity will have opportunity of attending public worship. This carries out the desire of the late Mrs. Elmsley, who, some years ago, left a bequest of \$2000 for a chapel for the people of "Irishtown." The building, which will be of red brick with stone foundations and trimmings, will cost about twenty-five thousand dollars when complete. The dimensions are as follows: main building 92 x 44 ft., extension 36 x 24. Messrs. Post & Holmes are the architects. The chapel occupies the whole ground floor of the main building, and will accommodate about four hundred worshippers. The second and third stories will be used for community work. In the extension are kitchen, dining-room, recreation room, etc., etc. In the working out of the plans an eye has been kept rather on convenience and accommodation than ornament or outward appearance. We hope the Catholics of the city will be found on the grounds in large numbers, to encourage by their presence as well as by their means, this new project. The site is very easy of approach, lying, as it does, between Spadina avenue and Bathurst street on St. Clair avenue. We are sure Catholics in general, and those of Toronto in particular, will join with us in wishing St. Basil's novitiate a most prosperous career.

"The novena ended on Saturday, March 12, but no cure was made, and they telegraphed from Bordeaux to send the invalid in a carriage from Lourdes station the following day by the midday train. She made her final adieu to Our Lady before leaving, and when entering the piscine and being bathed in the water she suddenly and instantly became well, her contorted limbs were restored to their right position, and her eyesight was completely restored. Her mother asked us if we would like to see her daughter, so we went in. The window was wide open, the sun was pouring into the room and the girl was facing the light, but she said she did not feel the glare in the least.

"I took her recently paralyzed hand, which was warm and healthy, and she said: 'Thanks to Our Blessed Lady of Lourdes, I am completely cured.' She seemed the very picture of health and animation. All the particulars told us by the family were confirmed by the doctor who came with her from Geneva. He also told us that so little did he expect her recovery that he had not gone to the grotto with her. However, the miracle was witnessed by an English Protestant doctor, who happened to be at Lourdes, and he has signed a declaration that the cure was utterly beyond medical power, and that the girl is perfectly cured, her legs and arms dropping into their natural positions, while her eyes became bright and clear, when a minute previously she had been blind and a hopeless cripple."

## Catholic Canadian Celebrities.

SIR ALLAN MACNAB.

PERHAPS the above name, coming under the heading of "Catholic Canadian Celebrities," will strike the public mind as being somewhat incongruously inconsistent with the previous subjects under this head, subjects who, by their life long devotion to Mother Church, are entitled to be thus classed.

But we must not dare to question the Master's judgment, when in the parable He gave to the laborer that came in at the eleventh hour equal hire with the one who bore the fatigue and heat of the entire day, by failing to allot to Sir Allan Napier MacNab his rightful place within Christ's vineyard of the Catholic Church.

He was born on the 19th of February, 1798, in the sleepy little town of Niagara, or Newark as it was then called. He was of Scotch descent, and of a warlike race, his grandfather having served in the Black Watch and his father under Colonel Simcoe.

Sir Allan first comes under our notice when as a boy of fourteen he stood by his father's side and fired a telling volley into the enemy's ranks in the raid of 1812. He served as a midshipman on the "Wolfe" in charge of Sir James Yeo, when it went on the expedition to Sacketts Harbor. It was upon this expedition, if we mistake not, that young MacNab in his indignation at the action of General Prevost in ordering a "retreat" when "advance" should have been the command, drew his sword and snapping it in two, declared "he would never wield another under such a leader."

The prospect of hotter fighting and quicker promotion caused Sir Allan to forsake the navy and enter the army, casting his lot with the 100th regiment under Colonel Murray; for his courageous conduct in the storming and taking of Fort Niagara, he received an ensign's commission in the 49th regiment. He also accompanied General Riall when he crossed to Buffalo and burnt it and Black Rock in retribution for the American's destructive work at Niagara. At the termination of this campaign, Sir Allan joined his regiment at Montreal and marched with it to the attack of Plattsburgh, commanding the advance guard at the Sarine Bridge.

In 1817, upon the disbandment of the forces, Sir Allan being reduced to half-pay, returned to Toronto, or Little York, as our city was then called, where his family resided, the MacNab homestead standing on King street close to the Don river.

The financial state of the MacNab purse being at rather a low ebb, Sir Allan, by way of betterment, commenced the study of law in the office of Mr. D'Arcy Boulton. He also served as clerk in the House of Assembly for some length of time; his inherent manliness of character giving a dignity to the subordinate, that afterwards changed into the genial grace of the confident ruler.

He was called to the bar in 1825, and began his successful legal practice in Hamilton, where he built for himself under the shadow of the mountain the beautiful castle of Dundurn, named after his grandfather's estate in Scotland.

In consequence of "keeping a quiet tongue in his head" with the purpose of screening a friend, at the trial of the "Hamilton Outrage," when Sir John Colborne was burned in effigy, at the instigation of William Lyon Mackenzie, Sir Allan was charged with contempt of court and committed to jail. The effect of this committal, like the imprisonment of Irish suspects in Ireland, but placed Sir Allan upon the top-most rung of public popularity, and he was returned at the next election as a member of parliament for Wentworth county.

Sir Allan, sometime afterwards, got "quits" with Mackenzie by seconding the motion for that gentleman's expulsion from parliament the mover being Mr. Sampson. But later on, we learn, that our generous soldier-statesman, when future days brought cooler judgment and keener insight into what was a wise agitation, was the first to cast his vote, in 1835, for the erasure of that unjust statute from the parliamentary journals, though by so doing he had to cross the stiff lines of Tory principles.

He was chosen speaker of the Lower House in 1837, but scarcely had he stepped into office when the long, smouldering discontent of the Upper Canadian people, begotten by the arrogance and monopoly of the "Family Compact" regime, burst into the fire of open rebellion in 1837-38. The Governor, Sir Francis Head, was at his wit's ends how to smother it before it would gather strength and devastate the country, his own unpopularity standing between him and the sympathy of those who could have helped him. But Sir Allan and his "Men of Gore" came to the rescue, and driving the insurgents from their headquarters in Montgomery's hotel, followed them up and completely routed them at Kingston. Leaving there he hastened west and gave the finishing blow to the rebellion by dealing summarily with the American regiments, under Van Rensselaer, who were helping to swell the ranks of the "patriotic army" on Navy Island, by cutting off the "Caroline" when towing supplies to the soldiers.

Sir Allan had displayed so much skill and dispatch in stamping out the rebellion and withal so much admirable humanity in giving quarter to the rebels, that England knighted him, Canada's parliament eulogized him, and his soldiers honored him with a sword.

Upon the formation of the Baldwin-Lafontaine ministry, he was

elected speaker of the Lower House, and upon the union of the two legislatures he was also chosen speaker.

In 1844 Sir Allan led the coalition ministry, and in 1850 we find him again the leader of the conservative party.

He was made Premier in 1854 with the MacNab-Morin administration known as the first Liberal-Conservative party. During his term of office the Clergy Reserves were settled, the Reciprocity Act and Militia Bill were passed, and a handsome allowance granted to the patriotic fund.

Upon his retirement from the premiership, owing to ill health, in 1856, he was created a baronet, and together with Sir Etienne Tache was made honorary Colonel in the British army and aide-de-camp to the Queen.

We quote the closing words of Sir Allan's address to the Free and independent electors of Hamilton, written at this time.

"Most sincerely do I thank you, gentlemen, for the kind and cordial support you have accorded me during nine successive parliaments, in which I have had the honor of representing either the country or city. The best portion of my life has been spent amongst you, and I can say with truth that during this long period my best energies have been devoted to the interests of my constituents and the honour of my country. One word before we part, and that is, if, in times of trial and great excitement, I have erred, I trust you will kindly ascribe it to an error of the head and not the heart."

Sir Allan went in quest of health to England, and whilst there was asked to run as a member for Brighton, and though naturally he was unsuccessful, being a stranger, his defeat was an honourable one. His health being somewhat restored, he returned to Canada, and once more, at the earnest solicitation of his constituents, took his seat in the old familiar place within parliamentary walls.

The character of this fine old Canadian knight, whose portrait shows us a portly figure with handsome lined face, and eyes that look with frank kindness into ours, is not the least disappointing to the hero-worshipper; and Sir Allan is justly entitled to the often rather far-fetched term "hero."

In youth he had all the infectious good humor and vim of the rollicking soldier boy who had smelt powder and therefore could illy bear the tediousness of pouring over the dry, musty books, the want of which his opponents take such peculiar pleasure in drawing attention to; yet when the occasion demanded he did so, and was appointed the first Queen's Counsel of Upper Canada.

His warm, genial nature made him the idol of his soldiers and the friend of his electors. It was this same happy temperament that made him so careless in money matters, being so ready to harken to the cry of the needy, be the story never so extravagant, at the expense of many a justly owed luckless debtor. And it was often a standing joke against Sir Allan in his early days in Muddy York, that his evening stroll was bounded by the debtor's ominous blue posts as he had only "bail to the limits."

He was a loyalist of the extreme kind, and sent proofs of it into history when he risked a sound body at the firing of the parliament buildings in 1849 over the Rebellion Losses Bill, by rescuing, with his Highland chivalry, the picture of our Most Gracious Majesty. And he probably never drew up his splendid military figure to better advantage than when receiving the commission of being escort to H. R. H. through Canada in 1860.

His success in his parliamentary work was chiefly owing to his Scotch determination of succeeding against all odds. Many severe criticisms are passed upon his poor abilities as leader of the House, but if those same brilliant statesmen that are lauded so highly for their *finesse* in dealing with the intricate workings of opposing minds, were given the command of a regiment, would they win equal laurels with Sir Allan both in the army and in the House of Assembly.

For thirty years he was not absent for one single week from the sessions, and though by no means laying any claims to be called an orator, Sir Allan spoke forcibly and to the point, his speeches rarely exceeding more than fifteen minutes in length.

Sir Allan MacNab stands a figure in Canadian history that may be justly pointed to with pride by a country that his active life helped to build upon a basis worthy of great men's minds. But peculiarly so is he an object of interest to the Catholic Canadian, as one whom Heaven vouchsafed a special grace upon his death-bed.

Upon the 8th of August, 1862, having embraced the Catholic faith some days previous, Sir Allan Napier MacNab, strengthened by the sacraments of our holy religion, breathed his last in Dundurn Castle, Hamilton.

L. A. HENRY.

If all the prayers of loving hearts from the beginning of the world, and all the seraphic worship of the thrones and principalities in heaven, and the burning devotion and love of the Virgin Mother of God and the million voices of the universe, of all creatures in Heaven and earth, and sea, were offered up in one universal and harmonious act of praise and adoration, they would not equal or even approach in value and efficacy the infinite worth of a single Mass.—His Grace, Archbishop Walsh, Toronto.



## AN EVERY DAY TALE.

Is the days of his youth and in the pride of his manhood, Henry Brougham was a mighty fighter in the British House of Commons. When he was made a peer he left the Commons to themselves, and only twice again viewed the scenes of his early triumphs. The last visit was but shortly before the old man of ninety and more passed off from the world of men. He was escorted to a seat near the Speaker's throne by two friends, and there stood a minute silent. Then he turned away, with tears pouring down his aged cheeks and meaning "Dead! dead! dead!" Of all the brave spirits he had known not one remained. There was not one familiar face. Every light he had seen to burn had gone out before his own.

Long ago, whether long in years as men count time or long in days and weeks as youths count it it is no matter, it is long ago, we were one day dressed in our best suit, taken by the hand by a young lady of advanced years and ushered upon the scene of many subsequent trials and triumphs. In fear and trembling we were taken by the dreaded teacher across the school room to where a tier of semi-circular seats stood against a corner of the walls, and there disposed upon the lowest step to await what might follow. We remember that after the scene had passed and something of ordinary mental condition had returned, that we were bold enough to survey the many faces that were about, whenever any such could be seen to be not looking in pity on the newcomer. Most of the faces were ordinary enough, and some few were familiar, but on a bench beside the great tier there was one heavy faced boy silent, studious, seemingly oblivious of all around him, poring over his page, while no muscle moved in his whole body. He did not seem even to take the ordinary interest in the new pupil, and we therefore stood the more in awe of him. Ambition, envy, emulation, any or all of them sprung into the thoughts of the watcher at sight of that sphinx. He was the one giant of our childhood and to overtake him was the first goal set up by the student who had thus a task before the teacher had time to set one.

This was the first incident in an association with a group of boys whose circle was unbroken for many a year.

Why should one sigh again for youth? There is scarce a single feature of man's character that is not foreshadowed in the boy. Indeed the conditions and tendencies of youth are but reproduced in the after stages. Men's distinguishing traits may be modified in degree, as befits lesser capacity, but they are sometimes intensified by reason of more natural circumstances, of the freedom from the lesson of experience, of the absence of artificial conditions. But in the main there is a steady progression, and he who understood the boy can best value the man. In his relations with others the boy foreshadows his future. We have known extreme of humility and of pride, of passion and repose, of subtlety and frankness, of ambition and carelessness, of honor and deceit. There is only one phase we do not find repeated, unless it be in a different manner, but one in which the boy is at his best, in which he is most obliging, most considerate, least selfish. We speak of the genuine attachment that subsists between what are here known among boys as "chums."

Their interests are common, their opinions alike. They rise at the same hour. They know each the other's whistle. They play the same games, and if there are others present, seek to be chosen on the same side, and lose zest if it is not so. They agree in their dislikes. In the summer they go together to the berry fields, to the orchards, to the chestnut groves. In winter they coast on the same hills, and snowball on the same side and from the same stand. They are to each other mines of comfort, towers of strength. Some day their ways are sundered, but never, though death itself come between, is the companionship broken.

Of the particular group of boys we have here referred to, Frank H. was one of the most worthy of knowing well. There was a long time during which the other boys knew him but slightly, until there came a time when the Church sent as guide of their acts a black vested incarnation of Himself, by whom and about whom the members of the group were drawn closer, and Frank, with others, became parts of the circle of friendship, every member of which, whether at home or abroad, whether living or dead, is still held in affectionate remembrance by the others and by those who marked them all.

Shade of Gerald Griffin! Not thou nor any man hath measured all the excellence of grace that breathes about the Sisterhood of Charity!

For our own part we always regarded Frank H. as one of the noblest, as he certainly was one of the handsomest, boys of them all. He had naturally that high instinct of honor that comes to others only after the most assiduous cultivation. He was open in his disposition and was popular with all his acquaintances. No one ever made him an underhand proposition without feeling the shame of it, or without being kindly but positively repelled. There were others who were abler in various ways, but few whose perception was clearer. There were some who looked more earnestly towards objects of high ambition, but few who had firmer purpose in the pursuits of the moment. And in all, his kindly disposition gave him a place that was not granted to those whose special qualities might perhaps have been of a higher order.

The time came when the paths led different ways, and the boys were scattered. The big boy who had been our giant went afar off, others not so far. Frank H. remained awhile and then he too went. His accustomed assiduity had made him expert in his calling and naturally he wandered out into further fields. Once or twice we saw him, and to us he was unchanged. Only his hands, once fair like the rest of him had been builded up in the exercise of his craft until they seemed things apart from the rest. We never could reconcile those hands to his character. Not that to the ordinary eye they were large, but that the estimation of his natural grace was rudely jarred in the very moment of appreciative handshaking.

But let us hasten, for this too is long ago. A year ago the news came that our child giant, giant still in his manhood had lain down at the call of a dread fever never more to rise on earth, and yesterday the news came that thousands of miles away, afar off in the vast Pacific the other too, alone among strangers, had sunk amid the beating of the harsh waves and the spirit that knew no harshness was roughly crushed apart from its image that we shall see no more. But neither of these somehow, seems to have altered his place. In the memories of yesterday they move about, substantial, unchanging. They are boys yet to those who were boys with them.

"Forever, never, never, forever"; the old clock tells in ceaseless monotone. These were of yesterday and what goes on to day we dream not of. To-morrow is at hand. Whichever then shall stand alone will not be as he who speaks from Moore's song "like one who treads alone some banquet hall deserted," but one moving slowly among shadows, shades of others and of himself.

CYRIL.

## AT A GRAVE.

Look not upon the sky at eventide,  
For that makes sorrowful the heart of man,  
Look rather here into my heart and joyful  
Shalt thou then always be.

To yonder grave there oft times came a woman  
And said to it, "Hast thou forgiven me?"  
"Avaunt!" the grave made answer,  
Then weeping she would go her way, but going  
She ever plucked a flower from the sward.  
Yet still the grave would grant her no forgiveness,  
Then said the woman "Take at least my tears."  
"Avaunt!" the grave made answer.

But as she weeping turned away and went,  
Behold, the gravestone would uplift itself,  
And the dead man gaze forth,  
Sending a long look after her, that woman  
Who weeping went her way

Look not upon the sky at eventide,  
For that makes sorrowful the heart of man,  
Look rather here into my heart and joyful  
Shalt thou then always be.

## O HOUSE OF MANY MANSIONS.

O house of many mansions,  
Thy doors are open wide,  
And dear are all the faces  
Upon the other side.  
Thy portals they are golden,  
And those who enter in  
Shall know no more of sorrow,  
Of weariness, of sin.

O house of many mansions,  
My weary spirit waits  
And long to join the ransomed  
Who enter through thy gates:  
Who enter through thy portals,  
The mansions of the blest:  
Who come to thee aweary,  
And find in thee their rest.

Thy walls are not of marble,  
O house not built with hands;  
I sigh for thee while waiting  
Within these border lands,  
I know that but in dying  
Thy threshold is crossed o'er  
There shall be no more sorrow  
In thee forever more.

E. N. Gunnison, in Catholic Columbian.

## Catholic News.

### Catholic Order of Foresters.

At the last regular meeting of Sacred Heart Court No. 201, the following officers were elected for the ensuing year:

Chief Ranger	L. V. Bachand
Vice-Chief Ranger	Ph DeGruchy
Treasurer	L. V. Dusseau
Financial Secretary	J. Moran
Recording Secretary	A. Donnelly
Trustees	F. Hammell, J. O'Brien and C. Brady
Delegates to Convention	L. V. Bachand and L. V. Dusseau.

Before the close of the meeting, it was, on motion, resolved that a testimonial be presented to the Court Chaplain, Rev. Father Lamarche, as an acknowledgment of his zeal in looking after the spiritual interests of the Court, and a committee appointed to purchase and present it to the Rev. gentleman. This was accordingly done, and several handsome pieces of silver presented on Saturday last, much to the surprise and gratification of Father Lamarche, who thanked the members for this recognition.

### Emerald Beneficial Association.

The Convention of the Emerald Beneficial Association will open on Tuesday, May 3, in the city of London, at which delegates will attend from the various Branches in Canada, to consider and decide upon the amendments to the Constitution that have been discussed in the subordinate Branches during the past three months. There is every reason to believe that at the close of their deliberations the E. B.A. will be in a position to compete with the very prosperous societies of our Protestant neighbors, and thereby induce our young men to join a Catholic association in preference to others.

Low Sunday being the day set apart for the members to comply with their Easter obligation, the Toronto members assembled in the Hall of St. Patrick's Branch, No. 7, and marched to St. Mary's church in the following order. The O'Connell Band; Grand Branch officers D. A. Carey, W. Lane and P. J. Crotty, officers of the different branches in the city; and a very large number of the members. Mass was celebrated by the Grand Chaplain, Very Rev. F. P. Rooney, V.G. At the close of the Mass the Chaplain gave a short but very eloquent address, congratulating the members upon the large number present, and expressing the pleasure it gave him to see so large a body of men receiving Holy Communion, thus setting a good example in the parish. He informed the congregation that at the first introduction of the Association into the city it had received the hearty approval of His Grace the late Archbishop Lynch, of happy memory. The Very Rev. Father said he considered it a great honor to have been chosen as their first Grand Chaplain, an honor that had been renewed for many years. He was glad to say that he had ever found them worthy of his approbation, and recommended the members of the congregation to join the Association, which was calculated to do so much good. He concluded his remarks by praying Almighty God to bless the members, here and hereafter.

After Mass the parade re-formed and returned to the hall of the Celtic League, where refreshments were provided by the members of St. Patrick's Branch. Short addresses were delivered by Grand officers D. A. Carey, W. Lane and P. J. Crotty, also by J. J. Nightingale, F. P. Downey, J. H. Doyle, T. Mohoney and M. J. Hayes. Votes of thanks were tendered the O'Connell Band for their attendance, and to the Celtic League for placing their hall at the service of the Association.

### Honouring Father William.

On Friday evening April 22, the members of

the I. C. B. U. took the opportunity of showing their appreciation of the services rendered them by their chaplain, Rev. Fr. William, by presenting him, on the eve of his departure from the city, with an engraved gold handled cane and an address.

The address, which was suitably replied to by the Reverend gentleman is as follows:—  
Rev. Father William, Chaplain I.C.B.U. Toronto.

REV. AND DEAR FATHER—We, the officers and members of the Irish Catholic Beneficial Association, No. 1 Toronto, 451 U. S. and Canada, regret exceedingly that you are about to sever your connection with us. Though holding the position of chaplain but for a short time, still during that time you have, by your kind and paternal manner, endeared yourself to the members of the I.C.B.U. Your sterling qualities have not been noticed by us alone, but have attracted to you the attention of your Catholics in Toronto. You have brought honor upon our countrymen and upon our religion. In the short space of time you have been our chaplain our society has made wonderful progress. It has flourished with steady and unexampled vigor.

With these feelings of respectful and unalloyable devotion we utter the unanimous voice of the members in giving this most inadequate expression of their ardent attachment to your person, their filial reverence to your position, and their veneration for your sterling qualities; and, Rev. and dear Father, acting on the principle that he who merits the palm should wear it, we wish to present you with a slight token of our respect and esteem.

We trust you will receive it, not for its intrinsic value, but because it is the cheerful, spontaneous gift of a generous, well-wishing organization, whom you have watched over and aided by your never-tiring presence. May God in His infinite mercy, grant you a long and happy life; and after your sojourn here on earth, may yours be a happy and glorious eternity.

Signed on behalf of the officers and members of the Irish Catholic Beneficial Association. Owen Hickey, P. Shea, F. Long, H. Barber, P. Skelton, F. Piggott, J. Clark.

### E. B. A. Concert and Lecture.

Branches Nos. 11 and 12 gave a concert and lecture in St. Andrew's Hall on Friday evening, the 22nd inst, and although the attendance was not nearly as large as the value of the programme demanded, those fortunate enough to be present enjoyed a rare feast of song, as well as a great treat from the short lecture of Mr. Joseph Tate, M.L.A. the silver-tongued. J. J. Nightingale ably filled the chair, being supported on his right by D. A. Carey, Esq., Grand President of the Emerald Association. Upon the platform beside the lecturer of the evening were Rev. Fathers Dodsworth and Grogan, C.S.S.R., Messrs, M. Walsh, Ph. DeGruchy, W. Lane, Grand Secretary E.B.A., M. Crotty and others. After a few introductory remarks from the chairman the programme was commenced by an instrumental duet, clarinet and piano, ably played by Prof. McGuire and Miss Kate Kennedy, followed by songs and duets from Mr. G. L. Higgins, Miss Nellie Redpath, Mr. Harry Rich, Mr. J. Whitem, Mr. W. E. Kain, Miss Kate Collihan, Messrs Gillogly and Mottram. Recitations by Miss Kate Langford, and club swinging by Mr. I. P. McKenna. The comic character songs of Mr. Harry Rich, were as popular as ever, and those of W. E. Kain equally so, his facial contortions being particularly remarkable. All the performers acquitted themselves well and received merited encores. The address of Mr. Tait, between the first and second parts of the lecture, though brief, was full of vim, he paying a high tribute to Ireland and the illustrious sons she has given the

world, also eulogizing societies such as the E.B.A. At the close a vote of thanks was moved in an eloquent manner by D. A. Carey, in which he took occasion to bring the merits of the Association prominently forward, and seconded by S.S. Trustee M. Walsh.

### Drama and Operetta.

On Wednesday evening, April 20th, the members of St. Paul's Literary Societies gave a charming entertainment in St. Paul's hall, Power st., consisting of the operetta, "Swiss Courtship," and the drama, "A Regular Fix," the whole being under the direction of Mrs. Belle Rose Emslie. The stage surroundings and fixtures were of an elaborate nature and gave evidence of the care and attention devoted to the minutest detail. The dramatic personal of the opera were:

NATZ TIEK (a young farmer)	Mr. P. J. Nevin
MAX (a Swiss Soldier)	M. M. F. Mogan
LUCETTE (sister of Max)	Miss Scanlan
LOUISE	Miss Hallinan
JANET	Miss M. Mallon

and a strong cast of peasants and soldiers. In this piece the acting of Mr. P. J. Nevin and Miss Scanlan was particularly good, in fact would have been no discredit to professionals, the other characters also fully sustaining their respective parts, the singing being particularly good. The drama, "A Regular Fix" then followed, with a cast as under:

HUGH DE BRIAS	Mr. John Larkin
MR. SURPLUS, a lawyer	Mr. John McDermott
CHARLES SURPLUS, his nephew	Thos. O'Connor
ABEL QUICK, a clerk to Surplus	Jas. Wright
SULLER, a sheriff's officer	Mr. John Mallon
OFFICE BOY	Jno. T. Daley
MRS. SURPLUS	Miss Eva O'Hagan
EMILY	Miss Katie Kelly
MISS DEBORAH CARTER, housekeeper to Surplus	Miss B. O'Byrne
MATILDA JANE, maid	Miss Mary Thompson

In this to particularize would be invidious, all performing their parts so well; but a special word might be given Messrs. Larkin and McDermott, and Misses Eva O'Hagan and Katie Kelly, for the manner in which they acted difficult parts. The societies are to be complimented upon their work. They have a membership of 800, and have a most proficient teacher in elocution and expounder of Delsarte engaged for the season. Lectures being also delivered on literature and kindred subjects. A library and gymnasium is fitted up in connection. A large, commodious hall, also a lecture room being at their disposal. The officers of the societies are C. J. McCabe, B.A., President Young Men's Society, and Miss K. F. Mallon, President Young Ladies' Society.

The entertainment was also repeated with much success on Tuesday evening last.

### C. M. B. A.

PRESENTATION TO THE PRESIDENT OF BRANCH NO. 76, BELLEVILLE.

To the Editor CATHOLIC REVIEW.

BELLEVILLE, April 25, 1892.

DEAR SIR.—Kindly publish the accompanying copy of an address presented to our president, Brother John Coughlin, at the last regular meeting, on the eve of his departure to Toronto, where he intends establishing a muniment business. Addresses were delivered by Rev. Father O'Brien, J. Hanley, Esq., and others who expressed their appreciation of his services in connection with our Church and the general welfare of the city.

Yours truly,

JAMES HANLEY, Rec. Sec.

To Bro. John Coughlin, President Branch 76:

DEAR SIR.—Learning that you are about to remove from our midst and locate in Toronto, where a larger field is open to you in which to increase your business, and where we hope you will attain that degree of success and prosperity which you so richly deserve and to which your honesty of purpose and ability as a busi-

ness man ontitles you, we the members of Branch No. 76, C. M. B. A., Belleville, wish to express to you our deep regret at your departure from amongst us, our appreciation of your worth and the high respect and esteem in which you are held by us.

As a member of this Branch you have, by your sterling qualities, endeared yourself to us all, and have won our admiration by your zeal and energy in promoting its best interests. The Branch loses in you an efficient and worthy President, and the community an honoured and respected citizen, we wish you every prosperity in your new field and hope that your expectations of advancement may be fully realized. Please accept the accompanying charm as a small token of our regard for you, and we assure you that our earnest prayer will always be that God's blessing may descend upon yourself and family and crown all your undertakings with success.

Signed on behalf of the Branch.

W. J. PATERSON, Chancellor  
F. FLYNN, 1st Vice-Pros.  
JAMES HANLEY, Rec. Sec.

#### Meeting of Grand Trustees.

A meeting of the Grand Trustees of the C. M. B. A. was held at the Rossin house last week. Much of benefit to the order was discussed and will be made known to the members shortly. New light, we are led to believe, will be thrown upon many vital questions now agitating the order. Grand President McCabe presided, there being present: Grand Secretary Brown and Grand Trustees Rev. Fathers Tiernan and Bardou, T. P. Tansey, E. J. O'Reilly, O. K. Fraser, D. J. O'Connor and Jno. Roman, District Deputy, Rev. Fr. McPhillips.

#### Reception at Branch 145.

On Wednesday evening last the members of Branch 145 had the pleasure of entertaining Grand President, Dr. McCabe; grand trustees, Rev. Fr. Tiernan, E. J. O'Reilly, T. P. Tansey, and District Deputy Rev. Fr. McPhillips; Chancellor, L. Byrne, presiding. An eloquent speech on what the C. M. B. A. has accomplished was made by the Grand President, he also explaining the workings of the new insurance bill. Grand Trustee T. P. Tansey, in the course of a long speech, ably advocated the introduction of the C. M. B. A. Sick Beneficiary into the city, and worked up considerable enthusiasm for it amongst those present. District Deputy, Rev. Fr. McPhillips, made a neat and witty speech, taking occasion to compliment Branch 145 upon their progress. Speeches were also delivered by Grand Trustees Rev. Fr. Tiernan and E. J. O'Reilly and others present. A vote of thanks was moved by Rev. Fr. O'Donoghue, C.S.B., and seconded, in the speech of the evening, by J. C. Walsh, to the grand and district officers for their presence and words there that evening, to which Dr. McCabe and Rev. Fr. Tiernan replied.

#### Musical of Branch 49.

Branch 19 C.M.B.A. gave a most enjoyable musical in their new hall, corner of Queen and Cameron streets on Friday 22nd inst.

Very Rev. F. P. Rooney V. G. officiated as chairman supported by Rev. Dean Cassidy. Among those present were J. A. McCabe L.L.D. Grand President, Rev. District Deputy McPhillips, Rev. P. O'Donoghue, E. J. Reilly, Grand Trustee, J. Coffey, Montreal, Ph. DeGruchy, Dr. McMahon, Ald. Wm. Burns, J. P., and other. Letters of regret at not being able to be present were read from His Grace, Archbishop Walsh; O. K. Fraser, Grand Trustee, Brockville and Rev. Fr. Bardou Cayuga;

A very choice programme of songs and recitations was rendered. The most noticeable features being a piano solo by Miss Doyle, a very pretty soprano song entitled "Oh Promise

me" which was charmingly rendered by Mrs. Meyer, a baritone solo "Ora pro nobis" which was magnificently sung by Sig. H. Baritta Mull. Mr. W. E. Ramsay gave several humorous songs in his own inimitable style. Mr. C. Herbert Fielding gold medalist American conservatory, Chicago, recited "Kissing Cup's Race" in masterly form in fact this talented young artist carried everything before him by his clever rendition of this most difficult piece. Others who contributed to the musical part of the entertainment were Miss J. Shaghnessy, Richards, Mr. Evoy and J. J. Walsh. During the interval between the first and second parts of the programme Rev. Dean Cassidy addressed a few words to the audience setting forth the aims and objects of the C.M.B.A. He was followed by the Grand President who gave a brief sketch of the position of the C.M.B.A. in the U.S. and Canada.

A very large and appreciative audience were in attendance. Branch 19 are much to be congratulated on the success of their entertainment.

#### Ottawa University Organizes a Law Faculty.

Ottawa University has taken another step forward in higher education by the organization of a Faculty of Law. Though possessing for some years past the necessary power for the organization of such a faculty, the University authorities did not deem it opportune to take earlier advantage of their chartered privileges. Recently, however, the need of a regularly constituted Law Faculty became pressing, and the Senate of the University determined to take immediate steps in the matter. In response to invitations then issued the following members of the legal profession met in the private parlour of the University; Hon. Sir J. S. D. Thompson, Q.C., L.L.D., M.P., Hon. Mr. Justice Fournier, of the Supreme Court of Canada; Hon. R. W. Scott, Q.C., L.L.D., M. O'Gara, Q.C., J. J. Curran, Q.C., L.L.D., M.P., D. A. O'Sullivan, Q.C., L.L.D., and N. A. Belcourt, L.L.M. The representatives of the University were: Rev. J. M. McGucken, O.M.L., D.D., Rector; Rev. J. J. Filatre, O.M.L., D.D., Vice Rector; and Rev. H. Constantineau, O.M.L., M.A., Secretary. After a lengthy discussion of the subject in all its bearings and an unanimous expression of opinion regarding the advisability of the organization of a Law Faculty, the officers were elected as follows: Dean, Hon. Sir J. S. D. Thompson; Vice Dean, Hon. Mr. Justice Fournier; Delegate to the Senate of the University, Hon. R. W. Scott; Secretary, N. A. Belcourt.

For the present the Faculty will confine itself to the conferring of degrees on candidates who pass satisfactorily the prescribed examinations, but in the near future will become a teaching body with the professors and lecturers of a regular law school. The first examination has been fixed for the first Tuesday in June next.

#### A Fiend Assassinates a Priest on the Altar.

MADRID, April 16. In a church at Anglesola, a village in the province of Lerida, the usual services of Good Friday were being devoutly observed and the church was filled to its utmost capacity. Father Francisco Marti, the priest in charge of the parish, was kneeling at the altar when suddenly a man armed with a revolver and a short sword sprung out from behind the pulpit at the left of the altar and rushed upon the priest, brandishing his sword.

The man's eyes fairly blazed with insane fury and his appearance indicated that he was mad and bent on murder. The people in the congregation were struck dumb with terror, and not one of them could make a movement to save the priest. Father Marti, whose back was to the congregation, seemed to have in-

stinctive warning that danger threatened him, and he partly turned his head in the direction of the man. But he was too late to do more than raise his hand to attempt to ward off the sword blow he saw aimed at him.

The man stood over his kneeling victim, the bright steel flashed in a circling blow, and in an instant the priest lay dead in front of the altar. The assassin's blow had struck the back of his neck, and the blade almost severed his head from his body. The body fell forward and a stream of blood poured down the altar steps. Part of the hand the priest had raised in his vain effort to ward off the blow was cut off and lay beside the bleeding body.

Women shrieked in terror, and many of them fainted away. Some few of the more cool headed men attending the services made an attempt to seize the murderer, but they were thwarted by the assassin. Leveling a revolver, he fired right and left and drove his would-be captors to seek safety in flight. One woman, shrinking and crouching close to the altar rails, was hit by one of the bullets. She uttered a piercing shriek, threw up her hands, and fell dead to the floor.

The worshippers were panic stricken. A general rush was made for the doors, and many of the people were thrown down and trampled upon by the excited throngs behind them. Several of them were seriously injured in this manner, among the number being some children whom it is believed will die. The assassin, whose revolver was now emptied, sprang into the fleeing crowd, and wielded his sword, still dripping with the blood of the priest, he slashed right and left, cutting his way to the street. The crowd huddled together to avoid the vicious blows, making as far as possible a clear path for the murderer, but quite a number were hit by the sharp weapon and dangerously wounded. Once he reached the street the assassin started on a run and soon vanished.

The civil guard was alarmed by the frightened people and a pursuit was immediately organized. The village was thoroughly searched and members of the civil guard were sent to scour the surrounding country. The result of the search was the arrest of a man named Alsina, who was identified as the assassin.

On the eve of St. Patrick's Day, Prior Glynn, O.S.A., had the privilege of being received in a special audience by the Pope, and presented him with shamrocks sent from Ireland, enclosed in a coffer of crystal with the Papal arms on the cover and a border of interwoven shamrocks on the top and the sides. The Pontiff expressed his gratification at this gift and announced his intention of wearing these shamrocks on his heart during the whole of St. Patrick's Day.

...What came very near being a panic was averted in the church of the Sacred Heart, Holyoke, on Holy Thursday, by the coolness of a few ladies near the sanctuary rail. It happened just before the grand, triumphant procession of the eucharist, which was being formed. One of the altar boys was lighting the many candles that are used to make the altar of the Blessed Virgin look beautiful on Holy Thursday, when his vestment took fire from the tapers. In an instant it seemed as if there would be a serious panic. A couple of women rushed to the altar, and after a short struggle extinguished the flames. Some timid women screamed and children had commenced to rush out. A few sensible men grasped and forced them back. It was none too soon, however, as there was already considerable excitement in the church. People thought of the terrible catastrophe of the French church fire some years ago, and did not wait to see whether the blaze was extinguished, but began to rush out.



## The Catholic Weekly Review.

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. Doucette, Bishop of Hamilton.

The Rt. Rev. Bishop O'Mahony, Toronto

The Late Archbishop Lynch

The Late Rt. Rev. Bishop Carberry, of Hamilton

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

And by the leading clergy of the Dominion.

Published by

The Catholic Review Publishing Company, (Limited)

Office: 64 Adelaide St. East. (opposite Court House).

A. C. MACDONELL, President.

PH. DEGRUCHY, Editor and Manager

REV. W. FLANNERY, Associate Editor

Terms: \$2.00 per annum, or \$1.50 if paid strictly in advance. Advertisements acceptable in character and limited in number, will be taken at the rate of \$2 per line per annum 10 cents per line for ordinary insertions. CLUB rates: 10 copies, \$15.

All advertisements will be set up in such style as to insure the tasteful typographical appearance of the REVIEW and enhance the value of the advertisements in its columns.

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

TORONTO, SATURDAY, APRIL 30, 1892.

### EVANGELICAL INCONSISTENCIES.—SPREAD OF UNBELIEF.

DURING the Evangelical conference held at Camden, Ont., on the 22nd April, Prof. S. L. Umbach of Napierville, Ill., spoke on "our missionary work in Europe." In answer to the question, "why should the Evangelical association do mission work in an enlightened country like Germany?" the professor said that "the prevalence of rationalism among the clergy made it necessary." So that we have it on record that one of the deplorable results of Germany's separation from Catholic obedience and truth is the prevalence of unbelief among the Protestant ministers of that nation. The great Reformer's principle of "every man for himself," or which amounts to the same, "Private interpretation of holy scripture" has not only eventuated in widespread infidelity amongst the laity, but has also inoculated the clerical body at large with the fatal germs of doubt and hesitancy to admit any truth of Christian revelation that cannot be proved by the calculations of reason or the evidence of the senses. When the ministerial body is so infected with principles of unbelief, how is it possible that simple Christian faith in God's Word should be found prevalent among the members of the congregations that attend their lectures? When the spiritually blind undertake the impossible task of spreading Christian light, the natural result must be that no light is shed; but that the congregations are left, as the pagans of old, with no one to "enlighten them that sit in darkness and in the shadow of death."

The Rev. Prof. Umbach, however, who hails from Napierville, Illinois, should be cognizant of the fact that Germany is not the only country in Europe that laments the prevalence of rationalism amongst its clergy. A very well known and astute Canadian bishop, now gathered to his fathers, returned some years ago to his diocese from a visit to England, and reported to the assembled body of his clergy that he experienced, while conversing with his English episcopal brethren in the old country, that at least one half of the English Church ministers were given to Latitudinarianism, while the remainder were Ritualists, and moving towards the Church of Rome.

Latitudinarianism means belief in any doctrine that suits the occasion, or it may stand for deprivation of all Christian faith.

The *Churchman*, a high-toned Anglican journal, wrote in December, 1888:—"In the recent diocesan conference of Winchester, Bishop Harold Browne spoke with great seriousness of the Latitudinarianism which is spreading so rapidly in the

Church of England, and which expressed itself so boldly and so badly in the late Church congress." At that congress the Bishop said the conclusions of the "higher criticisms accepted by eminent speakers seemed to be that the old Testament is a collection of doubtful traditions and sacred myths." He did not conceal the great anxiety which the spread of such opinions among eminent and learned churchmen had caused him.

The Rev. G. M. Milligan, on his return from a trip to his native hills some time ago, stated, at a meeting of the ministerial association held in this city, that he discovered in Scotland, the mother of Presbyterianism, "widespread Unitarianism, where Christ is held forth as a model, not as a Saviour, and still worse 'materialism—creating a tendency to look upon sin not as sin,' but as something cognate to the nature of man."

Such trustworthy evidences go far to show that what was long ago foreseen and foretold must in the long run come to pass, and probably the world may not have to wait many generations for its accomplishment, viz.: that the people of England and Scotland shall be divided into two distinct classes— one infidel, denying the divinity of Christ; the other Catholic, restoring both kingdoms to their ancient greatness, and glory of being like Ireland in the days of old, the sanctuary of learning and piety, and the home of saints and of scholars.

If the prevalence of rationalism amongst the clergy in Germany should necessitate a call for evangelical missionaries from this Christian land of Canada, it ought to seem only reasonable that some of our Canadian mission centres might spare a few able and brilliant men to undertake the conversion of England and Scotland.

What reception they would meet with in those evangelical fields of labour, it would not be difficult to determine beforehand. The English and Scotch clergymen would scarcely listen to the new apostles of orthodoxy, and if they did not treat the self-commissioned intruders with utter contempt and contumely it would be a miracle, patience under such provocation would cease to be a virtue.

But if the presence of such missionaries in Great Britain, where at least they could speak the language of the country, would be utterly useless and an insult, we may fancy how preposterous and ludicrous their mission would be to Germany, where they could not open their mouths for the reading, much less for the expounding of the Gospel.

Rev. Dr. Umbach and his fellow Evangelicals may find it more profitable, in a spiritual sense, at least, to confine their zeal to the conversion of Infidels and Rationalists, that are found in great numbers even among the clergy both in Canada and the United States. In the great General Christian Conference held in Montreal, 1888, three whole days were devoted to the great question which then (as now) agitated the Protestant world, and seemed to threaten its existence, viz.: "Infidelity and Romanism." The Rev. Dr. McRae, who presided on the first day, said: "There was nothing new in this contention. Full twenty years ago Lord Beaconsfield, in an address to the students of Glasgow University, referred to the deadly influence of Atheism as like 'a moaning wind throughout Europe,' which might produce the effect of breaking up Europe into two large sections, Romanism and Infidelity." These were the two giant enemies Protestantism had to struggle with three years ago, and which, no doubt, Protestantism will have to contend with until its total disappearance from Christian standing or nomenclature, as Arianism, Manicheism, or the other prominent heresies that have all disappeared from the world's stage to be seen no more.

At this General Conference in Montreal the Rev. Dr. Curwash read a paper on "Unbelief." He consoled himself and his hearers for the havoc unbelief is making in the Protestant world by saying that "Christ Himself is an unbeliever in some things, and that holy Job and Ecclesiastes were tinged with unbelief, and that the Protestant Reformation was an outcome of unbelief

in the prevalent dogmas. One of the characteristics of the age in which we live," said the Dr., "is its intellectual superficiality."

After Dr. Burwash, came the Rev. H. E. Van Dyke, an American missionary who explored, for the United States and for Canada, the wide-spread system of unbelief that prevailed everywhere. Infidelity flowed, he exclaimed, it was not intense, it was diffuse. "Modern Atheism," he said, "was nothing else than a negation" as though Protestantism were anything else.

The Rev. Dr. Van Dyke admitted, however, his own weakness in the presence of Infidel teaching, and confessed how unsafe was the ground he stood on. "When he heard an unbelieving minister expatiating upon the origin of species, he acknowledged that he always dreaded lest he should make a similar mistake."

The Rev. Dyson Hague, of St. Paul's, Brockville, thought "that they might most successfully grapple with current 'unbelief' among those who were teachers of others." He attributed much of the paralysis caused by doubt to the "paralysis of the Christian Church herself." Rev. Dr. Hall of New York, said: "There was no reason for discouragement, he deprecated those gloomy forebodings, their meetings ought to stimulate them to further effort rather than depress them upon the failures of the past." Protestantism is, therefore, an admitted failure, not only in Germany, but in every other country where she has been allowed full swing and sway. Rev. Dr. Umbach's missionaries to Germany are not going to stay the torrent of unbelief that has been increasing in volume for many years back in the present and last century, and which must soon carry away to annihilation every man-made institution not founded on the Rock.

The objection to Catholic influence and teaching is often raised, viz., "Infidelity prevails to a large extent in France and Italy, and the fact is mentioned that both these Catholic nations are ruled over by Infidel governments. Secret oath-bound societies and Catholic Church discipline, that makes no truce with crime or the indulging of criminal passions, may account for the rebellion and opposition of unscrupulous and immoral men, who would shake off all the restraints of religion. These men, however, would most willingly uphold the Church and grant her every possible indulgence if she were prepared to compromise with their unchristian principles and accept their iniquitous laws of Sunday desecration, civil marriage and divorce, with Godless education in primary schools and collegiate institutes. As the Church has always unflinchingly disapproved and condemned every inroad made upon Christian truth and morals, therefore is she opposed by unchristian and unrighteous governments, and therefore are the bad and immoral men of the nation on the side of the Government and against the Church. But whoever heard of the clerical body in France or Italy being given over to Unbelief? Or who ever heard of one half the clergy in those countries being Latitudinarians, and the remainder making for Protestantism? On the other hand, have we not often heard of Infidels by profession in those countries returning to Catholic faith and obedience? and of Cavours and Victor Emmanuel calling for the priest on their death-beds, and suing for pardon and absolution from the Mother they had persecuted?"

#### A CHICAGO BIGOT.

REV. O. E. MURRAY, fancying he would gain much popularity with his Calvinistic congregation on Wabash avenue, Chicago, on Easter Sunday morning while peace was being proclaimed to earth by the risen Saviour, made a furious onslaught on the Catholic Church and the parochial school system as corrupt and out of keeping with Christian morality. Not being able to argue the point, however, from any Christian basis, he struck out right and left against the Irish people in general and the Tamany Hall Irish of New York in particular. The Boss

Tweeds, O. K. Halls, Sweenys and O'Briens were cited as apt illustrations of his calumnious aspersion of Christian education. It happens, however, that most of the names cited were those of men who never attended any parochial school, either Catholic or Protestant. The Tweeds and O. K. Halls belonged more to the Presbyterian than to the Catholic Church, if they ever acknowledged themselves members of any Church. And it is very probable that the other gentlemen with Irish Catholic names, gave more attention to ward politics than to religion or education. There are many men in the United States, and some even in Canada, bearing Irish Catholic names who profess no other religion than politics, precisely because in the days of their youth no parochial schools were in existence, or again, precisely because if Catholic schools were available the parents neglected their boys' education, or fancied it was more fashionable to send them to the godless state schools.

Again, the "eminent divine" Rev. O. E. Murray claimed that there are no public schools in Mexico, Brazil, Peru, and other South American countries. Fanatical ministers generally make use of Mexico and other distant countries to clinch an argument, by advancing downright lies or misrepresentations of the manners laws and customs of those places, since nobody present is sufficiently posted to offer contradiction.

It is not true for Rev. Mr. Murray to state that there are no public schools in the above named countries, for the very contrary is the fact. Every city, town or village in Mexico has its public schools, which are more or less under state supervision. It is true that the priests may visit those schools and give lectures to the children in attendance; and true it is, no doubt, that every school is enlivened with beautiful pictures of the saints, the Mother of God in particular, and of the Saviour dying for the peace of the world and the happiness of souls. But then the whole population is Catholic, and no more learned or devout men can be found than the bishops and clerical body of ecclesiastics in Mexico.

It is very seldom, if ever, that we hear of bank robberies, divorce scandals, holding up trains, or lynch law in Mexico. The United States, with all its millions spent in godless education, carries the palm for all these products of nineteenth century civilization.

#### EDITORIAL NOTES.

THE Holy Father in addressing a letter to the promoters of the monument to Dante at Ravenna, gracefully pays a tribute to the immortal Italian poet, at the same time giving tangible expression to his approval, saying: "We desire to afford a proof of our esteem and affection for the name of so great a poet, and we therefore send ten thousand francs as a contribution towards the erection of his monument." His Holiness has also sent to Vienna a copy of an edition of the *Divina Commedia*, edited and published at his request.

#### "NO WONDER HE WENT MAD.

HIS FATHER *Christened* HIM EL HAS EL ARBI BIN ABD EL AZEEZ BARODA. (The Italics are ours.)

Thus the *World* of Wednesday last heads the report of a series of murders committed by a Moor whilst on shipboard bound to Tangiers. A Moor christened! We were not aware that the Moors *Christened* their children, or that *Christenings* were in vogue amongst them. A jocular heading looks well, but the head line writer on the staff of a morning paper, should be posted in his business, and not make such absurd "breaks" as the above. Get thee hence young man and learn the customs of the Moor.

SOME portions of the budget speech delivered by Mr. Goschen in the British House of Parliament, afford food for considerable thought. Speaking on the sources of revenue he said that: "Alcohol is so important that about £30,000,000 (\$150,000,000)

out of our revenue of £90,000,000 (\$450,000,000), is derived from that article."

From the accompanying statistics, it is, unfortunately, a revenue that can safely be counted upon by the Chancellor of the Exchequer, as during the past year there was in England an increase of 6.50 per cent. in the consumption of British spirits; in Scotland an increase of 1.62 per cent., and in Ireland an increase of 1 per cent. The consumption of brandy has also increased, and beer shows no perceptible decline. In the past fifty years the revenue from spirits has nearly trebled, the figures being £7,500,000 (\$37,500,000 half a century ago, as compared with £19,500,000 (\$97,500,000) at the present time.

THE baneful results of, and evils arising from, the deplorable system of mixed marriage contracts entered into at times by Catholics, have been so often told, from pulpit and press, as should necessarily be a deterrent to those contemplating such unions. Another result of these unhappy unions comes from Philadelphia, and is recorded in the *Pittsburg Catholic* as follows:—

"A sad story of the unhappiness of a mixed marriage comes from Philadelphia this week. The Catholic in the case was the wife, the husband a Protestant. The first few years of their married life were pleasant enough. Children were born to them and as they grew up the mother, solicitous for their religious future, sought to train them Catholic. Then the husband's prejudices asserted themselves. It was the old, old story; bickerings and quarrellings, separations to be again re-united. But, finally, the mother became despondent, and in a fit of temporary aberration hung herself. So a happy home was made desolate, despair and death invaded the household. While such sad tragedies are not every day written on this lamentable subject of mixed marriages, yet there is scarcely one of us, but in our experience can point to homes ruined, father and mother sundered in the marriage relation, all the fruit of the woeful mixed marriage."

Mr. Eldridge T. Gerry, president of the New York society for the prevention of cruelty to children, is reported in an exchange as saying: "In my judgment, religion is the great and only cure for the disease of crime. You may fine and imprison and otherwise punish the criminal, but he remains a criminal until you change his will, and religion offers to him the most powerful motive and the most effective aids to reform."

This has always been the opinion of the church, and is one of the causes of her solicitude for her neglected waifs of children, and one of the reasons of the anxiety to found an Industrial Home in the archdiocese of Toronto, where free and unrestrained spiritual, as well as sound secular instruction can be given them by her accredited teachers. Sunnyside, and other Catholic kindred institutions, are doing noble work in this field already, but the want of an Industrial Home for boys, complete and fully equipped in all its branches, is made manifest daily. Mgr. Dupanloup has well said: "It is my profound conviction that the world would be saved if we devoted ourselves to youth. And in no way can we devote ourselves with more pleasure and with more fruit than by teaching catechism, even to those who are most humble and unpretending."

THE following spicy communication has been handed to us for publication. Its truth is palpable.

#### EQUAL RIGHTS.

To the Editor of the CATHOLIC WEEKLY REVIEW.

Anyone who has followed the expressions of public opinion called forth by the present electoral contest in Toronto cannot fail to be impressed by the fact that all hands regard the crazy Equal Rights rampage of two years ago as a grand mistake. "C'était magnifique mais ce n'était pas la guerre," nor anything else in the way of common sense. The *News* of this evening calls attention to the fact that nine Conservatives addressed a meeting recently without as much as a mention of the horrid injustice and ruinous favoritism which allows us

Catholics in Canada to live according to our conscience. No talk now of sharding the Dominion into its original fragments. In fact, equal rights is at the moment affected with the affliction which gave the grocer's errand boy his holiday "doadness in the family."

April 26, 1892.

N. D. F.

THE Knights of St. John, who will hold a grand convention and demonstration in Toronto during the summer, have written the Council for the use of the pavillion and also for a monetary grant of \$1,500, to defray the expenses incidental thereto. This step seems to have opened the vials of wrath of the Orange lodges, and it is being poured forth unstintedly, in the shape of resolutions to the council, protesting, in coarse and vituperative language, against such grant being allowed. It is simply abominable that a society, whose members will bring from five to ten thousand people into the city on this occasion, should be subjected to such indignities from the rabble element. If monetary grants had not been heretofore given by the city council for similar purposes to other demonstrations, some claim to fairness might be urged, but this has not been the case. If we are not mistaken, the Knights of Pythias received a \$2,000 grant and other societies since then. In fact, it has been the rule to so aid these large demonstrations, the object being to bring Toronto more prominently forward amongst all. All classes of the community are benefited, a vast amount of money being spent in the city by the excursionists, money that is gladly received by our business houses. The *News* thus reports the application for the grant to the council:

The Knights of St. John, a Roman Catholic organization, through Secretary McCabe, wrote asking for a grant of \$1,500 towards a demonstration which they proposed to hold during the summer.

Lady Erne Lodge, L. T. B., No. 5, L. O. L. 585, 864, 506, 800, 966 and 142 all sent in resolutions protesting against such a grant. Some of the letters were pretty strong, but fell on the ears of King William of St. Stephen's as the dews of heaven on the green, green grass.

The Mayor—I think those petitions are extremely unwise in a mixed community, and I don't think there is a member around the board who can sympathise with the resolutions.

Ald. Bell—All I can say, Mr. Mayor, is that your language is altogether uncalled for.

The letters all went to the Executive.

THE following is a sample of one of these choice literary productions:—

At the last regular meeting of Queen City Loyal True Blues, No. 4, a resolution was passed. This resolution declares it has come to the knowledge of the lodge that a Fenian society under the name of the Knights of St. John, is to hold a demonstration in the city in June, and that it is proposed to ask the city to grant a sum of \$2,000 and the free use of public halls for the purpose. Queen City lodge protests against the granting of these requests to the so-called Fenian society. The lodge also asks that they be made carry the Union Jack at the head of the procession. I remain yours. THE REC. SEC.

Is it not nearly time that these Orange lodges be given to understand their true position in the community and be swept away with other refuse.

SHOULD the World's Fair be opened on Sunday? is the question now agitating the West. Many of the denominational clergy have opposed its opening on that day, but His Grace Archbishop Katerer takes the fairest view, he saying in *Yenouine's Illustrated News*:

"In my opinion the World's Fair should be open on Sundays for a few hours in the afternoon say from 1 or 2 o'clock p.m. till about 6 o'clock for the benefit of our laboring people, who have little or no opportunity to visit the Exposition on week days; but the machines should stop working and all manual labor not absolutely necessary, should be dispensed with and religiously avoided. With these restrictions I see no violation of the Christian Sunday in opening the Fair on the Lord's Day."

The *Catholic Columbian* thus tritely speaks of a class of preachers who are unfortunately too prevalent at the present time, and whose actions and speech have had no slight effect in bringing the name of religion into disrepute with unsound minds. The *Columbian* says:—

"It is fashionable with sensational Protestant preachers to speak too slightly of dogmas and to advocate a creedless religion that shall consist of gentleness and kindness. 'Do right to your neighbor,' they say, 'and it doesn't matter what you believe.'" An example of the practice of this theory is given by General Booth, who admits that the Salvation Army does not insist on its Zulu converts renouncing polygamy. One of these new-brand 'Christians' has four wives and they, too, are all 'converts.' These are beautiful Christians who violate the sacred law of Christian marriage, but they are satisfied, and, according to the religion of sweetness and light preached by the ministers, they are on the high-road to Heaven. However, when they get to the gate, they'll find that Peter won't let them in."

The cabled news from London a few weeks ago contained garbled reports of a disturbance which occurred in Arklow, Ire., between Rev. Mr. Hallows, a Protestant minister and his followers who were holding a series of out-door services, charging Catholics with being aggressors. The Irish correspondent of the *Boston Pilot* gives the true inwardness of the "outrage," which was in fact a brawl between Mr. Hallows, his friends and the police, arising from the obnoxious manner in which these out-door services were being conducted. No Catholic participated in the affray.

"The Rev. Mr. Hallows, and his curate, the Rev. Mr. Harrison, began their usual tactics on Sunday, March 29, and were assisted in their operation against the constabulary by almost the entire number of the male portion of their following. Hitherto it had been customary for these preachers to deal with the police themselves. At one period Mr. Hallows ran against the Head Constable and pushed him for some distance around the place, declaring that he had as good a right to shove him about as the latter had to order his men to push him (Mr. Hallows). At another time he allowed his enthusiasm to carry him away, so that after a tussle with the constables, and after the latter had passed on, he ran after them and struck one a blow with his clenched hand on the side. When being removed off the street, some distance outside the gate at Tinahask, where those scenes occurred, the general body of Mr. Hallows' friends came to his assistance, and in the course of this proceeding scenes of great violence were witnessed, the police being assailed on all sides, and desperate efforts being made to keep Mr. Hallows on the thoroughfare. The lamppost there has long been regarded by him as a favorite stand from which to do battle, and since he made a stout resistance some months ago to the efforts of the police to displace him when there, four constables have on each Sunday been placed around it, to prevent his reverence securing his friendly aid. On this occasion, however, two constables only were left in charge of this stronghold, and Messrs. Hallows and Harrison captured it, but not without a struggle. They were left in quiet possession for some time, but on Mr. Hallows proceeding to make a speech, he was quickly removed, despite the efforts of his adherents. There were several other scenes equally exciting, and in fact, for upwards of two hours, the police and Mr. Hallows and his friends were engaged in a very lively performance. But even the actions of these ministers were surpassed the previous Sunday by those of a reverend sympathizer, when the Rev. Mr. Guinness, rector of Rathdrum, went to aid them in their conflict and succeeded in making himself a laughing-stock. The police were engaged in the usual moving-on process and Mr. Guinness expressed to the officer in charge his indignation at the treatment his reverend brethren were being subjected to. His remonstrances proving unavailing, he valiantly went to their assistance. The tactics he adopted to obstruct the police where to throw himself on his knees between him and the clergymen, and in this way he contrived to enable Mr. Hallows to continue his discourse for some moments longer than he otherwise could have done. This

performance was repeated several times, and the automaton-like actions of his reverence were anything but dignified."

By one of those peculiar tricks of the types, which sometime occur in all publications, the name of St. Alphonsus Liguori, founder of one of the great orders of the Church, the Redemptorists, appeared in the list of Jesuit saints appearing in the article in our issue of 16th April, entitled "The Jesuits and the Secular Newspapers." The name appearing should have been St. Alfonso Rodriguez, the Jesuit lay brother lately canonized.

#### THE OBJECT OF CATHOLIC CHURCH ARCHITECTURE AND ORNAMENTATION

VERY many persons suppose that the grandeur and beauty of Catholic Cathedrals, their stately pillars and arches springing heavenward, their carving and tracery, and wealth of painting and sculpture, are intended, primarily, if not exclusively, to appeal to the sensibilities of the worshipers, and to serve as aids to their devotion. So, too, with the music; it is supposed to have the same end.

This, unquestionably, is one object, but it is the least and lowest object. The primary and chief object is a far higher and holier one—one which is fulfilled, though not a single human worshiper is present, and though the darkness of midnight obscures to human eyes all the grandeur and beauty of the sacred structure.

The primary object is simply the perpetual offering to "the Christ," our Divine Lord, who dwells within the sanctuary, of honor, reverence, devotion, love, adoration.

Hence, the pious builders of Medieval Cathedrals, permeated as they were throughout by a spirit of faith, of which, in this skeptical age, men have scarcely any conception and almost no appreciation, labored with equal diligence and faithfulness and zeal to perfect what perhaps was entirely obscured from sight, as well as what was plainly exposed to view. The stone was made to bloom into flowers on the top of lofty pillars and elsewhere, though the eye of no human admirer could perceive their beauty.

The honoring and adoring of the Blessed Sacrament is the chief design of all the cost, the labor, the taste and the æsthetic skill expended in the ornamentation of Catholic Cathedrals; this, too, is the chief object of the splendor and order of its grand ceremonies of the imposing processions of acolytes, priests and prelates, of the lights and flowers, the incense and the music. Their last and least object is to delight the senses of the observers and listeners. Their secondary object is the exciting in the worshippers of reverence and holy awe and adoration for Him in whose honor all is ordered and done. But the greatest, the highest and chief end is the honor given to Him who died but ever liveth, and who condescends to dwell on earth in His sanctuary in the fulness of Himself, in His body and blood, soul and divinity, more really and fully (if we dare institute the comparison) than the divine glory dwelt in the "Holy of Holies" between the Cherubim in the Temple built by Solomon.

Protestants and non Catholics seem unable to comprehend this feature of Catholic worship. They constantly think of it as something intended for the people. They judge of Catholic worship by their own, which has direct reference to the people throughout.

Just the contrary is the case with Catholic worship. Its significance does not depend at all on the people, upon their seeing and hearing. The Cathedral stands by day and night as a mute testimonial of love and reverence to the Most High, a silent offering of adoration to Him who dwelleth therein. For Him are its treasures of art and its wealth of beauty.

The Holy Sacrifice of the Mass offered within it, is as complete, though no congregation of spectators be present, as if every aisle and pew were thronged.

The devotions of the people need not necessarily follow the celebrant priest nor the music of the choir. The people assist at the Mass by being present, and by being united with the priest in the intention of offering up the Holy Sacrifice. They understand the significance of every part and portion of the ceremonial of which the priest is the chief and central actor. Their prayers are in union with his, but in detail and form they may be and usually are entirely different.

Protestants, we say, seem unable to understand this, and yet they certainly would, if they comprehended at all the significance and import of the Jewish worship as described in the old Testament. The Holy of Holies was covered as to its walls and ceiling with purest gold. It contained the Ark of the Covenant and the Cherubim. Yet from year to year no human eyes beheld that wealth and splendor save those of the High Priest, and his only once a year when he passed behind the veil. The wealth and splendor were, nevertheless, there, and they were there by the express command of God, not to be admired by men, nor for their pleasure; they were there as the mute but perpetual testimony of the veneration, reverence and adoration by the people of Israel of the Most High God.—*Catholic Standard*.



## THE IRISH PEASANT.

## II.

I think I have spoken of the Irish peasant's love for the hearing of stories. It was, at least in my younger days, a love as strong and lasting as that of the Oriental races, but I should say that then as now it was not a love for the hearing of stories only. It was the love for the hearing of any news from the outer world; the love of listening and being read to.

I well remember in my boyish days how the *Nation* newspaper used to be read out to groups of delighted tenant farmers and laborers. The *Nation* in those far-off days cost 6 pence a number, and it was not likely that many laborers could afford 6 pence to buy it. Six-pence! Why, that was in many cases the reward of a full day's work! But men clubbed together and got the *Nation* among them, and some one who could read declaimed its leading articles and its poems to a delighted and breathless circle of listeners.

Never could there have been listeners more engrossed and absorbed. Many a deep breath was drawn, and a whispered murmur of "Listen to that, now!" "Isn't that fine?" went round the group seated by the peat fire.

In my boyish days I think the Irish peasant's chief passion was for stories of the supernatural. I remember travelling down one lovely day and lovely evening of late summer from Cork to Killarney.

We travelled on the day coach—the old-fashioned coach with four horses, not so good as the regular mail coach, with its red color and its fine team of horses; a yellow coach with a somewhat staggery team, and rather poorly appointed in every way, but somewhat cheaper, and bound, if you sat still, to bring you in at last.

There was something going on in Killarney which brought many farmers converging from various points of the South and West, on the region of bewildering beauty, where the Lakes of Killarney glitter in the sun or darken in the shadow.

There were several men of the farmer class on the top of the coach, and they began telling ghost stories. I was seated amongst them, and was delighted to listen to their weird conversation. Next me sat an elderly woman; she might have been a farmer's wife, or she might have been the managing woman on a dairy or something of that kind. She sat in silence, except for an audible shudder which now and again told how the stories of the ghosts were impressing her.

The evening settled in, and we were shrouded soon in a soft gray twilight. Suddenly, from the back of the coach—from outside the back of it, from low down outside the back, where no human creature was supposed to have a place—a strange, unexpected figure was seen scrambling to the roof of the coach.

We were all amazed, but the good, elderly woman was more than amazed. She was alarmed. She was more than alarmed; she was convinced. She threw her arms up and gave a cry.

"See," she exclaimed, "what comes of your telling such stories at such an hour! You have brought him up among us!"

Brought him? Whom did she suppose the apparition to be? Satan himself, no doubt. She was for the moment fully convinced that by our ill-omened talk we had summoned up the Prince of Darkness, and given him by invitation a sort of right to take his place among us. I never saw the absolute sincerity of superstitious terror more strikingly made manifest.

The explanation was soon given—and it had something in it which belonged to the realms of superstition, too. The intruder was simply a young peasant who had been "deadheading" the coach for a few miles of the way. He had clung on to an iron projection behind, used for the lifting of luggage, and had been enjoying a ride for nothing. But he had been enjoying more than a ride. He had been listening with a fearful joy to the stories of the ghosts, and the fetches or doubles, and the headless horse, and the corpse candles, and the banshee and all the rest.

Soon, however, the fearful joy became too fearful, and too little joyous. The stories became too gruesome for his nerves. He explained, poor fellow, that he could not stand any more of it in his position of isolated attachment. He did not dare to drop off and finish his journey on foot along the road—the solitude and dusk would have been too much for him. He felt that he must have society that he must be with living men and women, or die. So he scrambled up to the roof of the coach, and presented himself unexpected and unmasked.

We made up for him by general subscription the trifling amount of his coach fare. The elderly woman, however, could not be quite reconciled to him. There was something unlucky, she said, about the whole business, and I think she gave it to be understood that some one of us was bound before long to be a ghost himself.

I do not fancy such a story as this—and I have told it with literal fidelity could be reported of English villagers. An elderly English woman, even in the country regions, would assume that a figure scrambling up on the roof of a coach was a man who wanted to travel along that way, and was nothing more.

The whole little event made a deep impression on me—the terror and the profound conviction of the woman, the insupportable superstitious

dread of the man. The whole was characteristic of the Irish Celt—the undeveloped poet, the dreamer and the believer, for whom shadowland is as real as the next parish.

The Irish peasant in my young days was very fond of the headless horse and the Leprechaun, the cunning little elf whom you could compel to reveal to you all his hidden treasure provided only you held fast, and did not take your eyes off him for one second.

But this is exactly what you could not do. For he would invent so many surprises, give so many plausible and credible alarming, admonish you in tones of such seeming sincerity about some danger just at your shoulder, that you never could manage to hold him your captive.

You always lost your self-command and relaxed your grip on him; and then you had his shriek of mocking and eldritch laughter for your only reward.

Also, the Irish peasant was very fond, in a half-timorous sort of way, of stories about the devil. Almost everywhere in Ireland you meet with some memento of the devil. There is the Devil's Bit, a huge cleft out of a mountain; there is the Devil's Glen; there is the Devil's Punch Bowl in Killarney; there are all manner of diabolical reminiscences.

In the suburbs of the great, populous, well-educated city of Cork there was in my boyish days, and perhaps there is now, a curious, bare, projecting stone in the middle of a road which was known as the Devil's Store. I never could quite make out how the legend started which connected that particular stone with the Evil One, but the legend was that if you stood on that stone at midnight and invoked the devil, he would make his appearance and enter into conversation very likely even into negotiation with you.

I never was able in my tender years to get to the stone at the prescribed hour of midnight; but I often stood on the stone in day or dusk, and defied the demon to make his appearance. I dare say that with all my affected bravery I felt pretty confident that I was safe in not being able to fulfill the requisite condition, and that the enemy of mankind would not appear. Anyhow I can positively affirm that he never did appear to me.

In Ireland, as in most other countries where people believe in personal encounters with the devil, the patron of all evil usually got the worst of it. He was always being taken in, cheated and bamboozled. He did not seem to have brought into his dealings with fleshly beings very much of the craft and sagacity with which he was supposed to accomplish his designs over the soul of man.

The same thing might be said of the giant about whom the Irish peasant was willing to hear unending legends. The poor giant seemed to be a creature of unspeakable simplicity and stupidity. He would believe anything—he could be frightened by anything.

The manner in which Fin MacCoul could play tricks with stronger than himself, and who had come over to Ireland thirsting for his blood, was something delightful. Not only Fin MacCoul himself but Fin MacCoul's wife could make a fool of the biggest and fiercest foreign giant that ever put on seven-leagued boots.

Why, there was one simpleton of a giant whose discomfiture used to rejoice my childhood, and who was scared off by the simple device of exhibiting at the door of the home he was about to assault a huge sword, with an inscription on its hilt proclaiming that it was warranted to kill 1000 men at one single blow. The unfortunate giant no sooner cast eyes on the weapon and the inscription than he fled for his very life.

He had not lived in modern days, that muddle-headed giant, or he would have learned that neither sword nor spade nor cake of soap nor draught of life-preserving bitters performs exactly all the feats of life-preservation or life destruction which it is warranted to achieve.

Of course this happy fatuity—happy for the small human race—which was noted in the giants who invaded Ireland, seems to be common to the giants and ogres of all countries. In Ireland we had not much to do with the ogre, we confined ourselves mainly to adventures with giants. I well remember lying one day on the deck of a fishing boat—it was called a "hooker"—in Cork harbor, and being kept intensely interested in stories of giants told me by a sailor boy.

The tale of the too credulous monster who was taken in by the inscription the sword hilt was one of those; and, child as I was, I can remember thinking at the time that the giant was rather to easily taken in, and that he had better have made some effort to find out whether the sword could really perform the wonderful feat ascribed to it.

There were a great many legends about kings, too, and I remember that the kings were often victims of an inborn simplicity and gullibility which left them but little the superiors of the poor blundering giants.

Some sort of Irish Aladdin was always managing to get the love of a king's daughter, and to be made successor to the crown. One king, O Toole by name, was guilty of monstrous ingratitude to St. Kevin, and was properly punished for his un noble conduct.

But the king generally was like the king of the German legends and of Hans Christian Andersen, a would be tyrannical person with a pretty daughter, which daughter was always prevailed upon to fall in love with some fascinating and daring youth of the lower order. The e

was always the same. The narrow-minded and thick-headed father was tricked into giving his consent to the marriage.

Many of the popular Irish legends—popular at least in my early time—are to be found just the same in the pages of Herodotus, and very likely are to be found in the remains of literatures much older than Herodotus himself.

I do not know whether I am speaking of a condition of things which is absolutely in the past. I visited Ireland often, but I have not had a home in Ireland for far more than thirty years. Yet I do not suppose even that lapse of time can have made any change in the Irish peasant's passionate and half-poetic love for listening to the teller of stories.

—Justin McCarthy in *Youth's Companion*.

#### THE DRUNKARD'S CHILDREN.

Crouched round a bare hearth in hard, frosty weather,  
Three lone helpless weans cling closely together;  
Tangled those gold locks once bonnie and bright,  
There's no one to fondle the baby to-night.

"My mummie, I want; oh! my mummie I want!"  
The big tears stream down with a low wailing chaunt.  
Sweet Eily's slight arms enfold the golden head;  
"Poor weany willie, sure mummy is dead."

"And daddie is crazy from drinking all day,  
Come down, holy angels, and take us away!"  
Eily and Eddie kept kissing and crying—  
Outside, the weird winds are sobbing and sighing.

All in a moment the children were still,  
Only a quick coo of gladness from Will.  
The sheeling no longer seems empty or bare.  
For, clothed in soft raiment, the mother stands there.

They gather around her, they cling to her dress  
She rains down soft kisses for each shy curress;  
Her light, loving touches, smooth out tangled locks,  
And pressed to her bosom the baby she rocks.

He lies in his cot, there's a fire on the hearth;  
To Eily and Eddie 'tis heaven upon earth,  
For mother's deft fingers have been everywhere,  
She lulls them to rest, in the low saggau chair.

They gaze open-eyed, then the eyes gently close,  
As petals fold into the heart of a rose,  
But open soon again in awe, love, but not fear,  
And fondly they murmur, "Our mummie is here."

She lays them down softly, she wraps them around.  
They lie in sweet slumbers, she starts at a sound!  
The cock loudly crows, and the spirit's away—  
The drunkard steals in at the dawning of day.

#### CATHOLIC FAITH.

##### ONE CONVERT TELLS OF THE PATHS SHE TROD TOWARDS ROME.

IN the light of a recent event, and now when every day we read and hear so much in favor of and against the Roman Catholic faith, it comes to me almost as a duty to add my testimony, slight though it may be, for the Church of Rome. As an American brought up among Baptist people, and with acquaintances in all the denominations other than Catholic, I was surely unprejudiced in the start. For five years I have studied the Roman question, at first, perhaps, in a coldly critical or careless way, as a mere fascinating study, and then, as its importance dawned upon me, with all my intellect and soul. I threw myself into it as a deeply interested seeker for truth. I looked at it in its every phase, from high and low, rich or poor, ignorant and educated, priest and people. In the privacy of home I read, in connection with the Bible, the writings of the holy Fathers, history, theology, the catechism, books of prayer and devotion, the Councils of Trent, the lives of the men and women whose memories are so precious to the Church. I learned the meanings and witnessed the beautiful, solemn ceremonies of the church; I listened to the heart-thrilling music and felt as I read of Rome, the Eternal City, how much, surely, if even of beauty alone, it had bequeathed us. Then, turning to the present, I read the modern writers and visited the different institutions of all kinds, convent, college, Sunday school, parochial school, asylum, home and hospital. I sought conscientiously for inconsistencies and found them not. I did not rest content to hear the Church maligned by others. I sought the proof myself. I found how firmly it (the church) stands on the great question of grace. I found it not a whit behind the century in interest and of thorough and advanced education, that indeed this is

considered important and imperative, as witness the school buildings increasing on every hand, only it is imposed that instruction of brain and heart shall go hand in hand, as of equal worth. I have studied it from the Atlantic ocean to the Pacific. I wish to be impersonal, but I cannot refrain from mentioning a few instances of learning: one where I was shown by a French nun, a cultured, refined woman, through the beautiful Convent of the Sacred Heart at Berkeley, Cal., where, surrounded by fine scenery, and among the best mental advantages, young ladies are graduated; also that of Notre Dame, Mission Dolores, near San Francisco; the one standing upon the heights near Niagara, and numberless others. No colleges in the land are better managed, nor pupils more efficiently taught than those conducted by the Jesuit Fathers, whose lives are given to this work and to constant study. I met them personally at the colleges of St. Ignatius, San Francisco; St. Francis Xavier, New York city; Loyola, and at Georgetown University, Washington, D.C. They did not hold aloof from me, but rather on every side encouraged my search for information. There were no closed doors, but help was cheerfully and patiently proffered, and many a fervent prayer from the lips of some sweet-faced sister or earnest priest was voluntarily offered up for the seeker that she might have given to her light to see the truth, and when it was recognized strength to embrace it. One Father placed in my hand his own private book of devotion, "A Manual for Interior Souls," with a wish that it might help me on the way, and it did. Another, one of Italian birth, in a city far away, rested not at all in his zeal to do spiritually everything he could for me.

I wish here to testify, from my own personal knowledge, to a deep and lasting impression made upon me by the patient, beautiful lives of those women, young and old, who have renounced the world, and "live in Christ," especially to the noble devotion shown by the Little Sisters of the Poor.

I was resolved that no sudden impulse, or any feeling of personal influence, however pleasing, should lead me to embrace with any undue haste the faith. I now, however, began to realize the changelessness of the one Church, especially so when from listening to some taking, brilliant sermon, quite often interspersed with bits of philosophy, politics, and the lesson dramatically drawn from the last session of the day. I witnessed the solemn sacrifice of the Mass, the rich and poor kneeling side by side in devotion, and heard from the pulpit that which alone is preached, "Christ and Him Crucified," yet still I lingered. Christmas night a year ago, at the conclusion of the evening Vesper service in a large and stately Roman Catholic Church, a young lady, who was with me, an artist of promise, with a look of unshed tears in her dark eyes, said: "That is my idea of true devotion to God; surely on the awful judgment day, it is adoration akin to this which we shall offer to the King of Kings." Poor child, she had been drawn early through home influence and association into one of the shifting sects of the day and her restlessness now was evident and pitiful. But yesterday, a married lady, member of a prominent Baptist church in the city across the river, said to me: "I will say this for the Catholics, that they are consistent, they live up to their faith. With them it will never be a creed to-day, none to-morrow." Of the tender reverence paid to Mary, the Mother of Christ, how falsely is it termed Mariolatry. To what little profit do they read the Scriptures of her who was honored among all women, that "henceforth all generations shall call me blessed." From a letter that lies beside me I quote: "If people would only inquire from the proper sources and investigate unprejudiced for themselves, many would become Catholics." And again: "I cannot see how any one can enter a Roman Catholic church and not take away something they can never forget." The Bible is not kept from the people by the clergy, though by them guarded and honored as a sacred volume, and the churches set apart temples of worship; and what more beautiful one than the marble cathedral in New York, where rich and poor kneel side by side, ignorant and learned alike are welcome! And I turned away from the flower-clad hills of Tiberias to follow the humble fisherman and farming people to their little wooden chapel on the heights, where the same mass was chanted as in the more stately building on Fifth avenue. In the narrow limits I have assigned myself I would give only my personal record. It is not for me to "prove the faith," and of the liberalism, restlessness and growing unbelief of the different sects, none of which I am wholly acquainted with, I have nothing to say. They speak for themselves, and each day the results are more apparent to us. It was that inconsistency, instability and liberalism which first roused me to seek the church which alone claims authority and infallibility, and this conceded the rest follows easily as a matter of course. When my seeking was practically ended, I placed myself in the hands of one of fine education and noble life, who some day will merit the crown he has so labored to earn on earth. He smoothed away the few remaining difficulties and I was received into the Roman Catholic church. What my next step will be I cannot tell, I know not what lies before me, save that there is no higher calling than that of those who labor for the church.

I present this necessarily abbreviated review in the earnest hope that some one, faint-hearted like unto myself, may be induced to persevere to the end and be saved. I would only speak as one soul

to another, and to whosoever reads and is restless, drifting about in the changing faiths of to-day, I would say: Seek and falter not; be not discouraged or deterred by false affirmations or sneers, but search on undaunted. Prove for yourself, and, God willing, and in His own good time, you may find rest and peace as I have, where alone it is to be found, in the one true Church of God.

O holy mother church, to thee at last have I come. Gladly do I give my self up, unworthy though I am, to thee, and henceforth in thee alone do I believe, live and have my being. With St. Augustine of old I would cry: "Too late, alas! have I known thee, O ancient and ever new! Too late have I loved thee."—*Ida Louise Roberts in Boston Republic.*

### THE OATH OF VENGEANCE.

A TALK OF THE FRENCH REVOLUTION. BY EDMUND BURKE.

(Concluded).

"If ever you meet that fellow again plunge that to the hilt into his foul heart," she quoted from her brother's words. "Yes," she continued, "it must be. I will kill him."

Yes, she was conquered. She fell on her knees and clasping her hands together cried aloud.

"O God, give me strength to bear all this!"

She rose up. A hideous grin had settled on her usually placid visage. She placed her hand over her heart; it beat wildly, she held the dagger aloft.

"Hold!" cried a stern, commanding voice, and turning around she confronted an officer.

"What's the matter?" he asked. "I was concealed here for a few moments, and I think your conduct is very strange. I wish you would explain."

She bent her head and hesitated.

"You were going to murder that poor fellow," he said, seeing her reluctance to speak, "one of the bravest men in the French army."

"Brave!" she cried, and then explained in warm tones the cause of her intended act.

"You are mistaken," he said when she had finished. "Lieutenant Vernier is incapable of such baseness."

"Who?"

"Lieutenant Vernier."

"Lieutenant Vernier?—Vernier?"

"Lieutenant Henry Vernier."

He laid unwonted stress on the name and seemed sorely perplexed at the eccentric behavior of the young girl.

She looked again on the couch on which the soldier lay, then she hurled the dagger from her and fell helpless to the floor. With the officer's assistance she soon recovered consciousness. She opened her eyes, looking quite dazed.

"Oh, yes," she said, putting her hand to her forehead, "I know all."

She advanced to the bedside and imprinted an endearing kiss on the forehead of her brother. She told the officer of the relationship existing between the sufferer and herself.

"What if I had killed him?" she exclaimed with a shudder.

She nursed her brother back to health with a loving, sisterly care. He did not recognize her yet, but when explanations ensued both were overjoyed at the unexpected meeting.

"I had not the least notion that you lived," she said, as they walked out one day.

"But for the Abbe Bayeaux I would have died I suppose," he said.

"However, my wound was not so serious as I thought at first. But you never asked me about father?"

"Whose father?"

"Your father," he answered, smiling, "he's alive and well."

"What?" she cried. She had refrained from introducing her father's name, as she knew it would pain her, and thought likewise it would be hurtful to her brother.

"You see I spoke the truth when you asked me some time ago. I saved him, or at least I was the means of saving him. The Abbe Bayeaux helped me to make my escape from prison, and I prevailed upon M— to go there personally and have my father liberated. He was successful."

"Thank God! she said, "I am so happy, the sorrowful monotony of the last seven years is now happily interrupted."

"That fellow who wounded me received the death he anticipated for your father like many more in his position. However you stuck to your promise nobly, notwithstanding it might have fared badly for me, only the timely intervention of Providence saved me. Never take an oath of vengeance again."

"I don't expect I'll have occasion to."

"Well we must be off for Paris immediately."

### "FORGET—FORGIVE."

G. M., IN "CATHOLIC MIRROR."

THERE was consternation at Pounceby's—by which are meant the offices of an eminent firm of solicitors practicing under that designation in the city of London. As a matter of fact there were a Smith and a Thompson in the firm; but, according to the very oldest of those who could speak authoritatively on the subject, it had always been known simply as Pounceby's, which name appeared in solitary dignity on the large brass-plate that adorned the entrance to the substantial old world edifice which was their place of business. The firm was of the highest reputation, and junior members of the bar—brisk, keen, well-whiskered gentlemen of forty or so—considered it "a day to be marked with a white stone" when they received a brief bearing the name and address: "Pounceby, New Jewry, E.C., Plaintiffs (or Defendant's) Solicitors."

A large practice necessitates large offices and a numerous staff of clerks. There were clerks of all grades at Pounceby's, from the responsible gentlemen, some of them full-blown solicitors, in salt-and-pepper coats and waistcoats, checked trousers and gaiters, who managed the chancery, conveyancing, common-law and bankruptcy, drew handsome salaries—more than they could hope to earn if in practice for themselves—and were partial to handsome cabs—when out of the office they always appeared to be in a desperate hurry—down to copying-clerks and pert, sharp-looking lads who "knew the offices," and the temporary absence of the young gentleman, just arrived at the dignity of a small Wellingtonian whisker and gaiters who attended summonses at Judge's Chambers, could address his "ludship" and read lengthy affidavits in a shrill unhesitating voice with a confidence which many a junior counsel might have envied.

Yes, there was consternation at Pounceby's, for although it was three o'clock on the afternoon of a certain Saturday preceding Easter Sunday, according to the report of a messenger in a neat livery who had just left Mr. Pounceby's private room, which he had entered ostensibly for the purpose of poking the fire, that gentleman was still seated at his desk apparently absorbed in the papers that lay before him.

According to the rule of the office closing-time was punctually at two o'clock on Saturdays, but there was an unwritten law in force that no one without express permission should leave until after the principal had departed. Such being the position of affairs on this particular Saturday, and Easter eve, too, of all the days in the year it may readily be imagined with what feelings the clerks, who had duly received their salaries, chafed under an infliction which prevented them from leaving and rushing off, some of them to distant parts of the country to their friends and families.

"He's still a-perusing and considering that habstract of title, which to my certain knowledge he's had in his hand for the last three-quarters of an hour," said the individual who had stirred the fire in Mr. Pounceby's room in reply to the inquiries of a group of clerks who, having already donned their overcoats, were fidgeting restlessly at their desks.

"Is Mr. Pounceby gone yet?" anxiously asked the managers down the speaking-tubes.

A reply in the negative evoked sundry expressions of surprise and impatience from these gentlemen as they resumed their attentions to their finger-nails, or standing on their respective hearth rugs found what consolation they could in the contemplation of their irreproachable boots.

Gradually and slowly the minutes slipped away, yet still the head of the firm remained in his room. It was too bad; matters were growing desperate—something must be done. The Chancery gentleman was certain he would lose the train that was to whirl him into Yorkshire; as it was, he would have no time for that *recherche* lunch which he had promised himself at Spiers & Pond's. His Common-Law *confreere* was in no better plight; for what would that pretty cousin think whom he was to escort into Devonshire, and who even then was waiting for him at Waterloo Station? At last the Bankruptcy gentleman—an individual of infinite resources this—suggested that they should request Mr. Thompkins, the head of the Conveyancing department, as being on terms of considerable intimacy with their principal, to have an interview with him, and so bring to an end this excruciating suspense.

Mr. Pounceby's sanctum was a large, gloomy-looking room on the first floor—its walls lined with japanned deed-boxes, on which appeared in gold letters the names of clients and causes, and bookcases filled with portentous volumes, red-labelled and bound in calf, the interstices between these and the space over the carved oak mantle-piece being adorned with engravings of divers legal dignitaries, and the rich, though faded, Turkey carpet covered with tables of various dimensions crowded with bundles of papers secured with red wax and leaving but scanty room for the heavy mahogany chairs.

(To be continued.)

Love cannot be idle; he who loves God cannot live without giving Him continual marks of affection.—*St. Alphonsus Liguori.*

Men are generally the carpenters of their own cro—  
*Philip Neri.*



BURDOCK BLOOD BITTERS THE GUIDING STAR TO HEALTH.

A POSITIVE CURE FOR

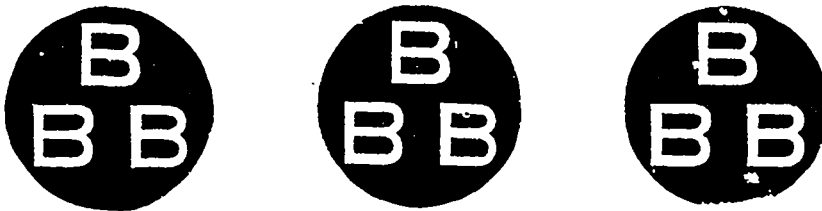
- DYSPEPSIA, SCROFULA, BILIOUSNESS, CONSTIPATION, BAD BLOOD, RHEUMATISM, HEADACHE, FOUL HUMORS, JAUNDICE.

and all diseases arising from a disordered condition of the

STOMACH, LIVER, BOWELS AND BLOOD.

B.B.B. acts on all the organs of the body to produce regular action, to strengthen, purify and tone, and to remove all impure accumulations of morbid matter from a Common Pimple to the worst Scrofulous Sore.

Thousands of reliable men and women testify to its good effects in the above diseases. Is it not worth at least a trial in your case? Price \$1 per bottle, 6 for \$5, or less than 1c. a dose.



The Province of Quebec Lottery

AUTHORIZED BY THE LEGISLATURE

For public purposes such as Educational Establishment and large Hall for the St. John Baptist Society of Montreal.

BI-MONTHLY DRAWINGS FOR THE YEAR 1892

7 and 20 January, 3 and 17 February, 2 and 16 March, 6 and 20 April, 4 and 18 May, 1 and 15 June, 6 and 20 July, 3 and 17 August, 7 and 21 September, 3 and 19 October, 2 and 16 November, 7 and 21 December.

3134 PRIZES

WORTH \$52,740.00

CAPITAL PRIZE

WORTH \$15,000.00

TICKET, . . . \$1.00

do - - - 25 Cts.

Ask for circulars.

LIST OF PRIZES.

Table with 3 columns: Prize number, Prize worth, and Approximation Prices.

3134 Prizes worth \$52,740

S. E. LEFEBVRE, - MANAGER, 81 St. James St.,

CASTLE & SON MEMORIALS AND LEADED GLASS

CHURCH BELLS—TUBULAR CHIMES AND BELLS

CHURCH FURNITURE MEMORIAL BRASSES FONTS LECTERNS

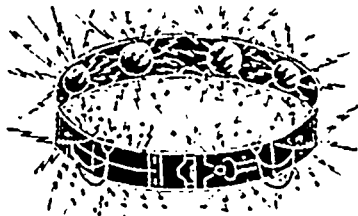
ADDRESS, MONTREAL

PILES CAN BE CURED

Dr. W. L. Smith, Rectal Specialist, offers a speedy, sure, painless CURE of Piles (Hemorrhoids), Painful Fissure, Fistula, Gynus, Pruritus, Rectal Ulcers, Constipation, Diarrhoea, Dyspepsia, etc. Has been cured ten years. Over 300,000 treatments, no death. No knife used, no anaesthetic, no detention from business. Send for 60 page pamphlet on Diseases of Rectum, 100 St. Bernard street East, opposite St. Joseph's Hospital, Montreal, Ont.

BELL FOUNDRY, Colmets, Schools, Copper and Tin, all sizes, free, Cincinnati, O.

THE WORLDS BEST The Dorenwend Electric Belt.



the home treatment of all forms of Muscular, Nervous and Chronic Diseases.

Send for book and particulars of the very best Electrical body Appliances in existence

The Dorenwend E. B. & A. Co., C. H. Dorenwend, Electrician, 103 Yonge St., Toronto, Can. Mention this paper

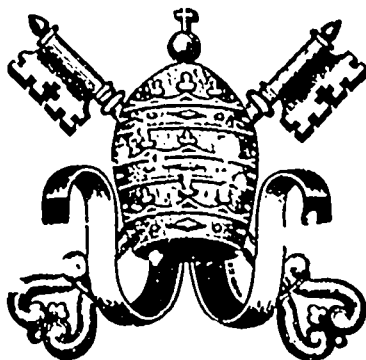
RUBBER BOOTS, COAT

And other Rubber Goods Repaired

H. J. LA FORCE

Fine Boots and Shoes Made to Order

25 Church St. - - - cor. of Qm



FRECHON & CO.

All kinds of Vestments and CHURCH ORNAMENTS

1645 NOTRE DAME ST MONTREAL.

OUR NEW 1892 FLOWER SEED OFFER

A Magnificent Collection of FLOWER SEEDS

200 Varieties, FREE!



An Unparalleled Offer by an Old-Established and Reliable Publishing House! This Ladies' World is a mammoth 20-page, 60-column illustrated paper for ladies and the family circle. It is devoted to strictly feminine, ladies' fancy work, artistic needlework, home decoration, house-keeping, fashions, hygiene, juvenile reading, etiquette, etc. To introduce this charming ladies' paper into 10,000 homes where it is not already taken, we now make the following special offer: Upon receipt of only 10 Cents in silver or stamps, we will send The Ladies' World for Three Months, and to each subscriber we will also send Free of Charge a magnificent Collection of Choice Flower Seeds, including varieties, including Pinks, Verbenas, Chrysanthemums, Asters, Phlox Drummondii, Balsam, Cypress Vine, Stocks, Daphnias, Double Zinnias, Pinks, etc., etc. Remember, twelve cents per year for the paper, three months and the seeds are yours! No money is sent you if you are not satisfied. Our paper is old and reliable publishing house, endorsed by all the leading newspapers. Do not confound this offer with the cheap penny papers of unscrupulous persons. If you do not get it off! Six subscriptions and six seed collections sent for 60 cents.

SPECIAL OFFER! Twenty lady answer, send me the paper in which you see it, we will send free, in addition to all the above, one packet of the new and highly improved Love-In-a-Mist, a hardy, erect-growing annual, with bright green fan-shaped leaves, finely cut, and bearing a very pretty and curious blue flower. Plants grow about 12 inches high, are of the easiest culture, and very profuse bloomers. They will also send free one copy of our Manual of Floriculture, a book of great interest and value to all who cultivate flowers.

ANOTHER GREAT OFFER! Upon receipt of Thirty-five Cents (our regular subscription price) we will send The Ladies' World for One Year, together with our magnificent Collection of Choice Flower Seeds, also described, likewise one packet of "Love-in-a-Mist" and "Manual of Floriculture." Address: Wm. A. MOORE & CO., 27 Park Place, New York

WESTERN ASSURANCE CO. FIRE AND MARINE

Capital, \$1,000,000 Assets over 1,500,000 Annual Income over 1,700,000

HEAD OFFICE, Cor. Wellington & Scott Sts. Toronto.

A. M. SMITH, President Geo. A. Cox, Vice-Pres. J. J. KENNY, Managing Director.

Agencies in all cities and towns in Canada.

WM. A. LEE & SON

General Agents, Toronto.....Telephones 592 and 2075

Cancelled Canadian Postage Stamps

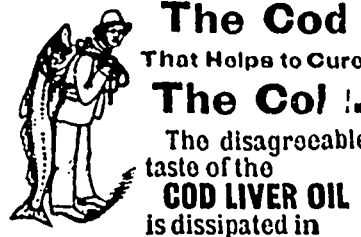
Bought in any quantity by C. B. Calman, 299 Pearl Street, New York. High prices paid for those used from 1850-1870 in Canada, Nova Scotia, New Brunswick and Newfoundland. Send card for particulars.

OPIUM Morphine Habit Cured in 10 to 20 days. No pain till cured.

DR. J. STEPHENS, Levanon, Ohio.

BUCKEYE BELL FOUNDRY, CINCINNATI, O., U.S.A. Best Copper and Tin School and Church Bells, Peals and Chimes. Price and Terms Free. Name this paper.

ASTHMA-CURED NEVER FAILS: send your address, we will mail this BOTTLE FREE THE DR. TAFT DRUG CO., ROCHESTER, N.Y.



The Cod That Helps to Cure The Cough. The disagreeable taste of the GOD LIVER OIL is dissipated in

SCOTT'S EMULSION

Of Pure Cod Liver Oil with HYPOPHOSPHITES OF LIME AND SODA.

The patient suffering from CONSUMPTION, BRONCHITIS, COUGH, COLD, OR WASTING DISEASES, takes the remedy as he would take milk. A perfect emulsion, and a wonderful flesh producer. Take no other. All Druggists, 50c., 1.00. SCOTT & BOWNE, Belleville.

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 Colic, softens 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 all druggists throughout the world. Be sure and ask for "Mrs. WINSLOW'S SOOTHING SYRUP."

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

Table with columns: City, Close, and Day.

English mails close on Monday and Thursdays at 4 and 10 p.m.

Table with columns: City, Close, and Day.

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.

THE FATHER MATHEW REMEDY

Is a certain and speedy cure for INTEMPERANCE, and destroy all appetite for alcoholic liquor. Price: \$1.00

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, weakness at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1022 Race street, Philadelphia, Pa., naming this paper.



**GAIN ONE POUND A Day.**

A GAIN OF A POUND A DAY IN THE CASE OF A MAN WHO HAS BECOME "ALL RUN DOWN," AND HAS BEGUN TO TAKE THAT REMARKABLE FLESH PRODUCER,

**SCOTT'S EMULSION**

OF PURE COD LIVER OIL WITH Hypophosphites of Lime & Soda IS NOTHING UNUSUAL. THIS FEAT HAS BEEN PERFORMED OVER AND OVER AGAIN. PALATABLE AS MILK. ENDORSED BY PHYSICIANS. SCOTT'S EMULSION IS PUT UP ONLY IN SALMON COLOR WRAPPERS. SOLD BY ALL DRUGGISTS AT 50c. AND \$1.00

SCOTT & BOWNE, Belleville.

**O'SULLIVAN & ANGLIN**

Barristers, Solicitors, Notaries, Etc.

Office—Medical Council Building, corner of Bay and Richmond streets. Next door to the Registry Office

TORONTO

Money to Loan Money Invested

D. A. O'Sullivan Q.C. F. A. Anglin

**MACDONELL & MCCARTHY**

Barristers, Solicitors, Notaries, &c.

Office—Quebec Bank Chambers, No. 2 Toronto street

Toronto.

A. C. Macdonell B.C.L. W. C. McCarthy

**DR. McKENNA**

Office Hours 8 to 10 A.M., 1 to 3 P.M., 7 to 10 P.M.

204 Spadina Ave.

Telephone 2935

**POST & HOLMES**

Architects

Office—R. M. 25 & 26 Manning Arcade, King Street West, Toronto.

Also at Gerrie Block, Whitby.

A. A. Post. A. W. Holmes

**W. H. F. HOLMES**

Attorney and Counsellor

Suite 516, Stock Exchange Building

167 Dearborn Street

CHICAGO.

**St. Jerome's College**

Berlin, Ont.

Complete Classical, Philosophical and Commercial courses, and Shorthand and Typewriting. For further particulars address:

Terms including all necessary expenses, except for books \$14 per annum

Rkv. Thro Spetz, C. R., D.D., President.

**THE DEAF HEAR**

When the Deafness is caused by SCARLET FEVER, COLE, MEASLES, CATARRH, &c. the use of the INVISIBLE SOUND DISC which is guaranteed to help a larger per cent of cases than any similar device combined. Return to the Ear Specialist, 1111 St. George Street, Montreal, or to the Ear Specialist, 1111 St. George Street, Montreal, or to the Ear Specialist, 1111 St. George Street, Montreal.

**CONSUMPTION.**

I have a positive remedy for the above disease, by the use of thousands of sets of the worst kind and of long standing have been cured. Indeed so strong is my faith in the efficacy, that I will send TWO BOTTLES FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their EXPRESS and P.O. address.

T. A. SLOOM, M. C., 188 ADELAIDE ST. WEST, TORONTO, ONT.

C. P. Lennox, L.D.S.

C. W. Lennox, D.D.S., Philadelphia  
: : L. D. S., Toronto : :  
C. P. LENNOX & SON.  
: : Dentists : :  
ROOMS A AND B, YONGE ST. ARCADE,  
TELEPHONE 1846 : : : TORONTO

**A. J. McDONAGH**

DENTIST

Office and Residence, 250 SPADINA AVE  
Telephone 2492 : : : TORONTO

Third floor south of St. Philip's Church

**TEETH WITH OR WITHOUT A PLATE**

"VITALIZED AIR"

Free, for one month, to those getting in sets. No pain in extracting and Teeth as low as any. Best Teeth on rubber, \$3; on colluloid \$10. C. H. RIGGS, L.D.S., South-east cor of King & Yonge sts. Toronto. Telephone 1478.

**TORONTO CARPET CLEANING CO.**

OFFICE AND WORKS 44 LOMBARD ST.  
TELEPHONE NO. 2688

Carpets taken up, cleaned, relaid, made to order or stored, oil cloths laid, window shades hung, feathers renovated; free delivery.

PFEIFFER & HOUGH

**DROPSY TREATED FREE**

Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless from first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of successful cures sent FREE. 15 DAYS TREATMENT FREE by mail. DR. H. H. GREEN & SONS, Specialists, ATLANTA, GA.

**G. J. BRODERICK**

Undertaker and Embalmer

Open 11 to 12 charges moderate

678 GREEN STREET WEST  
Telephone No. 5316

**Church Pews - SCHOOL FURNITURE**

The Bonnett Furnishing Co., of London Ont. make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic clergy of Canada are respectfully invited to send for catalogue and prices before awarding contracts. We have lately put in a complete set of pews in the Brantford Catholic Church, and for many years past have been favoured with contracts from a member of the clergy in other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to quality of work and price, and quickness of execution. Such has been the increase of business in this special line that we found it necessary some time since to establish a branch office in Glasgow, Scotland, and we are now engaged manufacturing wafor new churches in that country and Ireland.

**BENNETT FURNISHING CO.**  
London Ont., Canada

**McShane Bell Foundry.**  
Finest Grade of Bells, Chimes and Pals for Churches, Colleges, Town Halls, etc. Full catalogue and prices on application. H. Y. McSHANE & CO., BALTIMORE, Md. U.S. Mention this paper.

**"THE NEW METHOD"**  
For the cure of Catarrh of the Bladder. One of the greatest boons to mankind in modern days. Infinitely better than the Huxley System. Half the price. Send for testimonials. HEALTH SUPPLIES CO., 110 1/2 BAY ST. E. T.

**A Handy Thing**

**ON WASH DAY**—half a cake of SURPRISE SOAP—"just fits the hand" and just takes the dirt out of clothing with astonishing ease and quickness—no waste—every particle does its share of the work. A handy thing to have around to handle the dirt; makes it drop out of the clothing very quick. Why not try SURPRISE SOAP the "surprise way"? Your Grocer sells it. If not, ask him to get it.

**READ THE DIRECTIONS ON THE WRAPPER.**

ESTABLISHED 1856.

**P. BURNS & CO.,**  
ONLY IMPORTERS OF  
Celebrated Scranton Coal, and Best Steam Coal in the Market  
**CUT AND SPLIT**

**SUMMER WOOD**  
\$5.00 PER CORD DELIVERED.  
HEAD OFFICE—38 King Street East Offices—546 Queen St. W  
399 Yonge Street. Office and Yard—Yonge St. Dock  
Office and Yard—Front St., near cor. Bathurst.

**SEELEY'S HARD-RUBBER TRUSSES**

Will retain the most difficult forms of HERNIA or RUPTURE with comfort and safety, thereby completing a radical cure of all curable cases. Impervious to moisture, may be used in bathing; and fitting perfectly to the form of body, are worn without inconvenience by the youngest child, most delicate lady, or the laboring man, avoiding all wear, sweat, padded unpleasantness, being Light, Cool, Cleanly, and always reliable. The correct and skillful mechanical treatment of HERNIA OR RUPTURE A SPECIALTY. FITTED IN PERSON OR BY MAIL. 25 YEARS REFERENCES—Pratt's D. Cross D. Hayes Agate, William Parker, W. H. Parsons, Dr. Thomas W. Morton and Surgeon General of the U. S. Army and Navy. Our "Mechanical Treatment of Hernia or Rupture and Price List," with illustrations and directions for self-measurement, mailed on application. I. B. SEELEY & CO., 23 South 11th Street, PHILADELPHIA, PA.

**GARFIELD TEA FOR CONSTIPATION AND SICK HEADACHE**

Get free samples from 317 Church Street, Toronto, P.O. No. 111.

**R. BEULLAC**  
MANUFACTURER AND DEALER IN  
**Church Ornaments**  
1674 NOTRE DAME ST  
MONTREAL.  
Send to us for Catalogue & Price List

**Central Canada Loan and Savings Company**  
10 King St. West, Toronto Ont.

Interest allowed on savings accounts at four per cent (4%) from day of deposit to day of withdrawal. Special rates on term deposits. Debentures purchased. Money loaned at lowest current rates.

GEO. A. COX, FRED G. COX, E. R. WOOD  
Pres. Mgr. Secy.

**THE HOME SAVINGS AND LOAN COMPANY, (LIMITED).**  
Office—No. 78 Church Street, Toronto.  
Deposits received from 25 cents upwards interest at highest current rates. Allowed money loaned on Mortgages on city property large and small sums easy terms.

HON. FRANK SMITH, JAMES MASON.  
President Manager

Piso's Remedy for Catarrh is the Best, Easiest-to-Use, and Cheapest.

**CATARRH**  
Sold by druggists or sent by mail, 50c. E. T. Hazeltine, Warren, Pa.

**SPENCERIAN STEEL PENS. ARE THE BEST.**

Established 1860. Works, ENGLAND.

FOR Export Writers.  
FOR ACCOUNTING PURPOSES.  
FOR COMMERCIAL CORRESPONDENCE.  
FOR GENERAL PURPOSES.

No. 1 No. 2 No. 3 No. 16 No. 27

Sold by STATIONERS. Samples FREE on application.

**SPENCERIAN**