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The Catholic Weekly Review.

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

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

Vol. III

Toronto, Saturday, Sept. 7, 1889.

No. 30

CONTENTS.

NOTES.....	465
THE ROMANCE OF A JESUIT.....	466
AFTER THE STORM.....	J. J. 467
BLESSED VIRGIN IN SONG.....	F. J. Helm 469
IN THE ETERNAL CITY.....	470
WILLIAM-HURLBERT ARBITRATION.....	475
EDITORIAL—	
Cardinal Manning and the London Strikers.....	472
His Eminence's Activity and Influence.....	472
Cardinal Newman.....	472
The Decision of the Law Lords.....	472
The Effect of the Decision.....	473
Divorce in Canada.....	473
The Church's Attitude.....	473
Judicial Divorce Courts.....	474
Mr. Curran, M. P., in the Maritime Provinces.....	474
Educate the Young Men.....	475
Christianity Indefectible.....	Rev. A. F. Hewit 468
Men and Things.....	465
Catholic and Literary Notes.....	477
Canadian Church News.....	477
POETRY—At the Jesuit Novitiate.....	Joseph K. Foran 471

Notes.

A special issue of the *Canada Gazette* on Monday last contained the following announcement:

DEPARTMENT OF THE SECRETARY OF STATE OF CANADA:—

The Secretary of State of Canada has been instructed by His Excellency the Governor-General to cause to be published for general information the following two reports made by the Attorney General and Solicitor-General of England on the Act passed by the Legislature of the Province of Quebec, intitled an Act respecting the settlement of the Jesuits' Estates:—

LAW OFFICERS TO COLONIAL OFFICE.

ROYAL COURTS OF JUSTICE, July 9th, 1889.

We have taken the matter into our consideration, and in obedience to your Lordship's commands have the honour to report that in our opinion the decision arrived at by the Governor-General not to interfere with the operation of the Provincial Act in question was right and constitutional. We have, etc.,

RICHARD E. WEBSTER,
EDWARD CLARKE.

Right Hon. Lord KNOTSFORD.

LAW OFFICERS OF THE CROWN TO LORD KNOTSFORD.

ROYAL COURTS OF JUSTICE, 31st July, 1889.

In obedience to your Lordship's commands we have the honour to report that we are of opinion that the Act was clearly within the powers of the Provincial Legislature, and that there is no ground for a reference to the Judicial Committee of the Privy Council. We have, etc.,

RICHARD E. WEBSTER,
EDWARD CLARKE.

Right Hon. Lord KNOTSFORD.

Among the thousands of congratulations which poured in upon Mr. Gladstone on the anniversary of his golden wedding was a beautifully worded letter from Cardinal Manning, in which he spoke of "our long climb up those eighty steps" and expressed his warm sympathy with Mr. Gladstone's Irish policy and of Mrs. Gladstone's great zeal in all works of charity.

An "Onlooker" writes to the *Montreal Witness* to ask why it is that such important positions as Minister of Justice, Minister of Militia and Defence, Minister of Public Works and Minister of Inland Revenue, are held by Roman Catho-

lics? The *Gazette* ventures the answer that it is perhaps because the electors send to Parliament such important men as Sir John Thompson, Sir Hector Langevin, Mr. Chapleau, and Mr. Costigan.

The *Standard* of Philadelphia in an editorial reference to the anti-French agitation in this country, states that there has been a great deal of useless talk and foolish apprehension about the growing preponderance of the French population of Canada, and their adherence to the French language. There is nothing in our condition, it thinks, to cause alarm, nor any danger to be anticipated to Canadian interests or political institutions. For a hundred years or more, it says, the Creoles of Louisiana have kept up their language and their peculiar institutions; and so, too, have the Germans of Pennsylvania. Yet in neither instance has any harm resulted.

What really chagrins the English Canadians, it believes, is that the French Canadians not only increase numerically more rapidly than do the English, but are also by their thrift, energy and intellectuality, coming to the front in both the learned professions and business pursuits in our country. The literature of Canada, it truly says, is chiefly French, the scholars of Canada are largely French-Canadians. In fact to an outsider it would seem that the French-Canadians are doing more than the English to build up the country and develop its resources; and we are bound to confess that there is something in our contemporary's contention. It goes so far as to say that the English are falling behind, and that this is the real reason of the row about French domination.

The *Free Press* of Winnipeg is the leading journal of Manitoba and, it is fair to suppose, mirrors the serious and prevailing public opinion of that province. Dealing in a late issue with the present agitation for the abolition of the Separate Schools and the use of the French language in the courts of the Province, it says of the latter proposition that it is not open to serious objection, for the reason that the French language has fallen into disuse, and that its employment in the courts may be discontinued as a needless expense. But on the question of the Separate Schools it is boldly outspoken against the bigots. It says:—

"We do not know that it is proposed to abolish Separate Schools; we know that it cannot be done by a simple Act of the Manitoba Legislature, and that it cannot be done at all without a prolonged, violent, and hurtful agitation. The *Free Press* will oppose any such movement with all its might. It will oppose it on the grounds of honour, justice and fair play. It will oppose it because to abolish Separate Schools will be a wrong to our Catholic fellow citizens. It will oppose it because we protest against Manitoba being made the battle-ground of Ontario fanatics, who dare not propose the abolition of Separate Schools in their own Province. It will oppose it because, however desirable in itself we would regard one common system, we cannot recognize in the system established any evils as great as would be the agitation to abolish it, with its attendant results."

THE ROMANCE OF A JESUIT.

From the French of De Beugny d'Hagerne.

CHAPTER XV.

"If I have to die, I can affront death as bravely as you can and stand in no need of learning anything from you."

"I do not doubt that, but do you think that everything is finished after death?"

"I neither know nor want to know."

"Have a care, sir! God perhaps grants you these few hours that you may prepare to appear before him. I myself have nothing to accuse you of, and my heart is filled with love for you, but when you appear at the tribunal of that God, whose commandments you have neglected, will He find nothing wherewith to accuse you?"

The old banker sneeringly replied: "Say straight out what you mean, you want me to go to confession! I! a confirmed freethinker! and you want me to kneel down before you like a little girl and say: 'Father, I have told a story, I have disobeyed my mother!' Really, if we were not in so very grave a position as we are here, I would remark that you are carrying the joke a little too far. As it is, I hardly feel inclined to laugh."

"Have a care, sir! Divine justice does not laugh either!"

"Let me alone! you know I do not believe in your cant and hypocrisy. You might, at any rate, respect my grey hairs and my misfortunes. There is nothing you can do or say that can change my determination to die as I have lived."

"I do not believe in the existence of a God and I do not repent of anything that I have ever done. I hate, with an implacable hatred, all priests and religious, and the Jesuits most of all. As for you, Charles Durand, I hate you more than all the Jesuits together."

Father Durand thought it but prudent to desist from further endeavours to win the old man, but asked his Jesuit and clerical brethren to pray for the unfortunate sinner.

The priest could not help the conversation that he had had with Lerouttier from recurring to his mind all through the day, and felt convinced that it was not for nothing that God had so ordained events so that he and the old banker, whose roads in life had been so different, should now find themselves side by side and alike in danger of a terrible death. He rejoiced at the thought that perhaps his own death, which appeared inevitable, might perhaps be the price of the conversion of this erring sinner.

That very evening the prisoners were locked up in their cells earlier than usual. There was a great deal of going backwards and forwards heard in the passages, as well as the noise of the butt-ends of muskets striking on the paved floor, the voices of guards calling the names of prisoners, the dismal grinding of keys in the locks of doors. Soon six hostages were selected and surrounded by a small body of soldiers. The hostages were Monseigneur Darbois, Monsieur Boujean, Abbe Deguerrey, Abbe Allart and two Jesuits, Fathers Clerc and Ducoudray. The order of departure was given, footsteps were heard along the galleries, mournful creaking accompanied the opening of a grated door, the sound of footsteps died away in the distance; then there was silence, a funeral, death-like silence. A few minutes afterwards platoon and single firing was heard. And then all was over. The first victims of the atrocity known as the "Massacre of the Hostages," had fallen and this first execution struck terror into the hearts of all who were confined in the Roquette prison. Every one looked forward to his own turn coming speedily when he would have to suffer the same death as the victims who had already been led forth.

Father Durand, kneeling on his prison floor, prayed for those who had just fallen, for those whose turn would come next, and then for the poor banker, for whose impotent soul he offered his own life.

As for the banker, he in vain sought repose on his miserable bed. He realized that he too must soon be led to execution and the Jesuit's words haunted him incessantly. The next day the Father again attempted to soften the old man's heart and though, for a time, Lerouttier listened to him, it was evident that the moment of grace had not yet arrived

and with a heavy heart Father Durand had again to desist from his pious efforts to gain a soul to God.

The third day after the assassination of the Archbishop and his companions, about ten o'clock in the morning, a wretched creature named Gois arrived at the prison accompanied by a detachment of soldiery, and followed by Francois, the Director of the prison.

Gois demanded that sixteen hostages should be delivered up to him, remarking that the selection made was a matter of indifference since all the prisoners must be put to death sooner or later.

Francois, therefore, commenced calling out the names of the victims, selecting Jesuits and priests by preference, but finally, as the sixteenth hostage, he called out "Lerouttier." The banker turned pale, but instantly a priest advanced before him and a firm voice pronounced the word, Present!

"It is not you who are called," shrieked out the old man.

But the priest turning to him said:

"Do not prevent me from saving you: they do not know you personally and you are not ready to appear before God. I willingly lay down my life for the salvation of two souls, your's and my father's."

Your father's! you, Durand's son, would die for me!—do you not know what a miserable wretch I am!"

"I want to know nothing now; I have pardoned you everything and I pray God to pardon you likewise."

The executioners became impatient and cried out: "Why does not the man answering to the name of Lerouttier come forward?"

"I am here," said the Jesuit advancing.

Seizing his arm the banker exclaimed: "I cannot let you go thus, do you forget how I robbed you?"

"Of what use could this world's goods be to me now?"

"That is not all; I was alone with your father at his dying moments, I abused his confidence, and still worse—"

The Jesuit disengaging himself from the hold Lerouttier had of him, calmly replied:

"I will listen to nothing more, the guiltier you are the more do you stand in need of mercy." And with a firm step he joined the group of condemned victims.

Lerouttier, falling on his knees and hiding his face in his hands, uttered a piercing shriek and it seemed as if his anguish had driven him mad.

The Communists ranged the condemned men two by two and marched them to Belleville strictly guarded. The priests who brought up the rear of the procession of hostages mutually consoled and encouraged one another. Father Durand was beside one of his fellow-Jesuits who asked him how he came to be there, his name not having been called.

"It was God called me," he replied. "I have passed myself off for another, in order to save that other from dying in a terrible state of mortal sin? Will God pardon me the deceit?"

"Father, why need you fear? I could find in my heart to envy you. Will not God, who is love itself, pour out the treasures of His mercy on one who dies as a martyr of charity? We will both pray for this poor sinner."

On the way to Belleville, the martyrs had met with many expressions of pity and sympathy from the populace whom they met on their road, but all this changed when approaching their destination, for the Communists had taken care to spread the report that all of them, priests as well as soldiers, had been taken at the barricades fighting for the Versailles army.

Belleville was a stronghold of the Communists and a very den of the lowest and most infamous of the people. No sooner had the hostages passed the town-hall and turned their steps towards the fortifications, where their massacre was to take place, than they were assailed by every form of insult and outrage.

At length they arrived at the "rue Haxo," so celebrated for the many deeds of infamy recorded in history as being there consummated.

Nothing was prepared; no orders had been given, no firing-party even had been told off. The place was filled with drunken men; with soldiers in their shirt-sleeves, their faces black with powder and their hands covered with blood; with women in red petticoats and wearing red cockades in their

hair; with children serving their apprenticeship to vice; such were the executioners who were to massacre some sixty innocent and unarmed victims, for about forty imprisoned gendarmes had been added to the sixteen hostages of whom we have spoken.

First came a discharge of fire-arms so badly directed that only a few hostages were wounded, none killed.

Then the hideous crowd burst into the enclosure and a terrible butchery ensued. The infuriated and blood thirsty mob, armed with bayonets, knives, hammers, bars of iron rained blow after blow on the helpless prisoners. In vain did the victims cry for mercy and for an end to be put to their sufferings, the savage and brutal crowd continued to deal the most dreadful blows, just for the pleasure of making the poor martyrs suffer as much as possible before dying.

Father Durand was one of the last to fall, completely covered with wounds. As he was still breathing, a woman dressed as a *vivandiere* fired a revolver at him, completely shattering his skull; then, stepping on to his dead body, she stretched herself to her full height and waving her arms called out:

"Long live the Commune! I have broken a cursed, canting priest's jaw; there is one less of them to torment us!"

CHAPTER XVI.

The victims of the "rue Haxo" were the last of the prisoners to die; and on the day following their execution the hostages remaining at "la Roquette" obtained their liberty, partly through barricading themselves by the advice of their jailers, and finally through assistance being sent them from Versailles to deliver them.

After Father Durand's departure Lerouttier had long remained in a state of utter prostration, only murmuring from time to time: "First the father, then the son."

When the Versailles troops entered "la Roquette" he was found kneeling in his cell and he refused to leave it. Having discovered his address they removed him to his own house. He was so changed that his daughter-in-law, Elise Moyrandier, who lived with him, did not recognize him. For a month he lay between life and death, but eventually his health was restored, though he remained sad and dejected.

Two months later he asked to be taken to "rue Haxo," wishing to see the place where he who had given his life for him had fallen. He would not be dissuaded from visiting the sad spot, and on arriving at the fatal enclosure asked for a full description of the terrible scenes which had there been enacted. He then asked where to find the bodies of the victims, and on being told that the Jesuit Fathers had reverently buried the bones of their fallen brethren in their own church, rue de Sevres, he had himself driven there and found a number of people kneeling and praying fervently beside the tombs of the martyrs.

The banker likewise knelt and for two long hours remained there in prayer. When it was time to close the church, an attendant came to him and told him it was time for him to leave.

"Not yet!" he said, "on the contrary, this is the moment marked out for me by God. Take me to some aged priest, well acquainted with all the depths of infamy of which a human heart is capable."

The sacristan helped him to rise and led him to the room of an old Jesuit. God alone knows what passed between them, but an hour later the two old men went together into the church and prayed by the martyr's tomb.

On returning home Lerouttier said to his daughter-in-law:

"I have just been praying at the tomb of a saint, and trust that that saint may open heaven to me."

Every day afterwards, at the same hour, a carriage might have been seen stopping before the church in the rue de Sevres. An old man would step from this carriage and pray for an hour at the martyr's grave.

On June 30th, 1880, was carried out an iniquitous decree against the religious orders. The Jesuits were the first against whom this law was enforced, and at 5 o'clock in the morning the commissary of police broke into their house, rue de Sevres. The triumphant police visited every part of the

house and lastly entered the church, where a numerous assemblage were praying. The kneeling faithful were ordered to leave, and after in vain protesting against the order, had to comply with it.

Just as the doors were about to be closed and sealed, the police perceived a man bowed down with age, kneeling near the martyrs' tombs, which were nearly hidden beneath the heaped up crowns of red flowers that had been placed on them by pious hands. Of course the old man was ordered to leave, but, as he did not move, the commissary repeated his injunction.

"I will only leave by force," said he. "For nearly ten years I have come here daily to pray by a Jesuit's tomb. I had formerly done this Jesuit all the harm that one man can do to another. The vengeance he took was to die in my stead at rue Haxo."

The commissary stammered out some excuse about having himself to obey orders, and, on the old man persisting in his refusal, told four of his men to carry him out.

When Lerouttier found himself outside, he turned towards the door which he had been forbidden to enter again, and closing his eyes fell heavily to the ground. When a quarter of an hour afterwards, his carriage arrived at his own door, its occupant did not move. Lerouttier was dead!

THE END.

("The Romance of a Jesuit" has been much curtailed by the translator, who has ventured to take this liberty with the original work, since fully translating it would have rendered its appearance in a weekly paper like the CATHOLIC WEEKLY REVIEW somewhat inappropriate. Those who understand French or are fortunate enough to meet with a good and entire translation of the work, will find that it will repay perusal as an interesting novel, over and above its great value as a faithful representation of Jesuit training and life.

G. M. WARD.)

AFTER THE STORM.

The Montrealer coming back from his summer resort or vacation tour cannot fail to notice the incubus of dullness that has settled down upon the talking circles and sensation mongers of this otherwise sprightly city. It is the heavy, helpless lull succeeding the storm. The anti Jesuit agitation following in the wake of all movements that have their origin in the shifting interests and prejudices of the hour—that are not the spontaneous outcome of truth and justice, asserting their rights in conscience and in human society, which is built on conscience—has spent itself out and died of sheer exhaustion. The cry of indignation following the provoked snubbing administered by the Governor General was the last gasp which cost the movement its life.

It was indeed a pitiable sight—pitiable if not so laughable—to witness those men who but a little while before had claimed a monopoly of loyalty in the country, who from their Sunday pulpits at the Queen's birthday celebration charged the representative militia corps with the sacred mission of upholding the Queen's banner from Vancouver to Halifax—It was a pitiable plight when they were ready in their wrath to subject Her Majesty's accredited representative to a course of treatment on the shores of the St. Lawrence like to that which their loyal Irish brethren had in readiness for her Crown on the banks of the historic Boyne. The bauble of their sham loyalty was ruthlessly pricked and found to contain naught but wind. Lord Stanley's reply to the delegation and the consequent explosion opened the eyes of a large number of sincere and truly loyal Protestants who had joined in the agitation deluded by their false religious guides. It showed them on which side genuine loyalty was ranged, that it was not with those who on one day were more loyal to the throne than the Queen who sat upon it, and on the next showered insult on its representative and would fain hurl him from his seat in this Dominion. Their loyalty to their Queen was like their loyalty to their Bible—to be interpreted by the standard of their private judgment, under the inspiration of the moment and the passion of the hour.

Lord Stanley of Preston proved by his reply that he has formed a just appreciation of his dignity as Governor-General

of this great Dominion, and that he intends acting up to it. He spoke the right word and he spoke it at the right time. It needed a word like his to calm the troubled waters. He did not obtrude it on the country or descend from his high sphere to mix up in personal strifes and race dissensions. He gave it out provokedly, when he was almost persecuted for it, and then he spoke it to the whole country for its common welfare. A word so authoritative could not but be accepted. He has thus made it clear to the eyes of the country that his office is not merely ornamental, but plays a most important part in our Confederation system.

We are yet a young people, having, with the good qualities a few also of the shortcomings of youth and inexperience. We need yet to borrow from an older wisdom and from a mother race. The agitation that has just swept the country has proven unmistakably that we are lacking in two essentials of an independent nation, the firmness of mature judgment, and self control, and those portions which style themselves the leading provinces are the most destitute of them. The fact that a handful of demagogues, self-instructed men, and religious bigots could sway this whole country, lash it into a storm, and open deep divisions between the nationalities and creeds that compose it, is proof positive that we have not, as a people, attained the years of maturity. Reason and judgment are still handicapped in the race by imagination, feeling and prejudice. Well for us that our ship of state has at the helm men of sober judgment and firm resolve; well for us who has a pilot on whose mature wisdom and experience she can draw when navigating dangerous seas and troubled waters. There are breakers in view ahead of us, and it will use the resources of ship and crew, captain and pilot, to escape the perils of the hour and make good the passage to the high sea of mutual good will and national prosperity.

Montreal, Sept. 2nd.

J. J.

CHRISTIANITY INDEFECTIBLE.

II.

Those who maintain that it is the whole essence, if they admit the necessity of some kind of visible church and ecclesiastical order, must and do admit that the apostles and disciples were formed into a society by Jesus Christ. They admit that the apostles gathered their converts into fellowship with themselves in this society, in which there was a rule of faith, a rule of life, a ministry, the administration of sacraments and discipline, the preaching of the word, and common worship.

Let this be regarded as merely the environment of the spiritual essence of Christianity. Nevertheless, it is incredible that Jesus Christ and the apostles should have left it undetermined, so that the form and order of Christianity, as a religion, should be liable to variation in different time and countries, and subject to the will of whatever power, whether of the people or of a ruling class, might either justly or unjustly have control over ecclesiastical affairs. Sectarian divisions and disputes among Christians are obviously a great evil and hindrance to the efficiency and progress of Christianity, and notably to its missionary work. This state of confusion cannot be ascribed to the apostles and Christ, any more than evil in general can be referred to God as its cause. As sin and its penalties have their origin in disobedience to the law of God, confusion, schisms, and sects in Christendom have issued from disobedience to the teaching and precepts of Christ given through the apostles.

The apostles, most assuredly, had a clear idea of the commission given them as teachers of truth and founders of the church. It is certain, also, that they fulfilled it faithfully. They taught their disciples what was the genuine, essential Christianity, in respect to the revealed truths which they were bound to obey. They gave them a rule of faith and practice, sufficient to keep them in unity of doctrine and fellowship, and to preserve this unity until the end of the world.

Let us suppose, now, that this original, genuine Christianity of the apostles was substantially the same as that form of it which now subsists among orthodox Presbyterians and Congregationalists, and Protestants generally, with the exception of those, on the one side, who are High Churchmen, and of

those, on the other side, who are rationalists or erratic sectarians. It is plain that the principles and the plan of the external organization of the church, according to this theory, must have been in harmony with the doctrine and the rule of faith, and adapted to the preservation and universal propagation of the genuine gospel of Christ in its purity. Our opponents universally contend that it was substantially a presbyterian order under which the primitive church was constituted. Whether or no, one universal form was prescribed; whether the external model of association was the looser and simpler congregational order, or the more compact order of presbyterian polity, or episcopal, or more or less conformed to these various types with a certain latitude and diversity in different regions and places; the theory of our opponents demands that the church be regarded as a society of equal brethren, in which the presiding officers are only elder brethren. This is the basis of the ecclesiastical polity of the variously organized Protestant churches. The church is a congregation of the faithful. The ministers of the church are elders who preside over smaller or larger societies, in which they may or may not have a presidency over subordinate ministers. The ecclesiastical principal is, therefore, congregational and presbyterian, even though the form of government be episcopal. It is with reason, therefore, that the form of church government, regarded as merely external order, is declared by the most eminent Protestant authors to be a non-essential. Some, who maintain the apostolic origin of the episcopal order, disclaim the pretension that episcopal succession is necessary to the being of the church, though they assert its importance to the church's well-being, and the obligation of adhering to it.

Others have maintained that the apostles established an order of which the stricter presbyterian or looser congregational polity is a copy, and that this polity was made obligatory, for the sake of the well-being of the church, although not essential to its being.

Now, all these various opinions, ranging between opposite extremes of strictness and latitude, have this in common, that they exclude the Catholic idea of a sacerdotal hierarchy, first constituted by Christ in the apostles, and continued in the episcopate. The hierarchical is incompatible with that doctrine of the pure, original essence of Christianity which we are considering, and which its advocates qualify as evangelical and scriptural by contrast with the legal and traditional system of Catholicism. They do not recognize the hierarchical character even in the apostles. According to their theory, the apostles were only persons appointed to give a message from Jesus Christ to men, and particularly to true believers, a message which they were inspired and moved by the Holy Spirit to deliver, teaching men what they must believe and what they must do, in order to be true Christians. While they were delivering their message *viva voce*, they were the living, speaking rule of faith, or rather, their spoken word was that rule. When they had committed that revealed and inspired word to writing, it became the New Testament, and with the Old Testament made the complete Bible, the written word of God, henceforth the only and sufficient rule of faith and practice, for all believers, taken singly and collectively. On this supposition, the apostolic commission was merely personal, extraordinary, and temporary, expiring with the last of the apostles, St. John.

Now, whether more or less latitude is supposed to have existed, in respect to the method and rule giving form and orderly arrangement to the visible society of Christian believers, it is certain that the apostles must have impressed their own idea of their commission, their message, the true genius and nature of Christianity; the essential doctrines and precepts of the gospel; and the principles of association and common action which should direct and govern the Christian community in its inward and outward workings for the preservation and increase of its spiritual life, and for the salvation of the outlying world.

By the supposition, the idea of a hierarchy in the apostolic order, to be transmitted and continued in a line of successors of the apostles, was excluded, with all involved in and following from it as a principle, both doctrinally and practically. This exclusion could not have been merely negative. The proaching of what a Congregationalist understands as the

pure essence of Christianity must have involved a positive exclusion of all Jewish sacerdotalism as a part of an imperfect, superseded law, and of everything similar in paganism, as a mere counterfeit of genuine religion. Moreover, the Lord must have inspired his apostles and prophets, whom he filled with his Spirit, to safeguard the infant church against the danger of detrimental innovation and alteration.

We come now face to face with the question: could a great and momentous change and alteration have taken place, silently and universally, between A.D. 100 and A. D. 300, by which the apostolic associations of local Christian congregations was transformed into a corporate, organic body, under a hierarchical polity?

It is against common sense, against human nature, contrary to all historical experience, to make such a supposition. If the apostolic model was simply congregational or presbyterian, and prescribed universally as obligatory, it must have taken such a deep root in the virgin soil of the first century, and attained such a sturdy growth and stability as to be eradicable.

If there had been a latitude in local arrangements, leaving particular churches free to determine for themselves the manner of their constitutions, so that different models, such as the episcopal, the stricter presbyterian, and the congregational had been followed in certain cities and districts, this liberty and diversity would have become traditional and historical. The habits, memories, and affections of the faithful would have clung tenaciously to their particular usages, and for all, apostolic precedent would have made them sacred. In either case, the universal establishment of an episcopal polity could not have been quietly and imperceptibly effected. A common consent and agreement to adopt such a polity, and a concerted plan of leading men among the clergy to impose this episcopal government, extending through so many and widely separated countries, are like impossible hypotheses. Equally impossible is the hypothesis of a gradual development, without any preconceived plan, simultaneously in all places, resulting in one uniform episcopal constitution.

This is only touching the exterior surface. The ecclesiastical polity is considered only a way of providing for mutual communion and co-operation among particular Christian societies, in which bishops are chief overseers and magistrates. The world wide confederation divided and sub-divided into greater and lesser provinces, dioceses, and parishes, with the Roman primacy over all, particular and plenary councils and the œcumenical council of Nicea, representing and legislating for the universal church; in this aspect, is only a grand Evangelical Alliance, but not by any means what Catholics believe to be the Catholic Church.

If we could suppose that even this kind of confederation and constitution could have been devised and effected in a human mode, it would be an event of such magnitude that it would be conspicuous in the early history of the church. It is not possible, however, to make such a supposition reasonably. The only sufficient cause which can be assigned for this wonderful and universal constitution of the church, is the concerted action of its founders, the apostles, instructed by Jesus Christ, its supreme head, and directed by the Holy Spirit.

But we have as yet touched only the outer surface, the shell of the living, organic body, animated by the spirit of Christianity. When we go deeper we find that the hypothesis of a change from simple congregationalism to episcopacy implies more than a mere change of the outward form. It is necessary to suppose, not only that in lieu of a parity among presbyters, and an aggregation of small particular communities united in common fellowship, there was established a presidency or primacy of superintendents, and a stricter organic union of smaller and larger parts into a universal whole, but that a much more important change took place, altering the whole idea of the church and the ministry.

That is to say, not only does episcopacy present itself in the earliest history as the sole and universal order, and of apostolic institution, but as being the continuation of the apostolate, which is, in the apostles and their successors, a strictly hierarchical order. Bishops alone have received the power to ordain, and they have received it by a consecration distinct from ordination to the presbyterate, together with

the other qualities which appertain to the episcopal character. The idea of the sacramental nature of holy orders is involved in this doctrine, and the idea of the sacerdotal character communicated by Christ to the apostles and through them to all priests of the New Law is indissolubly connected with it, as also the idea of the Holy Eucharist as a true and proper sacrifice, and the idea of sacramental grace in all its extension. The church, being founded on a sacerdotal hierarchy, and being sacramental through and through in its essence, is totally diverse from that which Protestants call the visible church. And if Christ really founded this One, Holy, Catholic, Apostolic Church, it needs no argument to prove that it is a part of the essence of Christianity, as the body, equally with the soul, is a part of the essence of humanity.—*A. F. Hewit in the Catholic World.*

THE BLESSED VIRGIN IN SONG.

GERALD GRIFFIN

The author of "The Invasion" and "The Rivals" deserves a higher place in literature than is usually accorded to him. As it is, his novels are little read, and as a poet he is chiefly known as the author of that exquisite gem, "The Sister of Charity," a poem which compares favorably with Cowper's lines on the picture of his mother. Being a devout Catholic, and having worn during the latter part of his life the Christian Brothers' robe, he was a true son of Mary. The following sonnet is by his pen:

"As the mute nightingale in closest groves
Lies hid at noon, but when day's piercing eye
Is locked in night, with full heart beating high,
Poureth her plaint song o'er the light she loves,
So, Virgin, ever pure and ever blest,
Moon of religion, from whose radiant face
Reflected streams the light of heavenly grace
On broken hearts; by contrite thoughts oppressed:
So Mary, they who justly feel the weight
Of Heaven's offended majesty, implore
Thy reconciling aid, with suppliant knee:
Of sinful man, O sinless Advocate,
To thee they turn, nor Him the less adore;
'Tis still His light they love, less dreadful seen in thee."

BAYARD TAYLOR.

In one of his poems, the great Pennsylvania bard places the following beautiful prayer to Mary in the mouth of a heroine. It may be objected that he cannot be held responsible for the language he attributes to others; but it would be doing the poem an injustice to say that it was not written with what musicians call *soul* or *feeling*:

"O sorrowing Mother! Heaven's exalted Queen!
Star of the Sea! Lily among the Thorns!
Clothed with the sun, while round thy feet serene
The crescent planet curves her silver horns,
Be thou my star to still this trembling sea,
Within my bosom, let the love that mourns
Grieve with the love that here rejoices, be,
Soothed in thy peace, acceptable to thee!

"Thou who dost hide the maiden virgin's fear
In thine enclosed garden, Fountain sealed
Of woman's holiest secrets, bend thine ear
To these weak words of one whose heart must yield
This temple of the body thou didst wear
To love, and by thy pity oft revealed,
Pure Priestess, hearken to thy daughter's prayer,
And Bless the bond, of other blessings bare.

"Mother of Wisdom, in whose heart are thrust
The seven swords of sorrow, in whose pain
Thy chaste divinity draws near again
To maids and mothers crying from the dust,
Who ne'er forgettest any human woe,
Once doubly thine, thy grace and comfort show,
And perfect make, O Star above the Sea,
These nuptial pledges, only heard by thee."

The happiness and peace of those who feel they have so loving an advocate at the right hand of her Divine Son is beautifully portrayed by Owen Meredith in his poem on Guenevere. The following passage was pointed out to me by a correspondent, and while it does not apply to Mary alone, it places her in a company only too acceptable to her and to Him who died that we might all become *righteous saints*:

" And oft, when late, before the languorous morn
Through yonder windows to the west goes down
Among the pines, deep peace upon me falls,
Deep peace like death, so that I think I know
The blessed Mary and the righteous saints
Stand at the throne and intercede for me."

The following is a description of a painting of the Blessed Virgin, and occurs in Stedman's " Sister Beatrice ":

" The Virgin Mother, without plume or wing
Ascending, poised in rapt beatitude,
With hands cross-wise, and intercession mild
For all who crave her mercy undefiled."

We close this paper with the closing stanzas of Bret Harte's beautiful poem on the Angelus:

" O solemn bells! whose consecrated masses
Recall the faith of old,
O tinkling bells! that tulle with twilight music
The spiritual fold!

Your voices break and falter in the darkness—
Break, falter, and are still;
And veiled and mystic, like the Host descending,
The sun sinks from the hill!"

Fred J. Halm, in *Catholic Mirror*.

IN THE ETERNAL CITY.

The editor of the *Western Watchman* of St. Louis, who is at present in Rome, has written to that journal the following letter:

One week ago to-day I arrived in this city and have put in the busiest seven days I ever spent trying to see Rome and study the condition of affairs in the Eternal City. My daily ten hours of close application to the details of social political life, and in investigation of the wonderful mine of archaeological wealth enclosed within the few miles of Rome's walls, and that in the hottest sort of hot Roman weather. I have given my cicerone and faire a half holiday in order that I might tell the *Watchman* a little that I have seen.

I have been led to believe that it was hazardous for priests to appear in the streets of Rome, that the soldiers amused themselves making sport of the clergy; that the people were busied chiefly in manifesting their hostility to the Church and her ministers. I purchased a broad-brimmed hat, such as is worn by the clergy in Rome, and a light cloak, called, I believe, a fariola, and went everywhere like a local priest. I have gone in the morning to different churches to say Mass; have worn my clerical dress in the hotel; have appeared every day at table in cassock and beretta; have even visited the castle of St. Angelo, which is now an Italian barracks, filled with soldiers off duty, and I never received a disrespectful look, or any form of treatment that I would not have expected to receive in an American military camp. There are thousands of ecclesiastics and students on the streets and in the parks at all times of the day, and they go about as unobserved and as nonchalantly as would an American priest in his own parish. If there is friction between the clergy and people of Rome it is not visible to the naked eye.

Yesterday I had the honour and pleasure of a private audience with the Holy Father. Through the American assistant to the general of the Passionists, Very Rev. Thomas O'Connor, formerly of Pittsburg, I was introduced to Mgr. De la Volpe, master of the Sacred Palace. I asked for private audience with His Holiness and was informed that if it was possible I should be admitted on Thursday. Wednesday a special messenger from the Vatican brought me a note apprizing me of the fact that on the following day at noon I would be allowed to see His Holiness. Ordering the best carriage and span of blacks to be found in Rome, I drove up to the Vatican and between lines of Swiss Guards drawn up in line on both sides of the way. I was saluted by both officers and men as I drove by, an honour they paid me solely because I was for the moment the guest of the Sovereign Pontiff. I was met by an officer in flaming red uniform and brought through a suit of rooms, at the door of the last of which stood Mgr. De la Volpe. He led me to the feet of His Holiness. While advancing across the large audience chamber I took a good look at the venerable Pontiff. What struck me most forcibly was his very great apparent age and feebleness. He fairly

looked a hundred years old, if he looked a day. His face is almost inhumanly white. He looked too old and gone to impress one only as a relic might impress. I was very much struck and disappointed. I had hoped to see a stirring face and an eye full of life and fire. Leo had both once, but they are now gone. When I knelt at his feet his look was very paternal, feeble and paternal. I noticed the play of his features as he spoke, for there was not enough life in that blessed face to dazzle. The Pope has a full set of pearly white teeth, well preserved. His lips are heavy and very purple, in striking contrast to his white face. The Holy Father draws very heavily when he speaks, but seems able to conduct a conversation without fatigue. With not one-tenth the physical strength and impressiveness of Archbishop Kenrick he has a more powerful voice. His Holiness inquired about the Metropolitan of St. Louis and stopped awhile to fix the geography of the place. He spoke about my visit to Rome and of the things of a personal nature of no interest to the *Watchman* readers. After about a quarter of an hour of a very one-sided conversation, for the Holy Father talked almost without ceasing, I introduced my travelling companion, for whom I had obtained the honour, informing His Holiness that he was a Protestant but very well disposed to the Church. He immediately reached out his hand and bade him advance. He took his hand in his and placed the other on his head and blessed him. He turned to me and asked me if he had any children, evidently intending to bless them also. When I answered in the negative, he repeated his first benediction and bade us both depart with his blessing on us and ours. I left feeling that I had spoken to the greatest man of this century, and one of the greatest popes who ever occupied the chair of Peter, but a man ready to close his eyes forever. We may have a few more fitful flashes of that one great light, but it must soon go out forever. God bless Leo XIII.

Before leaving the Vatican, I took a look at the gardens where the Pope is allowed to take exercise and fresh air. I had been led to believe that they embraced a vast park and pleasure ground. I found that all the land the Head of the Catholic Church had outside the four walls of his dwelling was fifteen acres, without shade trees and intersected with a road without shade and white and burning under the hot sun, which by a wondrous tortuosity affords a few yards more than two miles of a drive. A hotter or less inviting spot in summer would be hard to find. In the midst of this patch of Sahara there is a small house which the Pope tried to occupy last month, but which he found less comfortable than his quarters in the Vatican, and soon abandoned. Talk about the Pope being a prisoner, he is in a convict's cell. The miserable little fifteen acres are accorded extra territoriality, but I saw gendarmes walking on the walls and was told that Italian bayonets bristle around the Pope's enclosure day and night. They were up to the very steps of St. Peter's every time I went into that church.

Here is the Roman question in a few words. The Pope must not be dependent on any earthly prince for anything. Protection is purchased in the long run by submission. The Catholic world does not want its head in the temporal keeping of any king or prince. The Italian government would give the Pope palaces, and guards, and a revenue second only to that of the king; but in the end the Pope would be like the Archbishop of Canterbury, an *attache* of the Italian Crown.

The Pope must be independent in temporals as well as spirituals, and must therefore have temporal principedom somewhere. England could give him Malta, Spain would give him a choice of a half dozen snug principalities, Austria would welcome him to hospitality and independence. He must be free somewhere, and where more properly than in a city the Popes have three times saved from destruction, which they made what it is, and which, but for them would give modern statesmen as little trouble as ancient Carthage. The Pope must be free, and free in Rome.

Rome is the last city in the world for a modern capital. It is unhealthy, and will always remain so. Modern Rome is on made ground. It has no seaport. It has no manufactures, absolutely none. It is one vast monument of the past, a place only for the priest, the philosopher and sexton. The Italian capital will go back to Florence, and that very soon.

The government has not expended a half million on buildings since it came here. What has a modern government to do with tombs, and broken shafts, and noseless, legless, armless ancient divinities? We hunted for the very spot where it was said the sarcophagus of Augustus Cesar once lay, and found in the hole a sow nursing a litter of pigs. As well expect our new city hall to be built in Calvary Cemetery as hope for the Italian capital to remain at Rome.

The case of Father Lambert against the Bishop of Rochester was decided a few days before I arrived. They both should be put on bread and water for a year for occupying the time of Rome and the attention of the people of the whole United States with their childish quarrel. The two began in controversy in the newspapers and the Bishop got the worst of it. The priest was asked to apologize and he would not. On a trifling technicality the bishop decided that the priest did not belong to his diocese and took away his parish and the case got to Rome. It is decided. Father Lambert was made to write an apology to be submitted to the Propaganda and approved by it. The bishop was to restore the priest to the diocese and give him a place as good as the one taken from him, the place to be submitted and approved at the Propaganda. Father Lambert wrote his letter, which was approved. The bishop has not yet submitted the parish and until he offers one which Cardinal Simeoni will accept for Father Lambert, the latter's letter is not to be published.

A WORD TO FATHERS.

There exists a wretched and utterly vile tradition—more common, perhaps among people of Irish birth and descent than among others,—that children should be brought up principally by their mothers; that, as in the animal kingdom, the dam should have the whole responsibility of looking after the young. This works very well among animals, but not among men. The human child is such a delicate, such a complex, such a wonderful thing, that it cannot be suckled like a mere animal, occasionally licked—in both senses,—and left to grow up almost of itself.

It takes two to cultivate a child properly. It takes—although many people seem to doubt this—as much care to make a child healthy, physically and spiritually, as to keep a field of potatoes in good condition. The farmers' journals tell us that the field and the orchard must be watched day by day. Beetles and bugs attack every green plant; the apple falls because a worm gnaws its stem, and it is only fit for the hogs; the rose itself, born so pure and sweet, has its insidious enemies, and needs constant care. Can children need less?

When a father dies, it is not only the material loss that the judicious friends of his widow and children mourn. In fact, the privations of the widow and orphans brought on by death may be remedied. But who can supply for the bereaved children the tender and true, the peculiarly *manly* direction which children can get only from their father? A mother may do her best—and she can do a great deal—for the education of her children, but her power is limited unless the father co-operate with her.

It is often remarked, as one of the anomalies of life, that the children—more particularly the boys—of good fathers and mothers sometimes “go to the bad.” And this reflection often induces a gloomy view of life, and a tendency to let things go as they will. “What is the use of doing one's best for one's children?” asks the gloomy observer; “they'll be failures, anyhow. Look at the So-and-So's,—everything that wealth could buy, father and mother excellent, but *such* boys!”

But riches cannot buy education, though they may buy instruction. One can pay a great astronomer to teach a child all about the great crack in that dead world, the moon; and yet no money can buy the training which will make a boy frank, affectionate, respectful from the heart to his parents, scrupulously honourable, and ready to sacrifice his life rather than to offend God mortally. Schools may be almost perfect—and, thank God! Catholics have some that are thoroughly admirable,—but they can not give an almost perfect education unless the parents—*both* parents—lay the foundation, and really build the structure by precept and example.

The neglect of children by parents is an evil pregnant with woe for religion and society. Riches are piled up by fathers who have no time except for the further piling up of riches. Boys are sent off to school to be out of the way, and to be made, if possible, pilers up of more riches. Girls, subject to fewer dangers, and more capable of cultivation at the hands of mothers, are instructed too, but not educated—as girls should be. For is a father to be nothing in a daughter's life but the bestower of an occasional kiss or *bonbonniere*, the signer of cheques, the giver of luxuries; or the man who says a kind word to her when he has time, pays her expenses until she is able to pay her own; but whose work by day and whose newspaper by night seem more real to him than her existence?

What is more sweet, more consoling, than the love of father and daughter? But it will not have all its sweetness and consolation for both, if it be not cultivated. Why did Margaret Roper love the Blessed Thomas More so well? Not simply because she was his daughter, but because he had cultivated her natural love for him, and trained her every day of his life as we train clematis or honeysuckle.

You and I may be good. We may work hard, that our children may go to good schools and wear clothes as fine as other people's children; we may reprimand when things have gone wrong with us, we may talk to them of our own goodness when the newspapers are dull and time is heavy on our hands; you may even leave them much money when you die—more than they know what to do with,—and, according to our American ethics, a father can not do more than this for his children; and, having had all these things done for them, they may be so ungrateful as to be unworthy members of society. And then our friends will talk of their parents' “goodness.”

God never intended parents to be good in that way. He intended that the chief duty of fathers and mothers should be, not the providing of comforts or luxuries, but the careful tending of the precious souls sent to their guardianship. *M. F. Egan in Ave Maria.*

AT THE JESUIT NOVITIATE, SAULT AU RECOLLET P Q

Written for the CATHOLIC WEEKLY REVIEW.

Within those lengthy corridors a solemn peace
Reigns, like a spell of sweet enchantment blest,
My heart itself I almost feel could cease
To beat its muffled pulsings in my breast
Without, the sun is sinking slowly to the west;
The only sounds, a bird's note and the breeze,
That sings an anthem unto joy and rest,
And murmurs hymnings through the stately trees
The lengthy walks, the varied coloured flowers,
The rich perfume that on the air is sent,
The convent's stillness and the church's towers,
The cloistered brothers in devotion bent,
The youthful novices with beads intent,
All, all like summer's most delicious showers,
Fell softly on my troubled soul and lent
A tranquil glory to those sacred hours.

How can I picture all the joy one feels,
When cloistered in seclusion here?
Celestial peace upon his being steals,
No worldly care, no passing worldly fear,
A smile of bliss, perchance repentance tear,
Like Eastern balm the wounded spirit heals;
The bustling world seems lonelier, sad and drear,
Compared to prayer when convent belfry peals.

Dear home of Faith, I've learned to love you well,
In after years, whatever road I've trod,
I'll hear the tinkling of your blessed bell,
Recalling me to prayer, to faith, to God.
The Jesuit Fathers who beneath the sod
In yonder graveyard sleep, whose knoll
Was rung by you, rest not more calm with God,
Than their survivors, who in peace here dwell.

13th July.

JOSEPH K. FOHAN.

Domus Probationis S. J. St. Joseph, ad Saultum Recollectorum.

The Catholic Weekly Review.

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LETTER FROM HIS GRACE THE LATE ARCHBISHOP OF TORONTO.

ST. MICHAEL'S PALACE, Toronto, 29th Dec., 1886.

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, waits 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 LYNCH,
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 fluency and display 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. C. 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. CARRERY,
Bishop of Hamilton.

TORONTO, SATURDAY, SEPT. 6 1889.

The great influence for good which Cardinal Manning exercises in England is perhaps never more manifested than during periods of popular unrest or excitement. This has been shown again in his activity in seeking, during the past week, to bring to a settlement the difficulties between the striking dock labourers and the London Dock companies. A day or two ago he waited upon the Directors of the Dock companies, and is understood to have urged them to make some material concessions to their sadly over-worked employees. His sympathies are believed to be on the side of the strikers. On the other hand it is felt to be in large part due to his intervention and counsel, and to the veneration in which he is held by the London masses, that these vast bodies of striking workmen have been restrained from committing any acts of lawlessness or disorder.

We find in a recent article on "Catholic Progress," by a Catholic layman, a reference to the great work which Cardinal Manning is doing in England, which seems, at the moment, very appropriate. In enumerating the causes of Catholic progress in that country, political and social, he touches upon the Archiepiscopate of Cardinal Manning. "It has so happened," we quote, "or rather has been so brought about by the Providence of God, that the Catholic Church in England has now for many years been directed by one whose peculiar mission has been to make it known to, and respected by, the mass of Englishmen. Perhaps no one who had not

been formed by a great English school and a great English university could have exactly filled the place which Cardinal Manning has long filled in the eyes of cultured Englishmen. But besides being emphatically a gentleman and a scholar, who all know what is thought of him as a philanthropist, who has thrown himself into every great movement that has been started to lessen the dread sum of human vice and human misery. Cardinal Manning is respectfully welcomed on platform or in Committee room by good Protestants of every type. Through him directly, and still more indirectly, members have been brought into the Church. Through him still greater numbers have been led to abate much of that enmity against Catholics in which they had been brought up from childhood."

In any review of Catholic progress in the present day it is not possible to omit mention of that other great Cardinal, Cardinal Newman. He is not personally so well known to the bulk of his Protestant fellow-countrymen as is Cardinal Manning, but he is known to very many through his writings. "His *Apologia*," says the writer whom we have just quoted, "is one of the books that may be said to have gone straight home to the heart of England. You know what was formerly one of the most widespread prejudices against us. Catholics were said to be wanting in honesty and truthfulness. It appears to me, looking back over a quarter of a century, and comparing the books and newspapers of now and then, that this accusation was almost slain when Englishmen first read the *Apologia*. They recognized John Henry Newman as an honest and true man. They saw, too, that he was a simple, loyal child of the Church, and now, I think, his name is never mentioned by them without some token of affectionate respect.

THE DECISION OF THE LAW LORDS.

We publish elsewhere the letters of the law officers of the Crown of England, the Attorney-General and Solicitor-General, to whom the question of the constitutionality and legality of the Jesuits' Estates Act was submitted by the Canadian Government through the Colonial Office, for opinion. As will be seen they have reported upon it upholding the legality of the measure passed by the Quebec Legislature, and justifying the action of the Governor-General in declining to interfere with its going into force. The correspondence will come as no surprise to the public, since the fact that the Ministry and the Governor-General were supported in their course in regard to the Jesuits' Estates legislation by the counsel of the highest constitutional authorities in the empire, was plainly foreshadowed in certain passages in the speech of His Excellency, Lord Stanley, to the anti-Jesuit delegation which waited upon him at Quebec. The publication of the correspondence puts it however beyond all further question that His Excellency had had recourse to the advice of the highest legal authorities open to him as the representative of the Crown, on an issue which had been held to directly affect the supremacy of the Sovereign; and that their decision was in keeping with his expressed personal opinion, with the opinion of Parliament, and with the advice tendered him in the matter by his constitutional advisers in Canada. It is not open to doubt that the announcement will have a satisfactory effect upon the public mind of the country. "When," says the *Montreal Gazette*, "the highest law officers of the Imperial Government, the appointed advisers of the Crown in its most momentous legal actions

find that the Jesuits' Estates Act as passed by the Quebec Legislature does not exceed the competency of that Legislature, does not infringe on the powers and prerogatives of the Crown, and does not set a foreign potentate's authority above that of the Queen of Great Britain, it is to be presumed the less learned and less responsible gentlemen in Canada, who have heretofore held that it does all these things, will accept the situation." If, it adds, they still persist in their mistaken views, it is imagined very few of the people of Canada will remain with them in the course they choose to pursue.

That such a decision has been given will be most satisfactory to the Catholic body in Canada, and to the public men of the country who refused to be bullied into pursuing, at a really critical time in our parliamentary history, a course of conduct at once unconstitutional and fraught with the gravest danger to the existence of Confederation, and against whom the full storm of malevolence broke. It will give satisfaction, too, to many who perhaps were honestly in doubt as to the legality and wisdom of the legislation, but who did not allow their opposition to the Act to lead them into the pursuit of an insensate agitation. And we are glad to see the *Gazette*, always a manly and fair paper, welcome it as a vindication of Sir John Thompson, who, in season and out of season, has been accused of permitting his feelings as a Roman Catholic to outweigh the duty he owed to his high position. "The Minister of Justice," it says, "has been vindicated in an especial manner that must be most welcome, not only to him, but to the mass of Roman Catholics, who had seen the strangely illiberal doctrine set up that there were offices in the country too important to be filled by one of their faith."

The legal issue, it will be observed, is entirely removed from this forth, from the matter. Sir Richard Webster and Sir Edward Clarke decide that there is no ground for a reference to the judicial Committee of the Privy Council. Therefore the agitators, if they are to continue their agitation, have no alternative but to direct their assaults upon the course of the Governor-General and the Government. The ultimate decision resides with the electorate. When it comes to an appeal to the people there will be no reason to fear what the result will be. It is not a bold prophecy to say that it will not be in favour of the agitators. From the first, these gentlemen have been whipped at every step they have taken, until now their last standing ground, the claim that the Queen's supremacy has been assailed, is cut from beneath their feet. For these men to enter the lists at a general election would be to invite a speedy *coup de grace*.

DIVORCE IN CANADA.

An interesting discussion on the subject of divorce has arisen in the Montreal newspapers between Mr. J. L. Archambault, Q. C., of that city, and Mr. J. A. Gemmill, the author of a recent work entitled "Parliamentary Divorce." Mr. Archambault's letters are full of information and interest. Figures having been quoted to prove the assertion that divorce is not on the increase in Canada, Mr. Archambault answers that the figures quoted cover only the last ten years, and as such do not furnish a proper criterion. A minute examination of official reports establishes that from the time of the union of old Canada in 1840, until Confederation, Parliament granted five divorces, while from 1867 up to the present day it has granted more than thirty. The figures are small, but they do not show the exact number of divorces granted in the whole Dominion, since in New Brunswick, Nova Scotia, and British Columbia, divorce is authorized by

provincial legislation or granted by special courts of justice. There is, however, one aspect of the question which Mr. Archambault holds to be very serious, and that is that while the above reports show adultery to have been, at the adoption of the new constitution, the sole ground upon which complete separation could be justified, since then Parliament seems to have relaxed from its former severity, and now grants, from day to day, divorces, for reasons which, in his opinion, are the condemnation of the whole policy advocated by his antagonists.

Mr. Gemmill in a recent letter has been led into making another assertion, wholly unwarranted by the facts, namely, that "there was a time, and not very remote either, in the history of the Roman Catholic Church, when the dissolution of marriage was permissible. Mr. Archambault, of course, has given an absolute denial to the statement, and reaffirmed his proposition that the doctrine of the indissolubility of marriage is not a new one in the Church but has been proclaimed without interruption ever since Our Lord laid the Church's foundations. Mr. Archambault defines the attitude of the Church to this question so admirably, that we quote one passage in his letter in regard to it. He says:

"Under the primitive law, and before the beneficial influence of Moses' legislation had taken root in the human conscience, the principles of natural laws imparted by God to Christian nations were sometimes evaded. Polygamy had been resorted to, and temporary repudiation tolerated in exceptional cases, not through any religious sanction or extraneous authority, but by the mere motion or voluntary consent of married parties. This was not actual divorce, the transgression of the laws of God and of nature was the consequence of the obliteration of that blessing given by the Eternal in a solemn contract to our first parents. Jesus Christ came into the world in order to restore His sacred rule, and by proclaimed the sanctity of the marriage contract by speaking in language which dispelled the obscure notion of people living in the ignorance of His divine institution. He died; from His lips the apostles received His last promise for the salvation of mankind, and through the world they went, preaching the doctrine of their Holy Master, which has been brought to us, until now, unalterable, immutable, amidst the struggles of ancient and modern civilization. This sacred trust is now in the hands of the Holy See, and the doctrine of the indissolubility of marriage is a tenet of the Catholic Church of Rome. It is no injury to our friends of Protestant denominations, to say that the whole Catholic Church has always resisted the shock of any adverse doctrine in the attempt to destroy the inflexible rule of our religion in this matter of divorce. Then it is no wonder that when the Reformed Church laid the foundation of Protestantism, and attempted to shake the vital rule, Rome, that is to say, the whole Catholic hierarchy, speaking through its Œcumenical Council at Trent, did, by solemn authority, proclaim the dogma of indissolubility of the marriage tie."

There are one or two other points involved, in the discussion which we are unable to from want of space, to refer, at any length, such, for example, as the point raised by Mr. Gemmill as to the apparent conflict between the laws of the Province of Quebec and the legislative power of the Dominion Government on marriage and divorce; but these Mr. Archambault very effectually, as we think, also disposes of.

What Mr. Gemmill and other correspondents engaged in the controversy contend for is, if not the creation of a Divorce Court in the Dominion, at all events the abolition of the parliamentary divorce system, and the clothing instead of the

Superior Court judges with jurisdiction to decree divorce—in short the facilitation of divorce proceedings.

We are glad to find Catholic laymen of Mr. Archambault's prominence and abilities combating so vigorously the proposals now being urged with some frequency, for facilitating the obtaining of divorces in Canada. The ground he takes is the high ground of Christian, that is Catholic, teaching. His views are admirably and eloquently expressed in the passage in which he concludes his letter and which we quote for our readers :

"However in this as in many other things, in which we differ, I am pleased to join in a common feeling of friendship and Christian brotherhood with my learned and esteemed antagonists. Such a discussion on mixed questions of religion and constitutional principles might apparently lead to irritation and violent dispute, but mutual forbearance has the better of it.

"Priding, as we do, in the love and devotion for our national institutions and religious liberties, we cannot but desire to escape the frightful temptations of modern civilization in matters pertaining to marriage and divorce. It is one of the characteristics of this Canada of ours that although she has, in the gradual development of her political organization and system of laws received the touch and contamination of doctrines and influences which from time to time pervaded the whole legislation of the two great countries whence they come, she has not yet reached a point in her destinies where we can find serious ground for immediate danger or destruction. But when I look to that old land of my ancestors, *la belle France*, when I gaze upon that bright institution of marriage, which is now but a shadow of the past, and the mere creature of a mock system of municipal administration ; when I look to that great Empire, the bulwark of those liberties which we cherish, to that noble land of aristocratic institutions, wherein centres a loyal people around a beloved Sovereign, throwing down piece by piece the solid foundation of those canonical rules and ecclesiastical courts which were handed to her by pious generations as a sacred trust for the protection of sacred order and the maintainance of marriage tie ; when at least, turning my eyes to that modern republic lying within the borders of our country, I find that the great mass of a most intelligent and prosperous people is on the verge of ruin and social destruction by scandalous legislation on marriage and divorce, and that the happiness, fortune and interest of more than fifty thousand homes are in each year a prey to the passions or licentious consorts and to the turmoils and anxieties of justice and state legislation, in the face of such dangers, of such errors and evils which are lingering through the path of civil and religious societies of the world, I have reason to fear and to cry for the more stringent application of church and state rule and authority in matters matrimonial, as in every other, the whole in conformity with God and nature's laws."

We are inclined to agree with the *Montreal Gazette* that the world has lost little by the failure of Father Whelan and Dr. Hurlburt to agree on the conditions under which they would mutually discuss the morality of the Jesuits' doctrine. Neither would have convinced the other, nor perceptibly affected public opinion. The average Catholic would have held with the Jesuits, and the average Protestant would have held with their accusers, no matter what the arbitrators decided as the result of the disputants logic. "The thing is well ended," says the *Gazette*, "with a brave display of marching up the hill and then marching down again."

Men and Things.

A writer in the *Globe* of Saturday describes the Hon Mr. Laurier at his home near Quebec. The writer says "naturally the room of supreme interest in the home of Mr. Laurier is the library. There the Liberal leader spends many of his leisure hours, and there he is most likely to lead the talk to topics that reveal his wide range of reading and best betray the solidity of his mind, the grasp and scope of his intellect, the taste and fancy of the critic and scholar.

Perhaps few men in Canada have a finer collection of the best works of French and English literature. Here again the Liberal leader has not aimed at display. His collection of books is a modest one as contrasted with many of the greater libraries that too often signify wealth rather than culture. His books have been selected for the voice within, not for the covering without. They have been read, not simply exhibited, and from the pages of his favourite English volumes he has acquired a command of pure, strong, sympathetic English that has made him the peer of the very masters of this tongue to 'which he was not born.'

Mr. Laurier has a marked fondness for the best books of philosophy and works of higher research. He is more than familiar with the choicest English poetry, and puts Burns in the first rank of poets. But the books of his heart are Shakespeare, Macaulay, the speeches of John Bright, and the speeches and papers of Lincoln that have been preserved. Lincoln's touching address at Gettysburg and his second inaugural are great favourites with the Liberal leader, and many of the eloquent sentences of John Bright's strong and simple oratory come readily to his lips.

PAGANISM IN LONDON.

London is a seat of Paganism, and no more terrible picture can be drawn than the following by Cardinal Manning. We live in a city ; I will still call it such, but it is rather a great wilderness of men and a great whirlpool of sin. It is a city of some four or five millions of men. I will say four millions. There may be another million, but they are in the suburbs of London and I will not count them for the present. There are four millions of living and dying and dead souls. And if every church or chapel or place of worship of every sort and kind were filled three times to the full on every Lord's day, they would not contain more than about one million five hundred thousand. There must be, therefore, two millions and a half who never can physically set their feet in any place of Divine worship or any place where the name and existence of God are recognized. What can be the condition of such a population ? Is it to be found in Christendom ? Is there anything like it in Central Asia ? No ; for the old Theism is coming down like a flood in the heart of Central Asia. Perhaps there is such a condition in the heart of Central Africa, on the Dark Continent. What can be the moral, the intellectual and spiritual condition of these two millions of souls ? Have they ever been baptized ? If they have never known God how can they know His law ? and if they do not know the law of God, do they know the law of nature ? I am afraid not, except where the instincts, and, I will say, the intuitions of the soul survive. And how can they survive in a stifling atmosphere, dark with sin—laden with every kind of sin. Further, in what homes do they live—I hardly dare to use the word home, for home it is not. They live in dwellings which are not fit for human habitation. I know not how many hundreds of thousands are living hoarded together, crowded and over-crowded in a way that, so far as I know, can be found in no other land. The necessities of life, the urgency of industry, the demands of capital—all that makes up the world—renders it necessary that these unhappy souls should crowd and over-crowd each other. I leave to you to conjecture what must be the moral condition of such a population.

The proposed Catholic editorial convention will not be held in November. Mr. Reilly's experiment as to the feeling of the press in the matter having shown that the attendance would be very small. Mr. Reilly is Editor of *Catholic Columbian*, of Columbus, Ohio, a sterling Catholic journal.

THE WHELAN-HURLBERT ARBITRATION

The meeting for the appointment of a fifth arbitrator in connection with the challenge of Father Whelan, of Ottawa, to anyone to prove that the Jesuits hold the doctrine that the end justifies the means, which was accepted by Dr. J. Beaufort Hurlbert, was held at St. Mary's college yesterday morning. Rev. Principal MacVicar and Rev. Prof. Scrimger appeared for Dr. Hurlbert, and Rev. Fathers Jones, S. J., and Doherty, S. J., for Father Whelan. Neither Dr. Hurlbert or Father Whelan were present at the conference. After some pleasant and complimentary remarks on both sides, the two Protestant arbitrators brought up the name of Rev. Prof. J. Clark Murry, who, they stated, was a professor in metaphysics and ethics at McGill University, a Doctor of Laws at the Glasgow University, an author of high repute, and a man of calm and impartial judgment, who had not committed himself in any way in connection with the Anti-Jesuit agitation. Prof. Scrimger added to this that he had asked Dr. Murray to allow his name to be brought up, but had not discussed the matter with him in any way. The Jesuit fathers replied to this that, though they had no personal objection to the gentleman, they could not accept him because they wanted an expert and one familiar with their technical language. Rev. Dr. MacVicar stated that he thought Prof. Murray possessed the necessary qualifications, but the Jesuit fathers gave them a choice of a professor of moral theology in Laval university or the Sulpician seminary or in any faculty of moral theology in America or Europe. To this the Protestant gentlemen objected because such a man, who naturally would take the position of the Roman Catholic church upon a matter of this kind, could hardly be expected to use entirely independent judgment. "If that is the case," replied the Jesuit fathers, "the same arguments can be used on our part. How can we expect that a Protestant minister to be any more independent." They also asked why they did not submit the same proposition as themselves and allow them to take any Protestant as they were allowed to take any Catholic. The Protestant arbitrators replied to this that there was no parity between the two cases; that Catholics were all round to defend each other, and that any Catholic theologian would look upon it as defending the church, and consequently he would not be free. The Jesuits replied that at least that was an answer to the statement of the Evangelical alliance that the Jesuit teaching was different from the general teaching of the Catholic church. The Jesuit fathers also made a proposal that the four arbitrators should act; that each should make a report, and these reports could be published under one cover. The answer to this was that would not be an authentic report. It was apparent therefore that under the circumstances no agreement could be reached, and after assuring them that they would aid them as much as was in their power, should it be possible to settle the matter in some other way, the Jesuit Fathers invited their visitors to take a look through the college building. Rev. Father Jones accompanied them down stairs and their met Dr. Hurlbert, with whom he shook hands very cordially, expressing regret that he had not been through the building. The visitors then departed.

Dr. Hurlbert stated that he expected this result and that the best thing he could do under the circumstances would be to publish the proofs he had gathered so that they could be spread broadcast. Should he do so they will no doubt be answered by the Jesuit Fathers.

The following letter appears in the Montreal Star of last Saturday:—

SIR, — Yesterday's meeting of the commission of enquiry to select a fifth man is not fairly reported in your paper. You state that "the final terms of the Jesuit Fathers were that the fifth arbitrator should be a professor of one of their colleges, giving their visitors the right to choose from any of their educational institutions either in America or Europe." The obvious conclusion of the public will be that we asked for a Jesuit professor of moral theology. We expressly and repeatedly disclaimed any such pretension. The fifth man might be taken from Laval, the Seminary of St. Sulpice, or any other similar institution in America or Europe. It was an excellent opportunity of testing the value of the assertion that Jesuit teaching was different from the common teaching

of the Catholic Church. The latitude we offered Dr. Hurlbert's representatives was refused us. We were not allowed to choose the odd member of the commission at will from among the Protestant body, as Principal MacVicar alleged there was no parity between the two cases; a professor of moral theology, chosen from among Catholics, would look upon himself as in duty bound to give in the decision, as by so doing he would be defending the church. But if, on the other hand, Father Whelan's representatives are forced to accept the one only person proposed, a reverend gentleman of the Protestant clergy, wholly unknown to them, are they to be blamed for imagining that their objection to such an appointment would be less forcible than Principal MacVicar's, in view of the interests they were called upon to defend.

No doubt the inaccuracy of your reporter was unintentional. I am sure he must have misunderstood both Principal MacVicar and Professor Scrimger: and my confidence in the uprightness of these gentlemen remains as unshaken as before.

Yours, etc.,

A. E. JONES, S. J.

St. Mary's College, August 29th, 1889.

MR. CURRAN, M.P., IN THE MARITIME PROVINCES.

In the Montreal Gazette of the 29th August Mr. J. J. Curran, M.P., gives an interesting account of a recent trip down the Gulf to the Maritime Provinces, from which we make a few extracts. After describing the voyage down the Gulf Mr. Curran says:

At length we reached the tight little island of P.E., that claims, and not without substantial reason, to be the garden of the Dominion. We arrived on Saturday night and our first greeting on Sunday morning was from Hon. Senator Howlan and his most amiable wife, who was hastening along the wharf to bid us *caed mille failthe* in true warm-hearted Irish-Canadian fashion. After attending Mass at the Catholic cathedral, which is, to be candid, a very poor edifice (soon to be replaced), where a very fine service was held, we were taken in hand by the Senator and the best of everything placed at our disposal."

Among those whom he met the writer mentions Mr. Edward Roach, the veteran librarian of the local parliament, now in his 75th year, of whom he says:

"Despite his age he took us not only through the modest buildings, but actually insisted on accompanying us to the roof that we might enjoy the view. Next to the "gem of the ocean" P. E. Island occupies the warmest place in the veteran's heart. Showing us through the little picture gallery, pointing out the engraving of Daniel O'Connell he told us many anecdotes of the great liberator whose eloquence he had heard more than once. He spoke of a celebrated speech he had once listened to from the immortal Dan, in which he referred to P. E. as a little island with 40,000 inhabitants in the full possession of legislative freedom that was denied his ancient race of 8,000,000. 'Little did I think at that time,' said the old man, 'that I should ever see the place myself!'"

After a few days in Charlottetown the steamer was boarded for Newfoundland. Of St. John's Mr. Curran says:

"I was singularly fortunate in the persons it was my privilege to meet during our stay in the capital of N. F. L. His Lordship, the Catholic bishop, Mgr. Power, is a prince of the church, with all the courtesy and kindness of the best of mundane princes, a universal favourite, most accomplished as a scholar and enjoying the reputation of an administrator of great ability. He was kindness personified, taking us in person, through the different establishments over which he presides, although pressed for time, it being his busiest day. The Cathedral, St. John the Baptist church, would be a credit to any city; it has standing room for 15,000 persons, and though not quite complete in its decorations, has one of the finest altars in America. Several of the best works of Foley, the Irish sculptor, also embellish the interior of the edifice. Another noble structure is St. Patrick's church, in the lower section of the city. The Sisters have a really fine building for the education of young ladies, and the Christian Brothers (of Ireland), have charge of the parochial schools, one of which is held in the lower part of a building I was

proud to see inscribed as "St. Patrick's Hall," the main story of which is a first-class room for public concerts, lectures, etc. It is certainly a credit to the Irishman of St. John's that they should have erected so noble a building in honour of their patron saint. The population of St. John's is about 30,000, of whom 20,000 are Catholics, mostly of Irish descent. The English cathedral is a fine building, but is, I am informed, sadly deficient in acoustic properties. There are several very pretty churches belonging to the different Protestant denominations. The civic government is unsatisfactory to some of those I spoke to. The electric light system is in vogue and guides the weary passenger up and down hill and on the transverse. Shops may be seen in many quarters, yet the business of the city is confined principally to one street near the water's edge, which would remind one forcibly of our old Notre Dame street of thirty-five years ago."

On the return voyage a few pleasant days were spent at Sydney, N. S. "At Charlottetown," says Mr. Curran, "we visited the Bellerophon and other English men-of-war. Here we were fortunate enough to find some of the French vessels, and the sons of *La Belle France* made our inspection one to be long and pleasantly remembered. I cannot conclude this hasty and imperfect sketch without mentioning an incident that occurred on the *May Queen*, a little steamer that plies between Sydney and Sydney North. I had no sooner got on board than a French-Canadian rushed to me and grasped me by the hand as though I had been a long lost brother. I asked him where he hailed from and he said from Montreal, and had come to Sydney so that whilst following his avocation as a steamboat engineer he might learn English, a feat he has already accomplished within a few months. No wonder the French-Canadian is making his way throughout the Dominion. I asked my new found friend how he liked Sydney, and he replied with characteristic bonhomie—*le monde est bon par ici*—(they are good people here). We were detained a little longer than we expected in this port owing to the supply of coal not being equal to the demand of so many ships at the International pier. Some visited the mines, others took a drive over to the Bras d'Or lake, and became more and more delighted with Cape Breton and its hospitable people. Here I shall close my already too long effusion. If anyone wishes to be convinced of the truth of Sir George Cartiers's song.

Rein n'est si beau que son pays,

let him just take in the St. Lawrence and its Gulf after having visited our western and north-western regions, and should he then fail to be a patriotic Canadian he does not deserve to live. The whole country is grand; but do you wish to reach the climax? Then steer your barque to the island that bears Mount Royal on its bosom for there is no place like Montreal.—*J. J. Curran, M.P., in the Montreal Gazette.*

EDUCATE THE YOUNG MEN!

We have often been struck with the close analogy between the material order and that which is spiritual. Here is an example. The best minds are beginning to feel a want in our whole system of public education. A boy, or a young man, call him which you will, goes through the whole curriculum of a public or a parochial school. He graduates with high honors. Nevertheless, he enters the world, in many cases helpless. His family has not the means to pay for him and to support him while he studies a profession; and the professions are overcrowded, anyhow. He has no taste; his very education has destroyed the taste he would have had for the mechanical trades. What is left for him? To become a clerk and to remain a clerk, reaching, probably, the munificent salary of ten or twelve dollars a week for the whole of his life.

This deficiency has attracted such widespread attention that, we doubt not, the remedy will force itself upon the public before many years shall have rolled along.

What is the remedy? Simply to engraft upon our educational methods, and to supplement them with a system of manual and industrial training, which will enable our youth to enter the world thoroughly equipped for the battle of life.

There will be many a long discussion regarding ways and means and opportune times. But this reform *must* come, because the world will soon perceive that it is *necessity*.

In the religious education of our youth, there is, it seems to us, a similar want. Let us not be misunderstood. No tongue or pen could praise sufficiently the self-sacrificing zeal of those devoted pastors and Brothers and Sisters, whose labors and prayers have built up our parochial school system. With slender means; in the face of opposition and prejudice, from without and from within; using apparent failures as stepping-stones to high success, they have striven nobly onward until they have made our school the pleasure and the pride as well as the security of the Catholic Church in the United-States. But if we wish to make our religious education perfect, we must provide something that will supplement even the schools. We need a means which will make it possible to educate our young men in the proofs of their faith and in the answers to objections which will silence its enemies. We must be able to give them a clear insight into Church history that they may know the mighty deeds of the Catholic Church and her heroes of former days. On the historic page will they read that their Holy Mother has been for nineteen centuries the sanctifier of souls, the champion of human rights, the civilizer of the world. And there, too, will they see that the pathway of time is white with the bones of enemies, not different from those of to-day, whom she has crushed beneath the wheels of her triumphal car. The need for this sort of education is increasing with every day. Sneers scoffs, jibes, specious fallacies, against religion reach our young people from every side. They abound in the workshop and in the counting-room; in the ordinary daily newspapers and in the pompous monthly magazine; on the street corner and in the gilded *salon*; in the fancy of the latest romancer, and in the vapid production of the stately nineteenth century philosopher.

How can this evil be met and crushed? How can the proofs of Catholic truth be instilled into youthful minds? As far as we can see the means to these ends is the propagation and the proper management of Catholic young men's societies. The pulpit can and will do much. But it cannot reach all. The new University will be a great aid. It and the finished scholars it will send forth will be powerful auxiliaries in the work. Our colleges have been, and are, doing yeomen's work in the service. But to reach the masses, to make clear to the millions of the poor and only partially educated young people the teachings of pulpit, of university and of college, you *must* have the young men's societies.

But some one will ask, why all this paraphernalia of rooms and debates, and games and newspapers? Why will not *solidities* suffice? Our answer is, David could not fight the Philistines with the arms of Saul. If this answer be not sufficiently clear, let us put in a more homely way. Why does a fisherman bait his hook? The hook is just as capable of catching fish without the bait as with it. The only objection to the unbaited hook is that fish will not come near it.

And remember, kind objector, the bait offered by the young men's societies has a twofold value of its own. It lures human souls to life eternal. And it saves them from other bait they would be sure to snatch, which would bring them to everlasting death. Success, then, to the young men and to their organizations! May the day soon come when these societies will be universally acknowledged as useful, as *necessary* supplements to our schools!—*Catholic Review.*

CATHOLICS AND SO-CALLED CATHOLIC NEWSPAPERS.

There are Catholic newspapers that are truly Catholic in their spirit and contents. There are also newspapers which are professedly Catholic, but which are anything but Catholic in reality. It was not without reason, therefore, that the Third Plenary Council of Baltimore warns the faithful against newspapers which profess to be Catholic but which are a disgrace to the name, and which are pervaded by an anti-Catholic spirit.

Not without reason do the Fathers assembled in this Council speak of such newspapers as scattering their own opinions among the unreasoning and thoughtless—opinions which too often are nothing else than crude sophisms, and rehashed

heretical notions, or the outcomings of a spirit of disobedience and unbelief. That only, says this Council, shall be esteemed a Catholic newspaper which explains and defends the doctrine of the Church, narrates the progress of the Church at home and abroad, and is submissive in all things, to ecclesiastical authority.

There are unmistakable marks about these pretended Catholic, but really anti-Catholic, newspapers. One of their characteristic marks is their intense egotism and spirit of vanity which pervades them. It is the——which does this and that. It is its influence and power which are always accomplishing mighty results. It is the superior sagacity and soundness of judgment of their editors which rescue the Church or certain movements in the Church from calamitous mistakes. They never tire of chanting their own praise, and extolling their own merits.

Then, too, nothing pleases them better than to find or be able to invent a plausible opportunity for carping at those who are their ecclesiastical superiors, to point out and criticize mistakes, fancied or real in their way of managing the Church's affairs, or the various Catholic lay associations which are under ecclesiastical guidance. To make public a scandal, to comment upon a dispute between a priest and bishop, or a recalcitrant layman and a priest, to quibble about matters of ecclesiastical discipline affords them supreme delight.

These newspapers seem profoundly unconscious of the fact—for it is a plain, unmistakable fact—that in all this they are sowing among their readers the seeds of insubordination and of contempt for the authority of the Church. Whatever their intentions may be, the spirit they manifest and propagate is that of disobedience, of disbelief, and of opposition to the divinely-constituted authority of the Church.—*Catholic Standard*.

CANADIAN CHURCH NEWS.

The Rev. Luke Callaghan was ordained to the priesthood at St. Patrick's church, Montreal, on Sunday morning by His Grace Archbishop Fabre. It is thirty-five years since a similar ceremony has taken place in this church. The sermon was preached by the Rev. Martin Callaghan, brother of the candidate for ordination, who is destined for a professorship in the Montreal college.

The Rev. Father J. F. Lennon, of Galt, died in that town on Monday last. Father Lennon was formerly stationed at Brantford. R. I. P.

Archbishop-elect Cleary, of Kingston, was the guest last week of Rev. J. M. Kiely, of Brooklyn, N. Y.

In the death of the Rev. Cure Rousselot, Cure of St. James' parish, Montreal, which occurred on Saturday morning last in that city, the Canadian Church loses one of its most distinguished priests. Father Rousselot was born in France. He was ordained a priest in 1846, and came to Canada in 1854. He was attached to the old parish of Notre Dame, becoming the cure of the parish in 1866. In 1882 he was transferred to the parish of St. Jacques, where he remained until his long and fatal illness seized upon him. A trip to France brought no beneficial change, and he came back to Canada to die. He was the founder of a great many of the Catholic institutions of Montreal, among which are two creches and the asylum for the blind on St. Catherine street. He also contributed very largely to the foundation of Notre Dame hospital, and a few years ago he founded the flourishing farming orphanage of Montford for boys and girls in the township of Wentworth. His life had indeed been full of good works for the advancement of the condition of his fellow-creatures, and most freely spent of his means for charitable purposes of various kinds. His work while cure of Notre Dame is a standing monument to his energy and zeal and since his removal to St. James parish he built the fine chapel of the Sacred Heart, and had just begun the addition of a new wing and general repairs to the church when illness forced him to relinquish his arduous duties and retire to the infirmary of his order, where he has just died after several

weeks suffering. He had a great many Protestant friends who will miss him in every day life.

Of his death the *Gazette* of Montreal says: "It is not an ordinary loss that has come to Montreal's religious life in the death of Rev. Victor Rousselot, cure of St. James. Embodying in his character many of those qualities which have made the title Gentlemen of the Seminary synonymous with Christian zeal and liberality, he had peculiarities of mind and temperament which gave him a strength all his own. His life abounded in good works. He gave to whatever cause he engaged in from the full stores of an active mind, and made a purse which Providence had well filled a treasury for the afflicted. The poor and the sick and the blind and the orphan will follow his memory with their blessings; and beside their praise all other would be paltry indeed."

CATHOLIC AND LITERARY NOTES.

The death is announced of Sir James Marshal, K.C.M.G., a distinguished English Catholic layman, and one of the founders of the Catholic Truth Society. He was formerly Chief Justice of the Niger Territories, and it was due to his representations at Rome that the West African Mission was recognized. The Holy Father rewarded his zeal in the mission cause with the Cross of St. Gregory. He looked forward to some years of successful work for the African mission, and for Catholic interests at home.

The Catholic Bishop of Middleborough protests forcibly against "the false principles that what we possess is our own absolutely." He insists that the poor have a right to be saved from starvation by the rich, and shows that Protestantism in England has produced a condition of selfishness hardly dreamt of by the Catholics of pre-Reformation days, when Socialism was unknown.

"MAMMA'S GITTIN BETTER."

There is gladness in the household;
The shadow fades away
That darkened all the sunshine
Of many a summer day.
"O, mama's getting better."
The happy children cry,
And the light of hope shines bright again
In the loving husband's eye.

In thousands of homes women are "sick unto death" with the terrible diseases so common to their sex, and it would seem as if all the happiness had gone out of life, and existence was a blank for when the wife and mother suffers all the family suffers with her. This ought not to be, and it need not be, for a never-failing remedy for woman's ailments is at hand. Many a home has been made happy because the shadow of disease has been banished from it by the potent power of Dr. Pierce's Favorite Prescription—the unfailing remedy for all weaknesses and diseases peculiar to women.

\$500 Reward offered for an incurable case of Catarrh by the proprietors of Dr. Sage's Remedy. 50 cts., by druggists.

"IS MARRIAGE A FAILURE?"

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O. and Q. Railway ..	7.30	7.45	8.00	9.00
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N. and N. W.....	7.00	4.40	10.00	8.10
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Midland.....	6.30	3.30	12.30	9.30
C. V. R.....	7.00	3.20	9.00	9.20
	a.m.	p.m.	a.m.	p.m.
			12.50	
G. W. R.....	6.00	4.00	10.30	4.00
	11.30	9.20		9.20
	a.m.	p.m.	a.m.	p.m.
U. S. N. Y.....	6.00	4.00	9.00	
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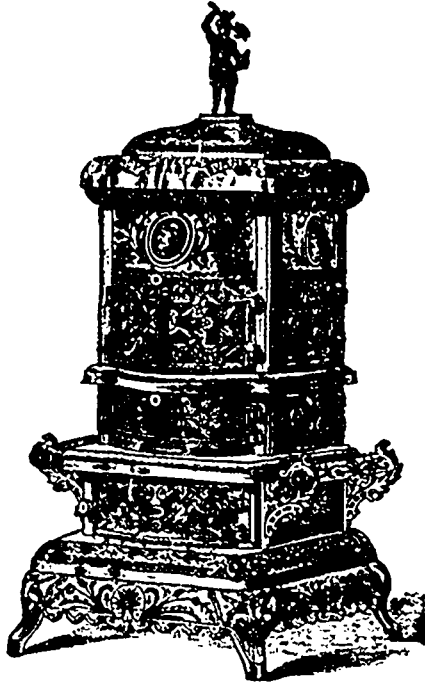
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