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# The Catholic Weekly Review.

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

*Reddite quæ sunt Cæsaris, Cæsari; et quæ sunt Dei, Deo. —Matt 22: 21.*

Vol. III

Toronto, Saturday, April 20, 1889.

No. 10

## CONTENTS.

NOTES.....	145
CONTRIBUTED ARTICLE.	
From the House of Commons.....	J.K.F. 147
The Romance of a Jesuit.....	146
Cardinal Gibbons on Divorce.....	148
Ireland in London, the House of Parliament.....	149
Archbishop Duhamel.....	150
Holy Week.....	151
The Jesuits' Estates.....	151
EDITORIAL—	
True Journalism.....	152
The Projected Petition to the Queen.....	152
Ministerial Misconceptions.....	152
The Mail on the Division.....	153
Party, as against Prejudices.....	153
Cardinal Manning on Secular Education.....	153
The Bible in Public Schools.....	154
The Jesuit Settlement.....	155
The Relations of Laval and the Jesuits.....	155
Men and Things.....	157
Canadian Church News.....	157
Catholic and Literary Notes.....	156

## Notes.

The extraordinary articles in *Le Canadien* of a week ago, attacking what it termed the "foreign" religious Orders in Canada, have been supplemented by a still more remarkable one in *L'Union Libérale* of Quebec, condemning, in sweeping terms, the "foreign" religious Orders as the authors of all the disputes and difficulties which have arisen between members of the clergy in that Province. Whoever may be most to blame for any unhappy differences that exist in French Canadian ecclesiastical circles, the publication of such articles as those that have appeared in *Le Canadien* and *L'Union Libérale* lately, must be adjudged, in the present temper of public feeling, as wicked and deplorable in the last degree. They constitute a great, and what we fear will prove a wide-reaching, scandal to religion in Canada.

There is always more or less of danger in anonymous writing. An English contemporary, referring to the decision of Rome in favour of Father Lambert in the dispute between him and Bishop McQuade of Rochester, which had its origin in a newspaper controversy, observes that the moral is that if anonymity is once assumed it ought to be maintained to the end. "We have sometimes wondered what might be the result," it says, "when 'Senex' and 'Verax' have been contending with much warmth in our columns, if our correspondents should discover that they both lived under one roof, and that 'Senex' was the parish priest who was being taught a thing or two by 'Verax,' his youngest curate."

An account will be found elsewhere in our pages of the speech of Sir Charles Russell, the counsel for Mr. Parnell, on the re-assembling of the Commission. Perhaps the most pathetic portion of the speech we learn, was that in which he told how the *Times* rejoiced in 1846-7 at the famine which was thinning out the Irish, and brutally insulted the starving scores of thousands who swarmed to the seaports for emigration, likening them to rats who crawled from a drowning ship to a

sound one by a lawser. "I have this consolation, however," continued Sir Charles, quoting Cobden's memorable saying "that any movement could succeed in England, provided it had three things—a good cause, persistent workers, and the hostility of the *Times*."

Sir Charles Russell in showing on Tuesday that if the *Times* had been consistent in nothing else, it had been consistent in its relentless hostility to the Irish people, reminded the Commissioners that the *Times* had vilified the Irish priesthood, calling them "a band of suppleed ruffians," and also recalled the fact that away back in Lord Mulgrave's time it had reproached the *Liberal Viceroy* for daring to invite to dinner "that rancorous, foul mouthed ruffian, O'Connell."

A special correspondent of the *Manchester Guardian* referring to Sir Charles Russell's thoughtful and deeply sympathetic statement of his country's unhappy story, on Tuesday last says: Often the sobs came unbidden into his voice as he carried forward the narrative, and still more often the undisguised interest of the Justices and the almost breathless silence of the court room, attested the depth of the impression his sincerity of feeling and his eloquence were making.

The speech of Sir Charles Russell has been by far the most important event of the past week. So far as we can judge from the press comments, it marks a period in the political history of the country. Than the cause which was his to defend, no counsel perhaps, ever had greater. One has to go back for a parallel to Lord Brougham's defence of Queen Caroline, or to Burke's impeachment of Warren Hastings. The *Times*—Tory conspiracy against Mr. Parnell and the Irish Parliamentary party, which amounted, in effect, to a vast Government prosecution, was in reality an attempt to do what Edmund Burke declared had never been successfully done—to draw an indictment against a whole nation. Sir Charles Russell's task before the judges was to clear a whole nation from libel. If Brougham brought to the defence of Queen Caroline an enthusiasm born of belief in her innocence, and Burke to his indictment of Hastings the whole force and feeling of a nature which was stirred to its depths by the story of the sufferings of the Indian population, Sir Charles Russell, we may be sure, was animated by incentives not less deep or dear. The man as well as the politician was aroused within him. The *Weekly Register* of London has well put it: "Himself an Irishman, he has Ireland for his client. A Catholic, he has to expose wrongs inflicted upon his people from hostility to their creed, to trace to that persecution of the past, many a present ill, and perforce to persuade England, if not the Court, that the clergy of Ireland are better spokesmen for its population than the policeman and the informer. As a lover of the British Empire, Sir Charles has the motive of a double patriotism in clearing away the irrelevancies which choke the understanding of the true facts and hopes and fears at issue between England and Ireland"

## THE ROMANCE OF A JESUIT.

From the French of De Beugny d'Hagerne.

## CHAPTER II.

At the time we commence our story Charles Durand was twenty two years of age. He was tall, well formed and good-looking, whilst there was a something in his appearance denoting great energy of character.

His mother, a sweet, gentle creature, had, during his early years, given him good Christian training, and had striven to implant in him those principles of faith and charity which had been the guide and consolation of her own life. But when his college career commenced he soon lost sight of his mother's teaching. Little by little his intelligence became obscured by doubts as to the Faith, and lending too willing an ear to his father's sneers and scepticism, he had even before leaving college, declared himself an enemy of all superstition, in other words, of all religion.

At the close of his most successful college career he had commenced studying for the law, and his two first examinations had passed off so satisfactorily that a brilliant future seemed to await him.

During his career of business and of pleasure, his father had made many acquaintances, and with these he associated freely, but there were only two among the number with whom he was on terms of intimate friendship. Both of them were friends of his youth. The one was Lerouttier, the banker, whose acquaintance we have already made, the other, a Mons. Meynaudier, a rich man who was a representative in the Chamber of Deputies, who, though he had rooms in Paris, resided at Versailles the greater portion of the year. This Mons. Meynaudier had two children, a son and a daughter. Anatole, the son, was about the same age as Charles, and the two young men were frequent companions. Mons. Meynaudier encouraged Charles' visits to his house, for he thought that his example might be of use to his own son, who was sadly deficient in ambition and in habits of application, perhaps too, the suitability of the rich Mons. Durand's son as a match for his own daughter Elise, was another reason for the frequent invitations he extended to the young law student. Charles was, therefore, on an intimate footing in the Meynaudier family, and the fair Elise, a charming young girl of eighteen or so, seemed to be by no means indifferent to his attentions.

It was during one of his frequent visits to Versailles that Charles, whilst walking in the garden with his friend Anatole, broached the subject of his attachment to Elise, and whilst enquiring as to his chances of success with the lady and her father, the two young men perceived Mons. Meynaudier approaching them hurriedly. Both of them saw by his manner that he had something of consequence to communicate to them and, feeling alarmed, commenced questioning him. He replied that Charles' father was ailing and had sent for his son, that, in fact, the family carriage was awaiting Charles to bring him quickly to Paris. Hastily entering the carriage Charles drove away as quickly as the now tired horses could bear him, his mind filled with apprehension. From the coachman he learnt that his father was seriously ill, but the man took care not to communicate the news of Mons. Durand's death too abruptly to the son. Arriving at his home in Paris, he sprang up the stairs to his father's room and there his worst fears were confirmed, for he beheld that father's body stretched lifeless on the bed.

As we have already seen, the poor young man had no belief in religion, and therefore, instead of at once kneeling to pray for the dead man's soul, he threw himself into an arm chair and wept violently. After this first outburst of grief he recalled to mind that various duties devolved upon him, and after having caused the official seals to be placed upon the drawers, etc., he entrusted the arrangements for the funeral to Mons. Lerouttier, and he himself sought his young sister to lead her to her dead father's side.

The funeral took place after the customary period had elapsed, and in due time, and in the presence of the proper witnesses the seals were removed, and an examination made of the various drawers and receptacles, commencing with the

desk that stood in Mons. Durand's own room. In one drawer there was a little gold and a few notes, the whole amounting to some 8,000 francs, and a letter addressed "To my son" with "Private" written in large letters. In other parts of the desk were found old letters, various papers of no consequence, but no trace of a will, and, what seemed more extraordinary, no title deeds, nor vouchers, nor documents of any kind, not even any bank-books.

In vain was the search pursued in various parts of the house—absolutely nothing could be found!

As soon as Charles was alone he opened his father's letter and read as follows:

"MY DEAR SON, I am dying by poison. Accuse no one of the crime, for I myself am deliberately taking away my own life. I have been improvident and culpable; I have been led away by my love of luxurious living; my whole fortune has been swallowed up, and your mother's fortune has been tampered with. I tried to make an effort to stop my downward course, but found the effort too much for me. Were I to live on, the little still remaining to you would follow the rest, and hence my determination of putting an end to my life. There is still about 200,000 francs remaining to you and I have placed it in Lerouttier's hands at your disposal. You can safely rely on him; he has been my friend from childhood, and, if I had followed his advice, I should not be now under the necessity of resorting to suicide in order to hand you some small remnant of your fortune.

"I entrust your sister to you. Take good care of her, for she has no one but you. Adieu! The folly of my own conduct precludes my offering you any other advice as to yours, but I beg of you to avoid the extravagance and mismanagement which has ruined your father.

"Adieu! My final arrangements are made and in a few hours, all will be over with me.

Your loving father,

A. DURAND."

The statement contained in this letter completely puzzled Charles. He had previously had a settlement of accounts with Lerouttier, and by that gentleman's showing, so far from there being any balance in his hands there was a deficit of some few thousand francs, all claim to which, however, he waived in favour of his friend's young daughter, Marguerite. In support of his statement he had produced a packet of papers which had every semblance of being carefully kept accounts, receipts and releases. How reconcile all this with his father's statement? and certainly that statement must be correct since his father made it in the very presence of death, when no man can tell a lie.

To add to his difficulties the tradesmen's bills began to be presented and clamour for payment, to be heard. The servants, too, presented their just claims for arrears in wages.

He seemed on the verge of despair! What could he do in his terrible position? After long pacing the room with a feverish stride and fruitlessly endeavouring to find some way out of his apparently hopeless predicament, he went to his sister's room and found her kneeling, weeping and praying before an ivory statue of the Blessed Virgin which had been given her by her mother. As yet she had been kept in ignorance of the dreadful manner of her father's death, but now Charles revealed all to her and together they took counsel as to how they could best weather the storm of misfortune that had swept from them the whole of their worldly fortune.

Marguerite showed the greatest courage and strength of mind and of judgment. In company with her brother she sought afresh in every corner where papers might have been found, but she was no more successful than he had been.

Frightful suspicions, amounting to a conviction, now assailed Charles, and he hurried off to the banker's to demand more explicit information with regard to his late father's affairs. With great difficulty he at length gained admission to Lerouttier's presence and the interview was stormy and painful. Charles pointed out the terrible discrepancy between the statement given by his dead father and that made by the banker himself. In vain did the latter strive to exculpate himself. Charles pointed out to him that if ordinary

thieves or some of the servants had been guilty of subtracting the valuables from the drawers and receptacles in the dead man's rooms they would not have touched the papers, for the latter would be utterly useless to them. He told the banker that all receipts and papers concerning affairs with everyone else but Lerouttier himself had been found in perfect order, and finally, recalling how he (Lerouttier) alone had been beside the dying and dead man, he flung in his face the fact that the papers could only have been taken by the person most interested in their disappearance. In vain did the banker protest against his conclusion, representing the long friendship that had existed between the deceased Mons. Durand and himself; in vain did he renew his offers of service and protection to Charles and Marguerite. Refusing all offers and reiterating his accusations, Charles exclaimed: "I now know what I have to do, my duty lies clearly traced before me, and that duty I will perform to the very last."

So saying he left Mons. Lerouttier's presence.

(To be Continued.)

### FROM THE HOUSE OF COMMONS.

HOUSE OF COMMONS.

Ottawa 15th April, 1889.

The Lenten season is drawing to a close, Easter is at hand. It is impossible that the work of the session can be terminated by Thursday. There has been talk of sittings on Holy Saturday and Easter Monday, however, that scheme may be given up, as it is impossible to prorogue this week, or, it may be, next week. There are measures which the Government is pledged to lay before the House, and an avoidance of which would incur censure. On the other hand the Opposition, willing as its members are to co-operate in hastening the business, cannot rightly, and in justice to the country, allow everything to pass unquestioned and uncriticized. It is true that the greater number of the members are anxious to go home and to attend to their private affairs, still the interests of the country and of legislation cannot be made subservient to the convenience of the people's representatives. If a man feels that his personal interests must suffer by the fact that he is obliged to remain a certain length of time in the House, there is a very simple remedy; let him not run for a constituency, but remain constantly at home. No one is ever forced to become a member of Parliament, and when a man assumes the responsibilities of such a position he must be prepared to accept and bear the inconveniences and drawbacks, as well as to enjoy the honours and emoluments. There are hundreds in the country prepared to replace those who do not feel inclined or able to attend to the duties of their position. As far as the session this year is concerned, a great deal of work has been done, but a considerable amount yet remains to be accomplished, and until it is all performed the prorogation will not take place.

I opened by saying that Lent is nearly over and Easter is approaching. However, it seems to me that this season corresponds with many other changes, in our individual states and in the national, religious and political spheres. It is the season when the cloak of penance is cast aside, and the garments of regeneration are assumed, in other words, the time of pardon, of hope, of faith, of love. In the religious world it would seem as if the purple vestments of the Church's troubles were to be replaced by the white and gold of a fresh redemption from persecution and sorrow. And for one particular nationality—the most Catholic of earth—it is a figure of glory. For seven hundred years has the spirit of Ireland's nationality been clad in the sack-cloth and bestrewn with the ashes of mortification, penitence, misery, persecution and untold martyrdom. A long and dreary Lent has she had, her altars despoiled and her tears washing away every speck that might have been cast, by unholy hands, upon her white robes, suffering for the sins of others and bearing along the *via dolorosa* of her past the cross that was placed upon her shoulders by an Allwise Providence. But the end is at hand! The Easter of her freedom is dawning, when "the angel of liberty will come down and roll away the stone from the tomb of her existence, and command her to arise to a glorious resurrection." And when that sepulchre is void, the work

will yet be unfinished; for in the fires of freedom's Pentecost, her children shall receive anew the gift of tongues, to go forth and preach to the world the Faith that they kept through all those centuries of gloom.

And as for the Church itself, although there yet hovers over the seven hills the clouds of persecution—those hills on whose summits once glistened ten thousand virgin bayonets—there is a mighty breath of indignation arising from all quarters of the earth, a wind that will blow away and forever scatter that menacing storm. The days of Mazzini and Garibaldi are not forgotten, nor can they return, for the experience of the past warns and forearms for the future. The fate of Rossi, the tragic end of Palma, the midnight exploits of Fillipanni and the exiled scenes of Molle do Gaeta, have warned Christendom of what might possibly take place if anti-Catholic bigotry and hatred were permitted to do their work. The famous three days and nights at the "Porte Pia" are not to be repeated: still a trumpet voice from beyond the Alps has summoned the slumbering energies of Christendom into life, and the lethargy that might be disastrous must be cast off forever. That sympathy and expression of constant fidelity to the See of the Fisherman must constantly be heard, loud as the cannon of St. Angelo, in the corridors of the Vatican. It will encourage the venerable, white-robed Pontiff, and warn his enemies that the eyes of the Catholic world are fixed upon them. There is a barrier that they must not pass, there is a point to which audacity cannot be pushed without incurring the danger of awakening the calmness of charity and the powers of forbearance, and transforming them into the shield of defence and the sword of justice. The universal tribute of love and devotion that flows to the foot of the throne of Leo, is but the herald of the Easter morning of the Church's triumph over her enemies.

But where am I now? In spite of myself I launch into strange by-ways and unfrequented catacombs. I merely intended sending you a few words about the possibility of prorogation and I wake up to find myself in company with Choutte and Lamourissiere. "The shortest way to conclude is to stop," said an American statesman, I take the hint and say *au revoir*, but not *adieu*.

J. K. F.

THE CATHOLIC WEEKLY REVIEW of Toronto, Canada has been recently celebrating its birthday. In the two years which have elapsed since it was founded, it has made itself hosts of friends and well-wishers, and has always been conducted on a high plane of Catholic journalism. We offer our congratulations to the REVIEW, and extend to it our hearty wishes for its future success.—*Arc Maria*

A Washington correspondent says. "No member of President Harrison's Cabinet is a total abstainer, though Wana-maker publicly frowns upon intoxicants. Mr. Harrison likes a swallow of Irish whiskey now and then. Blaine is a connoisseur of French wines. Windom enjoys a dinner at which each course has its appropriate stimulant. Tracy is fond of a pint of champagne at lunch. Noble likes malt drinks and indulges every day in a bottle of imported ale. Miller seldom takes anything but rye and seltzer, while Rusk swallows his corn juice plain. Not a strictly temperance man in the lot. This is almost as bad as Democracy.

R. A. GUNN, M. D., Dean and Professor of Surgery of the United States Medical College, Editor of "Medical Tribune," Author of "Gunn's New Improved Hand-book of Hygiene and Domestic Medicine, said over his own signature, in speaking of a severe case of kidney disease. "A chemical and microscopical examination of the patient's urine revealed quantities of albumen and granular tube casts, confirming Bright's disease. After trying all of the other remedies in vain, I directed him to use Warner's Safe Cure. I was greatly surprised to observe a decided improvement within a month. Within four months no tube casts could be found, and only a trace of albumen, and as he expressed it, he felt perfectly well."

## CARDINAL GIBBONS ON DIVORCE.

A correspondent of the New York *Herald* sends the following account of an interview with Cardinal Gibbons to that paper:

It seems but yesterday that I was chatting with Cardinal Gibbons in Rome. And yet, as His Eminence has only just reminded me, two years have come and gone since the memorable days of the good Archbishop's enthronement at Trastevere and his gallant fight on behalf of the Knights of Labor.

Finding myself in Baltimore yesterday morning, I naturally called to pay my respects to His Eminence.

"The Cardinal don't see nobody on Saturdays," sternly replied a very small boy who opened the door to me.

However, the Cardinal was kind enough to relax his rule in my favour, and after waiting a moment in the bare and unassuming hall of what is called the Residence, I was ushered up a flight of stairs into a parlor.

It had a very Roman look, this parlor, with its cold walls, its meagre curtains, its crucifix and its austere decorations; a few engravings and photographs; a slender store of books arrayed on a table; the usual crimson chairs and footstools, with a couple of arm-chairs for the Cardinal and his guests. And that was all. I wonder what some of our Protestant bishops would say to such simplicity.

Equally cold and plain was the exterior of the Residence. A square, gray building, standing to back with the Cathedral, with a few gaunt windows to let in the light and an ugly doorway approached by a flight of wooden steps.

Well. *L'habit ne fait pas le moine*: nor does a Cardinal's dignity depend on such mundane trifles. But how very odd it seems to hear people talk of Roman sumptuousness when one has been admitted to the monastic homes of the great men who rule the Catholic Church.

I was making these and other mental comments when the door of the parlor opened and the Cardinal walked in with outstretched hand to welcome me.

"*Forsan ne hæc olim meminisse juvabit*," said His Eminence, smiling, as he made some reference to our last meeting.

When I last saw the Cardinal he was in his glory. He had just returned from that ceremony in the old Basilica across the Tiber, and was being flooded with congratulations, yet he seemed happier here amid his own people than in his Roman splendour. He was brighter and stronger, too, but his face still wore the same pale, spiritual look—the look of the ascetic and the student.

I regret that I am not at liberty to repeat all His Eminence's remarks. Some, however, he has authorized me to publish.

"I see," said I, "that Bishop Healy lately delivered himself of some very severe utterances with regard to the exclusion from the Sacraments of divorced people who re-marry. May I ask whether your Eminence indorses this doctrine and will favour me with the exact Catholic teaching on the subject of divorce and separation?"

[The following is the most striking part of the pastoral which Bishop Healy caused to be read from the altars of all Catholic Churches in Maine a few days ago:—

"From all that we have said you can judge of the horror with which all good Christians, and indeed all sensible and God-fearing men, must regard divorce. Well-meaning men are endeavouring, all too late, to stem the fearful tide which in our country is devastating social and married life. But until men return to the true ideal of marriage, as a Sacrament they might as well try to keep out the ocean with a broom. Having once degraded marriage to a civil contract, forbidding a minister of religion even to celebrate or bless it, as was the case in the colony times of New England, it is not in the power of man's words to stay the lowest of lustful desires nor to restore marriage to its original purity, unity or holiness.

"As for you, children of the Church, you must be in this matter a holy nation, a purchased people, that you may declare His virtues Who hath called you out of darkness into His marvellous light." (1 Peter, 2: 9.) Therefore it becomes necessary for us not only to declare the doctrines of the Church as regards holy matrimony, but to repudiate whatever may degrade it in the minds and hearts of the faith-

ful. Hence, as the Council of Trent declares, (session 24) that 'matrimonial causes belong to ecclesiastical judges,' we do hereby forbid any Catholic (male or female) to begin any proceedings for divorce in courts until the causes or reasons for the same have been laid before the Bishop, and we reserve to ourselves the absolution of all such as shall violate this ordinance, forbidding any Priest in our diocese to admit them to the Sacraments until the matter has been thus submitted.

"And since in a contract it is not just that one should judge for himself and for another also, it is plainly against reason that a husband or wife should judge for themselves of even a temporary separation. For to them that are married, not I, but the Lord, commandeth that the wife depart not from her husband, and if she depart that she remain unmarried or be reconciled to her husband." (1 Cor., 7: 10.)

"In all cases where a separation not legal or perpetual seems necessary, the case shall be submitted to a third person; to one whose judgment shall be impartial before men and guided by the law of God, and the pastor of souls is the proper person to refer to. Hence, I exhort our pastors to exclude from the Sacraments any man or woman living apart from husband or wife, unless the reasons therefore have been previously submitted to his judgment."

"I have no particular objection to that," replied the Cardinal. The Church holds that under certain circumstances separation may be necessary, but in no case does it sanction a divorce, implying the right to re-marriage.

"The Church holds marriage to be irrevocable. There is no absolute release allowed *a vinculo*. The Gospel forbids a man to have more than one wife or a wife to have more than one husband, and we follow the Gospel's teaching.

"Marriage is the most inviolable of all contracts. Adultery alone may justify a divorce, in the sense of a separation. But not in any case does it justify a re-marriage during the lifetime of the two partners to the wedding contract. Moses, we know, permitted separation in principle, but in this toleration the great law giver had regard to the violent passion of the Jewish people, for whom he legislated, and to their liability to fall into greater excess if their desire for a divorce was altogether refused.

"Then you know, our Lord Himself says, 'Whosoever shall put away his wife, and shall marry another, committeth adultery,' while, though an injured consort may be justified by the Gospel in obtaining a 'divorce from bed and board,' the Church firmly maintains that this does not imply the privilege of remarrying, whatever Protestant commentators may erroneously assert to the contrary.

"When the Pharisees tempted Christ, you may remember, the Saviour answered, 'And I say to you that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery.' Hence no man and no legislation can validly dissolve the contract.

"Mark, Luke and Paul flatly forbid divorce *a vinculo*. The law of the Catholic Church is inflexible. Pope Clement VII. refused to sanction Henry the VIII.'s divorce from Catherine of Aragon, and England was lost to the Church.

"The ease with which releases from matrimonial contracts are obtained in some of our States is fraught with dangerous consequences. Some of the pretended causes invoked are so trivial that they would raise a smile if the matter was not so terribly serious.

"You may shrink from the rigor of the Catholic teaching, but surely it is merciful beside the cruel consequences of the indiscriminate divorces we see nowadays.

"Yes, the remarriage of a divorced Catholic during his partner's lifetime necessarily involves his being put without the pale of the Church. In such cases it is not only the right, but the duty of our priests to refuse the offender absolution or the Sacraments. But I should hesitate to go so far as to refuse the Sacraments to a Catholic who had merely obtained a divorce."

FREDERICK T. ROBERTS, M. D., Professor in the University College, London, Eng., Examiner in the Royal College of Surgeons, calls attention to the fact that head-ache, dizziness, bronchitis, inflammation of the lungs, derangement of the digestive organs, are common symptoms of kidney disease. Warner's Safe Cure cures these symptoms by removing the cause and putting the kidneys in a healthy condition.

## IRELAND IN LONDON: THE HOUSES OF PARLIAMENT.

Passing through the swinging doors into the central lobby, we will suppose that the visitor gains admission to the strangers' or speaker's gallery of the House of Commons by means of the proper order obtained through an M.P. On the floor of the House, directly opposite the gallery, is the speaker's chair, in which no Irishman has, we believe, ever sat, with the worthy exception of the irrepressible Dr. Tanner, to relieve the dull committee hour in his own frolicsome way. Before the speaker sit the clerks of the House; to his right the Government, to his left the Opposition, the ministers or "big guns" of each party occupying the front benches. Below the gangway, on the opposite side, sit the Irish Nationalist members, no longer shifting sides, as at one time, according as a Liberal Government was "in" or "out," but, since the proposition made to that effect by Mr. H. M. Sullivan, fixed in permanent opposition. The Irish visitor obtains from the gallery an exasperatingly small view of them. Most of them occupy various seats at different times, but a few favour certain places. Mr. Parnell usually sits on the second or third seat of the third bench, (the same, we understand, once favoured by Sir Charles (Gavan Duffy), and is generally flanked to his right and left by Mr. Dillon and Mr. Sexton respectively. Mr. William O'Brien always speaks from the second bench, Mr. Healy from the corner seat of that bench, and Mr. Biggar from the second or third seat, generally below his leader.

How many Irish memories throng round this chamber since its opening in February, 1852! The Irish visitor looks down upon the spot where that corrupt knot of representatives, the Pope's Brass Band, headed by Keogh and Sadlier, made Parliamentary action to stink in the nostrils of all true men; where Duffy, John Blake Dillon, and others stemmed in vain the tide of corruption around them; where, year after year, fresh links forged in the long and heavy chain of coercive enactments, until the struggle extending beyond the walls of Parliament, a master mind arose that saw in the "intensity of Fenianism" the nature of the oppression from which Ireland suffered, and strove to allay it by the disestablishment of an alien Church and the curbing of landlord despotism. Then, approaching our own day, memories needless to dwell upon came faster and more vivid. The cry of "Home Rule" becomes the watchword of a party, with some few honest men—Butt, Sullivan, Martin, etc.; but made up of a rank and file whose venality bade fair to again wreck constitutional action, when, aided by an unparalleled uprising of the Irish people, a change of tactics within Parliament and a weeding-out of "nominal" patriots, an almost lost cause was snatched from destruction by Parnell and his men of to-day, and raised, through combined caution, boldness, and self-sacrifice, into a position where victory already seems to shine upon it. Directly opposite the strangers' gallery is the reporters' gallery, where, among others, are representatives from the chief papers of Dublin, Belfast and Cork. From the earliest days of Parliamentary reporting the majority of reporters have been Irishmen. In Sheridan's time it was especially so, most of them, according to an English authority, having been brought by him from across the channel because of their superior qualifications for the task. He always defended them on critical occasions, and spoke most highly of their abilities, and they showed their gratitude by always faithfully reporting him when the utterances of others missed record.

Among those who fell foul of the pressmen, was no less a person than O'Connell, who, in July, 1838, drew the attention of the House to the unfairness of the London press, at that time excelling itself in hostility to Ireland. He complained that they represented him as invariably worsted in debate, and charged their reporters with inserting reports designedly false. The reporters resolved in a body to insert no more of his speeches until he apologized. He retorted by "spying strangers," thus obliging all but members to leave the House. This went on for eight or ten nights, when the public, hungry for news of proceedings in Parliament, grew clamorous for a settlement. A compromise is said to have been effected, but the victory apparently rested with O'Connell, who was thenceforward fully reported.

The Irish pressman in those early days seemed to have had among them some humorists of the first water. One of these was Mark Supple, who enlivened a dead-and-alive debate by calling in stentorian tones for "A song from Mr. Speaker." While the surprised House went into roars of laughter, the sergeant-at-arms rushed wrathful into the strangers' gallery to arrest the offender, when Mark, of whom he inquired, (the reporters sat in those days in the strangers' gallery), pointed out an innocent Quaker in a corner as the culprit. The astonished Obadiah was hauled off in spite of his protestations, and only released next day on the discovery of the real offender, and payment of a heavy fine for sergeant's fees."

Peter Finerty, known best perhaps to Irishmen by Curran's speech in his defence in a libel action, was another Yorick of the gallery. He it was who made Sullivan, a fellow-pressman fresh from the green sod, believe that Wilberforce, the great opponent of the slave trade, had delivered himself of a great speech on the merits of the potato, winding up with these remarkable words, "Had I been reared upon that root, Mr. Speaker, I would not be the poor, stunted creature that now you see me." We may conceive the amusement of the reading public next day, and the amusement of Wilberforce himself, whose needless repudiation of such sentiments in the House subsequently was drowned in uproarious merriment.

But the reporters' gallery has had something more to boast of than practical jokers. Many of the most eminent literary men of the three kingdoms served here their literary "apprenticeship." Sir James Mackintosh, Dickens, Hazlitt, and Collier may be named among those hailing from Great Britain; while the list of Irish reporters includes names no less famous—Gerald Griffin, Edward Michael Whitty, Joseph O'Leary, D'Arcy McGee, Henry Dunphy, (Parliamentary editor of the *Morning Post*, with which journal he was connected for forty years), Joseph Sheehy, Michael Nugent, (the best and earliest of the Parliamentary reporters of the *Times*), William Bernard McCabe (the well known journalist), S. C. Hall, Joseph Arthur Crowe (the great art critic), William Henry Russell (the famous *Times* correspondent), and last, but not least, Justin McCarthy, the talented historian of our own times. It may be added that these indispensable works of reference, "Dodd's Peerage" and "Dodd's Parliamentary Companion," owe their origin to an Irishman, Charles R. P. Todd, who was for many years superintendent of the Parliamentary staff of the *Times*.

Over the reporters' gallery is the ladies' gallery, admission to which is by the speaker's order, obtained through an M.P. The seats are generally balloted for a week ahead, the space being very restricted, but, we may remark, not so much so as in the old House of Commons, where the ladies could only get a peep at honourable members through an opening in the roof.—From the *Dublin Freeman's Journal*.

## ARCHBISHOP O'BRIEN ON THE IRISH ADMINISTRATION.

Amongst the letters received by Mr. M. F. Walsh, of Ottawa, in response to his circular inviting Canadian opinion on the "Treatment of Political Prisoners in Ireland," is the following remarkable one from Archbishop O'Brien, of Halifax, N.S. Dr. O'Brien, it may be added, is well known as an advocate of Imperial Federation, besides being the author of several published works:

HALIFAX, N. S.

In discussing the treatment of prisoners in a civilized community a broad distinction must be made between those who have violated the moral as well as the civil law, by their criminal acts, and those who have simply infringed the provisions of a parliamentary enactment which is merely a police regulation, or aimed against a political party. An Act of Parliament does not necessarily induce an obligation in conscience; and when that Act is an open violation of the primary rights of free men, resistance to it is often a duty.

Now, it is clear to any reasonable man that the Coercion Act, in force in Ireland, is, at best a public regulation: in the view of the vast majority of the civilized world it is an odious tyranny. But let that pass. It can claim to be no more than an attempt to govern a nation according to the

views of a party. Hence it cannot make a moral act immoral. What was licit, in conscience, before its passage, is licit now. The man who disregards it, unless it happens on some point to coincide with the moral law, incurs no moral stain. His honour and integrity remain unimpaired; the tone of his mind is not lowered; the degradation of crime does not shadow his soul. What dispassionate reason thus establishes, the actions of good and noble men ratify. Who would shrink from intimate contact with William O'Brien or Mr. Hartington, or any of the other "criminals" of coercion? You may deny a fact, but you cannot refute it; so you may cry out Criminal, but you cannot affix crime to a soul by Act of Parliament. It is plain, then, that if a government really and honestly believes it to be necessary to carry out restrictive police regulations, it must do so in such a way as to respect the honour and integrity of its victim. It may inflict punishment, but when it attempts to degrade it is playing the tyrant; it breaks the moral law, sins against commutative justice, and violates the fundamental principle of government, viz.: the protection of the rights of its citizens. Even semi-civilized nations have recognized this: and always and everywhere the political prisoner has enjoyed immunities denied to the criminal. But when the political prisoner only embodies the hopes, and voices the aspirations of a nation, the shame of treating him after the fashion employed with sordid criminals is only equalled by its guilt. We in Canada would soon put an end to such tyranny. Could the indignities in Clonmel be perpetrated in our jails they would be razed to the ground in twenty-four hours.

I. C. O'BRIEN,  
Archbishop of Halifax.

### THE JESUITS' ESTATES.

#### TEXT OF THE PAPAL BRIEF REGARDING THE DISTRIBUTION OF THE \$400,000.

Following is the Decree of the Holy Congregation of the Propaganda in reference to the division of the \$400,000 voted for the settlement of the Jesuits' estates:—

Pope Clement XIV., after having by his apostolic letter, *Dominus ad Redemptor*, of 21st July, 1773, suppressed the Society of Jesus and handed over to the local ordinaries the spiritual and temporal jurisdiction of its superiors, after having entrusted to a special Congregation of Cardinals the execution of this letter, decided by an Encyclical Letter, dated August 18th of the same year, that each bishop would take and hold in the name of the Holy See and put to the use that he himself would designate, the possession of all the houses and colleges (of the Society of Jesus), together with all rights and titles whatever relative to these places and to these goods. Nevertheless, in Lower Canada, by the act of the civil Government, these decrees were not executed to the letter, and the then Bishop of Quebec, Mgr. Briand, left to the fathers of the society during their life the administration of the property of this Society situated in his diocese.

At the death of the last of them in 1800, the civil Government took possession of all the property of the Society in Canada and applied the revenues to public instruction, this state of things continuing even after the re-establishment of the Society of Jesus by Pius VII. up till last year, 1888. At that time the Quebec Government offered compensation for the property which the Society formerly possessed in this province, offering the sum of two million francs and an estate called La Prairie, situated near Montreal. The undersigned, Mgr. Dominique Jacobini, Archbishop of Tyr. Secretary of the H. C. of the Propaganda, at the audience on 22nd July of the same year, having made a report on these facts to Our Holy Father Pope Leo XIII., His Holiness permits them to accept the compensation offered. But the ownership of this patrimony having devolved upon the Holy See, the latter held that the distribution of the sum to be received in compensation should be reserved to the Apostolic See.

In short. Our Holy Father the Pope, in an audience accorded on the 5th January 1889, to the undersigned, Cardinal Jean Simeoni, Prefect of the H. C. of the Propaganda, after mature consideration, considering above all the ends for which these properties, as shown, had been conceded by the donors, to wit, the instruction of young Catholics and

Missions among the Indians of Canada, has ordained that the Fathers of the Society of Jesus shall retain, out of the sum which they will receive in compensation, the domain commonly known as La Prairie, with the sum of eight hundred thousand francs, but that they will cede seven hundred thousand francs to Laval University, of which five hundred thousand francs shall go to the University established at Quebec and 200,000 francs to the Montreal branch; 50,000 francs to the archdiocese of Montreal; 100,000 francs to the Apostolic Prefecture of the Gulf of St. Lawrence; as to the 300,000 francs which remain they shall be remitted in equal portions to the suffragant dioceses of the two provinces of Quebec and Montreal, to wit, Chicoutimi, St. Germain of Rimouski, Nicolet, Three Rivers, St. Hyacinthe and Sherbrooke, in such a way that each of them will be able to claim 50,000 francs. In consequence His Holiness has ordained that the present decree be rendered on this subject notwithstanding anything to the contrary.

Given at Rome, at the Propaganda, 18th January, 1889.

(Signed.)

JEAN, CARDINAL SIMEONI,

Prefect.

DOMINIQUE JACOBINI,

Archbishop of Tyr.

Secretary.

### ARCHBISHOP DUHAMEL'S RETURN.

We print below the reply of Archbishop Duhamel to the address presented to him on his return to Ottawa.

The Archbishop in responding spoke first in English. He said: "Before I begin to thank you for this most cordial reception I feel it my duty to return thanks to Almighty God for having committed to me so noble, so truly Catholic, and so faithful a congregation as that over which it has been my lot to preside. I feel most thankful for this grand demonstration, and I feel thankful for the sentiment of Catholic attachment to the Holy Father, and for all that has been done in this city towards the furtherance of the truth. Only six months ago I left Ottawa to go to the Eternal City, with the intention and hope of having some counsel with the head of the Church who so ably presides over the Church of Christ. On first meeting His Holiness I said to him, 'There is in my diocese a grand institution, such as your Holiness likes to see in every part of the Catholic world, an institution well worthy of the grand church which you so wisely govern, and which contains within itself the solution of all the difficulties under which the world labours. This institution has had several noble legacies bequeathed to it, and through the sacrifices and benevolence of many devout Catholics, it has acquired a noble standing. The institution has increased in usefulness through the generosity and devoutness of its able and earnest professors, and even the civil authority of this new country has given it means of doing more good by granting to this institution the statutes of a University. Almost before I had got through with these words the Holy Father came near to me, as brother to brother, and said: 'I think there will be no difficulty about this. I shall give the canonical sanction of the church that the College of Ottawa will be among the Catholic Universities that have already done so much good and still are doing good.'

After having received this satisfactory information from the Holy See, it was my pleasure to telegraph to the College of Ottawa the news of which I have just made mention, words which would be most welcome to the faithful clergy and the devout professors and directors of the institution in this city. I made reference to the admirable conduct and to the satisfactory actions which characterized you as a true branch of the Holy See of Peter, to the Holy Father, and of your immortal affection. You will feel honoured that you were worthy of this especial favour from the head of the Church, and if on this occasion I feel so much happiness to be again in your midst, it is because I know your feelings are like mine, and that we turn with all due thankfulness to God the author of every good who has been pleased to so ordain that the College of Ottawa should be recognized as a Catholic University.

Ottawa has a name as noble as the most noble of the many cities of Canada. The Pope acknowledged it as the centre of

of a great and flourishing country, where good works are many.

Several times I had the honour of an audience with His Holiness, and I say, too, that on every occasion that I went to the Vatican there was on the steps of that old and wondrous building the soldier of a power that has taken possession of Rome without any title and against all justice, and notwithstanding that the whole Catholic world has given its opinion that the Pope only has the right to the temporal possession in the city of Rome.

This captivity in his own palace does not prevent the Holy Father from praying fervently that God may bless all of his children, even of those erring children who are doing the work of hell against him.

The captivity of His Holiness virtually implying that he must be kept in prison, is enough to make every Catholic pray and do all that he can to have him restored to his temporal kingdom. I am sure the Pope heard with gladness the words issued from a meeting in this city as they have been uttered from many places in this world, that the Pope's captivity was most unjust, and when 250,000,000 of Catholics shall have done their duty, his rights will be restored. You have done well, when you expressed those sentiments of thankfulness, and I say to you again how proud and how pleased we all will be when the triumph comes, as come it will, as soon as Almighty God may think, in the multitude of His goodness, that it is right.

Let us in the meanwhile endeavour as well as we can to realize all this that we wish to perform. It is again my duty to thank you for the many prayers offered for me during my absence. No doubt it is largely through the good prayers offered up, that I have succeeded in obtaining a canonical sanction from the Holy See for the University of Ottawa and also through your faithful prayers that the Holy Father has agreed to establish an order of Canons, who will be taken from amongst the priests of this diocese and who will be entrusted with pastoral duties under the first pastor of the diocese, so that the glory of God may be thoroughly demonstrated in this important diocese. The Sovereign Pontiff in his beneficence in granting this privilege, has shown his appreciation of the fact that this diocese is progressing.

Other matters have been settled which will be made known at the proper time, which show the great interest that the Pope takes in his children throughout the world, and especially those in this diocese, whose good work has been particularly brought before him.

For the fourteen years that I have been a bishop, I have received hearty support and I hope that the same generous co-operation will be with me in the future.

It is for me to devise plans; it is your duty to give a helping hand to carry them out. As these good works have been so effectually carried out in the past, so we may hope they may be done in future. I must thank you for this grand demonstration, and I must pray that good may come from our mutual operations in the future, and that you will give me this co-operation.

I have been commissioned by the Holy Father to bestow upon you a special blessing, which I shall do after I have spoken a few words to the congregation in French."

His Grace then spoke in French much in the same style as his English response, which he virtually repeated.

After he had concluded, His Grace proceeded to the altar and pronounced the special benediction on the congregation present. This was a very imposing ceremony and after it His Grace retired with the clergy to the vestry where numerous persons were introduced to him.

T. GRANGER STEWART, M. D., F. R. S. E., Ordinary Physician to H. M. the Queen in Scotland. Professor of Practice of Physic in the University of Edinburgh, says "Crema includes a group of most striking symptoms of Bright's disease. The most important types are (a) sudden acute convulsions, followed by coma and death. (b) gradually advanced torpor, passing at last into coma." Cases of recovery by the use of Warner's Safe Cure have been reported even in the last stages of the disease, but the time to begin the use of the remedy is when the first symptoms of failing health are observed.

## HOLY WEEK.

From "L'Année Liturgique" of Dom Prosper Guéranger.

Our good mother the Church wishes us to take to heart the lessons to be furnished by the terrible scenes about to be unfolded before our eyes in Holy Week. She remembers that the Saviour, on his way to Calvary, said to the women of Jerusalem who dared to lament over his fate, in the presence of his murderers: "Weep not for me, but for yourselves and your children." He did not reject the tribute of their tears, he was moved by their affection; but the very love he bore them dedicated the words he used. His great desire was that they should grasp the significance of the great event then being accomplished, in which the inexorable justice of God in dealing with sin was so manifestly revealed.

The Church began the conversion of the sinner in the preceding weeks of Lent; she now wishes to consummate it. The spectacle of Christ fasting and praying on the mountain for forty days she no longer places before us; she now shows us the universal victim immolated for the salvation of the world. The hour is about to strike, the prince of darkness is preparing to utilize the moments still left him; the most horrible of all crimes about to be committed. A few days yet and the Son of God will be delivered into the hands of sinners, and they will kill him. The Church need not now exhort her children to do penance; they know now too well that it was sin that demanded that terrible expiation. She is wholly absorbed in the sentiments inspired by the fatal tragedy with which the presence of a God on earth was to close; and in giving vent to these sentiments in her sacred liturgy, she suggests to us the sentiments which we ourselves should conceive.

The prevailing characteristic of the prayers and rites of this holy season is deep grief at the spectacle of the Just One oppressed by his enemies into death, and strong indignation against the deicide People. David and the prophets furnished as a rule the substance of these mournful wailings. At one moment we have Christ himself revealing the anguish of his soul; at another, dreadful imprecations against his murderers. The chastisement of the Jewish nation is described in all its horror, and on the last three days we shall hear Jeremiah lamenting over the ruin of the unfaithful city.

The Church does not seek to excite mere sterile sympathy; she wishes to strike the hearts of the children with a salutary fear. If they are terrified by the crime committed in Jerusalem, if they feel that they themselves are guilty, their tears will flow freely enough.

Let us then prepare ourselves for these salutary impressions, which are but too often overlooked by the superficial piety of our day."—F. B. H.,

We notice the announcement in the columns of an esteemed contemporary that the "Allegheny Histrionic Society, an organization composed entirely of members of St. Andrew's congregation, will on Thursday evening, April 25th, produce that thrilling Irish drama, 'Colleen Bawn,' at the First Ward school house."

In connection with this interesting dramatic news it is stated that "the scenery and costumes alone will cost a large sum of money," and that the production is by far "the heaviest work ever attempted by an all amateur club in this part of the city. It is also stated with true histrionic wit that "an invitation is extended to the rev. clergy to witness their first performance and see how Father Tom handles extreme cases."

This pleasing announcement leaves us in doubt, however, as to the particular phase of the thrilling Irish drama which is calculated to please the rev. clergy. Do we surmise correctly that it is the chaste scene in which Father Tom's toddy is being mixed by the Colleen Bawn, or perchance is it the pretty conceit of the strapping loafer Myles na Coppaleen in calling every tenth keg of his illicit distillery "his reverence. We are obliged to pause for reply and to remain in a state of painful doubt pending the happening of the aforesaid thrilling histrionic performance. —Catholic Citizen, Milwaukee.



# The Catholic Weekly Review.

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

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LETTER FROM HIS GRACE THE LATE ARCHBISHOP OF TORONTO.

ST. MICHAEL'S PALACE, Toronto, 29th Dec., 1888.

GENTLEMEN,—

I have singular pleasure indeed in saying God-speed to your intended journal, THE CATHOLIC WEEKLY REVIEW. The Church, contradicted on all sides as her Divine Founder was, built with peculiar pleasure the assistance of her lay children in dispelling ignorance and prejudice. They can do this nobly by public journalism, and as the press now appears to be an universal instructor for either evil or good, and since it is frequently used for evil in disseminating false doctrines and attributing them to the Catholic Church your journal will do a very great service to Truth and Religion by its publication. Wishing you all success and many blessings on your enterprise.

I am, faithfully yours,

JOHN JOSEPH LYNGH,  
Archbishop of Toronto.

FROM THE ARCHBISHOP OF HALIFAX.

HALIFAX, July 11, 1888.

DEAR MR. FITZGERALD,—

I have been very much pleased with the matter and form of THE CATHOLIC WEEKLY REVIEW. The high moral Catholic tone, the fine literary taste displayed make your paper a model of Catholic journalism. May it prosper much so long as it keeps to its present line.

Yours very truly,

J. O'BRIEN,  
Archbishop of Halifax.

FROM THE LATE BISHOP OF HAMILTON.

HAMILTON, March 17, 1887.

MY DEAR MR. FITZGERALD,—

You have well kept your word as to the matter, style, form and quality of the REVIEW, and I do hope it will become a splendid success.

Believe me, yours faithfully,

JAMES J. CARBERRY,  
Bishop of Hamilton.

TORONTO, SATURDAY, APRIL 20 1889.

To the representative of a New York paper Mr. Patrick Egan, the newly appointed Minister of the United States to Chili, gave some interesting facts in relation to the career of the late Richard Pigott. Pigott, it will be remembered, was the publisher, until about 1879 or 1880, of the *Irishman* newspaper. "I have in my possession," said Mr. Egan, "a file of the *Irishman* from 1865 into the seventies, and, looking back over the correspondence which appears in its pages, one is struck with amazement to find how many of our generous hearted, patriotic people were gulled by this scoundrel. For years its leading articles were regarded by tens of thousands as their political gospel, and its praise or censure could make or mar any public man in the National movement." If there be one point in particular in respect to Irish politics upon which all readers of this Review, who have any knowledge of the events of the last forty years in Ireland, will be agreed, we are safe in saying that it is this, that if ever there was a pure and an unselfish figure among the public men of that country it was the late A. M. Sullivan, the proprietor of the *Nation* and *Weekly News* of Dublin. And yet for years, Mr. Egan tells us, Pigott pursued him with the most malignant hatred. He branded him as a traitor, he vilified and defamed him, and his attacks received credence to such an extent that at one time it would not have been safe for A. M. Sullivan to have appeared upon a public platform in Ireland. From the frenzied and malignant industry with which they pursue moderate and equably minded Irishmen in our own midst, there would seem to be a race of Irish patriots of the Pigott order in Toronto.

Since the defeat of Col. O'Brien's motion in Parliament certain of the evangelical bodies, those of Montreal and Toronto in particular, are urging that the Queen be petitioned in Council, to disallow the recent Act of the Quebec Legislature. In fact, at a late meeting of the Montreal Presbytery, a resolution to this effect was adopted as follows:

RESOLVED.—That the Presbytery humbly approach the Queen in the terms of the foregoing provisions, and pray that Her Majesty may be pleased to disallow the said Jesuits Estates Act of 1888.

Unfortunately for the gentlemen of the Presbytery they appear to have fallen into the serious error of supposing that Section 56 of the B. N. A. Act, which is the one to which they make reference, relates to Provincial Acts; whereas the fact is, it refers only to Acts passed by the Parliament of the Dominion. The Queen-in-Council, it will be ascertained, has no jurisdiction over provincial legislation, the power of disallowance being vested in the Governor-General-in-Council. In other words, the Provinces stand towards the Dominion in precisely the same relation as the Dominion stands towards the Queen-in-Council. Provincial legislation is subject to revision by the Governor-General within one year of the date of its receipt by him. After being reported upon by the Committee of the Privy Council it may be either allowed, or disallowed, but the action thus taken is final, and puts the legislation out of the jurisdiction of every authority save the courts. In the case of Dominion legislation, the period within which the right of disallowance may be exercised by the Queen-in-Council is fixed at two years. But if Principal MacVicar and the gentlemen of the Presbytery examine the British North America Act carefully, and consult such an authority as Todd on Parliamentary Government in the colonies they will learn that the legislation of the provinces is never submitted to England, and that the Queen-in-Council has no jurisdiction in respect thereof. Consequently the petition to Her Majesty to disallow the Jesuits Estates measure, which they are understood to be projecting, will prove to be futile.

The correspondence and returns submitted to Parliament on the subject, establish that the veto power cannot now be exercised. The Act has been reported upon by the Minister of Justice as within the competency of the Provincial Legislature; that report has been approved by the Cabinet, signed by the Governor-General, and ratified, furthermore, by an overwhelming Parliamentary vote. It is therefore a finality, and cannot be disturbed except by an appeal to the courts. Even then, of course, the only ground upon which the courts could upset it would be that of some trivial technicality, which would necessitate nothing more serious than the introduction by the Provincial Government of an amended act of Legislation.

Reading the resolutions of many of these presbyters and laymen, who have so boiled over on this Jesuit question, we cannot help thinking at times that they are labouring under an entire misconception of the character of the constitution under which they live. And as concerns their angry resolutions they need to be told that it is really, after all, not the Protestants of Ontario, but the Roman Catholics of Quebec, who are vitally interested in Mr. Mercier's measures, and that it is they, and not the Protestants of Ontario, who will be affected by it. If the very earnest Protestant clergymen who have been harrowed, so tremendously, by the discovery that the Pope is the head of the Roman Catholic Church, in the Province of Quebec, as in the Province of Ontario, had made some inquiry into the state of feeling in Quebec Province,

and had taken the trouble to ascertain the true aims and aspirations of the French-Canadian people, instead of indulging in an altogether prodigal expenditure of abuse of the religion of their Roman Catholic neighbours—they would have acted well and more wisely, whether as Christian ministers or as citizens.

The opinion of the *Mail* that the result of the division on Mr. O'Brien's resolution was "mainly indicative of the strength of party discipline and the depth of party debasement" on the English side of the House, is much similar, observes the *Montreal Gazette*, to the opinion of the jurymen who marvelled at the ignorance and stubbornness of the other eleven, because they declined to surrender their judgments to his. The other assertion of the *Mail*, that the result of the division was an "overwhelming victory for the Roman Catholic Church," the *Gazette* truly and tersely says, "is a conscious falsehood put forth in the interests of the propaganda begun by that journal for the purpose of disrupting the Confederation." "The Dominion Parliament, in its consideration of Col. O'Brien's resolution, had absolutely nothing to do with the Catholic Church. The one question before it was the constitutionality of the Estates Act, although every effort was made by the *Mail* and its coterie to introduce all manner of irrelevant and irritating issues, into the discussion.

As for the taunt of the *Mail* that the large majority against Col. O'Brien's resolution was due to the strength of party discipline and the depth of party debasement on the English side of the House, it is probable, from their words and from their conduct, during the somewhat heated period just passed, that the members who composed that majority will be more content to rest under the charge of being ruled by party, than under the charge of being ruled by prejudice, to which they would have been liable had they surrendered their honest convictions. "If ever there was a likelihood," says the *Gazette*, "of a large vote being recorded for disallowance, it is probable that the course of journals like the *Mail*, which have sought to stir up religious strife, made it difficult for members to become a party to such a despicable and dangerous game. The best answer to the charge of party domination is the character of the vote, so overwhelming, so solid, so composed of every element in the Commons."

#### CARDINAL MANNING ON THE SECULAR METHOD OF EDUCATION.

In reply to requests from America for his opinion, Cardinal Manning has contributed an article to the *New York Forum* on the subject of "The Bible in the Public Schools," in which he exposes the dangers that attend, from the point of view of religion, upon the secular, or State, system of Education. His Eminence's article, which is of peculiar interest to us in Canada, has been quoted with high approval by Catholic papers in France, Germany and Italy. "All the friends of true liberty," says the *Moniteur de Rome*, "will be grateful to the Cardinal for his luminous explanations."

The grave problems contained in the question are stated by His Eminence somewhat as follows: "The Christian world sprung from Christian education, and Christian education from Christian homes; and both from Christian faith. The Anglo Saxon race in England, in Australia, and in the United States has shut its eyes to this principle, and is engaged in the experiment of gathering grapes of thorns, and figs of thistles. For, though neither England nor the American Union has renounced the name of Christian, yet the State

in both has declared itself to be altogether, and only, secular in its attributes and its actions upon its subjects. In England the Established Church still lingers. In the Colonies and in the States there is none. The State does not profess to rear a Christian people, but only a population of citizens. And for this end the American common school system, the English Board school system, and the secular system of Australia are supposed to be sufficient. That is to perpetuate a race of citizens with civic virtues, and possessed of some ideas of natural morality. But here a deeper law comes in to be encountered and overthrown. "The society of mankind springs from the unity, authority, and obedience of homes, and is perpetuated by parental care, and by the domestic life of the people. Filial duty is the root of civil obedience. Home is the school divinely founded for the first and deepest formation of men. The natural society of mankind is ordered and perpetuated by a natural faith in God and by a natural law of manifold and divine obligations. Without God there can be no commonwealth. The education of every rising generation in the state of nature must be conformed to these natural laws, or men will not be formed, but deformed; and there can be no common life, or action, or interest, among men. They grow up not citizens but units; selfish, isolated and lawless. If this be true even of natural society, how much more of Christian commonwealths. Education stripped of Christianity can never rear a Christian people. Like the fall of man, it is a state of privation."

The last two sentences convey the opinion of the Universal Church in regard to education. Having postulated these primary Christian principles, His Eminence goes on to state that had he not been requested to give an opinion on the reading of the Bible in American public schools, he should not have ventured to speak on the subject, "For as an Englishman," he says, "I am bound to respect with great consideration the legislative and public opinion of our American brethren. But being called on by an American to speak, I will not be silent. Nevertheless I shall confine myself to the *ipsissima verba*, the very syllables of American citizens, and of some of great responsibility. After I have laid this foundation I will, to the best of my power, answer the question proposed to me as to the reading of the Bible in the common schools."

His Eminence then goes on to quote some surprising statistics about the comparative crime and pauperism in the best and the worst educated States in America, lately compiled by Mr. Montgomery on the school question in America. Taking six States among those where education is greatest, and taking six chosen from among those in which the population is generally illiterate, what do we find? That in the first six (taking only white men into account) there are 8,453 inhabitants out of 2,665,945 who cannot read and write; and in the second six 262,802 out of 3,181,969 who are absolutely illiterate. But in the six educated States, the number of criminals sentenced to imprisonment in a given time is 1,459, while in the six illiterate States, in spite of the greater population, there are only 177 criminals. In point of pauperism, the illiterate States have 178 paupers, as against 345 in the educated, in suicides, 18,235, as against 56,584 in the literate, madness at rate of 800 against 1,682, deaths brought about by ill doing, 128,000 in the literate, and 81,000 in the illiterate. "In face of these statistics," says the Cardinal, "either you must recognize that Education is a danger for the people, that it demoralizes and leads to vice and crime, or you must acknowledge that your system of education is defective and, that it is necessary to reform it without delay."

The Cardinal then answers the question as to the reading of the Bible in the schools, as follows :

I rejoice that it is read in the Board schools of England, even without a right interpretation. It is better that children should know the name, the character, the work, the life, the parables of the Saviour of the world, than that they should grow up without the knowledge of His name. But it is to be always borne in mind that the Bible is "the Bible only in the right sense of the Bible." A man's will is his will only in the intention of his will, and human justice swiftly punishes the perversion of the last testament of the departed. But with the law and practice of the public and common schools before me, I cannot see: (1) How the State can retain its purely secular character and action if the Bible be introduced into the schools. The Bible is immutably a code of religion. (2) Nor how the State can order its introduction without violating the religious conscience and spiritual independence of the American people. (3) Nor how the reading of the Bible in any sense but its own true sense can educate the children of Christian parents. (4) Nor how the reading of it can counterbalance the intrinsic moral evils of the common school system, especially in the violation of parental authority and the destruction of the instincts of home.

As to the right of the State to direct education outside the consent of parents, his Eminence has this to say: that the State has a right to protect itself from the crimes committed by children who are abandoned by vicious parents; and also a duty to protect such children, and to secure to them a human and Christian education. For these two ends compulsion is lawful and just. The State then stands towards such children *in loco parentis*, a phrase which implies that the State is not the parent, and the children not the children of the State. The opposite theory, His Eminence declares, is that of Athens in its corruption, and of France in its revived paganism, having "no place or right in Christian or even natural society."

It is not for him to suggest, the Cardinal concludes, to the wisdom and statesmanship of America, how the public school law should be amended, but it is clearly in conflict with both parental rights and liberty of conscience, and can only work out confusion and end in catastrophe. As in 1888 he asked his own countrymen, "Is the Christianity of England worth preserving?" so he asks his American brethren, both Catholic and Protestant, "Is the Christianity of America worth preserving?" being firmly convinced that the public school system in both countries—which we Catholics have abandoned in Canada—tends inevitably to its extinction.

#### THE JESUIT-LAVAL CONTROVERSY.

The article which appeared in these columns last week on the Holy Father's distribution of the \$400,000 voted by the Quebec Government in settlement of the Jesuits' Estates Question, has excited considerable comment both here and in Montreal. It has been represented to us that in thus summarizing the points involved, room is left for much misunderstanding on the part of those who have not at first-hand a knowledge of the various phases the long standing dispute between Laval University and the Canadian Province of the Society of Jesus has, at sundry times, assumed. It was not our intention to offer an opinion on the merits of the question on one side or on the other. In truth it is a purely Quebec question, and does not in the least affect the English speaking Catholics of the Dominion. As such we should have been well content not to broach the subject at all in our columns had it not been the occasion of much misrepresentation and distortion of facts on the part of the anti-Catholic and anti-Jesuit faction of Ontario and of the United States. That a

dispute affecting the educational interests of the sister Province does exist, goes without saying. And there is nothing strange in this. Disputes of a similar nature, though perhaps not so intricate or so difficult of solution, are apt to arise—and, as a matter of fact, do arise—almost every day in public affairs or between individuals, and nothing is thought of them outside the circle of those immediately interested. But the experience of four centuries has taught us that the at first indications of any domestic difficulty arising between one Catholic corporation and another, the enemies of the Church at once pounce upon it, and do their utmost to magnify it into a grave schism, or to make it the occasion of slander and vilification of the Faith and the discipline of the Church. This is exemplified in the present instance. With an officiousness and impertinence that would be speedily resented in private life, the anti-Catholic faction of Ontario (mighty in word but infinitesimal in deed) has sought to magnify the clerico-educational embroglio of Quebec into an evidence that their opinion of the Jesuits is shared by a very large section of Catholics, who are, however, muzzled by the fact that the Society of Jesus is under the approval and protection of the Holy See. The absurdity of this notion is too apparent to call for serious rebuttal. Not only are the Jesuits under the blessing and sanction of Rome, but they are everywhere regarded by Catholics and by fair-minded men not of the Faith, as foremost champions of religion and morality. This, we have no hesitation in saying, is the universal belief (founded on accurate knowledge) of all true Catholics, and in Quebec the force of it is in no way lessened by the fact that in the dispute which has arisen between the Jesuits and Laval University, the friends of the latter have, at times, been betrayed into using needlessly strong language, and indulging in personalities. The dispute itself is one which perhaps a little foresight might have prevented, but since it has arisen and has continued so long, it may safely be left in the hands of the proper authorities to settle with justice to all concerned when the proper time arrives. The ultimate decision rests with the Holy Father, who has no interest and no inclination to favour one party at the expense of the other. When he does decide (and the Apostolic See moves slowly and cautiously) it is a foregone conclusion that his decision will be accepted loyally and dutifully by both sides, as alike in the interests of truth and justice, and for the well-being of the Church.

So much for the contention of the enemy. We come now to the substance of our previous article, and to remove any misunderstanding which it may have occasioned, it will be well to go a little further into the facts of the case. The circumstances of the suppression of the Society of Jesus, which are already well known, need not here be repeated. A slight inaccuracy, however, crept into our article, which it is as well to rectify. When Canada was ceded to Great Britain in 1760 the Jesuits had not already been suppressed in France by the civil power. The very first decree issued in this matter by the Parliament of Paris (and not by the king) is dated April 17th, 1761, and its bearings were simply to compel the Jesuits to produce their Constitution. It was not until 1766 that the suppression took place in France, *i. e.*, five years after the capitulation of Quebec, four after that of Montreal and of the whole country, and one after the Treaty of Paris. The royal decree was registered Dec. 1st, 1766, and in view of the fact that strenuous efforts have been made by the anti-Catholic press to injure the Jesuits by insinuating that they had, before their suppression by Clement XIV., long been in "bad odour with the Holy See," it is well to bear in mind that Clement XIII. entered his most emphatic protest against

the iniquitous measure by which the civil power suppressed the Society in France.

It is also well to bear in mind that the Jesuits were never canonically suppressed in Canada. Bishop Briand, who occupied the See of Quebec at the time of the suppression, heard of it with dismay. He knew the value of the Jesuit Fathers as missionaries and educators and he saw that their extinction in Canada would be a great evil and a serious setback to the development of the country. He therefore withheld the promulgation of the brief in his diocese, pending further instructions from Rome. On this being made known to the Holy See, the bishop's action was approved; the Jesuits were left in *statu quo* under his jurisdiction, as they had no superior left to look to.

It is stated that shortly after the return of the Jesuits to Canada in 1842, and after the incorporation of St. Mary's College—an undertaking upon which they were induced to enter by the late Bishop Bourget—they entered a claim for the restoration of their estates. The truth is that the Jesuits never claimed the whole amount for themselves, but for the Church, being perfectly satisfied to leave the final settlement of the matter to the Holy Father. The impression abroad, created by the *Mail's* crusade, is that the Jesuits have all along in Canada—and in other countries—had one aim only *i. e.*, to aggrandize themselves. Nothing could be farther from the truth. It is well known that their church and college in Montreal are heavily in debt, and that their income—derived solely from tuition fees—is insufficient to cover running expenses.

So, also, of the revenues of Laval University; that institution, too, is heavily in debt; and out of the financial difficulties of these two sister institutions arises the *crux* of the question. We have received an important letter, bearing upon THE REVIEW's article of last week, and setting forth some facts in connection with the settlement not generally understood, the publication of which we are forced to hold over till next week. In the meantime we beg leave to say that the only opinion this Review will be found to have adventured in its article is that the Holy Father's decision, to the lay mind, would seem "an eminently wise and just one," an opinion for entertaining which no Catholic, no Jesuit certainly, in our judgment, can reasonably quarrel with us.

"URÆMIC blindness may occur," is a statement made by T. Granger Stewart M. D., F. R. S. E., Ordinary Physician to H. M. the Queen in Scotland, Professor of Practice of Physic in the University of Edinburgh, in speaking of Bright's disease. Hence it is of greatest importance that, on the first approach of dimness of sight before the eyes, treatment should be instituted for the removal of the cause, kidney disease; and, for the purpose, Warner's Safe Cure excels all other remedies.

## Irish Affairs.

In a letter to the *Daily News*, Canon Keller, of Youghal, confirms the announcement that the Ponsonby estate has been bought by a wealthy English company and that two hundred human beings are to be immediately turned adrift upon the world by this company.

Mr. D. Crilly, M.P., having sent Mr. John Morley a copy of the lecture on "The Felon Literature of Ireland," recently given by him to the members of the Cork Young Ireland Society, has received a reply from Mr. Morley thanking him warmly for the lecture, and adding, "I hope the day is com-

ing when what you call the 'felon literature' of Ireland will have ceased to be more than an historic memory."

The idea of a great complimentary banquet to Mr. Parnell, in connection with the breakdown of the case for the *Times* on the forged letters, has had to be abandoned in consequence of the impossibility of obtaining any building in a sufficiently central position capable of accommodating the very large number of people who have signified their desire to attend.

The libel action brought by the Lord Mayor of Dublin against the *Leeds Daily News* for having referred to him as "the man who had assisted a red-handed assassin to escape from the gallows" has been settled. The paper has apologized and paid £250 damages, which the Lord Mayor will divide amongst the charities of the city of Dublin and Belfast.

Archbishop Ullathorne, who died last week in Birmingham, after long years of devoted service, missionary and literary, to the Catholic Church, has special claim to the grateful memory of Irishmen. For eight years he laboured among the convicts in Australia, and, needless to say, the transported Catholics were, in the majority of instances, Irishmen. Many of them were '98 men; many of them were victims of packed juries and Castle informers: many of them were driven to crime by the infamous land laws. He worked to save them from the horrible doom of sinking to the level of those among whom they were thrown. He heard from them the story of their wrongs, and he sympathized with the Irish cause. On the methods by which the evils were to be undone he differed from many Irishmen, but his pen was ever ready to defend the character of the people when it was assailed.—*Dublin Nation*.

The *Nation* says of Sir Charles Russell's speech before the Commission on behalf of Mr. Parnell and his party: "Those who expected to be treated to oratorical fireworks by Sir Charles were disappointed; there was no artificiality in the language of the learned counsel, but the speech so far is a masterpiece of diction and argument. Sir Charles, after referring to the quantity as well as quality of witnesses called by the *Times*, dwelt with peculiar vigour and felicity on the circumstances under which the charges were made. The accuser, he said, was the journal which had for generations vilified every popular movement, not only in Ireland but in England, while the accused were the elected representatives of the Irish nation. The learned counsel then proceeded to give an outline of Ireland's past history, sketching the various political movements in Ireland since the days of Grattan's Parliament, and the political and social persecution of the Irish people since the penal days. The hon. gentleman proved that if the Irish peasantry were demoralized, that demoralization was caused by cruel and calculated misgovernment, and he has shown, moreover, that having first, by restrictions on commerce and industry, thrown the Irish back on the land, the English Government passed laws declaring that they had no interest in the land. According to Parliamentary statistics, he added, agrarian crimes, such as those which were committed during the last eight or ten years were quite familiar in Irish history, having burst out a dozen periods since the beginning of the century. The crimes of the past, he justly observed, in no respect differed from those now charged by the Attorney-General against the Irish party. Sir Charles' remarks were listened to with rapt attention by the judges and the audience alike."

Apoplexy, pneumonia, rheumatism are prevented and removed by Warner's Safe Cure. Why? Dr. Geo. Johnson of Kings College, London, England, says: "There is wide-spread enlargement of the muscular walls of the small arteries in chronic Bright's Disease, not only in the arteries of the kidneys, but also in those of the pia-mater (investing membrane of the brain), the skin, the intestines and the muscles, as a result of a morbid changed condition of the blood due to kidney disease." If the kidney disease is not cured, apoplexy, pneumonia or rheumatism will result. Warner's Safe Cure does cure kidney disease, thus enabling them to take out of the blood the morbid or unhealthy matters.

## CANADIAN CHURCH NEWS.

Among the visitors to the House of Commons a few nights ago, says the *Liverpool Catholic Times*, was the Archbishop of Ottawa, whom Mr. John O'Connor conducted through the House, afterwards finding him a place in the Ambassadors' Gallery. Beside him was Mr. Walker, the late Attorney-General for Ireland.

Archbishop Duhamel, of Ottawa, since his return from Rome has had many visitors eager to greet and congratulate him upon his safe return. His Grace has had some interesting facts to relate with regard to Rome and its people, and the temporal power of the Holy See. Taxes, he states, have increased at a fearful rate since the Italian occupation of the Eternal City until now they have become oppressive. When Victor Emmanuel took possession of Rome he was only provisionally recognized by the other powers as master of the destinies of that city. The murmurings of the people against oppressive taxation has made the people long for a change. The law is very oppressive with regard to liberty of speech and a similarly unjust coercion law exists in Rome as in Ireland.

The Pope will shortly issue an Encyclical Letter to the European Powers asking the withdrawal of the Italian Government and troops from Rome, and the appeal will be made on behalf of the murmuring people.

The Archbishop enjoyed his visit to Europe immensely, and went as far south as Naples. He enjoyed the best of health all the time.

Father Campeau, who accompanied him to Rome, travelled through the Holy Land and Egypt.

The Pope has appointed as a basis for the formation of the chapter which will shortly be formed in the archdiocese of Ottawa, Vicar General Routher as arch priest, Father Campeau as sub-deacon and Father Bouillon as canon. The Archbishop will appoint twelve other city and suburban clergymen.

The members of the Chapter will wear purple raiment and will be authorized to wear a ring. They will act as an advisory body to the Archbishop. The twelve will shortly be appointed.

Amongst the other document brought from Rome by Archbishop Duhamel is the Papal recognition of the Grey Nun Order in Ottawa. It seems the late Bishop Guiges brought up some Sisters of Charity from Montreal some thirty years ago. The place was in great need of teachers, and the Sisters went at teaching the youth of the neighbourhood, which was contrary to the regulations of their order, and were, owing to the teaching, obliged to establish a house of their own, which they did. This is the first time in their history that the Holy See has recognized them as a branch of the Grey Nun Order. Ottawa is now the mother house and has branch houses in nearly every town in the Ottawa and St. Lawrence Valley as well as in Lowell, Mass., Buffalo, N.Y., Plattsburg and other places in the United States. They are now recognized as a teaching branch of the Grey Nun Order by the Holy Father.

Every seat was filled at the customary Sunday afternoon meeting of *L'Union Catholique*, of Montreal, on the 6th inst., announcement having been previously made that Dr. Ed. Desjardins, brother of the member for Hochelaga in the Commons, would deliver a lecture on "The Loyalty of the Jesuits in Canada." There were a number of prominent men present, among them Hon. Mr. Lariviere, M.P. for Provencher, and a former member of the Norquay administration; Senator Trudel, Recorder DeMontigny, who presided, Hon. J. C. Anger, Alph. Leclair. The lecture was couched in graceful language, and was a defence throughout of the Jesuit Order. "Jesuits," he said, "are accused of meddling in politics and of being disloyal. If they are in a Republic, their enemies accuse them of seeking the overthrow of the government to replace it by a monarchy; if in a country governed by one person, they are charged with revolution and of working to deliver over the country to the hands of many." This, the

lecturer held, was ridiculous. "Let anyone read the rules of the Jesuits, and he will see that they are prohibited from meddling in politics. Jesuits have always been charged with being disloyal, still it never has been proven that a single Jesuit had been disloyal. The Church has always defended social order, and has been the boldest upholder of established institutions." Then the doctor sketched the history of the Order in this country, from the earliest period, and held that if there was one thing of which it could not be accused, it was of having been disloyal. "There was a time," he said, "when here a black soutane was worth an army of bayonets," and the lecturer resumed his seat amid applause.

After the delivery of Dr. Desjardins lecture, Hon. Mr. Lariviere, of Manitoba, spoke of the University of that province—an educational experiment which has had a remarkable success and pointed out that in that institution Roman Catholic, Anglican, Presbyterian and other Protestant colleges were affiliated to form one central seat of learning. The result, according to Mr. Lariviere, had been most happy in doing away with religious prejudice. Men brought constantly in contact with each other in the pursuit of a great common aim, though using their freedom as to details of administration and discipline, were not likely to remain alienated from each other. There Protestant clergymen had grown accustomed to meet with Roman Catholic—and even Jesuit priests, without any apprehension. Old feuds, such as still unfortunately survive in other parts of Canada, had there been forgotten in the amenities of social and business intercourse. The only rivalry was as to which body should send up the best equipped students for the final examination, and Mr. Lariviere spoke with pardonable pride of the triumphs gained by his co-religionists who spoke his mother tongue in that friendly arena. The University of Manitoba has, indeed, solved a problem of no slight delicacy in a manner on which all Canadians might felicitate themselves. It teaches, moreover, a lesson to which more pretentious educationists of the older provinces might profitably give their attention. Other speeches, bearing on the loyalty of the Jesuits, were delivered by Senator Trudel, and Hon. J. C. Anger. Mr. Alph. Leclair, a former *clerc*, offered a prize of \$300 for the best history of the Jesuits in Canada.

## EXTRAORDINARY LICENSE.

"It seems to me," remarked one of our citizens the other day, that physicians are allowed extraordinary license in the manner in which they juggle with the welfare of their patients."

"Now here is Dr. — who was attending Mr. — up to the time of his death, and if he treated him for one thing he treated him for a dozen different disorders. First the doctor said pneumonia was the trouble; then it was consumption. Then the patient was dosed for heart trouble, and so on until just before he died it was ascertained that disease of the kidneys was the real trouble, and that which had been at first treated as pneumonia, consumption, heart disease, etc., were but the symptoms of kidney disease.

"But then it was too late.

"This is only one case in a hundred, and I am beginning to lose faith in the doctors altogether. In fact I haven't had any need of their services since I began to keep Warner's Safe Cure in my house, a little over three years ago. Whenever I feel a little out of sorts I take a few doses of it, confident that the source of all disease is in the kidneys, which I know Warner's Safe Cure will keep in good order, and will eradicate any disease that may be lurking there. Had Mr. — followed a similar course, I have no doubt that he would be alive to-day; but of course all people don't think alike.

"One thing is certain, however, and that is the doctors are allowed a little too much freedom in the way they have of pretending to know that which they know nothing about. If they don't know of what is the real trouble with the patient, they should admit it and not go on and experiment at the cost of the patient's life."

There are more Catholic bishops in the United States to-day than there were priests 100 years ago. So great has been the growth of the Church in that country.

## Men and Things.

Mr. Justice O'Hagan has written to the *Pall Mall Gazette* to correct a paragraph which identified with the notorious forger a quite different Mr. Pigot, whom Mrs. Carlyle once saw, and in whom she recognized a future Robespierre. He says: You can well understand the shock it gives to find a dear and honoured friend confounded, through mere resemblance of name, with a degraded criminal. The "Mr. Pigot" of whom Mrs. Carlyle speaks in her diary as having been at her house at Chelsea one evening in 1845 was not Richard Pigott, but John Edward Pigot, eldest son of the Chief Baron of the Exchequer in Ireland. He was the devoted friend of Thomas Davis, John B. Dillon, Smith O'Brien, and all the leaders of the Young Ireland party, whose aspirations he shared to the fall. I remember the evening in question perfectly well. Frederick Lucas brought the present Sir Charles Gavin Duffy, John Pigot, and myself to see and hear Carlyle, whose writings then exercised an indescribable fascination over the minds of the young. Davis was not there. Mrs. Carlyle was much attracted by Pigot; but her fancy that she saw in him the germ of a coming Robespierre is unworthy of her great intelligence. Of the feline, envious, self-worshipping nature of Robespierre he had not a particle. Simplicity, probity, and honour were stamped upon his character as on his lineaments. John Pigot won fortune and success at the bar in Bombay, and returned to Ireland to die eighteen years ago, at the age of forty-nine.

An interesting sketch of Sir Charles Russell appears in a late number of the *N. Y. Journal*. "Sir Charles," the correspondent states, "is a man of about fifty years. He stands 5 feet 11 inches high and is built like an athlete. His complexion is florid and his hair a dark brown, slightly tinged with gray. He was born in County Wexford, Ireland, and has practiced his profession with distinction for a quarter of a century. He was knighted when he was made Attorney-General of England, and no man ever left the office with a higher reputation. When the Parnell commission was created Russell was approached by Solicitor Buckle of the *Times* and offered £150 a day to represent the paper while the commission sat. He declined the offer en principe, because he was convinced the letters were forgeries. The Attorney-General, Sir Richard Webster, was retained at £100 a day. Russell is probably not receiving more than half that sum, because the Parnellite treasury is limited, and there are heavy expenses to meet, outside the counsel. Sir Charles' domestic life is one that any man might envy. He lives in a princely mansion at 22 Harley street, in the fashionable West end. Nearly all the property in that vicinity is owned by the Duke of Beauford. His family worship in the Catholic church in Ogle street, near by. They are the admiration of the congregation, and no wonder they should be. It is a sight to see the handsome lawyer with his graceful wife, with their thirteen pretty daughters, as they enter church. Yes, thirteen splendid girls, who rise one above the other like the steps of a stairway. There is no boy in the household. It takes three pews to accommodate the family, the father and mother always sit in the last pew.

Sir James Hamden is said to have given privately some very amusing accounts of the impression which Mr. Labouchere's appearance in the box made on him. "He made an excellent witness," said Sir James smilingly, "but what I did not quite like was, he was so very confidential. He spoke to us as if he were telling us something which was interesting to us to know, and which (as between friends) he did not at all mind disclosing. We did not relish this, but somehow we could not interrupt him."—*Fr.*

T. GRANGER STEWART, M. D., F. R. S. E., Ordinary Physician to H. M. the Queen, in Scotland, Professor of Practice of Physic in the University of Edinburgh, says: "Peritonsilitis is occasionally the cause of death in all forms of Bright's disease. It may result from local affections, or from the state of the blood." Warner's Safe Cure acts as a preventive by curing the kidney disease and removing the contamination from the blood.

## CATHOLIC AND LITERARY NOTES.

The profound theologian and scholar, Right Rev. Mgr. Coreoran, of St. Charles's Seminary, Pa. and editor of the *American Catholic Quarterly* is in ill health and almost blind. His pen has done great service to the Church in America.

The church with the largest congregation in the world is that of St. Stanislaus Kostka, Chicago, the pastor of which is assisted by twelve priests. The membership runs into the tens of thousands, and is constantly growing.

At the close of her engagement in St. Louis recently, Miss Mary Anderson presented to the Blessed Virgin's altar at the Cathedral in that city, a superb carpet, a set of lace curtains, and several sets of metallic flowers. She assisted at Mass every morning during her stay there.

The Most Rev. Joseph Higgins, D. D., late P. P. of Delvin, County Meath, was consecrated Assistant Bishop of Sydney, on Sunday, at Navan, by the Archbishop of Dublin. The Bishop of Liverpool took part in the ceremony. The new bishop will not leave Ireland before May.

Cardinal Gibbons's new book, "Our Christian Heritage," will, he says, aim "to show the beauty and necessity of religion in these days when it is so fashionable to set up the teachings of Paganism, of Buddhism and even Mohammedanism as more suited than our faith to the wants of humanity."

Father Damien, the Apostle of the Lepers, is, according to Father Conrady, his companion, nearly at the point of death. "In a few short weeks," writes Father Conrady, "his brave heart will have been still for ever. He awaits the end with saintly resignation. His care, his sorrow is for the poor helpless flock."

## IRELAND'S FIDELITY TO CATHOLIC FAITH.

Dr. O'Dwyer, Bishop of Limerick, who is considered very stringent in his construction of the actions of Irish Nationalists, says in his recent Lenten Pastoral, when speaking of the attitude of the Pope towards Ireland: "The Holy Father had to find fault with some details of our public action, but he desires that we should know and feel that in all his relations with us, whether he rebukes or approves, praises or condemns, he has no other feeling towards us but one of the most paternal love. The faith of Ireland is, the Bishop states, as sound as ever it was. The substantial morality of the people is unshaken. Take them for all in all, it cannot be said that if an inquiry be made as to the manner in which they pass their lives, it would be evident that morals in public and in private are at variance with the precepts of the Gospel. No doubt many things occur from time to time which we must deplore. Individuals go wrong; even large numbers may be led astray, and, under excitement, fall into errors of judgement and imprudence of language; but give them a little time to think and their inborn piety asserts itself, and these disturbances are found to be on the surface and do not reach the great depths of religion that lie unmoved in the hearts of the Irish people."

CONSTIPATION followed by fitful diarrhoea, shooting pains in the breasts, drawing down aching pains, burning sensation in the small of the back, scanty, dark-colored fluids which scald in passing, and many deposits—sand, mucus, tube casts, and fluids covered by a greasy scum, any one of them foregoing signifies advanced kidney trouble. Prof. Wm. H. Thompson, M. D., of the University of the city of New York, says: "More adults are carried off in this country by chronic kidney disease than by any one malady except consumption." The late Dr. Dio Lewis in speaking of Warner's Safe Cure, said over his own signature: "If I found myself the victim of a serious kidney trouble I would use your preparation."

**POOR PEOPLE'S CHANCES.**

Some years ago a city missionary was crossing one of the parks in London on the Sabbath day and said to a lad, "What are you doing here, breaking the Lord's day? You ought to be at Church and worshipping God instead of breaking the Sabbath in this way." The poor lad in his rags looked up and said: "Oh, sir, it's very easy for you to talk that way, but God knows that we poor chaps ain't got no chance."

The sentiment seems to be growing that in the United States the time has arrived when "the poor chaps don't have no chance."

There is some truth in it. The poor are not shut out from making a livelihood, but the gulf between riches and poverty continually grows more difficult to cross. As the country becomes more densely populated keen business competition decreases the chances for accumulating wealth by ordinary business methods.

But the same conditions vastly improve the chances for great success to those who can strike out in new paths, can furnish something to the world that others cannot.

True merit, in commodity or ability, will win easy if the masses can be induced to recognize it.

What a marvelous success has attended the thorough introduction to the world of the merits of that wonderful remedy for kidney disease—Warner's Safe Cure. Hon. H. H. Warner first came to know of its curative power by being restored to health from what the doctors pronounced a fatal kidney trouble. He concluded the world ought to know of it and in the ten years since he began its manufacture he had spent millions of dollars in advertising the Safe Cure.

But mark! he never would have secured a four fold return of the vast sums thus expended if the real merit of the remedy had not been fully proven to the millions of people reached by his advertisements.

Ten years of increasing success of Warner's Safe Cure is due, first to intelligent and pleasing advertising, by which the people were made acquainted with the remedy. Second, to true worth of the remedy, proved by actual experience, showing it to be the only specific for kidney disease, and all diseases growing out of derangements.

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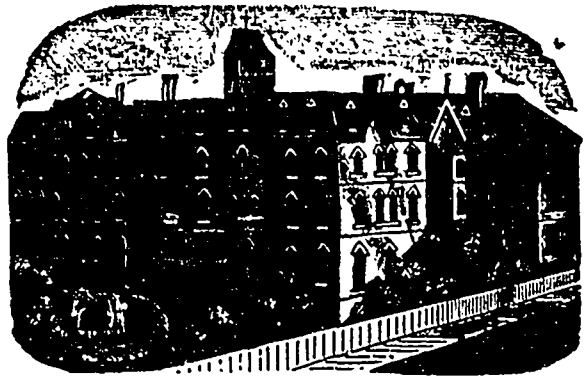
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1 " " "	1,000	1,000
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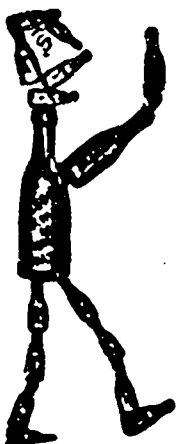
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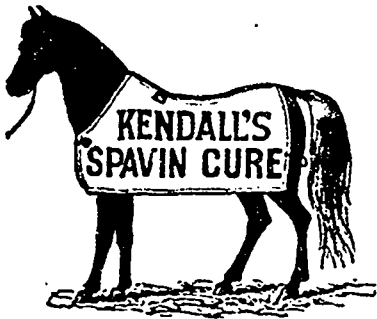
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Forms of tender containing full particulars relative to the Supplies required, dates of delivery, &c., may be had by applying to the undersigned, or to the Indian Commissioner at Regina, or to the Indian Office, Winnipeg. Parties may tender for each description of goods (or for any portion of each description of goods, separately) or for all the goods called for in the Schedules, and the Department reserves to itself the right to reject the whole or any part of a tender.

Each tender must be accompanied by an accepted Cheque in favor of the Superintendent General of Indian Affairs on a Canadian Bank, for at least five per cent, of the amount of the tender, which will be forfeited if the party tendering declines to enter into a contract based on such tender when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted, the cheque will be returned.

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