

The Northwest Review

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Correspondence on subjects of interest will be welcomed and published.

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NOTICE. The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political if not of a party character.

(2) LETTERS on similar subjects, whether of a serious or asking information or controversial. (3) NEWS NOTES, especially such as are of a Catholic character, from every district in North America.

(4) NOTES of the proceedings of every Catholic Society throughout the country. Such notes will prove of much benefit to the society themselves by making their work known to the public.

OUR ARCHBISHOP'S LETTER. ST. BONIFACE, MAY 10th, 1893. Mr. E. J. Dermody.

DEAR SIR,—I see by the last issue of the NORTHWEST REVIEW that you have been entrusted by the directors of the journal with the management of the same.

I need not tell you that I take a deep interest in the NORTHWEST REVIEW which is the only English Catholic paper published within the limits of Manitoba, the Territories and British Columbia.

I therefore strongly recommend to all Catholics to read it with attention and interest. I have fully my approval, though, of course, I cannot be responsible for every word contained in it.

The editors write as they think proper, they are at full liberty to say what they wish and in the way they like best. The sole wish I can claim is over the principles they express and have no hesitation in stating that the principles enunciated by them are sound and ought to be endorsed by every sound Catholic in this country.

I therefore consider that you enter a good work and I pray to God that He will bless you in its accomplishment.

Yours all devoted in Christ, ALEX. ARCHBISHOP OF ST. BONIFACE, O. M. J.

The Northwest Review

WEDNESDAY, JUNE 6.

EDITORIAL NOTES.

The latest in Apaisim is the charge made that the Commonweal movement originated in the Vatican, and is a part of Rome's tactics.

This charge was seriously made in the recent Des Moines convention. The almost unanimous opinion of the A. P. A's was that the Commonweal movement is urged on by the Catholic Church.

They say when the proper time comes they will give the proof. The next thing charged will probably be that the sisters who render their aid to smallpox patients do so that they may carry the disease and spread it among unbelievers, and that their charity is only a subtle move of the Vatican!

Those who delight in the stories told by so-called escaped nuns will learn how much reliance can be placed on their words by news which comes from Scotland.

A certain woman, who had never been an inmate of a convent, concocted a base story which she agreed to relate through that country for a small consideration, to be paid her weekly by a member of the "Gospel Army."

The latter reaped a rich harvest, but the miserable woman gained a very small one. In consequence she confessed that her "relations" were false, and was sentenced to a week's imprisonment. The man was allowed to go unpunished. This is but one of many similar cases which should be brought to the knowledge of every lover of sensational stories told by "ex nuns."

A Catholic newspaper may not enter the field of party politics unless in defence of some moral or religious principles, and only in so far as those principles are either ignored or attacked.

As an example of this we may cite the attack of the Greenway government on the liberties and rights of the Catholics to educate their children in accordance with their religious convictions and as their consciences directed, and forced them to pay tribute to a system of education which they could not conscientiously use.

Under such circumstances, involving an attack upon the sacred freedom of parents in the education of their children, a Catholic journal, for the reason that it should speak for and defend the liberties of the Catholics, is bound to take an active opposition against the party attacking those liberties.

In like manner would we be bound to take similar ground against an attack coming from any source whatever. We have been frequently charged with partizan leanings in our treatment of this subject, but the best evidence that the charge is not true, is found in the fact that both political parties have made it, with equal warmth, against us.

The truth is we have not a very high opinion of the honesty of either party when the interest of that party intervenes. Generally speaking, the principles of either party are sufficiently elastic to bend to

the exigency of the occasion, no matter what it may be—in other words—it is not so much a question of what is best in the interests of God and country as what will best serve party interests and either help to retain power or to win it. It is not surprising, then, that a journal, actuated only by pure motives of right and justice, should find itself out of touch with the politicians of one, or other, or both parties. We are sorry, indeed, that we cannot please our friends of both political parties, but we would modestly suggest that such a happy result, for us, could be realized, provided both political parties, would exhibit a livelier desire to do us injustice and to assist us to burst the intolerable chains that now hold us captive.

OUR CONGRATULATIONS.

Among the honors conferred upon prominent Canadians by our most Gracious Queen, we note with pleasure that the honor of Knighthood has been conferred upon our esteemed countryman and co-religionist, the Hon. Senator Frank Smith.

If honors of this kind be a reward for public services honestly and faithfully performed, then, indeed they could not have been more fittingly bestowed. Sir Frank Smith's name has been prominently before the public of Canada for many years and he has enjoyed a seat in the Cabinets of the late Sir John A. Macdonald, and Sir John Abbott, as well as in that of the Right Honorable Sir John Thompson, mere to the advantage of the country. Here is what a leading and prominent public man has to say of him.

Sir W. C. Van Horne in the course of a letter to Sir Frank Smith congratulating the latter upon his knighthood says: "All those who have been prominently connected with the Canadian Pacific Railway company for the past ten or twelve years have felt themselves under a deal of gratitude to you, which they can never hope to repay, all of them realizing that but for your friendship and strong support and for the exercise of your sound business sense in council, at one time the company would have met with disaster almost on the eve of the completion of its work and the country would have been thrown into a state of financial prostration from which it would not have recovered even yet. None of us can ever forget this and the success of the C. P. R. is never spoken of that we do not and will not always thank with gratitude of the really right honorable Sir Francis Smith and wish that all the honors and blessings of this world and the next may come to him."

These are words that should make Irish Catholics proud of Sir Frank Smith. To-day, his name is known all over this continent as one of the greatest business men of Canada, and one against whose public or private life, not one dishonorable word can be said.

A SCULLION SHEET.

That some of our contemporaries should take exception to the petition of their Lordships, the Catholic Bishops, on the school question, was to be expected, but it was not thought to be within the range of respectable journalism to find that criticism couched in language that would disgrace an ordinary bar-room loafer. Every one who reads that petition carefully must be impressed with its moderation and gentlemanly language. Not one expression of the whole petition can be termed harsh, extreme, or exaggerated. It would be alike surprising and disappointing were the language of so imminent, learned, and religious a body of men as the episcopacy of Canada, to be anything but dignified, gentle, moderate and Christian. And such it is, and as such it has been treated by all our contemporaries except a small Orange P. P. A. sheet published at Medicine Hat, called the Medicine Hat News, and the reputed organ of Mr. John Niblock.

There is nothing in the article worthy of special notice, except its low and vulgar abuse and bombastic remarks about their Lordships. The article is evidently written by some ignorant and malignant Orange Lodge rhetorician who has been accustomed to rant about "brass money," "wooden shoes," and "bloody Rome." His article bristles with such elegant and polite expressions as "simply to oblige a bunch of Bishops," "decidedly impertinent," "their serfs," "such domination," "episcopal intermeddlers," etc.

This is the abusive language in which it tells its readers a number of ignorant and malicious falsehoods, and stale slanders about the bishops and priests of the Catholic church. It says: "The petition in no sense voices the wish of the intelligent laity of that church but only that of their rulers—that of the men who, not content with the amount of power over the people which they already possess, aim at obtaining a control so entire and absolute that such a thing as liberty of thought, not to speak of action, would be rendered an impossibility for their serfs."

The fellow who wrote the above must be possessed of an inexhaustible amount of ignorance or stupid impertinence, or he would know that the petition, in voicing the inalienable rights of parents in the education of their children and in protesting against any interference with these rights, must necessarily voice the wish of the intelligent laity of the church. He insults the laity of the church as well as the bishops in styling them "serfs." That is a stale and lying statement about the wish of the laity and one against which the Catholics of

the laity in Manitoba have, time and again, protested. If this fellow be not a veritable Rip Van Winkle, he must know that the Catholic laity have, in public meetings assembled, protested against that imputation and affirmed that they were one with His Grace and the clergy in demanding the restoration of their schools.

"To show the animus and expose the ignorance of the fellow we make one more quotation from his vicious article. Nay, more, it asks that the young people be turned over, at the period when their minds are plastic and susceptible of receiving impressions which will necessarily influence, if not dominate, the thoughts and actions of their whole lives, into the hands of the priests, who are bound to fill their minds with ideas which, if not subversive of loyalty, as we understand the word, are unquestionably calculated to beget a mere allegiance of the lip for the Queen and the homage of the heart for the Pope. This has been the result of the teaching of that church in the past, and no amount of specious denials or protestations, made with deliberate intent to deceive, should avail to hoodwink the people as to the real object which the hierarchy have in view in this, as in all other moves they make. Surely in vain will their net be spread in the sight of the birds."

What does the amusing imbecile mean? Of course, Catholic parents wish their children to be brought under religious principles "at the period when their minds are plastic and susceptible of receiving impressions which will necessarily influence and dominate the thoughts and actions of their whole lives." That is exactly what the parents of Catholic children are contending for in Manitoba and the Northwest Territories—that is the only object they have in view in contending for those schools. If they had not children whose minds were plastic and susceptible of receiving impressions of right and wrong, it would not be necessary to have schools in which to teach them to practice what is right and avoid what is wrong. If they had been born with minds fully developed and not susceptible of being influenced by the doings of such mental deformities as the Hat editor there would be no need for Catholics to be contending for Catholic schools wherein to educate their children. It is because the minds of their little ones are plastic and susceptible of receiving impressions which will influence their whole lives that the Catholic parents of Manitoba refuse to send those children to a Protestant school, and rather than do so, prefer to submit to the injustice of paying their taxes to those schools and then going down in their pockets for more money to support a Catholic system for those plastic and susceptible little ones. It is to prevent their children from receiving impressions antagonistic to their religious principles and to protect them against hearing their priests and bishops misrepresented and lied about in those schools as they are by this firebrand, that they will make any earthly sacrifice. Just imagine those children being taught the monstrous libel that their priests are bound to teach them disloyalty to the Queen while they teach them a homage for the Pope! That would not only be an historical falsehood, contrary to the teachings of the Catholic church, but it is an ungrateful lie on the conduct of men whose influence and loyalty preserved Canada from the treachery and disloyalty of the forefathers of this very fellow who now dares to impugn their loyalty. Does he forget that history records the feat that if his Orange brood of bigots had their way, our gracious sovereign lady, Queen Victoria, would never have ascended the throne of England. If Mr. John Niblock wishes to preserve for his newspaper even the semblance of respectability, he will require this "editor" to sit on a chunk of ice, to cool off his brains, before again writing about a "bunch of Bishops."

THE FREE PRESS ON THE P. P. A.

Last week we reviewed that portion of the Free Press article condemning the P. P. A. but trying to excuse its utter villainy by pointing to the conduct of the Catholics of the province of Quebec. In that review we pointed out (1) that the aim and object of the P. P. A. are to reduce Catholics to a position of religious and political serfdom, by depriving them of even the most menial position when a Protestant could be had to fill it, and (2) that in Quebec the Catholics, so far from retaliating or in any way causing this action of the P. P. A. were doing everything in their power to treat their Protestant fellow citizens with justice, kindness and every consideration. We pointed out that the conduct of Quebec to the Protestant minority so far from being an excuse for the diabolism of the P. P. A. was the greatest condemnation and rebuke it could receive, because of the consideration and kindness of the one as compared with the infamy and hatred of the other. How the just and Christian action of Quebec to the Protestant minority, in granting to them the fullest measure of fair play, and even going out of their way to satisfy the prejudices of that minority, could be contorted by our contemporary into an excuse for the P. P. A. platform of hatred of Catholics, is something quite unintelligible to us. But all this we treated of in our former review. Let us now pass to consideration of a sentence in the Free Press article. Our contemporary said: In his private

relations a man may denate as much of his own money to sectarian causes as he wishes, but to demand another man's money for the support of sectarian institutions in which he has no interest, and to which he may be antagonistic, is altogether different from private donations, and is not to be considered on the same plane as the exaction of taxes for the general weal. Let our contemporary apply its language, above quoted, to the present Protestant schools of Manitoba and tell us, if it is not a condemnation of the action of the Protestant majority in using the might of their numbers in forcing Catholics to pay their money for the support of sectarian institutions (Protestant schools) in which they had no interest, and to which they were antagonistic." What does our contemporary think of this view of the fairness of the Protestant majority? Supposing that the Catholic majority in Quebec forced the Protestant minority to pay their "money for the support of sectarian institutions (Catholic schools) in which they had no interest and, to which they were antagonistic then we could understand what our contemporary meant when it charged the province of Quebec with responsibility for the P. P. A. The penalty of being forced by the majority in Manitoba to pay our money to the support of Protestant schools is looked upon by Catholics as civil disabilities, alike unjust and insulting to them, and we shall never cease to agitate and protest against so gross and degrading an interference with our rights and liberties as free citizens of a free country until the last vestige of injustice disappears.

CATHOLIC ORGANIZATIONS.

Give the Catholic societies that are approved your warmest support. Encourage them, stimulate their purpose, increase their membership. This is an era in which organizations predominate. Men come together and bind themselves in union for many purposes. On all sides we see societies and federations formed, for the advancement and attainment of various objects. Efforts which made individually would be useless, are by combination rendered effective, and gaining strength from unity create a force which is almost irresistible. To Catholics, especially, at the present time should these facts irresistibly appeal. For too long a time we have not known one another as we should. We have frittered away many priceless opportunities. Does a matter arise in which our sentiment should be aroused, we have no cohesive force no working together. Rather with our ignorance of one another and our purposeless aims we stand aloof and look askance at each other, inert, lifeless. Do we see this else where? Certainly, we do not. We see large moving, compact bodies, with a purpose, and they execute it. Recent events show how important is Catholic organization. We who feel we have the right, and are swelling with the consciousness of it within our bosoms, and yet let that right be smothered by our own fault. Not so much our fault, but our stupidity. Perfect our organizations. The association formed to defend Catholic interests and to promote them, affords the necessary means of combination in the hour of imperative conflict.

CORPUS CHRISTI.

Procession of the Blessed Sacrament at St. Eustache.

The greater part of the parishioners of St. Eustache are French Canadians, there is a saying amongst them to the effect that when the Procession of the Blessed Sacrament does not take place it is a bad year for the crops. They may well look forward therefore to a better harvest this year for yesterday the weather was all that could be desired. The congregation assembled in good time, the members of St. John the Baptist society sporting their colors. High Mass began at half past ten, the music reflecting credit on the choir the offertory, Miss St. German sang "Le festin du Senacle," which was much appreciated. In a few well chosen words the parish priest, Father Martin, explained the order of the procession and his directions were so well carried out that it would be difficult indeed to find a better conducted procession. Immediately after mass the procession started headed by the cross-bearer and school children in single file on either side of the road followed in the same manner by the congregation little girls carried a banner each of the Sacred Heart and our Blessed Lady; and over the Blessed Sacrament was carried by eight of the principal men of the place, a new dais covered with pale pink and trimmed with grasses and flowers the latter kindly lent by Mr. Burke from his store. On either side the road was lined with young trees, at a little distance from the altar erected beside a house about a quarter of a mile from the church stood a pretty arch. The altar itself was tastefully decorated everyone concerned having exerted him or herself to the utmost. After giving the Benediction at the altar, the procession again formed in the same order as before the choir walking behind the Blessed Sacrament singing and those in front reciting the the Rosary. When the procession was over the Blessed Sacrament was left exposed until the afternoon service. The congregation dispersed delighted at having taken part in so pleasing a procession and carrying with them pleasant recollections. No one was, however, more delighted than Father Martin who expressed himself as quite edified at the behavior of all present. Such a procession as this cannot fail to be pleasing to Our Blessed Lord and his holy Mother and must surely call down blessings on all concerned.

General News.

A Swede named Johnson committed suicide at East Boston fearing prosecution for using a canceled postage stamp supposing it to be all right.

About three thousand London cab drivers went out on strike last week as a protest against the exorbitant charges for cab hire insisted upon by the owners of the cabs.

Henry Rose, a wood dealer, was waylaid, gagged and robbed of \$1,500 near Salem Village, Ont. The highwaymen drove him blindfolded to a swamp thirty miles off where they left him.

Mamie Sheehan, a 22 year old Cincinnati girl jumped her skipping rope 600 times without stopping. The same night she became unconscious. Her physician suspects she ruptured a blood vessel upon the brain.

A German physiologist who devoted himself with great patience to the counting of the hairs on different heads, to ascertain the average number on a human head, found that, taking four heads of hair of equal weight, the number of hairs, according to color, was as follows: Red, 90,000; black, 103,000; brown, 109,000; fair, 140,000.

The largest balloon in the world has just been constructed at Holloway, near London, England. It is a sphere of 57.24 feet diameter, has a capacity of over 100,000 cubic feet, weighs 2,250 pounds and will lift an additional weight of a ton. It is to be used for the purpose of obtaining continuous meteorological observations for a period of six days without descending. It has been successfully tested.

The Chicago Tribune, which keeps a record, declared that there were seventy-nine cases of lynching in the United States in the first four months of 1894. While the South maintains its unenviable pre-eminence it is noted that execution under mob law is frequent also in the North, fourteen, or one-fifth of the total number of lynchings, having been in states on the colder side of Mason and Dixon's line. Of the victims fifty were colored and twenty-nine white.

"Cage blindness" is the Western name for a peculiar affliction to which Montana miners are subject. After working in deep mines for a good many years some miners, when they come to the top to work, imagine they see the basket suspended in the shaft ready to lower them down to the bottom. The illusion is so absolutely perfect that the poor, deluded man, if alone, is sure to try to step into the basket and he shoots through the shaft to an awful death.

Parish Work.

Don't fail to sing its praises wherever you are.

Don't frown on every improvement simply because it will cost you a dollar or two.

Don't sneer at the efforts of your fellow Catholics to build up the parish, but lend a hand yourself.

Don't say a useful enterprise is "no good on earth" until you can prove it by statistics.

Don't say the schools are a failure, because your boy has been upsetting school discipline and has been punished for it.

Don't stay at home when a work of charity is on foot, but get out and "justle" in the good cause.

Don't let the paper that is your untiring champion abandon the champion business because of the lack of deserved patronage.

Don't forget to drop your dollars in the slot when the committee that is after a new undertaking comes around with the subscription list.

Don't forget that in building up the parish, hearty co-operation, united endeavor and spirit of get there are what win the day. There is no pull like a long pull, a strong pull and a pull all together.

The Reason Why.

The Chicago Herald continues its series of letters on the topic "Why I Do Not Go to Church." Among last Sunday's installment was this one:

"My mother and father were strict Methodists, and I have been a regular attendant of that church until a year ago. My reasons for leaving are these: Religion at the present time is a farce; our ministers attacking the Catholic Church or some other creed. Our Rev. Mr. Deverman, in his speech before the Methodist ministers' meeting, said his parents were Catholics, and that his father was a drunkard and his mother so ignorant she could not read nor write. Is this Christian charity? We are supposed to be influenced more or less by their remarks. Where is that religion of our forefathers which taught us to be humble and inspired us with a deep religious feeling for all mankind?"

It is probable that a fair percentage of Protestants are in reality tired of the no-Popey sermon. There are several letters of the same kind in The Herald's collection.

American Cats.

Some three hundred and odd cats are maintained by the United States government, the cost of their support being carried as a regular item on the accounts of the post office department. These cats are distributed among about fifty post offices, and their duty is to keep rats and mice from eating and destroying postal matter and canvas sacks. Their work is of the utmost importance wherever large quantities of mail are collected, as for example, at the New York post office, where from 2,600 to 3,000 bags of mail matter are commonly stored away in the basement. Formerly great damage was done by the mischievous residents, which chewed holes in the sacks, and brought nothing of boring clear through bags of letters in a night. Troubles of this sort no longer occur since the official pussies keep watch. Each of the post-masters in the larger cities is allowed from \$8 to \$40 a year for the keep of his feline staff, sending his estimate for "Cat meat" to Washington at the beginning of each quarter.

A little girl's father had a round bald spot. Kissing him at bedtime not long ago, she said: "Stoop down, popsy dear, I want to kiss the place where the lining shows."

Catholic Notes.

Archbishop Chapelle has undertaken the conversion of the Navajo Indians, numbering 25,000 and hopes soon to number them among the Catholic triets.

A committee of the French Senate is in favor of M. Joseph Fabre's proposal that an annual Joan of Arc national festival shall be instituted, though one of the nine members advocates a decennial celebration.

Grand fetes are to be celebrated at Rheims in 1896, on the fourteenth century of the baptism of Clovis and the birth of Christian France. His Holiness approved the idea and blessed it from the bottom of his heart.

Mgr. Begin, coadjutor of the Cardinal-Archbishop of Quebec, was received in audience recently by the Pope, to whom he presented a statement on the position of the Church in that diocese, which, thanks to the freedom it enjoys, is in a very prosperous condition.

The diocese of New Orleans contains more colored Catholics than any other diocese in the country. The baptisms alone for the past year numbered 3,756. There are thirty-eight schools for colored children, with an attendance of 2,695. There are also asylums for aged people.

The Russian Government persists in its intolerant policy of interdicting the Pope's Polish Encyclical. Nonpublication of it is allowed, much to the discontent of the press. It is only by secret and indirect methods that the Latin text of the Pontifical document is communicated to those to whom it is addressed.

The suggestion of the Cardinal-Archbishop of Paris that each parish in France should make an offering of five francs towards the construction of an altar in the Church of Loreto on the occasion of the sixth centenary of the translation of the Holy House, has been taken up with considerable favor all over the country.

In July of this year the celebrated Catholic college of Stonyhurst, England, will celebrate its one-hundredth anniversary. The celebration will continue for several days, and numbers of distinguished Catholics, priests, bishops and laymen, will attend. Sir Thomas Grattan Esmonde, the devoted Home Ruler, is a graduate of Stonyhurst.

The Sisters of Notre Dame, whose mother house is at Namur, have now as many as 39 convents in the United States, aggregating 1,100 sisters, with 28,000 pupils, mostly in parish schools. Twenty of these are in Massachusetts, seven in California and the rest in Ohio, Pennsylvania, Maryland, Rhode Island and Washington.

Wit and Humor.

Teacher—How is the earth divided? Bright Boy—Sometimes by earthquakes.

"The Telescope's Mystery" was the subject of a lecture delivered the other night in Chicago. Anybody could see through it.

Driggs—"Can a man serve two masters?" Henpeck—"Well, that depends. He may have a wife and a grown daughter, you know."

"There was great consternation on the stage of the Oriental last evening," wrote the critic, "when Ah Sing, the leading actor, lost his cue."

The establishment of a coffee clearing house is projected by the Coffee Exchange of New York. The white of an egg is said to be effective.

"What sort of a collection have you, Will?" asked the visitor. "Perhaps I can help you." "Well, sir," said Will "I'm collecting American coins."

Servant—"Yis, sorr, Mrs. Jones is in what's yer name, soor?" Visitor—"Prof. Vanderpinkheimer." Servant—"Och! Sure ye'd better go roight in and take it wid ye."

"I want to see the boss of the house," said the peddler of Mr. Darley, who had answered the ring. "I'm sorry," she replied, as she closed the door, "but baby is asleep just now."

An Earnest Investigator.—Gentle Lady—I hope you go to church sometimes? Good Boy—Yes'm.

"To what church?" "I used to be a Presbyterian, but I've been a Methodist ever since the last church fair. They put the most strawberries in their shortcake."

A young physician of small practice noticed a man buying some cucumbers, he followed him home and waited outside for developments. Four hours later the front door opened and the man came in, gashed down the steps. "Want a doctor?" inquired the impetuous physician. "No," responded the man, "I'm going around to the grocer's for some cucumbers."

Good News for Baldheaded Men.

Thirteen miles southeast of San Diego Cal., is the location of a spring whose water have the wonderful power of restoring the hair to bald scalps. The California board of health says of it: "We must acknowledge that this water, from the evidence that has been brought before us, has made hair grow on scalps that were entirely bald. \* \* \* Of this we have had several examples on persons whom we have known for a number of years, and who, until after they had used the waters of this spring, had given up all hope of ever again having a full head of hair."

Goldwin Smith Again.

That "peripatetic prophet of pessimism," Professor Goldwin Smith, is once again with us, having returned to Toronto from England. When this transatlantic emigre bid adieu to Canada last fall it was with the intention of permanently residing in England. The reason for his brief stay has not yet been explained by Goldwin; but we have seen it stated that he returned with a very high opinion of the Canadian Home Rule member, Hon. Edward Blake. This is really too bad, and may result disastrously to the cause dear to the hearts of Irishmen. It is quite possible that the occult power which has made Blake's eloquence in causing the Professor's brief sojourn for we know not what method of routing an Anglican than by a drastic dose of Irish wit and sarcasm.