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The Catholic Weekly Review.

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

Reddite quæ sunt Cesaris, Cesaris; et quæ sunt Dei, Deo.—Matt 23: 21.

Vol. VI.

Toronto, Saturday, Oct. 1, 1892.

No. 34

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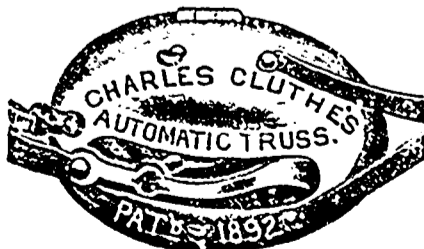
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Reddite qua sunt Caesaris, Caesari; et qua sunt Dei, Deo.—Matt 22: 21.

Vol. VI.

Toronto, Saturday, Oct. 1, 1892.

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Notes.

We have elsewhere an article on the undue attention paid to athletic development in some American colleges. Athletic development when it does not interfere with more serious business, when, especially, a man makes it his serious business in life, is worthy of all encouragement. We remarked in some of our contemporaries congratulatory notice of the fact that the professional and the amateur rowing champions of America are both of Toronto and both Irish Catholics.

We now remark that the youthful Collegians of the Ottawa Catholic University have downed the best foot-ball clubs of Canada and have suffered but one defeat in ten years.

But has any one remarked that the great lacrosse clubs of Canada stand in about the direct order of the proportion of Catholics in them; Shamrocks, Capitals, Cornwall, Montréal, Toronto.

A large and influential meeting of the Catholic laity of Toronto was held on Thursday night (Hon. Frank Smith in the chair) to arrange for the proper celebration of His Grace's Silver Jubilee.

Mr. Hugh Ryan, Toronto, has been appointed by the Ontario Government a senator of the University of Toronto.

Six weeks from today Grover Cleveland will be elected President of the United States.—*World*.—(Prophecy done free.)

His Grace the Archbishop of Toronto will bless St. Basil's Novitiate and the Chapel of the Most Holy Rosary on the Feast of St. Francis, Tuesday morning, the 4th of October next, at ten o'clock.

On St. Michael's day the students of St. Michael's College presented an address to Mgr. Rooney, congratulating him on the honor conferred on him by the Holy See. Monsignor in reply referred to his connection with the College as professor, 40 years ago, and exhorted his young friends to emulate the industry and virtues of the men whom St. Michael's had since then trained.

What greater farce could any one devise than a Pan-Presbyterian Assembly which, assuming to speak "from all the parts the win' does blow" the sentiment of a united body, ending with hissing a man like Professor Caven whilst he besought them for all dear sakes to abstain from introducing doctrinal differences.

On Monday last, Ottawa University was honored by the annual visit of its Chancellor, the Most Rev. J. T. Duhamel, Archbishop of Ottawa. He was accompanied on this occasion by the Right Rev. Bishop Lorrain, Vicar Apostolic of Pontiac, who officiated at the solemn Mass of the Holy Ghost which was attended by the members of the different Faculties, and the students of the Institution. The Profession of Faith a most solemn ceremony was received by the Most Rev. Chancellor, after which addressee were presented in the Academic Hall to the two visiting Prelates.

The Livery of the city of London met on Thursday in the Guildhall to select a successor to Lord Mayor Evans. The Guildhall was crowded and unusual interest was taken in the proceedings owing to the fact that strenuous opposition had developed against Stuart Knill, alderman for the Bridge Within-Ward—who stood next in rotation for the Lord Mayoralty, because of his religion, he being a Roman Catholic. Six candidates were proposed to the Livery. When Mr. Knill's name was mentioned it was received with loud cheering. There was a scene in the chamber when Chancellor Moore protested against the selection of Mr. Knill because he was a Catholic. The protest was received with mingled hissing and cheers. It had little, if any, effect upon the Livery men, and Mr. Knill was elected Lord Mayor for the ensuing year.

THE VIRGIN MOTHER.

Thou Virgin Mother, daughter of thy Son,
 Humble and high beyond all other creatures,
 The limit fixed of thee eternal counsel,
 Thou art the one who such nobility
 To human nature gave, that its Creator
 Did not disdain to make Himself its creature.
 Within thy womb rekindled was the love,
 By heat of which in the eternal peace
 After such wise this flower has germinated.
 Here unto us thou art a noonday torch
 Of charity, and below there among mortals
 Thou art the living fountain-head of hope.
 Lady, thou art so great, and so prevailing,
 That he who wishes grace, nor runs to thee,
 His aspirations without wings would fly.
 Not only thy benignity gives succor
 To whom who asketh it, but oftentimes
 Forerunneth of its own accord the asking.
 In thee compassion is, in thee is pity,
 In thee magnificence; in thee unites
 What'er of goodness is in any creature.

—Dante, (Longfellow's translation).

RELIGIOUS TOLERATION IN IRELAND.

PROTESTANT BELFAST AND CATHOLIC DUBLIN CONTRASTED.

Here are a few figures and facts, which, as will be seen, have been made use of with good effect, as the result has shown, by Mr. Gladstone in some of his speeches during the recent election campaign in Great Britain. The total population of the city of Dublin is 249,602, of which 200,744 are Catholics, that is, more than four-fifths of the people of Dublin are Catholic. These figures are from the census returns of 1881, the complete and revised returns of 1891 census not having yet been published. The figures of 1891 will not, however, differ to any material degree from those given, and in the proportion of Catholic to Protestant population will probably not differ at all.

Dublin is therefore substantially a Catholic city, much more Catholic than Belfast is Protestant, for the Catholics of Belfast are more than a fourth of the total population of that city, while the Protestants are less than a fifth of the population of Dublin. Let us see, then, how the Catholics of Dublin, in the matter of public offices and honors at their disposal, act towards the Protestant minority. But in order to present the contrast in one view let us first recapitulate the facts of Protestant treatment of Catholics in Belfast. There has never been a Catholic Mayor of Belfast; there is not at present, and, so far as we know, there never has been, a Catholic in the Town Council of Belfast, which numbers forty members; there is not a Catholic in the employment of the Belfast Town Council, except one or two in very subordinate offices. Dr. Houston, an eminent Protestant lawyer of Dublin, who was a candidate for an English constituency at the late election, gave figures relating to Belfast as follows, in a letter to a Dublin paper, shortly before the commencement of the election campaign:—

"The Belfast Town Council consists of forty members, all Protestants, and employs ninety-one officials at an annual expense of £16,610. Of the ninety-one officials two are Roman Catholics, viz., one of the four superintendents of the fire brigade, and one of the Street Inspectors, who between them got £420 a year, little more than one thirty-ninth of the aggregate salaries received by their Protestant colleagues."

Such is the religious toleration of the Protestants of Belfast. Let us now turn to Catholic Dublin. The Town Council consists of sixty members elected by the people. A considerable number of the Councillors—at least a score—are Protestants. The Council elects the Lord Mayor, who holds office for one year, and since 1841 the Catholic Town Council (with a Catholic majority we mean) of Dublin has elected fifteen Protestant Lord Mayors. We say since 1841, because before that year Catholics were practically disfranchised in Irish municipalities, and all the power lay with the Protestants, and, as a consequence, for generations before 1841 there was not a Catholic Lord Mayor or Councillor in Dublin. When the Protestants were able to do it, they did just the same in Dublin as they now do in Belfast. But in 1841 there was a Municipal Reform Bill passed, and it gave Catholics some of their rights in Irish towns, having Catholic majorities. How did they make use of their newly-acquired rights? Was it to turn the tables on their Protestant fellow-countrymen who had in their day of ascendancy in the municipalities so oppressed the Catholic masses? The answer is to be found in the fact that the Catholics of Dublin and Cork and Limerick and other corporate towns where Catholics were immensely in the majority no sooner got the power than they not only established full equality as between creeds, but they very often gave the Protestant minority the lion's share of the honors and paid offices.

In Dublin the Catholics have given the Protestants the highest honors at their disposal, that is, the Mayoralty, fifteen times since 1841, and this very year a Protestant has been chosen to be Lord Mayor of Dublin for 1893. With regard to the paid offices under the Dublin Town Council, some of the best of them are held by Protestants, including the Chief Medical and Sanitary officer, the City

Treasurer, the City Engineer, and several others. In one of his recent speeches at Midlothian, Mr. Gladstone, touching upon this matter of the tolerance and liberality of the Catholics of Ireland in contrast to the intolerance of the Protestant party, gave facts in regard to Dublin as follows:

"In the Dublin Council, three or four years ago, this case happened: The post of Surveyor became vacant. The salary was £1,000—not a contemptible salary, gentlemen; especially in Ireland, where, as Lord Salisbury says, you know in these parts of Ireland there is neither money nor industry nor anything else—however, there was this salary of £1,000 a year. There were two Assistant Surveyors—one a Protestant and the other a Roman Catholic, and what do you think the Nationalist Catholic Corporation of Dublin did? They chose the Protestant to be Chief Surveyor, and gave him the thousand a year; and they have upon the whole about eight thousand a year to lay out upon the remuneration of civic officers—eight thousand four hundred—and of this not only four thousand goes to the Protestants and four thousand to the Roman Catholics, but the odd four hundred goes to the Protestants—they are four thousand four hundred."

Such is the religious toleration of the Catholic Town Council of Dublin. Of the £8,400 which they pay annually in salaries to officers, more than half goes to Protestants. The same generosity to the Protestant minority has been and continues to be manifested elsewhere throughout Ireland, as Mr. Gladstone noted as follows in the speech from which we have quoted the above:—

"In Cork nine Protestants were elected on the first City Council after the Irish Municipal Reform Bill. Now, recollect that was when the Protestants had been resisting the gift of municipal reform. In Cork nine Protestants were elected on the first Council. The second Mayor was a Protestant. Is not that fair? The majority got the first Mayor, and then turned about fair play. The second Mayor was a Protestant, and others have followed, one Protestant Mayor having been elected three times. There have been (in Cork) also Protestant sheriffs, and up to 1886 there were eight Protestants on the Harbor Board. In Dublin there were fifteen Protestant Lord Mayors elected in that Catholic city—Catholic by a considerable majority—fifteen Protestant Mayors since 1850, and many Protestant sheriffs. In Limerick, a Roman Catholic town, fifteen Protestant Mayors—Limerick, a town, at any rate, in that part of Ireland that Lord Salisbury describes as in so horrible a condition—in Limerick fifteen Protestant Mayors since 1843—in another case I think it is Waterford, twelve Protestant Mayors since 1846."

This is the sort of "persecution" which the Protestants of Ireland experience at the hands of Catholics where the latter are in the majority. And the Protestant ascendancy men, of course, knew all this perfectly well. They know that the Catholics in Ireland have given and do give more than fair play to their Protestant fellow-countrymen. But it isn't fair play or even much more than fair play the ascendancy gentry want. They want all the good things exclusively for themselves. The idea of mere equality is odious to them. They want the Catholics of Ireland under their feet, as they have them in Belfast and in all the Government departments of the country. Their claim is that they must be forever dominant. An Irish Presbyterian minister, in an article in the London *Contemporary Review* for July, states the ascendancy position very correctly as follows:—

"The men at the head of the Ulster Protestant movement are the descendants of the hucksters who sold the Parliament of Ireland ninety-two years ago for the round sum of £1,260,000 and who have since usurped the offices and captured the emoluments of State, and desire to hold them for themselves, their heirs, administrators, and assigns. These men, who have misruled Ireland in the sole interest of themselves and their class, fear the legislation of fair play and equal justice at the hands of Mr. Gladstone; and with a view to resisting it, they have called into action religious bigotry and Orange passion."

That's the whole thing in a nut-shell. "Sordid greed," as the same writer summarizes it, "the lust for power to live on the labor of others."—*Wexford People*.

THE LATE DR. O'SULLIVAN.

At the University of Ottawa on last Thursday morning a solemn requiem mass and funeral service were chanted for the repose of the soul of the late Dr. O'Sullivan, of Toronto, one of the members of the faculty of law. The chapel of the university was decorated with deep mourning and the faculty was represented in the choir by the Dean, Sir John Thompson, Minister of Justice, Hon. R. W. Scott, Q.C., L.L.D., Senator of Ottawa, Mr. M. O'Gara, Q.C., L.L.D., and Mr. N. A. Belcourt, L. L. M. After the funeral service the faculty of law passed the following resolution:—"Moved by Sir John Thompson, seconded by Hon. R. W. Scott, and resolved: That we, the members of the Law Faculty of the University of Ottawa, here assembled, desire to record our profound regret at the death of Dr. O'Sullivan, late member of this faculty, and to express our sincere sympathy with the members of his family in their sad bereavement; and that the faculty be requested to transmit to Mrs. O'Sullivan a copy of this resolution."

THE BENEFICENT POWER OF CATHOLICISM.

The influence of the Catholic Church is stamped, in ineffaceable characters, upon the world's history. It could not be otherwise. For she is the only power in Christendom that has been persistently and uninterruptedly at work for nineteen centuries. Kingdom after kingdom has arisen and flourished for a time, only to be destroyed sooner or later by enemies within or without. She alone has lived to bury every enemy that has risen up against her.

And as it has been in the past, so it will be in the future. For of her kingdom there shall be no end. Earthly dynasties all rest upon unstable foundations. Each of them, when once it has power in its hands, seeks with eager impatience to secure its hold upon it, before revolution shall wrest it from its grasp. The Catholic Church alone can afford to wait. For all time is hers. She possesses her soul in patience, knowing that when other revolutions yet to come, in dynasties, in philosophies, and in religious systems, shall have spent their fury, she will still remain, "not in decay, not a mere antique, but full of life and youthful vigor."

Has her influence been for good or for evil? We hear, in season or out of season, that it has been evil. But who says this? A half educated ministry, and a press steeped in anti-Catholic prejudice. But their attacks upon her are only "the antics that the field-mice play in the footprints of the lioness on the plain." Against their testimony we may set that of non-Catholics of broader views, and more free from prejudice, who, to speak plainly, know what they are talking about. They testify that she was the deliverer of mankind, when the fate of Christianity and of civilization hung in the balance, on the day that Leo met Attila, the Scourge of God, at the gates of Rome. The question decided then was whether the world should be enveloped for ages to come in the darkness of pagan barbarism, or should become the Christianized and civilized world of to-day. The Catholic Church alone decided that issue. No other church had anything whatever to do with it. History makes no mention whatever of any part that any other had in its decision.

Here is the testimony of the most eminent among non-Catholic writers, as to the work the Catholic Church did then, and has done ever since, for the freedom, the enlightenment, and the purification of the world. Mr. Gladstone says: "The Catholic Church has marched for fifteen centuries at the head of human civilization; her learning has been the learning of the world, her art the art of the world; her greatness, glory and grandeur have been almost all that, in these respects, the world has had to boast of." Sismondi testifies "that in the midst of conflicts of jurisdiction, the Popes alone proved to be the defenders of the people. Their conduct inspired respect, as their benefactions merited gratitude." Carlyle admits that in the mediæval Catholic school "were originated and perfected nearly all the inventions and civil institutions whereby we yet live as civilized men." Mr. Lecky, author of the "History of European Morals," says: "no human pen can write the epitaph of the Catholic Church; for no imagination can adequately realize its glories."

And what of her influence at the present day? Even the unbelieving Renan is compelled to say of her priests, "They seek above all things to form good, honest men. Their moral counsels, the spontaneous dictates of hearts inspired by virtue, are inseparable from the dogmas they teach. I spent thirteen years among them, and I never knew any but good priests." John Ferguson, an eminent Scotch writer, says: "I am as staunch a Protestant as those who delight to talk of the Inquisition and St. Bartholomew's Day. But I know that Rome marshalled the forces of civilization for fifteen centuries, and marshalled them well." He then goes on to add that it was the Catholic Church that subdued the fierceness of the barbarian hordes who broke up the Roman Empire, that it was she who brought Scythia, Numidia, Gaul and Scandinavia, "those countries of blood and slaughter," under the benign and gentle power of the Gospel, and that it was she who won Magna Charta for England. To use his own words, "She has given more martyrs to the stake, more patriots to nationhood, more lives to sanctity, more self-sacrifice to philanthropy, and more intellect to philosophy than all other churches." And then, speaking of her as she is to-day, he says that her thirteenth Leo, in the majesty of conscious right, now confronts the tyrant Bismark, the man of blood and iron, as fearlessly as her first Leo confronted Attila fifteen centuries ago.

It is true that these writers all remain Protestants. They are like those who heard the words of the Divine Founder of the Catholic Church, and went away saying, "Never man spake like this man" and yet refused to believe in His divine mission. But when the Church extorts from them such magnificent praise of her mighty and beneficent power in all ages, who can wonder that Macaulay should have said that it is hard to conceive how she can ever be destroyed? And who will not hope that he was a true prophet, when he said that she might still be flourishing when some traveller from New Zealand shall take his seat upon a broken arch of London Bridge to sketch the ruins of St. Paul's?—*Catholic Review*, (N. Y.)

Childhood may do without a great purpose, but manhood cannot.
—J. G. Holland.

FALLING FROM THE FAITH.

Here is a man who ceased to practice his religion because of a dispute regarding the location of a new church site; another, because some "good" church man owed him money and didn't pay; another, because he disagreed with his local pastor on the school question or in politics; and another because sermons were not preached in English. These causes, and a hundred others result in disaffection from religion, and people otherwise good, fall away. A truly Catholic spirit is something not to be gained without effort or kept without care. It is not disturbed by personal feeling; it bows to authority in matters of faith and discipline.—*Catholic Citizen*.

SCIENCE AND REVEALED RELIGION.

The Rev. D. T. O'Sullivan, S.J., of Woodstock, Md., gave at the Catholic Summer School a most instructive and interesting lecture on "Science and Revealed Religion." He said in part: "There can be no real conflict between scientific and religious truth, because God is the author of both and truth cannot contradict truth." This point he developed in the fullest and most lucid manner. "One of the most important questions to be answered by reason is the why of life. Unaided reason cannot answer this question. It is answered by revelation, and we demand the answer precisely because we are reasonable beings. So science would be untrue to itself if it opposed revelation, which answers the question which reason demands. A priori, therefore, there can be no conflict. The apparent strife is due to a misuse of science. In science we must distinguish facts, hypotheses and theories. Facts of science are certain. Hypotheses are guesses. Theories are hypotheses which have been verified by a great number of carefully observed facts. The facts can never contradict revelation. Hypotheses, since they are not scientific truth, but guesses at the truth, cannot be taken as an established standpoint from which to attack revelation. It is the taking of these hypotheses as verified scientific truth, and opposing it to revelation, that gives rise to the apparent conflict of which we hear. Revelation is the word of God, verified by incontrovertible miracles and prophecies. Hence we have the facts of revelation on the authority of God. And hence they cannot be abandoned for guesses of scientists."

DID LUTHER REALLY HANG HIMSELF.

A German writer, says the *Arc Maria*, published a few months ago a study bearing evidence of serious research on the question. "Did Luther really hang himself?" Naturally the followers of the so-called reformer became indignant. Matters relating to the inner life of Martin Luther being not a little indelicate, they have a wholesome fear of the truth's coming to light.

The *Etudes Religieuses*, reviewing the work of M. Mayuncke, mentions that in the later years of his life "the great reformer" was continually besieged by sinister ideas. He himself avows in his "Table talk" that often when he took up a knife there came to him the thought that he should kill himself. Finally a servant was appointed whose duty was to prevent him from committing suicide.

On the eve of his death he was feasting as usual; and he wrote upon the wall his last cry of hatred: "Living, I was a pest to thee. Pope; dead, I will be thy death!" On the morning he was no more.

The sudden death gave rise to malign rumors, of which Calvus in his funeral oration imprudently made mention. In vain did he publish, with the celebration of his fellow, Auribaber, a narrative in which it was pretended that Luther died after a peaceful and edifying agony. The tradition of a violent death survived.

Moreover, Luther's servant, whom the tragic end of his master caused to return to the Church, protested that on the eve of his death, he had aided his fellow-servant in carrying his master, who was dead drunk (*plume abrutus potu*), to bed; and that on the following morning, on going to Luther's room to assist him in dressing, he found him "hanged and miserably choked." Doctors and princes bought the silence of the servants as to what they had seen.

One thing is certain, as the years go by the fame of the miscalled reformer diminishes. Prof. Felton, the late President of Harvard College, in his "Familiar Letters from Europe" writes: "I could not bring up my conception of Luther in Germany to the idea I had of him before. I saw his manuscripts, collections of his works, and portraits; but his big drinking cups were, after all, the most prominent memorials he left behind. . . . There was nothing high and grand about him."

Monthly Prizes for Boys and Girls.

The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 16, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers: 1st, \$10; 2nd, \$6; 3rd, \$3; 4th, \$1; 5th to 14th, a Handsome Book; and a pretty picture to those who send not less than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 43 Scott St., Toronto, not later than the 25th of each month, and marked "Competition"; also give full name, address, age, and number of wrappers. Winner's names will be published in the *Toronto Mail* on first Saturday in each week.

Contributed.

Written for THE REVIEW.

THE PRESBYTERIAN COUNCIL.

This gossiping and gabbling conclave, is in full blast. Its object they tell us is to promote unity of action among all those calling themselves Presbyterians, whether they believe in Presbyterianism or not. The unity of action consists chiefly in promoting works of benevolence, and in procuring co-operation in sending the gospel to "regions beyond" where men are perishing for lack of knowledge. They do not require unity of faith, for they know that on principle, that would be useless. The Rev. Professor Leitch, D.D., of Belfast, in his paper on the Reformation, having referred to the "gross darkness and ignorance," (paramount theme in the council) of the people, gradually brought about by the machinations of the Papacy, says that the very essence of Protestantism as distinguished from Roman Catholicism is, that

(1). The individual comes into personal communion with God.

(2). Protestantism gives the Bible to the people in their own tongue, and encourages them to read it and understand it, and

(3). Protestantism secures liberty of thought. In the other papers so far read before the council, pretty much the same ideas are set forth.

Foreordination must certainly have made a mistake this time, for if everything that comes to pass was foreordained, why should not this benevolent co-operation eventuate without all this labor on the part of the delegates? If it is true that this gross ignorance and darkness was gradually brought about through the machinations of the Papacy this state of things too on the same principle must have been foreordained, and the Papacy being only God's instrument in the darkening process it seems folly now to howl and growl against that institution for merely carrying out God's eternal decree which could not be resisted.

On the principle that the individual comes into personal communion with God it is inconsistent to have ministers and pay them large salaries. Why have delegates and councils if God manages His affairs with the individual? But why ask questions of, or expect logic or consistency from these people. It is told that a certain darkey preacher evaded inconvenient difficulties by the answer that questions like that would spoil all theology. It is useless to ask questions of this kind with the expectation of getting an intelligent answer. Such questions would spoil all their theology.

2nd. Protestantism gives the Bible to the people in their own tongue, and encourages them to read and understand it. Then which of the sects *does* understand it? That is another question an answer to which would spoil much of the theology. It gives them the Bible (a corrupt version) it is true, but it does not give them the meaning of the Bible without which it leads to nothing but schism, the spread of heresy and the multiplication of jarring sects.

The only authority the scriptures can have to the mind is their sense and if that sense is determined by private judgment it has only the authority of private judgment. On their principles the scriptures are not a judgment, but the subject matter of a judgment on which by his private reason the individual forms a judgment, which judgment of course can have no more weight or authority than a private judgment formed by the individual on any other subject. As private judgment, as such, by whomsoever or on whatever subject formed is the equal of another private judgment, it is perfectly indifferent what or whose private judgment is followed. Therefore any belief or no belief is matter of indifference.

When, some years since, Protestant delegates met in a World's Convention at London to devise and effect a Protestant alliance for the overthrow of Catholicity, they found (like our friends in Toronto) that there was no common doctrine on which they could agree, not even that of the immortality of the soul, or of the divinity of Christ, and they were obliged to separate without drawing up a common confession. A creed embracing only the principal articles of natural religion, never called in question even by heathens, was found to embrace too much to be accepted by those who claimed to be good Protestant Christians. After this experience of Protestant assemblies it was wise of the Toronto Council not to erect any standard of belief. Their faith is only opinion and their charity is only philanthropy. They have no common doctrine, no common profession, no unity, no compactness; their doctrines, as far as they have any, are vague and uncertain, proposed by no competent authority, believed without any sufficient reason, varying from day to day, and from individual to individual. They are perplexed, and no longer know what to believe or what to do. At every step the old ground gives way beneath their feet; they have nothing solid on which to stand, no resting-place, no home, but, like the wandering Jew of the old romance, are doomed to wander on, seeking repose and finding none.

They call these variations progress, and console themselves in their wanderings with the hope that, although they have not yet

found, they are just going to find, truth and repose. Vain hope; though constantly moving, it is not towards the truth. Many amongst them hold that no particular belief is necessary, assert the indifference of all religions, creeds and confessions, and they call this progress. They have set out as reformers to restore Christianity, and called their work a Reformation, but now they are merely developing Christianity by adapting to it the ideas, tastes and wants of modern society. They scout some of the most sacred truths of religion as superstitious barbarism, and as being wholly out of touch with modern progress, and, being unable to establish anything in their place, are everywhere and constantly tending to rationalism and open infidelity.

It is evident that a striking change has of late come over the spirit and form of their councils. In former times they had fierce and obstinate wars about dogmas; dogma armed itself against dogma, confession against confession. All this is now changed, and they smile or sigh over the folly of their ancestors, who attached too much importance to dogmatic Christianity.

Finally, "Protestantism secures liberty of thought." Yes, that liberty of thought which makes no distinction between truth and error.

There will be a paper on "The Aspects of Romanism." Of course. A Presbyterian meeting without a fling at Romanism would be a tame affair indeed. There is one aspect of the Catholic Church these gentlemen will not attempt to copy, much less attain, and that is her marvellous unity in faith. The unity, which results from combined action and authority, belongs to the Catholic Church, and to her alone. The vast extent of the Church and her peculiar composition, make the attainment of this unity, by human means, most evidently impossible. To attain this unity in doctrine, sacrifice and sacraments, at the same time, in all the nations of the earth, to have the most opposite tempers and dispositions, the subtlest and the feeblest minds, accept as true, without any doubt, a long series of moral and dogmatic propositions, to embrace them with heart and mind, and maintain through all trials precisely the same attitude towards them, is so manifestly beyond the utmost limit of human power that, the Church which is able to accomplish it must be Divine. The Catholic Church does this every day, the world over, while all the ingenuity of Presbyterianism could not do it in one family, much less in one congregation, for a day. It is accomplished by virtue of the inseparable union of the Catholic Church with Supreme Truth, and the co-operation which He has pledged to afford her even to the consummation of the world. He has made her divine character so manifest, and has so clearly established her claims to be His sole representative on earth, that those who fail to distinguish her from human sects, make but poor use of their intelligence to see, and of God's grace to embrace the truth faith which is to be found only in the true Church.

LEX.

WHAT A FRIEND IS.

The London *Tit-Bits* recently offered a prize for the best definition of "What a Friend is."

This is the prize definition:

The first person who comes in when the whole world has gone out.

The following are some of the best definitions submitted:

A bank of credit on which we can draw supplies of confidence, counsel, sympathy, help and love.

One who considers my need before my deservings.

The triple alliance of the three great powers, love, sympathy and help.

One who understands our silence.

A jewel, whose lustre the strong acids of poverty and misfortune cannot dim.

One who smiles on our fortunes, frowns on our faults, sympathizes with our sorrows, weeps at our bereavements, and is a safe fortress at all times of trouble.

One who, gaining the top of the ladder, won't forget you if you remain at the bottom.

The holly of life, whose qualities are overshadowed in the summer of prosperity, but blossom forth in the winter of adversity.

He who does not adhere to the saying that No. 1 should come first.

A watch which beats true for all time, and never "runs down."

All insurance against misanthropy.

A friend is like ivy—the greater the ruin, the closer he clings.

An earthly minister of heavenly happiness.

One who to himself is true, and therefore must be so to you.

The same to-day, the same to-morrow, either in prosperity, adversity or sorrow.

One who combines for you alike the pleasures and benefits of society and solitude.

One who is a balance in the see saw of life.

One who guards another's interest as his own and neither flatters nor deceives.

A nineteenth century rarity.

One who will tell you of your faults and follies in prosperity and assist you with his heart and hand in adversity.

One truer to me than I am myself.

Local.

Bishop O'Mahony's Death.

At the last regular meeting of the Sacred Heart Court No. 201, Catholic Order of Foresters, Chief Ranger L. V. Bachand presiding, the following resolution was unanimously carried:—

Moved by Bro. Ph. DeGruchy, seconded by Bro. T. Lonorgan, that, *Whereas* since our last meeting the sad news has been recorded of the death, after a lingering illness borne with patience and Christian fortitude, of the Right Rev. T. O'Mahony, Titular Bishop of Eudocia. His erudition, eloquence and piety made him a valuable member of the Holy Church, the doctrines of which, in the land of his birth, in Australia, in Italy, and in Canada, he unceasingly taught, and to the promulgation of which he dedicated his whole life. His death deprives our beloved Archbishop of a valued friend and an untiring assistant, and the Catholic population of this city of a much-loved instructor and guide. His light has gone out from amongst us, but the warmth of the affection he created and the noble truths he caught, as well as the magnificent monument he erected, will be with us forever.

Be it therefore resolved that we, the members of Sacred Heart Court No. 201, Catholic Order of Foresters, in meeting assembled, put upon record our appreciation of his worth, our grief at his loss, and our recognition of the void created by his removal, by draping our Charter in mourning for the term of three months, and by offering up at each meeting prayers for the repose of his soul. That we respectfully tender to His Grace the Archbishop of Toronto the sympathy of this Court for the almost irreparable loss sustained by him, the clergy of the archdiocese and the Catholics of Toronto generally, in the death of Bishop O'Mahony, whilst at the same time rejoicing that we have another added to the long list of those gone before, as mediators and intercessors for us at the divine mercy seat.

Be it further resolved that a copy of this resolution and preamble be forwarded to His Grace, be inscribed upon the minutes of this meeting, and given to the *CATHOLIC REVIEW*, *Irish Canadian* and *London Record* for publication.

THE TRUSTS CORPORATION OF ONTARIO.

We call our readers' attention to the card of the Trusts Corporation of Ontario, an organization for the purpose of carrying on trusts of all kinds, and which is steadily growing into favor with the public. The Share List of the Corporation is one of the strongest in the Dominion, and its Directorate is composed of men eminently fitted in every way for the responsible work of supervising the trusts confided to its care.

The offices and vaults of the Corporation are well worth a visit, and are admirably adapted for business. The Manager, Mr. A. E. Plummer, is always ready to give information; and private individuals anxious to avoid the onerous and often thankless duties of executors and administrators, cannot do better than consult this Corporation.

DEPARTED JOYS.

Blackberries served on glossy oak leaves now; for seasoning, the usual scandal and nonsense of the five o'clock tea.—*World*.

PHOTOGRAPHERS INVITED.

The following advertisement recently appeared in the *Wiltshire* (England) *Times*: "Notice—Baptizing by the Rev. A. E. Johnston, Stourmore Water, next Sunday, at 10.30 a.m. Photographers invited."—*World Search Light*.

RELIGIOUS MANIA.

One of the most prolific causes of insanity is "getting religion." Any person who what is called "gets religion" is more or less insane, and the friends of such a person should take all possible measures to side track the notion, for they are on a track that inevitably leads to the destruction of the mind. The revival meeting emotionalism is a mild species of insanity, which it is fortunate rarely takes permanent hold.—*Bobcaygeon Independent*.

A CHALLENGE.

One in a while a great poet dawns upon the world who in immortal language crystallizes an eternal truth. Such a poet thus sang in a recent issue of *Puck*:

O leaden messenger of war
Plough slower while the gods increase
The speed of District errand boys,
The leaden messengers of peace.

We challenge the whole Boston literary brood to produce a quatrain so exquisitely ethereal as this.—*Catholic Union and Times*.

Among the students pursuing the theological course at the University of Ottawa is Mr. John Chisholm, a member of the Bar of Nova Scotia. Mr. Chisholm resigned a lucrative position in the Department of Justice to enter the priesthood.

REVENGE.

Revenge is a naked sword
It has neither hilt nor guard,
Wouldst thou wield this brand of the Lord?
Is thy grasp then firm and hard?

But the closer thy clutch of the blade,
The deadlier blow thou wouldst deal
Deeper wound in thy hand is made
It is thy blood reddens the steel.

And when thou hast dealt the blow
When the blade from the hand is flown
Instead of the heart of the foe,
Thou mayest find it sheathed in thine own!

—Charles Webb.

THE LEGEND OF ST. SWITHIN.

The following is the legend of St. Swithin: He had been tutor to King Ethelwolf, and one of the leading men of the ninth century. On his death-bed he desired that he might be buried in the open churchyard and not in the chancel, as was usual with other bishops. On his being canonized, it was thought disgraceful that the saint should be allowed to remain outside the church, and it was therefore resolved to remove his body in solemn procession on the 15th of July; it rained, however, so violently for forty days together at this season that the design was abandoned. It afterwards came to be the common notion that if it rained on St. Swithin's day, it was the sure sign of wet weather for forty days.

THE STREAM'S SONG.

What sings the stream? Ask him whose heart is sore,
"Woe," he will answer, "is the song thereof;"
Ask him whose heart with joy is brimming o'er,
And he will tell thee "Love."

—Clinton Scollard, in *Lippincott's*.

When you have anything to communicate that will distress the heart of the person whom it concerns, be silent in order that he may hear from someone else.—*Saudi*.

LINES FROM LIONS.

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

MISS MAUD GRAHAM, Lyons, Ont

Conceal not the meanness of thy family, nor think it disgraceful to be descended from peasants; for when it is seen that thou art not thyself ashamed, none will endeavor to make thee so.—*Cervantes*.

BLASPHEMOUS IMPERTINENCE.

While Professor Huxley was staying at a seaside resort in North Wales he was approached by a Liverpool evangelist, who thrust a tract into his hand with the enquiry, "Have you got your soul saved?" "I have sufficient respect for genuine religion to be revolted by blasphemous impertinence," said the scientist, in relating the anecdote afterward. "So I answered somewhat sternly, 'that is my business,' and tore up the tract."—*World*.

Poverty is hard, but debt is horrible; a man might as well have a smoky house and a scolding wife, which are said to be the two worst evils of our life.—*Spurgeon*.

A verse may find him whom a sermon ilies.—*George Herbert*.

Men must be taught as if you taught them not,
And things unknown, proposed as things forgot.

Pope.

STRONGER EVERY DAY.

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

Yours truly,

Mrs. L. THOMPSON, Oakville, Ont.

Pride is so subtly sweet, that ere I know,
Her smile had won my foolish heart from me;
With covert blandishments, half false, half true,
She made me proud of my humanity.

—Ida Whipple Benham.

Physiology.—The *Indigenous Bitters* prevent many serious maladies by giving vigor and heat to the stomach, restoring the appetite, facilitating the digestion and maintaining the strength of the whole system.

Advice worth its weight in gold.—Don't wait for *Baldness*. Prevent it! Dermatologists tell us that, the "the chief requirement of the hair is cleanliness." The best agent for that purpose is *Capilline*.

The Catholic Weekly Review.

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

Commended by

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

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

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

The Late Archbishop Lynch.

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

And by the leading clergy of the Dominion:

Published by

The Catholic Review Publishing Company. (Limited)

Offices: 64 Adelaide St. East, (opposite Court House).

A. O. MACDONELL, President.

J. D. MACDONELL, Manager.

REV. J. F. MCBRIDE, Editor

JAS. A. GILLOOLY, General Agent.

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.

Lock Box 223. Telephone No. 1643.

TORONTO, SATURDAY, OCT. 1, 1892

OFFICIAL.

His Grace the Archbishop directs that the October devotions be continued throughout the diocese as in past years.

IRISH CATHOLIC TOLERANCE.

In his brief but brilliant address at the Blake reception last week, His Grace the Archbishop declared that the past history of the Catholics of Ireland proved conclusively that, guarantee or no guarantee, the rights of Irish Protestants were more than safe in their hands. We reproduce elsewhere facts on facts to prove the fact.

THE SCHOOL CELEBRATION OF THE COLUMBUS' ANNIVERSARY.

We have received a copy of one of those little Sunday School sheets which are devoted to the Protestant propaganda amongst children. It gives a sketch of a typical ceremonial for the school celebration of Columbus' quarter-centenary. It is just such a work as one should have expected at Protestant hands. Not a word which would suggest to the child's mind that Columbus was a Catholic or Catholics, not a syllable of the high impulse for the propagation of the true faith which urged him on his mission; only a weak apology for the crimes alleged against him (time and again disproved) by reminding the little ones that they were the crimes common in his age and that he suffered appropriately for them. Truly, the Holy Father said a true word (as it was a proud one) when he said in his recent encyclical "Columbus is ours," and only we who have his faith can understand his zeal and honor it as it should be honored.

SIR EDWIN ARNOLD.

A young minister named Bartlett made the ears of his hearers tingle recently by making, in Chicago, wholesale charges of immorality against Sir Edwin Arnold. If Sir Edwin deserves all the abuse he is getting he must be a very bad man. Have not the *illuminati* declared him no poet, though nine-tenths of what goes for poetry is not half so fine as what he has written. Even though his "Light of the World" has Nestorian tendencies that is no affair of the critics'. And did he not the other day call down on his devoted head fire which was not at all heavenly by declaring in favor of Free Trade (or Protection, was it?) Still, in the immorality matter we have not heard the other side, and can readily believe that the well-known hankering after sensa-

tionism may have had something to do with the charges. But Mr. Bartlett, if he is telling the truth, consigns Sir Edwin to the limbo which fashion has invented for libertines.

Sir Edwin indignantly denies the charge that while in Japan his conduct was such as to bring the Christian religion into disrepute, as charged by the returned missionary. He says the allegations against him are simply unworthy of serious attention, and adds:

"I respect the Christian missionaries in Japan, and understand the difficulties in their work. The Japanese are too metaphysical and philosophical to accept the Christian dogmas they teach, but the missionaries accomplish much good in teaching the Japanese to read and write, and in their Christian example. The American and English women who go there especially make an impression that is improving on the Japanese women. That is all I have to say."

The *World* comments the above as follows:—"The admirers of Sir Edwin will wish that he had given a completer answer than this before he sailed from New York. But Arnold aside, it is surprising to learn from Mr. Bartlett that the English and Americans in Japan treat the missionaries as discourteously as do the natives, and encourage the native newspapers to attack them. A possible explanation is that the missionaries are sharp critics of the business methods of the English and Americans, who are not above taking the butt end of the bargain when dealing with the Japanese. Whether this is the correct explanation or not, the report which Mr. Bartlett gives of missionary work is not cheerful."

THE LORDS AND HOME RULE.

We have elsewhere an exhaustive review of the Home Rule situation (in as far as it is embarrassed by any possible action of the House of Lords) from the pen of Justin McCarthy. The measures suggested are drastic enough to please even the recalcitrant Labouchere, but, as Mr. McCarthy seems to think, their employment will scarcely be necessary.

ABSOLUTE IMBECILITY.

If the Superintendent of the Toronto Asylum is not perfectly sure that he has, in his long experience, had the pleasure (for these things are joys to specialists) of examining an absolute imbecile, we will give him the unique comfort of the experiment. He may have to take the trouble of asking the *Empire* for the name and address (if the imbecile in question sent one or the other) of "Observer" in *Empire* of 23rd. He writes under date of 21st from Toronto:

To the Editor of the *Empire*.

Sir, -Archbishop Cleary has just sent £400, collected from his flock, to Ireland in order to help in regaining the Parliament which was stolen from her, as he puts it, by fraud, bribery and corruption when the union was effected in 1800, and Archbishop Walsh also refers to this filching of the Irish Parliament on Monday night last, and to the fraud and bribery practised to effect this object. Now, this Grattan Parliament and all that preceded it from the time of William of Orange were Protestant Parliaments. Roman Catholics were during all this period under disabilities. They could not sit as members of Parliament, and had no power even to vote for more than twenty years after the union. How, then, can it be an Irish Roman Catholic grievance to have been deprived of a very bad and corrupt Protestant Parliament? Were not the Irish Roman Catholics distinct gainers by the act of union? I trow they were.

Lecky makes out that the Grattan Parliament was bribed; possibly it was, but this should be a subject for rejoicing to the Roman Catholics.

Because Irish Catholics could not sit in Parliament, because they had not even the power to vote, this imbecile contends that they have no grievance because they have no Parliament. Had they then had right to sit, and right to vote, it would have indeed been a sorer grievance, but not a greater, that their Parliament should be taken from them. The Parliament is due them as a nation, and the disabilities with which they were charged, far from mitigating, aggravate the injustice done them.

WRITTEN TO ORDER.

We sometimes come across articles which show by their internal construction that they have been written for a purpose and that the writer was quite ready to subordinate everything to the purpose in view. Of such is the *Empire's* editorial on the Blake reception when it says that it was impossible that the meeting should not lapse into a glorification of Mr. Blake. This was, in view of what happened, following the *Empire's* own report, which the writer evidently had not seen when he wrote the article, very silly indeed. Every man there committed himself fully to the principle of Home Rule (with careful limitation as to Imperial unity) and the glorification of Mr. Blake was quite incidental to the cause he has espoused. Does the *Empire* forget that no sensible man, Grit or Tory, would go out of his way to glorify a man who had adopted other than a glorious cause? Or would it say that Hon. Frank Smith, or Hon. Dr. Sullivan, or Dr. Bergin went there merely to glorify Blake? Or did the hundreds of solid Conservatives present there that night applaud sentiments they did not approve of just because Mr. Blake advanced them? It's nonsense. Kicked by its friends the organ seeks consolation in snarling at their enthusiastic endorsement of the Irish National platform.

CHRISTIANS OF THE RIGHT SORT.

In recent reading we came across the following from Father Hunolt of the Society of Jesus. If such be the Christian of the right sort who shall number the Christians of the wrong sort:

A Christian of the right sort thinks that every one is like himself; he looks on every one as good, whose wickedness he is not thoroughly convinced of; he hardly ever suspects and never judges ill of others. He does his duty and leaves the rest to God. The impure man thinks that all are like himself, and that they have the same thoughts, the same meaning in their words and conversation as he has; a treacherous flatterer trusts no one, through fear of being deceived; an impatient, quarrelsome, passionate man takes every sour look, every thoughtless word as an insult; a proud, conceited man, whose only idea is to have a high position in the world, thinks that every one is trying to forestall him. In a word, just as looking through a red or blue glass makes everything appear red or blue, so each one will judge another according to the vices to which he himself is subject. Hence, when he has discovered a fault in his neighbor, his memory seizes hold of it at once, his imagination paints it much blacker than it really is, and on the first opportunity that offers, he will talk about it, either because it gratifies him to see that another is subject to the same fault as himself, or because he is so full of hatred and envy that he cannot bear to see any good qualities in him.

Let those who think Christianity of the right sort suitable only for monks or hermits, recall to mind that Christ our Lord was not speaking to monks or hermits, but to plain, every-day people, when He said that "if thy eye be single thy whole body will be lightsome; but if thy eye be evil thy body also will be dark-some;" and that St. Paul was speaking of ordinary every-day Christian charity when he said that "Charity thinketh no evil." The evil-minded man is self-convicted of crime.

COLLEGE ATHLETICS.

It is certainly a good thing that in schools mental and physical culture should proceed *pari passu*; in other words that in schools and colleges there should be a good system of such exercises as best serve the development of not the mind alone but of the body also. The boy is, by his parents, committed, body and soul, to the school or college. The primary object is mental development, but the well-known axiom of "sound mind in sound body" comes in at once; and rightly. The school or college which neglects the physical development of its subjects does not discharge its duty to its clients. Latterly, however, it would seem that the physical is practically prevailing over the mental in college culture. As the *Globe* says in a recent issue: "Athletics have been unduly glorified at many of the American universities. The man who runs the hundred yards dash, pulls the stroke oar or is the premier half-back of the football team

challenged more admiration than the studious youth who deemed that the real work of a university was to endow its residents with learning. Indeed the suppression of erudition by muscularity has become so notorious that it has passed into a theme for wits to crack their jokes upon. Harvard, however, has foreseen the danger, and by wise regulations seeks to overcome it. One of their rules is that no student shall participate in inter-collegiate sports unless he maintains a certain standing in his studies. That the rule is enforced is proved by the fact that an excellent ball-player and a good oarsman lost their places on the baseball nine and in the boat crew this year by its application. This is as it should be. Athletics should not be discouraged, but they should not be practised to the neglect of studies. Moreover, temperance in physical exercises is as incumbent as in other matters appertaining to man's habits and customs."

The American universities have not sinned alone in this. The great English schools have felt the necessity of putting some restraint on the athletes, though we have not heard of anything so drastic as Harvard's action.

Those who are interested in Canadian Catholic colleges will take delight in the assurance that St. Michael's base-ball and Ottawa's foot-ball are not "unduly glorified." St. Michael's plays good ball and Ottawa kicks excellently, but the student who would try to qualify, in either college, on the merits of his team-work would go very wide of his mark.

MADE A MOVE TOWARD PROHIBITION.

The Committee on Legislation of the Dominion Council of the Alliance for the Suppression of the Liquor Traffic reported to the Alliance (meeting in Montreal) last week as follows: . . .

2. That we deem it unwise to make any general effort for the adoption of the Scott Act or local option measures in other constituencies, for while the Scott Act has been to some extent useful in educating public sentiment, the time has now come when it is unwise for temperance workers to expend their energies on anything short of national prohibition.

3. That a plebiscite was not in accord with British customs and our usual constitutional methods of government and as a test of public opinion is unnecessary in view of the way in which the Scott Act and local option legislation has been received.

4. That the several Provincial Legislatures be urged to enact such measures of prohibition as the British North America Act permits, and that we demand of the Federal Parliament the immediate abolition of the liquor traffic without further subterfuge or delay.

The report gave rise to considerable discussion. . . . The second clause was referred back for amendment, and was revised and presented as reading: That whilst the Alliance desires to be understood as working for the suppression of the liquor traffic, and would urge people to continue their efforts yet it would heartily endorse every legitimate means to further that end by weakening the liquor interest and educating the people.

This clause was adopted.

The third clause, declaring against a plebiscite, gave rise to a lively discussion. Mr. F. S. Spence moved, in amendment, the following:—That other provinces be strongly urged to follow the example of Manitoba in applying at once to their respective legislatures for the taking of a direct vote upon the question of total prohibition, and for immediate effective prohibitory legislation if such voting shows that the people favor such legislation.

Several of the members strongly objected to the amendment on the ground that it would hurt prohibition, but despite considerable opposition Mr. Spence's amendment was finally carried

by a vote of 27 to 17.

The fourth clause was adopted with the omission of the words, "without further subterfuge or delay."

The report was then adopted as a whole.

All of which only proves that the Alliance people are bent on making trouble for the country at large by endeavoring to enforce a prohibitory measure on a country which has shown its abhorrence for such crazes as the Dunkin Act and the Scott Act, which not only failed to correct the evils at which they were levelled but produced in most places contempt for law and an epidemic of fraud and perjury.

FROM A CANADIAN POINT OF VIEW.

From a Canadian point of view one of the most interesting statements made by Mr. Blake in his great speech on Monday week was that he had enlisted "for the campaign" and that, the cause achieved, he would feel himself free to return to the family ties he had cast aside, the social bonds he had for a moment broken, the forensic duties he had consigned to other hands, nay, even, with certain conditions, to the political party from which untoward circumstances had, for a time, compelled him to withdraw. We urge on our readers a careful re-perusal of the masterful sentences in his great speech in which he declared this determination. We hail with delight this declaration of his, for the only pang we felt when he decided to espouse the Irish cause was that Canada should lose him.

THE QUESTION OF DIVORCE.

The question of divorce is so well settled by the teaching of the Catholic Church that, for Catholics, there can be no doubt or even hesitancy. The contract of marriage, once perfected, is indissoluble. It, as our catechism tells us, cannot be broken but by death of one of the contracting parties. The Provincial Synod of the Anglican Church, recently held in Montreal has attempted to treat this matter with the idea (apparently) of bringing Anglican Legislation into closer harmony with State regulations. To its honor be it said that the Synod held fast to Catholic lines and declared in favor of a canon to this effect: "No clergyman of this ecclesiastical province shall solemnise marriage in any case where there is a divorced wife or husband of either party still living." Archdeacon somebody dissented and that he has hearers is emphasised by the fact that the staid, old-maidenly *Globe* is willing to say that the Archdeacon's position is undoubtedly in consonance with both British and Canadian law, and with equity. "The idea of inflicting punishment on the innocent is surely repugnant to every conception of justice, and yet what punishment could be more signal than precluding an innocent person from a renewal of that matrimonial companionship of which the infidelity of another has unjustly deprived him or her as the case may be?" We were not aware that British or Canadian law anteceded the establishment of the marriage contract. If they post-date it they can be of no effect in defining its obligation. As to equity the *Globe* begs the whole question.

There is in the Catholic position regarding the indissolubility of marriage no "idea of inflicting punishment on the innocent." If the innocent consent to live with the guilty he is at a perfect liberty to do so; but the Catholic Church denies absolutely his right to solace himself with other nuptials. And this is perfectly reasonable. Men who make unfortunate bargains may be pitied, or despised, as the case may be, but, unless fraud or force can be alleged and proved, they are in all courts of justice held to their contracts. Why, in a contract of so great importance to the social fabric, should exception be made? Men are by the courts held to inconvenient contracts, to losing contracts, to ruinous contracts, every day. And the Catholic

Church has ever maintained that the great contract, now the sacrament, of matrimony must be maintained and enforced. Causes may be alleged which would permit of separation, but no cause can ever be alleged which will make free one or the other party to enter into another contract of marriage during the life of the partner of the first valid contract.

We rejoice that the Synod yet retains enough of the Catholic spirit to impose the discipline of the Catholic Church on its adherents.

Apropos of this is an article reproduced elsewhere from the *Catholic Standard*; "Divorce an index of social demoralization."

ECHOES OF THE ASSEMBLY

The *Globe* has paid constant court to the Assembly but its exposition of the Assembly's teaching will give a wrench to some of its friends. It declares that the Assembly recognizes that all existing churches possess the essentials of the Christian faith which is about as wise as would be the statement that black is white, or that lines at right angles are the most perfect of parallels. Again, it tells us that with singular clearness they have grasped the full meaning of that mighty upheaval which resulted in the liberation of the human mind from the profitless subtleties of mediæval scholasticism, and brought a sense of personal responsibility to the individual soul and conscience. That is, we confess, well written. The reference to the subtleties of the schoolmen is calculated for the Protestant stomach at large, and the sense of personal responsibility and so on is a soothing draught in case the reference to the subtleties cause nausea. The subtleties of the scholastics are subtleties only to those who do not know their principles or understand their language, as, for instance, would be a vanishing fraction to one who did not know how to evaluate it, or as would be spectroscopic analysis of light with its measurement of millionths of an inch, to one who did not know that those millionths of an inch measure the enormous velocities of the stars which for ages were called fixed. An ignorant man, who would appear learned, might readily denounce all these as mere subtleties and,—he would be laughed at. Now, men, ignorant of the first elements of Christian philosophy, sneer at its most renowned exponents and escape censure, because their hearers are as ignorant as they themselves are.

The absence of abuse of the Catholic Church is next remarked as a healthy sign, for as the *Globe* remarks "toleration is the spirit of the age." Had the *Globe* stopped there it would have been kind to the Assembly, but it goes on, apparently desirous of explaining how the toleration came about. "The student of human nature knows that a sumptuous lunch or a sail on the lake is more potent to enkindle a broader sympathy and a deeper charity than the most profound theological disquisition." It is then by such process as this that the Assembly are beginning to acknowledge a possibility of wisdom in opinions that they cannot accept.

Pleasant as it may be to allow one's convictions to be overwhelmed by a sumptuous lunch or blown overboard during a sail on the lake, the *Globe* hastens to remind the Assembly that its best diet would be oatmeal and the short catechism if it would emulate the deeds of former days. The "delicacies of the season" and excursions "into the higher levels of theological speculation" (which we therefore understand to lie south of the Lake), are deprecated possibly because one is expensive and the other very profitless and as a summary of the whole business we have the following: "The pan-Presbyterian movement originated in a spirit which is neither sectarian nor dogmatic, but is humanitarian in the broadest and best sense." There; a purely humanitarian enterprise; a matter of convention, agreement, convenience, anything you like.

THE TERM "CATHOLIC."

The *Evangelical Churchman* is green with envy because the "Old Catholics" have issued a declaration in which they claim for themselves, and we suppose for all their ecclesiastical progeny, lawful and unlawful, the name of Catholic. What bothers the *Churchman* is that the Church of England threw the name and the substance so completely aside that it now cuts a very poor figure when it seeks to resume at least the name. Yet there is an arrow left in the *Churchman's* quiver. "We are all 'outside,' it seems to say, 'murder the first man who tries to get back.'" It can sympathize, it says, with the Old Catholics in their struggle for the name (*Titel ohne mittel*, a friend suggests). How can it sympathize with men who contradict its teaching at every point but that of Papal Supremacy? Merely because they are "anti-Papist." "But," it goes on, "we can not understand the position of those who, forsaking the true 'principles of the Church of England, return to the errors 'which our Reformers cast out and become Romanists in all 'but name.'" Aye, there's the rub; a heavy rub. The Old Catholics hold every one of these "errors of Romanism" but the one on the rejection of which the *Churchman* claims kindred with them.

THE LORDS AND HOME RULE.

(JUSTICE McCARTHY M. P.)

The situation is the most complicated and in many respects the most interesting that has occurred in the parliamentary history of these islands. In these words a friend, who is a distinguished member of the House of Lords, writes to me about the crisis through which Great Britain and Ireland have just been passing—the crisis of the general elections.

Nothing can be more just than the estimate of the situation expressed in the words which I have just quoted. It is one of the most complicated and one of the most interesting political situations that have ever occurred in our parliamentary history. A great political party has fallen—a party which came in six years ago fortified by one of the strongest numerical majorities that have ever in our time sustained an administration. All through the course of the six years' Parliament that majority kept dwindling away. At almost every by-election—that is, an election caused by a death or resignation or an appointment to office of some kind, judicial or otherwise, which did not permit the retention of a seat in the House of Commons—the government lost a vote and the opposition under Mr. Gladstone gained one. This process went on so fast and so far that the opposition began to feel convinced that whenever the general elections came round Mr. Gladstone would be sure to have a tremendous, an overwhelming majority at the polls. The elections have come and gone, and have not justified these expectations. The Tory government, of course, was defeated; that every one on either side knew was certain to be the result, but the Liberals have not anything like the majority they expected. In fact, but for the Irish National party they would not have any majority at all; they would be low down in a minority. Now let us look at

THE IMPORTANCE OF THIS FACT.

I shall do my best to look at it with the calm, unprejudiced eye of an outer observer if I can, and shall try not to let my partisan feelings guide me in any way as regards my estimate of realities of the existing situation.

The Liberal party will have an ample majority for carrying ordinary measures of reform and for maintaining themselves in office and in power. But they draw that majority from Ireland, and the first great reform they will have to undertake is the reorganization of the whole system of Irish government—in other words, Home Rule. Mr. Gladstone is pledged to make this his first important measure. No one doubts—I least of all men am likely to doubt—the sincerity of his determination. I am perfectly certain that Mr. Gladstone would not accept office at all at his time of life but for his noble and generous desire to carry home rule and so settle the Irish question. If he had a great English majority behind him he would have no real difficulty in accomplishing that object. But the result of the elections suggests some serious difficulties in the way, not of the final triumph of home rule—about that no reasonable man can have any doubt—but about the immediate result. For it is certain that the House of Lords will be greatly emboldened to throw out a home rule bill by the fact that the majority in favor of home rule is not found in England or in Scotland or in Wales, but in Ireland. I wish to make myself clear upon this point. A majority of the Scottish representatives and of the Welsh representatives are undoubtedly in favor of home rule, but these are not numerically strong enough to counterbalance the numbers of the English Tories.

The truth is that we have not even yet got a fair chance of ascertaining at an election the views of the majority of the English people—or even of the English voters. In the meantime, however, the House of Lords will unquestionably take courage from the fact that the majority which returns Mr. Gladstone and the Liberals to office is a majority composed of Irish Nationalist members. If the Irish Nationalist members could be induced to withdraw their support from Mr. Gladstone he would have to go out of office.

Of course, the great argument of the anti-Home Rulers has been that Great Britain and Ireland are all one, and that there is no need

FOR A SEPARATE SYSTEM

of Irish legislation. On this principle it would be logically absurd to say that a majority of Irishmen in favor of Mr. Gladstone ought to count for less than a majority of Englishmen. But the Lords will not reverence logic or shrink from absurdity. They will say: "We already knew the opinion of Irish members. We know that they were for separation and rebellion and flat burglary, and all the rest of it. What we wanted to know was the opinion of Great Britain; and, lo and behold you, here we have it in the fact that Mr. Gladstone's majority is not drawn from Great Britain, but from Ireland. Why, then, should we hesitate to throw out a measure which has only the support of a majority of our hereditary enemies, the people of Ireland?"

Now, undoubtedly, this is an inconvenient position for Mr. Gladstone to be placed in. The House of Lords, in the end, can easily be disposed of. Suppose Mr. Gladstone were to send up the home rule measure—having carried it successfully through the Commons—the House of Lords would, no doubt, throw it out. What would Mr. Gladstone do then? Appeal to the country against the House of Lords, many people here have been saying, have another general election, and see if the popular vote would not further strengthen him.

Now in my opinion Mr. Gladstone will do nothing of the kind. I am convinced that he will not allow to the House of Lords the honor and glory of dictating to the country the time when there is to be a general re-election of a representative chamber. Whatever he may do, that, I feel convinced, he will not do. He can send up a new home rule bill in the next session—the same bill cannot be introduced twice in one session—and then if the House of Lords should threaten to reject it a second time he can retaliate on the House with a menace of the creation of new peers to out-top the combined numerical strength of those who are opposed to home rule. When once a prime minister can make announcement that the sovereign has authorized him to undertake a fresh creation of peers for a special purpose there is an end to the controversy. The existing peers hold out no longer. Why should they? What would be the good? The measure which they detested would be carried in either case—only if they stood out they would have to submit to the introduction of a crowd of new peers into their sacred chamber. The threat, therefore, is quite enough. The "gone coon" of the peerage always comes down. The menace has never been made in my days. It was last made as a means of compelling the peers to pass the great Reform Bill of 1832. I do not think it is likely that we shall be compelled to have recourse to anything of the kind in 1892.

Therefore, I take it for granted that when the end comes the peers will quietly give in and allow the home rule measure to pass; in the meantime, however, there must be a delay if, as I fully expect, the House of Lords should muster up the courage to throw out the home rule bill on its final presentation to them. Then Mr. Gladstone would probably call an early sitting of the next session and bring in the bill again. But something could be done in the meantime, and that is just the question which I wish my readers to consider. We suppose the House of Lords to have thrown out the home rule bill on its first introduction. What can Mr. Gladstone propose to do in the meantime?

I may, perhaps, be allowed to explain to American readers that our way of conducting an election here is quite unlike anything known in the United States. We do not hold our general elections on one and the same day throughout these two islands; we do not anywhere close the public house, but, on the contrary, we leave them open and in full swing, and we allow to a voter as many votes as he has property or other qualification to secure to him. A voter in England may have a vote out of his place of business in the city of London—the city, properly so called—that part of London which is under the municipal jurisdiction of the lord mayor. He may have another vote for his dwelling house in the west end of London. He has, perhaps, a country house, and he is entitled to a vote for each in the electoral division to which it belongs. He has a shooting place in Scotland—and he gets a vote in the Scottish division for that. He has a hunting place in one of the great English hunting counties, and he has a vote for that. There is no limit but the limit of property and possession to the number of votes a man may have in these counties. Our system of allowing the elections to be held on all manner of different days makes this plurality of votes a substantial reality. A voter thus happily endowed has plenty of time to make practical use of his privilege.

(CONCLUDED IN OUR NEXT ISSUE.)

KATHLEEN MAVOURNEEN.

Kathleen Mavourneen! The song is still ringing
As fresh and as clear as the thrill of the birds;
In world-weary hearts it is sobbing and singing
In pathos too sweet for the tenderest word.
Oh, have we forgotten the one who first breathed it—
Oh, have we forgotten his rapturous art
Our need to the master whose genius bequeathed it?
Oh, why art thou silent, thou voice of my heart?

Kathleen Mavourneen? Thy lover still lingers;
The long night is waning—the stars pale and few;
Thy sad serenade, with tremulous fingers,
Is bowed with his tears as the lily with dew;
The old harp strings quaver—the old voice is shaking—
In sighs and in sobs moans the yearning refrain
The old vision dims and the old heart is breaking—
Kathleen Mavourneen, inspire us again!

—James Whitcomb Riley.

VICAR-GENERAL GAUTHIER'S CELEBRATION.

[We supplement the short note of last week by the following, which, unfortunately did not reach us in time for last week's issue.—Ed. C. W. R.]

The High Mass was celebrated by Very Rev. Father Gauthier. After the Mass an address from the clergy of the diocese was read by Rev. Father Masterson, of Prescott, and Rev. Father Stanton of Smith's Falls handed to the Vicar-General a purse containing \$500 in gold, the united offering of His Grace Archbishop Cleary and the priests of the diocese. The following is the address:

To the Very Rev. C. H. Gauthier, V.G., Brockville.

DEAR FATHER GAUTHIER,—The anniversary which we, your brother priests, have met to honor recalls an August morning five and twenty years ago, the morning of your ordination. It stirs within some of us memories of a common past, and touches us all with a sense of a personal pleasure.

We congratulate you on having been spared to see so auspicious an event in your career, promising us it does and as we fervently wish, the completion of a life-work already fruitful in result and beneficent by example.

Amid such evidence of your zeal and energy as surround us in this the latest scene of your labors, and in the presence of those commissioned to bear testimony to your services in their regard, we have no need to speak of the gifts which God has bestowed upon you, or do more than glance at the noble use you have made of them.

As a student, your contemporaries learned to admire in you those qualities which, in a wider and more arduous field, have shed a lustre on our diocese, as pastor, your work has impressed us all by the tact and earnestness with which it has been prosecuted, and the general estimation it has commanded.

Of the wisdom of your administration whilst in charge of former missions; of your unwearied devotion to those confided to your care; of the ties which bound you to them and them to you—ties rooted in mutual respect and affection—the memory has survived your departure; and, in the demonstration with which your Silver Jubilee is this morning greeted, the grateful hearts of a people whom you have so loyally served go out in unison with those of Brockville in offering you a tribute of love and gratitude, and praying that He who has blessed and prospered your work thus far may do so to the end.

What may be said of your labors in the missions of Gananoque, Williamston and Glen Nevis, applies with special force to what you have accomplished in Brockville. For here, where the sacred causes of religion, education and charity have been so unremittingly promoted, the crowning results of your efforts may be seen in church, schools and hospital. Here, where the demands upon you were greater, you have, like the true priest, lived not for yourself, but for your people. Here, too, we are proud to remember, were the higher honors of the priesthood conferred upon you, when our beloved and illustrious Archbishop raised you to the rank of Dean and subsequently appointed you Vicar-General—a choice than which none could be wiser or more fully in accord with the wishes of your brother priests.

And now, requesting your acceptance of this token of our friendship and esteem, we congratulate you not only upon your Silver Jubilee, but upon the distinguished name you have won, and from our hearts, we pray that your life's course, thus far unclouded, may, like a fair August noontide, be the promise of a golden evening—your "task accomplished and the long day done."

Signed on behalf of the priests of the diocese,

J. FARRELLY, V.G.,
J. S. O'CONNOR, Dean,
J. MASTERSON,
M. J. STANTON,
C. H. MURRAY,
J. H. McDONOUGH,
P. A. TWOHEY.

A deputation from the congregation of St. Francis Xavier was in waiting and presented an address. It was read by John Murray, and a purse of \$1,000 in gold was handed the Vicar-General by P. Kavanagh.

Father Gauthier made a very feeling reply to the friends gathered about him, referring especially to the assistance they, both lay and cleric, had been to him in his arduous labors.

The clergy present were:—His Grace James Vincent Cleary, S. T. D., Archbishop of Kingston, assisted by Rev. Fathers Driscoll and Plunkett of Ogdensburg diocese. The following were present in the sanctuary: Peterborough diocese—Rev. Fathers Casey and O'Connell; Ottawa diocese—Very Rev. Canon Foley, of Almonte, Rev. Father Brady of Vankleek Hill; Alexandria diocese—Rev. Fathers Twomey of Morrisburg, Doshaunac, W. McDonnell, McUrae, McGillies, R. McDonell; Kingston diocese—Rev. Fathers Masterson, Stanton, Murray, Davis, M. McDonald, McDonagh, T. J. Spratt, Duffus, Twomey, Twohey, O'Gorman, M. Spratt, O'Rourke, O'Brien, Kelly, Thos. Kelly, Sec'y of Archbishop; T. P. O'Connor, Hogan Cicolari, Hartigan, McWilliams, Fleming, Quinn, Killeen, Carey, W. Walsh, O'Brien (Belleville) Neville, J. Murtagh, Collins and Carson.

DIVORCES AN INDEX OF SOCIAL DEMORALIZATION.

Recently one of our exchanges gave the number of applications for divorce that were pending in one of our cities, and also the number of divorces that had been granted within a year. We cannot recall the exact figures, but they were appalling. They revealed a condition of society which is terrible to contemplate. They show that belief in the sanctity and indissolubility of marriage is rapidly fading out of the public mind, and that as a people we are fast approaching the social condition of pagan Rome at the period of its deepest corruption.

Referring to the subject, brings to mind a mistake quite common among those of our Protestant friends who oppose the present system of divorce laws. Many of them seem to imagine that these laws cause the present laxity of ideas and morals as regards the marriage relation, and imagine more stringent divorce laws would cure the evil. They are radically in error on this point. The laxity of the law permits and fosters indulgence in the evil, and more stringent laws would check that indulgence to some extent. But instead of the laws causing the evil they are the result of it. They are a truthful index of the extent of this public demoralization, of the general prevalent demoralization of public opinion on the subject. For the legislation which makes legal divorces so easy, is but the practical expression of public sentiment. Where sound principles on the subject of marriage are held, such legislation would be impossible. The laws are loose because a corrupt public sentiment demands their looseness for its own gratification; because it is unwilling that the Christian law of marriage should be enforced.

The evil can be radically cured, therefore, only by bringing back the public to believe in, and adherence to, the Christian idea of marriage. Where that belief is not held, violations of the marriage relation, as a matter of course, will abound, and divorces will continue to increase.—*Catholic Standard*.

ARBITRATION THE REMEDY.

In an able and almost sensational article in the *New England Magazine* for September, Mr. Edwin D. Mead discusses the recent outbreak at Homestead, Pa., and the causes which brought it about. Coming to the question of a proper remedy, which after all is the most pressing question involved, Mr. Mead suggests compulsory arbitration. "Every great industry and enterprise in this country," he remarks, "is, in a measure, a public concern, becoming more and more so in the proportion in which it becomes great. An immense industry like the Carnegie company becomes a matter of public concern in almost as great measure as even a great railroad: and it is the more amenable to the state for its just and proper conduct, and the state is under the greater obligation to exercise a firm control over its proceedings and policy, by so much as it is chiefly made profitable—our protectionist brethren like to say possible—by privileges conferred upon it by the state through its protective laws. But this is only an emphatic illustration of the right and of the need of compulsory arbitration, before State boards, in such collisions between wage payers and wage earners as are likely to threaten the public peace or endanger the welfare of a busy community."

Mr. Carnegie ought not to be opposed to such a plan of settlement. He is on record as favoring it in some form. In an article contributed by him to the *Forum* in 1888, he said: "Peaceful settlement of differences should be reached through arbitration. I would lay it down as a maxim that there is no excuse for a strike or a lockout until arbitration of differences has been offered by one party and refused by the other." Mr. Mead's idea evidently is that if the government can legitimately interfere to settle disputes between railroad corporations and the public and to prevent unjust discriminations, it has a stronger right to settle controversies between wage payers and wage earners in industries partly supported by government bounty. The point is excellently made.—*Boston Republic*.

Beware of him that is slow to anger; anger, when it is long in coming, is the stronger when it comes, and the longer kept.—*Quarles*.

Our Story.

MR. SWANN'S TRAGEDY.

'Unless,' said Mr. Pitt to Mr. Fox, 'unless Providence puts something good in our way, we may chuck up the sponge. We've had nothing but old stagers to deal with for the last six months, and dealing with them is poor business. Why, we haven't made a decent haul for a year past.'

'That's true, Aaron,' answered Mr. Fox in a sad voice. 'Things are going to the devil—that's my opinion. When we started in business, pigeons were as common as gooseberries; now they're the rarest beings possible, and when one does turn up, there is such a race for him among the agents that the game's spoiled before it's actually properly on the wing.'

'Ay, ay, the profession is losing all sense of honor. It used to be an honorable understanding among us that the firm that raised the game should have him, but now everybody is for himself, and nobody cares a curse for anybody. Well, well, all we can do is to trust in Providence.'

Mr. Pitt's pious reliance was not without justification. He had scarcely expressed it when a knock sounded at the door, and the office boy announced that Mr. Swann wanted to see the partners about the production of a play which he had just written. A glance of delight passed between Mr. Pitt and Mr. Fox as the young author was shown into their den.

Mr. Swann was a well-dressed, refined-looking young fellow of about 24. He was very modest and shy in his manner, and evidently quite unaccustomed to transact business. The experienced eyes of Messrs. Pitt & Fox saw at once that he would prove an easy and a profitable prey.

'Good morning, sir,' said Mr. Pitt in a business-like way. 'I understand you desire us to look over a play of yours with a view of securing its production on the stage.'

'Yes, if you please,' answered Mr. Swann, blushing a little.

'Very well, Mr.—let's see—Mr. Swann,' said Mr. Pitt. 'Now the usual and best course in such cases is to leave the play with us for our opinion upon it. We can then read it carefully, and suggest such alterations as our long experience in theatrical matters dictates.'

'Precisely,' replied Mr. Swann eagerly. 'That's just what I want—the opinion of a practical man. All the fellows at Oxford thought it a magnificent work, but I don't put much confidence in their opinions because, of course, they judged it from a literary point of view merely. You would look at it as a practical man.'

'Exactly, Mr. Swann, exactly. Well, you know it takes time to read a play, and we can't afford to give you our time for nothing. I presume you're prepared to pay the usual fee?'

'Oh, certainly,' replied Mr. Swann. 'May I ask what it is?'

'Twenty guineas.'

'I—I think I have that amount with me. You don't mind taking notes?'

'Certainly not; certainly not. Thank you that's quite correct. To make all things regular, we'll give you a receipt. Mr. Fox, draw out one in the usual form. No, Mr. Swann, just leave the play with us. Our united opinion will be ready in a few days.'

'I trust you'll let me have it as soon as possible. I want to have the play produced without delay.'

'Of course, Mr. Swann, of course. But you see we have a great deal in hand to attend to, and, besides we always like to consider and reconsider our opinion before finally delivering it to the author. Here's the receipt. Good day, sir. You had, perhaps, better call again, this day week. Good day.'

As the office door closed behind Mr. Swann, Mr. Pitt's left eye closed, too. Simultaneously Mr. Pitt's index finger went to the side of his nose, while a broad smile overspread the rubicund features of Mr. Fox.

'Luck at last, thank heaven!' said Mr. Pitt.

'Right you are,' responded Mr. Fox. 'And now let us go out and have a bottle of champagne to celebrate the occasion.'

The play was thrown into the safe, and the two agents adjourned to a neighboring restaurant, where they spent the rest of the afternoon and several of Mr. Swann's guineas.

A week later Mr. Swann called at the office of Messrs. Pitt & Fox. Meanwhile his play had reposed peacefully in the safe where it had been thrown after the previous interview.

Mr. Fox received him.

'Ah, Mr. Swann,' he said, 'I'm sorry Mr. Pitt is not in. He has been expecting you all day, but unfortunately Mr. Tearem—you know Mr. Tearem, the great tragedian?—Mr. Tearem sent for him to consult him about the new play he's bringing out at the Rageum, and, of course, he had to go. I can't say when he'll be back, but he told me to ask you to call again this day week.'

Mr. Swann looked disappointed.

'Has he looked at my work yet?' he asked.

'Oh! yes; and let me tell you in confidence, Mr. Swann, he thinks a lot of it,' said Mr. Fox, confidently. 'He thinks it should be produced at once.'

'Does he?' replied Mr. Swann, vainly trying to conceal his delight. 'I hope he'll succeed in getting it brought out for me.'

'Oh! he can do that of course. You have no idea the influence Mr. Pitt has in theatrical circles. His opinion is nearly conclusive with every manager and actor from Mr. Tearem down.'

'I'm sure it is,' said Mr. Swann. 'And I'm delighted that he thinks so well of my play, for I'm confident it points to its ultimate success.'

'That may be, Mr. Swann. But remember, a man in Mr. Pitt's position does not take trouble for nothing. Before he uses his influence to get your play produced at a matinee you'll have to stump up.'

Mr. Swann hesitated.

'I am not very rich, Mr. Fox,' he said. 'My father had a great misfortune in money matters last year, and he died of a broken heart, leaving very little behind him. Still, I have a little money, and I'm willing to pay anything reasonable to get the play put on the stage if Mr. Pitt really thinks it is likely to succeed.'

'My dear Mr. Swann, he has no doubt about it. I assure you that you could not make a better investment of your money than in getting it brought out.'

'How much do you think he would want?' asked Mr. Swann nervously.

'Well, to cover preliminary trouble and expenses—you know in these matters there is always a lot of preliminary trouble and expenses—well, to cover them his usual terms are 200 guineas.'

'Two hundred guineas!' repeated Mr. Swann, turning color slightly. 'Isn't that a big fee? I'm afraid—I—I should find difficulty in raising so much at once.'

'That's his usual fee, Mr. Swann, but yours isn't a usual case. As I told you, he thinks a lot of your play, and when that's the case he's ready to take half his usual fee in hand, and look to the profits of the piece when produced for the other half. You could advance a hundred at once, I take it?'

'Yes, I think I could,' replied Mr. Swann, hesitatingly, 'but it will swallow up all the ready money I have. I suppose Mr. Pitt couldn't be induced to look for the whole fee to the profits?'

'He wouldn't think of it, Mr. Swann,' replied Mr. Fox, decisively, and I'll tell you why. If he did that in your case, everybody else would want him to do the same. But for that he would have no hesitation. This very morning, just before he left for the Rageum, he said to me: 'If that play's not a gold mine, call me a blooming fool.'

Mr. Swann reflected for a moment.

'Mr. Pitt wouldn't buy my play, I suppose?' he then asked.

'Mr. Pitt never buys plays,' said Mr. Fox a little sternly.

Mr. Swann again reflected.

After watching him carefully for a few seconds, Mr. Fox thought it time to bring matters to an issue, so he remarked in an off-hand way: 'Well, Mr. Swann, what is your decision? Will you give this fee or not? I assure you it will be worth your while. A hundred guineas in hand and a charge on the play of a hundred more—those I call deuced good terms, and it's few authors unknown authors—that get them from Mr. Pitt.'

'Yes, I think I will,' replied Mr. Swann, slowly.

'Very well, here's the charging form. Read it. In consideration of Mr. Aaron Pitt undertaking to use his best exertions to have my play of the "Sacred Flame" produced, I promise to pay him within three days 100 guineas, and I hereby charge the same play with a lien in his favor for a further hundred guineas. Sign it there. Thank you. Now remember that before Mr. Pitt takes a step in the matter he must have the hundred guineas in hand.'

'Very well,' answered Mr. Swann, a little dolefully.

When the young playwright left the office, Mr. Fox sprang up from his seat.

'Joe!' he cried.

'Yes, sir,' answered the office boy.

'I'm off to Litano's. Shn't be back to day.'

He immediately pushed off to Litano's. There Mr. Pitt had been seated during the interview, drinking champagne with a fourth rate burlesque actress. When his partner arrived, he was a little advanced in liquor.

'Well,' he called out to Mr. Fox, 'did the greenhorn take the hook?'

'Look for yourself,' answered Mr. Fox, as he flung down the paper poor Swann had signed on the table.

'Sol, you're a genius!' cried Mr. Pitt, when he had read it. 'Hi, waiter, another bottle of Bollinger!'

A week later, Mr. Swann—having meanwhile, by realizing several of his poor little investments, raised 100 guineas and sent them on to Mr. Pitt—called again at the office. It was Mr. Pitt who this time received him. After the usual preliminaries, the two came to business.

'Mr. Swann,' said Mr. Pitt, pulling the manuscript out of a

pile of loose papers lying in the safe—it had been there undisturbed since Mr. Swann's first visit—' this play, I may tell you candidly, is, in my opinion, nothing short of a work of genius, and I may add that I never yet found my opinion turn out wrong. As a rule, if I recommend a work, theatrical managers take it without hesitation. Unfortunately—most unfortunately—in this case that is not so. I can't tell why it is—it must be, I think, that the play is too original in conception; theatrical managers are very hidebound in their notions—but whatever the reason may be, I have, after great exertions, failed utterly to get any one to accept the risk of bringing it out at his own expense.'

Mr. Swann drew a long breath.

'I suppose, then,' he said slowly, 'I may assume that there's no hope?'

'None, none whatever,' said Mr. Pitt. 'Unless—unless you're disposed to risk a little more money on it.'

'I—I don't quite understand you?' faltered Mr. Swann.

'I mean unless you should be disposed to bring it out at your own expense.'

'How much would that cost?'

'Well, roughly, about £200.'

'That's just about all I have in the world,' said Mr. Swann, with a weak smile.

'Well, of course, one can never be sure of success until the piece has succeeded,' said Mr. Pitt, in a very judicial way, 'but, at the same time, I'm mortally certain that this piece, if properly put on the stage, would take the town.'

'Yes,' murmured Mr. Swann, his voice trembling and his lips parched. 'Yes, but the risk—is—is—awful! What if it didn't succeed?'

'But it must, my dear sir; it must. Look here, now, just to show you my confidence in it, I'll go halves with you in the risk.'

'You will?' exclaimed Mr. Swann, in pleased surprise.

'Yes, I will. If I didn't feel pretty sure of success, you may swear I wouldn't put my money in it. But, if you'll advance £100 to me, I'll pay out of my own pocket every further shilling necessary to produce it, and to produce it well.'

Mr. Swann paused and thought.

(To be continued.)

NEGLECT OF BAPTISM BY PRESBYTERIANS.

Several of our Protestant contemporaries are discussing the fact, brought prominently to view by recently published statistics, of the paucity of baptisms among Presbyterians. The fact is not at all a new one, nor, considering what they believe and disbelieve, a strange one, though it has never before, perhaps, been so plainly exposed.

Professedly, Presbyterians believe that baptism is a sacrament, but when the meaning they attach to this is examined, it is clear that they have no correct idea of what a sacrament is, and no belief at all in any of the sacraments.

They do not believe that the sacraments have any real spiritual efficacy or that they impart divine grace. They do not believe that baptism washes away sin, makes those who are baptised Christians, and constitutes them members of the Church of Christ.

On all these points they are positive disbelievers. For a time, not being able to divest themselves entirely of Catholic traditions and of respect for the plain declarations of our Divine Lord on the subject, the baptism of children was maintained. But, falling away farther and farther from belief and obediendo of the faith, as it is always the case with those who are separated from the unity of the Church, they have now very generally discontinued having their children baptized.

In this they are consistent. They have now become infidels in practice as well as in belief as regards baptism, the first act necessary to become a Christian, the sacrament necessary to being born into the kingdom of heaven, and made a partaker of its privileges and blessings.—*Catholic Standard.*

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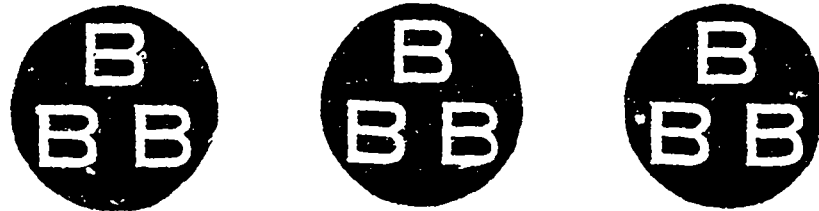
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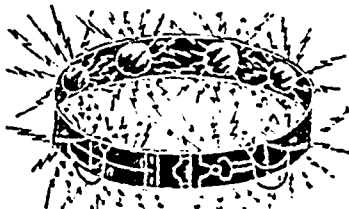
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English mails close on Monday and Thursdays at 4 and 10 p.m., and on Saturdays at 7 p.m. The following are the dates of English mails for Sept. 1, 5, 6, 8, 10, 12, 13, 15, 17, 19, 21, 22, 24, 26, 27, 29.

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