

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- | | |
|--|--|
| <input type="checkbox"/> Coloured covers/
Couverture de couleur | <input type="checkbox"/> Coloured pages/
Pages de couleur |
| <input type="checkbox"/> Covers damaged/
Couverture endommagée | <input type="checkbox"/> Pages damaged/
Pages endommagées |
| <input type="checkbox"/> Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée | <input type="checkbox"/> Pages restored and/or laminated/
Pages restaurées et/ou pelliculées |
| <input type="checkbox"/> Cover title missing/
Le titre de couverture manque | <input checked="" type="checkbox"/> Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées |
| <input type="checkbox"/> Coloured maps/
Cartes géographiques en couleur | <input checked="" type="checkbox"/> Pages detached/
Pages détachées |
| <input type="checkbox"/> Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire) | <input checked="" type="checkbox"/> Showthrough/
Transparence |
| <input type="checkbox"/> Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur | <input checked="" type="checkbox"/> Quality of print varies/
Qualité inégale de l'impression |
| <input checked="" type="checkbox"/> Bound with other material/
Relié avec d'autres documents | <input checked="" type="checkbox"/> Continuous pagination/
Pagination continue |
| <input checked="" type="checkbox"/> Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure | <input type="checkbox"/> Includes index(es)/
Comprend un (des) index |
| <input type="checkbox"/> Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées. | Title on header taken from: /
Le titre de l'en-tête provient: |
| | <input type="checkbox"/> Title page of issue/
Page de titre de la livraison |
| | <input type="checkbox"/> Caption of issue/
Titre de départ de la livraison |
| | <input type="checkbox"/> Masthead/
Générique (périodiques) de la livraison |
| <input checked="" type="checkbox"/> Additional comments: /
Commentaires supplémentaires: Part of pages 693 - 694 are missing. | |

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

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

The Catholic Weekly Review.

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

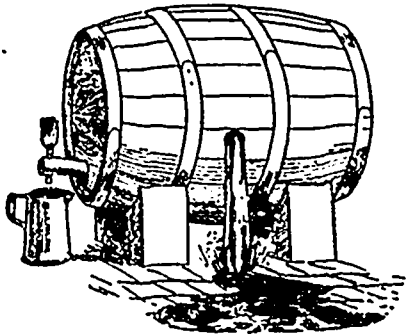
Reddite quae sunt Caesaris, Caesaris; et quae sunt Dei, Deo.—Matt 22: 21.

Vol. VI.

Toronto, Saturday, Dec. 3, 1892.

No. 43

SAVING AT THE SPIGOT AND
WASTING AT THE
BUNGHOLE
IS A POOR KIND OF ECONOMY



It is on a par with buying lots of rubbishy soap for little money.

Poor soaps are the "bung-hole" through which time and labor are wasted, and by which the clothes and hands are ruined.

SUNLIGHT SOAP

Closes the Avenues of Waste and Ruin, and by its lasting properties, its wonderful cleansing powers and perfect purity, it Saves Time & Labor, and brings Comfort & Satisfaction to all who use it.

IT IS TRUE ECONOMY TO USE THE 'Sunlight' TRY IT

WORKS: PT. SUNLIGHT LEVER BROS., LIMITED
NEAR BIRKENHEAD TORONTO

—FOR—

Kindergarten Goods,

Kindergarten Furniture,

—OR—

Educational Home Amusements,

WRITE

SELBY & CO., 42 CHURCH ST., TORONTO.

TELEPHONE 1406.

M. McCABE UNDERTAKER

Embalming A Specialty.

343 QUEEN ST. WEST
TORONTO, ONT.

Trusts Corporation OF ONTARIO

And Safe Deposit Vaults.

Bank of Commerce Building, King St.
TORONTO.

Capital Authorized, \$1,000,000.

Capital Subscribed, \$800,000.

Hon. J. C. AIRNS, P.C., - - - President.
Hon. Sir R. J. CARTWRIGHT, } K.C.M.G.,
Hon. S. C. WOOD, } Vice Presidents.

DIRECTORS:

J. L. BLAIKIE, Esq., Toronto
Wm. COOKE, Esq., Toronto
Hon. C. F. FRASER, MPP Brockville
Hon. J. R. GOWAN, Barrie
Wm. HENDRIE, Esq., Hamilton
J. J. KENNY, Esq., Toronto
G. W. KIELY, Esq., Toronto
M. LEGGAT, Esq., Hamilton
A. MANNING, Esq., Toronto
W. D. MATHEWS, Esq., Toronto
J. H. PLUMMER, Esq., Toronto
HUGH RYAN, Esq., Toronto
JOHN STUART, Esq., Hamilton
J. TURNBULL, Esq., Hamilton

SOLICITORS:

MOSS, BARWICK & FRANKS.

A. E. PLUMMER, - Manager.

The Corporation undertakes all manner of TRUSTS and acts as EXECUTOR, ADMINISTRATOR, GUARDIAN, COMMITTEE, TRUSTEE, ASSIGNEE, LIQUIDATOR &c., or as AGENT for any of the above appointments. Estates managed. Money invested. Bonds issued and countersigned. Financial business of all kinds transacted.

Absolute security and economical administration afforded to parties using the Corporation. Solicitors bringing business are retained in care of same.

Deposit safes to rent all sizes. Valuables of all kinds received and safe custody Guaranteed and Insured.

Executor's Notice to Creditors.

In the matter of the estate of the Right Reverend Timothy O'Mahoney late of the City of Toronto Bishop of Eudocia, deceased.

Notice is hereby given pursuant to R. S. O. c. 110, s. 39, that creditors and others having claims against the estate of the above named Right Reverend Timothy O'Mahoney, D.D., Bishop of Eudocia deceased who died on or about the 8th day of September, A.D., 1892 are required to deliver or send by post (prepaid) on or before Monday the 14th day of November A.D., 1892 to Frank A. Anglin of the City of Toronto, corner Bay and Richmond streets, Solicitor for the Very Reverend Monsignor Rooney, V.G., executor of the said deceased, a statement in writing containing their names, addresses and descriptions and full particulars of their claims with vouchers, if any, verified by Statutory Declaration.

And notice is hereby further given that after the said date the said executor will proceed to distribute the assets of the estate of the said deceased among the parties entitled thereto, having regard only to claims of which he shall then have had notice and the executor will not be liable for any claim or claims of which he shall not have had notice, as above required, at the time of such distribution.

FRANK A. ANGLIN,

Solicitor for the Executor.

Dated at Toronto Oct. 3rd 1892.

THE HOME SAVINGS AND LOAN COMPANY

LIMITED.

(ESTABLISHED UNDER LEGISLATIVE AUTHORITY.)

Authorized Capital, \$2,000,000. Subscribed Capital, \$1,750,000

OFFICE---No. 78 CHURCH STREET, TORONTO.

DIRECTORS:

Hon. FRANK SMITH, SENATOR, President.

EUCENE O'KEEFE, Esq., Vice President.

JOHN FOY, Esq.

WM. T. KIELY, Esq.

EDWARD STOCK, Esq.

JAMES J. FOY, Esq., Solicitor.

Deposits Received from 20c. and upwards, and interest at current rates allowed thereon.

Money loaned at reasonable rates of interest, and on easy terms of repayment, on Mortgages on Real Estate, and on the Collateral Security of Bank and other Stocks, and Government and Municipal Debentures.

Mortgages on Real Estate and Government and Municipal Debentures purchased. Office Hours—9 a.m. to 1 p.m. Saturday—9 a.m. to 1 p.m. and from 7 to 9 p.m.

JAMES MASON, - - - Manager.



THE GREAT REMEDY STANDS UNEQUALLED.

WM. RADAM'S Microbe Killer,

Will cure any of the following diseases:

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

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

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

WM. RADAM MICROBE KILLER CO. (LTD.)

120 KING STREET WEST

TORONTO, - - - - - ONT.

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



TRY KENNY'S HAIR RESTORER

A Valuable East Indian Remedy

It has no equal for the prevention and cure of baldness. It removes dandruff, strengthens and prevents the hair from falling out, cleanses the scalp and stimulates it to a healthy action, restores the hair, makes it soft and silky, preserves and prevents the hair becoming grey. Ask your druggist for it, and take no other. Ladies highly recommend it as a pleasant and agreeable dressing for the hair as it has a soothing influence on the scalp and makes the hair soft and smooth. Manufactured only by **Sergt.-Major Kenny, Late Royal Artillery, 11 Waterloo Avenue, Toronto.** For Sale by druggists and manufacturer, at 50c. and \$1 per bottle, or 6 large bottles for \$5. Liberal Discount allowed the Trade. Orders by mail promptly attended to. Circulars and Testimonials forwarded to all parts of Canada on application. DIRECTIONS FOR USE.—Apply twice daily by rubbing the mixture vigorously into the roots of the hair, either with the hand or a soft brush. If used as directed "Kenny's Hair Restorer" will accomplish all that is claimed.

FREE Villa and Business Lots

40x100 Feet, in OCALA, Florida, A City of 6,500 Population.

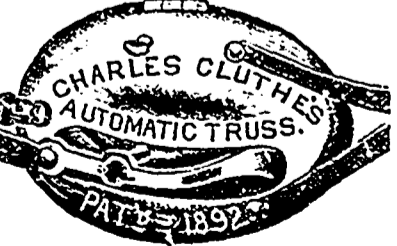
Aggregate yearly business, \$11,000,000. 3 railroads, 3 banks, 10 churches, 5 hotels, electric lights, water works, etc. Lots in Ocala sell readily from \$200 to \$5,000 each. Over \$25,000,000 have been invested during the past three years, making Ocala the grandest city in the State. We will also give you, FREE, Ten-Acre Orange Grove Tracts, with written contracts agreeing to set out in orange trees and superintend property until the same comes into full bearing. **FREE!**—Send your full name, post-office address, County and State. By return mail will be sent you directions which will enable you to secure a Villa or Business Lot, or Orange Grove Tract, FREE, as you may desire. **NO CONDITIONS.**—No charge for lots. No charge for orange grove tracts. No charge for deeds. The Ocala & Silver Springs Company has a Capital of \$1,000,000 and owns or controls large hotels, houses, high grade 8 per cent. guaranteed dividend securities, real estate, and other properties in Ocala and vicinity, aggregating in value \$2,000,000. **FREE!**—The Company is giving away one-half of its Villa and Business Lots and one-half of its Orange Grove Tracts for common-sense business reasons. Experience has proved to us that the majority of those accepting free deeds for these properties will build homes and engage in business, and thereby quadruple the value of their own lots as well as those reserved by the Company. The population of Ocala has increased during the past four years from 2,000 to 6,500 people. This offer may not appear again. Agents wanted at \$100 monthly salary, with 10-day trial. It costs nothing to apply, and even return postage—we pay that. **OCALA & SILVER SPRINGS CO., 170 World Building, New York.**

Lowe's Commercial Academy

346 Spadina Avenue
Toronto
Shorthand, (Isaac Pitman's System);
Book-Keeping; Typewriting \$5
until proficient.
Shorthand by Mail \$5 until proficient.
Over 2000 graduates during past five years.
Pupils assisted to positions.



THE GREAT FRENCH REMEDY FOR
DYSPEPSIA, BILIOUS AFFEC-
TIONS, CONSTIPATION, and all diseases
of the stomach, liver and bowels.
SOLD BY ALL DRUGGISTS.
Price: \$1.00



RUPTURE TRUSS

THIS TRUSS
is an invention
that the Truss
answers large and
small.
The very instant cause of rupture of body by ascending
motion of gas, etc. the little pad rest visible on the cut-
out drops into the cavity, automatically holding Herma-
cub feet straightened. Instruments in French. Informa-
tion made for all kinds of Abdominal Supporter, Crutches,
Elastic Hostry. Particulars free. Sent by Mail cheap.
CHAS. CLUTHE
Surgical Machinist, 134 King St. W., Toronto.

DOMINION : : LINE

Royal Mail Steamships

Liverpool via Londonderry.

From	From
PORTLAND	HALIFAX

Thur. Dec. 1....Labrador....Sat. Dec. 3
Thur. Dec. 15 Vancouver....Sat. Dec. 17
Thur. Dec. 29....Sarnia....Sat. Dec. 31
Thur. Jan. 12....Labrador....Sat. Jan. 14

Steamers sail from Portland and Halifax about 1 P. M. of sailing date, after arrival of railway connections.
Winter rate of passage: Portland to Halifax to Liverpool or Londonderry First Cabin \$45 to \$70 return \$90 to \$130 according to steamer and berth. Second Cabin to Liverpool, Londonderry, Queens town, Belfast or Glasgow \$30 return \$60 Steerage to Liverpool, Londonderry, London, Queenstown, Belfast or Glasgow \$2 return \$40. Special Railway rates to and from Port. and Halifax.
The saloons are large, airy, and amid ships; Ladies' Rooms and Smoking Room have been placed in the most convenient positions; Promenade Decks are very spacious, and every attention is paid to the comfort of passengers. For further information, apply to any agent of the Company, or to
David Torrance & Co.
General Agents, Montreal.

St. Michael's College,

(In Affiliation with Toronto University.)
Under the special patronage of His Grace, the Archbishop of Toronto and directed by the Basilian Fathers.
Full Classical, Scientific, and Commercial Courses.
Special courses for students preparing for University matriculation and no professional certificates. Terms, when paid in advance: Board and tuition \$150 per year. Half boarders \$75.00. Day pupils \$28.00, or further particulars apply to
REV. J. R. TEEFY, President.

DR. WOOD'S Norway Pine Syrup.

Rich in the lung-healing virtues of the Pine combined with the soothing and expectorant properties of other pectoral herbs and barks.
A PERFECT CURE FOR COUGHS AND COLDS
Hoarseness, Asthma, Bronchitis, Sore Throat, Croup and all THROAT, BRONCHIAL and LUNG DISEASES. Obstinate coughs which resist other remedies yield promptly to this pleasant play syrup.
PRICE 25c. AND 50c. PER BOTTLE.
SOLD BY ALL DRUGGISTS.

THE OWEN ELECTRIC BELT

AND APPLIANCE CO
49 KING ST. W., TORONTO, ONT.
G. C. PATTERSON, Mgr. for Canada.

Electricity, as applied by the Owen Electric Belt,
is now recognized as the greatest boon offered to suffering humanity. It is fast taking the place of drugs in all nervous and rheumatic troubles, and will effect cures in seemingly hopeless cases where every other known means has failed. It is nature's remedy, and by its steady, soothing current that is readily felt,
POSITIVELY CURES
Rheumatism, Sexual Weakness, Sciatica, Female Complaints, General Debility, Impotency, Lumbago, Kidney Diseases, Nervous Disorders, Liver Complaint, Dyspepsia, Lame Back, Urinary Diseases, Varicocoele.

RHEUMATISM

It is a well known fact that medical science has utterly failed to afford relief in rheumatic cases. We venture the assertion that although Electricity has only been in use as a remedial agent for a few years, it has cured more cases of Rheumatism than all other means combined. Some of our leading physicians, recognizing this fact, are availing themselves of this most potent of nature's forces.

TO RESTORE MANHOOD

Thousands of people suffer from a variety of nervous diseases, such as Seminal Weakness, Impotency, Lost Manhood, Weak Back, etc., that the old modes of treatment fail to cure. There is a loss of nerve force or power that cannot be restored by medical treatment, and any doctor who would try to accomplish this by any kind of drugs is practising a dangerous form of charlatanism. Properly treated

THESE DISEASES CAN BE CURED

Electricity, as applied by the Owen Electric Belt and Suspensory, will most assuredly do so. It is the only known remedial agent that will supply what is lacking, namely, nerve force or power, impart tone and vigor to the organs and arouse to healthy action the whole nervous system.

BEWARE OF IMITATIONS

And the worthless, cheap, so-called Electric Belts advertised by some concerns and peddled through the country. They are electric in name only, worthless as a curative power, and dear at any price.
We Challenge the World to show an Electric Belt where the current is under control of the patient as completely as this.
Our Trade Mark is the portrait of Dr. Owen embossed in gold upon every Belt and appliance manufactured by us.
Send for Catalogue—Mailed (Sealed) Free.
THE OWEN ELECTRIC BELT CO.,
49 King St. W., Toronto.
Mention this paper.

Books We Ought To Read.

- The Incarnate Word, and The Devotion To The Sacred Heart, By Rev. G. Tickell, S. J. 16 mo cloth net... 60
- Ancient and Modern History, copiously illustrated with colored maps and fine engravings. 12 mo cloth... \$1 40
- History of England to the present time by a Catholic Teacher 12 mo cloth... 75
- History of The Middle Ages by Rev. P. F. Gazeau, S. J. 12 mo cloth... 90
- Bible History of The Old and New Testament Illustrated by Dr. I. Schuster Revised by Mrs. James Sadlier 12 mo board sides... 50
- Ipse, Ipse, Ipse; A collection of controversial letters in answer to the above questions, and in vindication of the position assigned by the Catholic Church to the Ever Blessed Virgin Mother of the World's Redeemer in the Divine Economy of Man's Salvation by R. F. Quigley L.L.B. 8 vo cloth net 2 00
- The Letters and Correspondence of John Henry Newman, with a brief autobiography edited at Cardinal Newman's request: 2 vols 12 mo Cloth... 4 00
- The Works of R. W. Emerson. Nature, Addresses and Lectures 8 vo cloth... 1 25
- Phases of Thought and Criticism, Principally a parody of the Characters of Newman and Emerson by Brother Azarias 12 mo cloth... 1 50
- Development of Old English Thought this volume traces the development of old English thought as expressed in old English Literature by Brother Azarias 12 mo cloth... 1 25
- Books and Reading. This volume serves as a criterion on What and how to Read by Brother Azarias 12 mo cloth... 90
- Oratory and Orators. The power and influence of the Orator. Orators helps &c., &c. by Wm. Matthews, L.L.D. 12 mo cloth... 2 00
- A Dictionary of Quotations from the Poets with dates of birth and death by Miss A. L. Ward 12 mo cloth... 2 50
- Familiar Quotations. Being an attempt to trace their source, passages and phrases in common use by Jno. Bartlett 12 mo cloth... 1 25
- Life, Poems and Speeches of John Boyle O'Reilly by Jas. J. Roche and Mrs. John B. O'Reilly 8 vo cloth... 3 50
- Canadian Pen and Ink Sketches containing a mighty interesting description of Montreal and its environs by John Fraser 8 vo cloth... 1 50
- Life of Christopher Columbus by Francisco Tarducci 2 vols 8 vo cloth 2 50
- The critic says:—The story is told with as much simplicity and truthfulness as if written by Columbus himself &c. &c. 5 00
- On Truth. A Systematic Inquiry by St. George Mivart Ph. D., F.R.S. The Author says:—Certainty exists and universal doubt is unreasonable. There must be ultimate truths which do not need proof. The ground on which we believe them is their self-evidence and no better criterion is possible.. 5 00
- Search The Scriptures, or Revelation and its Development, its use and abuse by Rev. A. O. P. Brock 12 mo cloth... 3 00
- Any of the above books sent free by mail on receipt of price.

D. & J. SADLIER & CO.

123 Church St., Toronto.
1669 Notre Dame St., Montreal

The Catholic Weekly Review.

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

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

Vol. VI.

Toronto, Saturday, Dec. 3, 1892.

No. 43

CONTENTS.

Notes	087
Buried Under Notre Dame.....	688
The Late Cardinal Manning	689
EDITORIAL:—	
Points Un-made	692
The C. M. B. A.	692
An Object Lesson	692
Iron-Glad With a Vengeance	692
Is Home Rule Near?	693
The New Premier of Canada.....	690
How it was Done.....	690
Puts It Straight.....	690
Canada's School Question	696
Story—Philip's Restitution.....	696

Notes.

Our types last week made our esteemed contributor "H." say that we "should take up the works of scholars and study the 'vista of past things, the luminous atmosphere, &c.'" Now that was very pretty, but it was not what the author wrote. He intended that we should "study the vista of the past through 'the luminous atmosphere created by historical research, &c.'"

The Marquis of Lansdown has notified the commission on evicted tenants in Ireland that he is not prepared to allow his agent to testify or to assist in the inquiry.

Notwithstanding the numerous press despatches, absolutely nothing has been made public regarding the business done by the Conference of Archbishops beyond the short bulletin on the school question which we printed in our last issue.

A letter was read before the Ministerial Association, from the Minister of Militia, regarding militia reviews on Thanksgiving Day. The honorable gentleman explained that the best muster could be obtained on that day owing to the fine weather at that time of year. While he had great respect for their opinions in general he could not agree with the views expressed in the resolution forwarded to him.

The following statement was said to have been issued by the New York Conference at the close of Wednesday's meeting. It has the authority of the *Associated Press* only.

At the meetings of the archbishops of the United States, held at the residence of the most reverend archbishop of New York, on the 16th of November, 1892, to consider the best means to provide for the religious education of such children as do not at present attend the parochial schools or Catholic schools of any kind, the assembled prelates unanimously agreed on the following resolutions.

First—Resolved, to promote the erection of Catholic schools, so that there may be accommodation for more, and, if possible, for all our Catholic children, according to the decrees of the Third Plenary Council of Baltimore and the decisions of the holy see.

Second—Resolved, that as to children who at present do not attend Catholic schools, we direct in addition that provision be made for them by Sunday schools and also by instructions on some other day or days of the week, and by urging parents to teach their children the Christian doctrines in their homes. These Sunday and week day schools should be under the direct supervision of the clergy, aided by intelligent lay teachers, and when possible by members of religious teaching orders."

A later despatch declared that the school question had not been passed.

When the reporters telegraph that "it is stated that the debates in the Archbishops Conference in New York have not been carried on harmoniously," they are only paying the compliment which their confreres the world over pay all discussions of whose conduct and result they know simply nothing. The paper for which they write pays for what is technically known as "spice," and they have to put it in.

Says the *Pilot*: The *Toronto Sentinel* discovers that the late election in this country is a rebuke to Catholicity and that Mr. Cleveland was elected against "the whole force of hierarchy." Mr. Cleveland evidently does not read the *Toronto* papers, or he would not have been a willing and welcome guest of the hierarchy in New York last week. What the *Sentinel* does not know about Americans would fill the biggest library on the planet.

The *Pilot* tells a good story about the recent elections. A disgusted voter a *British-American* (what is that?) said to that journal's correspondent: "I got my naturalization papers twenty-five years ago and have voted regularly ever since; but I don't know whether it is the McKinley Bill or what it is—but this country is going to the devil. Ten years ago my vote was worth \$10 to me; this year it isn't worth ten cents!"

A London despatch declares that the reported changes in the chairmanship of the McCarthyites before the next session of Parliament is quite unfounded. Mr. McCarthy has no desire to retire, and no member of his party could hope to oust him, even if he wished it. McCarthy is on the best of terms with both the Healy and the Dillon sections. The dissensions among the Redmonites are more serious. Timothy Harrington was opposed strongly to proceeding with the Meath petition, as he regarded it as a measure that would destroy all hopes of any settlement between the warring factions of the Irish people; but he was overruled, and is withdrawing gradually from prominence in Redmonite circles.

The following is hazarded by an Ottawa correspondent as the probable *personnel* of the new Dominion Cabinet:

Sir John Thompson, Premier and Minister of Justice.
Hon. Mackenzie Bowell, leader in the Senate and Minister of Finance.
Hon. G. E. Foster, Minister of Trade and Commerce.
Hon. John Haggart, Minister of Railways and Canals.
Hon. A. R. Angers, Minister of Public Works.

(Continued on page 690.)

BURIED UNDER NOTRE DAME.

During the summer of 1888, while upon the editorial staff of the *Montreal Star*, I had the task assigned to me of examining the archives of the different city cemeteries, of ransacking the vaults and tombs, and of studying the historical monuments of the place with a view to the publication of a series of articles upon the subject of Montreal's early history and inhabitants. It was not generally known that between the years of 1831 and 1841 a great number of prominent citizens had been buried in the vaults under Notre Dame church. Few had ever visited that chamber of the dead, and even those few never carried away any record of the departed; in fact, no one had ever been permitted to examine its archives. After bringing considerable influence to bear, I one day succeeded in obtaining a permit, from the Cure of Notre Dame, to visit the vaults and take extracts from the registers.

Armed with my "firman," and after telling the city editor of my intended excursion, and promising to return to the office before five o'clock to attend to some special work he had assigned to me, I found my way, at a quarter-past three in the afternoon, to the office of the church trustees, situate in rear of the vast temple of Notre Dame. There I met an elderly individual, who seemed to be the guardian of the place, and who expressed no little surprise on learning that I had an order for him to throw open the iron doors of the vault, and to hand over for my inspection the books of the parish.

The foundations of this edifice were laid in October, 1828, and during six years the work of construction progressed. On June 7, 1859, the last stone was placed upon the tower; and eight days afterward Mgr. Lartigue officially opened and consecrated the building. The plan of this immense church was conceived and carried into execution by one James O'Donnell, an architect of a very superior ability. Beneath its altar, in the catacomb of its dead, repose his remains; a beautiful monument marks the spot.

After seeing the structure in all its varied attractions from above, I suggested to my old *cicerone* to descend into the crypt, that I might read the stories of the past inscribed upon its tablets and conserved in its archives. To reach the crypt, the temple of the dead, we passed

*This being merely the account of a very peculiar adventure, I will not trouble my readers with any details of what I found in the registers or upon the tombs, beyond what is absolutely necessary to make my story intelligible.

through what poor Keats would describe as

"A thousand heraldries,
Twilight saints and dim emblazonnings."

The old man held in one hand a bunch of keys, and in the other a taper about ten inches in length. From behind the high altar he led me down a winding stone stairway, into a damp corridor with vaulted roof and huge iron doors. It would recall to mind the palace of the Doges when the "Bridge of Sighs" had been passed, or else the prison darkness of the memory-haunted Mamertine. The clang of our feet upon the stone pavement, the grating of the iron hinges, the hollow reverberations, the tablets half lost in the midst of a funereal gloom, the monument over the ashes of the dead architect—in a word, all the surroundings bespoke the presence of the departed. Yonder, in a wood-encased vault, the old man pointed out to me the musty records of many lustrums. Leaving me the candle, and telling me that I would find many marble slabs upon the sides of the great pillars away down in the gloom, he turned, and retraced his steps upward and outward.

As soon as the iron door closed and the footfall died away I took out pencil and paper and prepared to dive into the secrets of the past. I supposed that my candle would last about an hour; and I calculated that in half an hour I could take sufficient notes for one article, and then I would copy some of the inscriptions upon the tombstones before returning to the office. In disturbing those yellow volumes I felt like William of Deloraine when robbing the tomb of Michael Scott to carry off his volume of wizard lore. Standing, as it were upon the grave of 1830, and looking down into its depths, I seemed to summon up the shadowy forms that peopled the bygone, and, lo! at that mandate a solemn procession passed before my vision. The Montreal of to-day disappeared; the people that thronged its streets with life and noise vanished for a space, and I lived and spoke and moved with the past. Prelates who had carried the light of Christianity amongst savage tribes, others who had preached Christ from the pulpit in the church above; men of liberal professions, who beheld the infancy of the city; scions of families who rocked the country's cradle; they of the old *regime*, they also of the new; some who were snatched away in the dawn of light, others whose sun had reached its midday glory, and many whose years were long and plentiful in the land; a few whose names died with them; a number whose memories are green, and will remain so, even as the pines on the mountains—all these spectres seemed to emerge from the oblivion of the sepulchre and repeople the scenes of their once busy life.

After spending fully three-quarters of an hour in the wooden, shed-like structure, I closed the book, took up my half-spent candle, and went forth into the labyrinth of darkness. My steps were first arrested by some depressions of the soil; it seemed as though I were

walking over graves whose occupants had mouldered away, and left hollow spaces where their bodies once upheld the earth. Yonder a tablet of white marble, with its deep, black letters, tells that on the 2nd of February, 1830, James O'Donnell, architect, was there laid to rest. I paused to copy the inscription. Some object, small, swift and dark, shot past me and disappeared in the deep gloom beyond; it might have been a bat or rat, or again only a shadow.

On I moved from grave to grave, from pillar to pillar—the floor of the church twenty odd feet above my head, impenetrable walls on all sides; not a sound save that of my own steps, my own breathing, the flickering of my candle, or perhaps the scratching of my pencil upon the paper, for half an hour I rambled about, taking notes and becoming deeply interested in my task, anticipating my first article and its effects, enjoying the thoughts of my newly acquired wealth of information. However, my candle, now reduced to within an inch of the socket, warned me that it was time to be going, and my watch told me that it was half-past four o'clock. At once I remembered that I had an appointment at the office for five. One by one the spectres of the past sank back into the cold, dull slumber of a *quasi* oblivion; and my mission in the chambers of the dead being over, I turned away, "leaving the clay to keep the clay."

My taper burned dimly, and the subterranean dampness became more and more oppressive. I took a last glance along the sombre corridors and beneath the arched vaults, and then turned toward the iron door, through which no ray of light could ever penetrate. I moved toward the entrance with a feeling bordering on relief. I anticipated, with a peculiar sensation of joy, the transition from utter gloom and silence into daylight and noise. The procession of the dead was about to vanish, and in a few moments, with my bundle of secrets, I would emerge into the busy street, with the ebb and flow of a great world's human tide would surge around me. I reached the door, and was about to blow out my candle when I remembered that beyond that door there was a long and dark passage, which was as gloomy as the vaults within. I placed my pencil carefully in one pocket, my paper-pad in another. Looking back, I saw that the wooden door of the cabin-like structure, where the archives were deposited, was closed. I took the big brass handle of the iron portal in my left hand, I held the almost expiring candle in my right; I gave one strong pull at the ponderous door—it moved not! Thrice and four times I tugged—all in vain: the door was locked. The old guardian, absent-mindedly, had turned the key, as was his custom, and left me there—*buried under Notre Dame!*

For a moment I was so astonished, so bewildered, so perplexed, that I could not even think: but once the first surprise over, and with the realization of my situation gradually dawning upon me, my thoughts became so confused that my brain seemed to whirl and whirl in the conflicting currents of some mental maelstrom. Suddenly I was brought to my senses by the fitful flickering of the expiring candle. I knew that to shout was useless; I knew that to knock or kick or tug at the door would be a mere waste of energy; for a cannon shot could not break through those triple sheets of iron. I knew that to lose myself amidst the pillars, passages, and catacombs of the immense cellar would be my fate were I to stir away from the entrance. I knew that in the wooden structure, built to preserve the books from dampness, I would find the most comfortable and secure spot. I knew all these things, and yet I could not act, nor could I overcome an almost irresistible inclination to shout and kick and run about, and do something desperate.

My dying taper warned me that I had not a moment to spare if I desired to reach, with any degree of certainty, the archive-vault. Giving away to a certain indescribable nervous energy, I bounded, like a deer, across the first and second rows of graves, in between two of the giant columns, and up the three steps leading into the wood-constructed apartment. As I entered the low door, the candle went out and actually "left the world in darkness and to me." The small backless chair whereon I sat while taking my notes an hour before, was easily found, and, as exhausted as if I had run a mile race under a scorching sun, I sat me down to collect my thoughts, calm my nerves, and study, if possible, the *pros* and *cons* of my unenviable situation.

Alone with the dead! The darkness around me seemed to become gradually more and more dense; I thought it was growing palpable. Kaleidoscopic visions danced and whirled in fantastic irregularity before my eyes. It was half-past four o'clock when I last looked at my watch; I had not even a match; I could not see the time, but I could hear—oh, how distinctly!—the regular tick, tick, of the chronometer. After a space—it might have been five minutes, or an hour, or even two hours—I felt a peculiar calmness coming over me. As yet I had no sense of fear: it was more a mixture of surprise and disappointment that oppressed me. I did not even think that I could possibly be overcome with fear: still I had perhaps many hours before me—hours of torture, anxiety—alternate hopes and disappointments; hours of untold misery; hours—oh, the thought for once flashed across my mind!—of hunger, thirst, cold, sickness, lethargy and possibly, possibly death! No; I was as yet morally brave; I felt certain that the moment I allowed fear to take possession of me I might abandon hope.

As I sat gazing into darkness, and attempting to concentrate my thoughts upon some fixed subject, ten thousand wild ideas flashed in rapid succession across my brain. Scenes of which I had read in works of fiction or in the stories of the martyrs came up before me, and seemed to cling to my fancy with a vampire tenacity. I was soon awakened from my musings, however by the falling of something like a piece of plaster, and the rush of something through the air, like a huge night-bird or a demon on wings, followed by a scampering of something swift and small across the graves, like the hurry of a brook of rats. Then a vague, undefined, undefinable fear crept over me. I imagined myself dying of hunger, thirst, fever. I pictured to myself the ending, and finally the fate of my poor remains.

At last it came, though I thought it never would come to me—it rushed over my soul like night over space, and it peopled the whole region around me with the spectres of the dead. I was seized with fear. I felt that I had intruded upon their domain; I thought they were arising in the wrappings of the grave, to upbraid me; I wished to placate them. I knew not what to do or what to say. I dreaded a fearful "something." What would I not have given to feel it, to see it, to confront it? It was the very vagueness of the terror that increased its intensity. How long could I endure all this? The minutes seemed days, and the hours seemed long years.

In the blackness of the tempest, have you ever seen the flash of lightning that instantaneously lights up the whole expanse, bringing out in broad and perfect relief the outlines of clouds and hills and valleys? In one second you have caught the whole picture, and immediately it has vanished; but the memory of it remains photographed upon your mind. So was it with me. Across the Stygian darkness around me, a thought shot meteor-like, and in its passage it illumined the whole scene. The past, the present and the future met before me; my fear vanished like the spectre of a nightmare, and I dropped upon my knees to pray. Yes, the thought of prayer came like an electric flash, and my whole situation seemed transformed.

I prayed for the dead, and I felt that I did not pray in vain. There I knelt, all alone in the darkness, the only human being in that immense edifice; under my knees were the ashes of the dead, but above my head, in the great sanctuary thirty feet above me, there hung a lamp, and it kept bright vigil before an altar, and angels hovered around the Eucharistic Christ in that Holy of Holies. I knew that these angels would waft, on the wings of spirit swiftness, my prayer to the throne of God. It was no selfish prayer—it was not for myself; it was for the dead. I arose from my knees refreshed, as it were; I felt a new life, new hope, new strength; and I sat down again upon the broken backed chair, to wait and think, to think and wait.

What a grand, deep, boundless faith is that of our holy mother the Church! It is not in the full flush of life, health, and enjoyment that man can ever appreciate it; he must go to the brink of the great, unknown future: he must feel himself approaching his end; he must be irresistibly drifting into the awesome presence of his Judge. Such might have been my position. It was a very great possibility, it not a probability: and yet I felt a calmness that I never before had known. I was in utter darkness, but I was still a link between the dead and the Eternal and Living One above. I was alone, but I felt that my soul was mistress of the frail body she animated; and that if the end had really come, my Saviour was there to forgive me the wrongs of a young life; and if my body were to sink into the clay at my feet, and commingle with the inhabitants of the graves below, my spirit would fly to the One whose presence in the church above is marked by the unquenchable lamp, and whose presence in the endless realms of His glory is indicated by the torch of faith.

In the midst of my prayers I was dreaming, in the midst of my day-dreams I fell into a natural slumber. Weary and troubled, weak from anxious waiting, and tortured with conflicting sentiments, alternate hopes and fears, I at last was overpowered by nature and I slept. When I opened my eyes it was to look in bewilderment upon the fright haunted features of the old guardian of the place, and the astonished countenance of the city editor of the *Star*. The first question I asked was: "What time is it?" They told me that the city clock had just struck eight. I had been four hours and a half locked up; three hours and a quarter had passed since I first discovered that the great door was barred. In another half hour I was quietly seated in my own room, and listening to the editor's long account of how he missed me, sought for me, and finally found me.

Three days later my first article appeared. Thousands read my description and account of Notre Dame and its dead; hundreds commented upon the exactness of the details; many expressed a wish that the writer should continue his researches and complete his work. But no one ever knew what that one article cost the writer; no one ever guessed why he never returned to the home of the dead; no one ever had any idea of how nearly the author himself was to being forever amongst those who are buried under Notre Dame. Often since have I strayed into the great old temple, and knelt over the spot where I once knelt among the dead. Need I say that I prayed for them with all my soul?

In the church or in the vault, in light or in darkness, triumphant or suffering, in heaven or in purgatory, in joy or in sorrow, in glory or in gloom—Holy Faith how precious thou art! May thy light ever

flash its purest and warmest beams upon the children of men, to cheer them along the journey of life, to illumine with hope the tomb, and to lead to the eternal recompense of God's perfect Beatitude.—*J. K. Moran in Ave Maria.*

THE LATE CARDINAL MANNING.

Editor Ottawa Evening Journal.

More than a week ago I forwarded a private letter to the Rev. Dr. Campbell, of which the following is a copy:

OTTAWA, Nov. 8th, 1892.

REV. SIR,—In the Free Press of yesterday you are reported in your sermon on Sunday last to have quoted Cardinal Manning as saying: "I acknowledge no civil power. I acknowledge no temporal prince. I claim to be the chief ruler and dictator to the consciences of men, of the prince who sits upon the throne, the peasant who tills the soil, of the privacy of the domestic household, and the member of parliament who legislates."

Will you kindly inform me whether you have been correctly reported, and if so will you kindly furnish me with the reference for the quotation.

The imputation of disloyalty or want of patriotism to the great English cardinal who has so recently passed from among us would appear to show want of knowledge of his life and works, of his of his character as a statesman, and of the place he held in the hearts, not alone of his own flock, but of the nation at large. In proof of this one has only to refer to the obituaries in the public press at the time of his death. I have no doubt therefore that the context if examined would show that the words you quote are not capable of the construction you are reported to have placed on them.

You would appear from the report of your sermon to have entirely misunderstood the position of Catholics with regard to the civil power. Surely their loyalty requires no defence, more especially in Canada where they form nearly one half of the population and fill some of the highest offices of the state. I think you will agree with me that (apart even from what is due to justice and charity) the first requisite in controversy is to correctly state the views of our opponents. Otherwise we would be knocking down merely a man of straw, whom we had ourselves set up. This being so I think my addressing you needs no apology, and that you will be as anxious as I that you should be correctly informed as to the teaching of the Catholic Church on the point referred to. Yours sincerely,

W. L. SCOTT,

Secretary of the Catholic Truth Society of Ottawa.

To Rev. Dr. Campbell,

Erskine Presbyterian church, Ottawa.

Subsequently a letter from Rev. Father Whelan appeared in the Free Press distinctly challenging the alleged quotation from Cardinal Manning. As no notice whatever has been taken of either letter I am forced to the conclusion that my courtesy in assuming good faith in Dr. Campbell was misplaced and that the reverend gentleman is unable to offer either authority for the alleged quotation, or excuse for making use of it in his fifth of November sermon.

Would it not be as well under the circumstances for Dr. Campbell to slightly alter the subject of his lecture of to-morrow night and to treat of "Sins of the Pulpit" instead of "Sins of the Pew?" Among other phases of the subject he might enlarge on the guilt of a minister of the gospel who, while pretending to preach God's holy word, utters instead slanders against his fellow Christians, sowing dissensions among friends and neighbors, and endeavoring to support his misstatements by misquoting the words of one who is no longer here to contradict him.

W. L. SCOTT.

Ottawa, November 17, 1892.

If a man tells you that he has never made a mistake in his life, you may be pretty sure that he has never done anything worth mentioning.

—Every hour comes with some little fagot of God's will fastened upon its back.—*Fr. F. W. Faber.*

De man dat's on handshakia' terms wid de debbil for six days of de week, deah breddern, an' on Sunday jist fines time to bow to de Lawd will discover, when he looks for recognisum on de las' day, dat de Lawd doan recollect him at all.—*The Rev. Plink Plunk (on intimacies.)*

Growth is most gradual in the highest forms. Man attains his maturity after a score of years; the monad completes its humble cycle in a day. What wonder if development be tardy in the creatures of eternity? A Christian's sun has sometimes set, and a critical world has seen as yet no corn in the ear. As yet? "As yet," in this long life, has not begun. Grant him the years proportionate to his place in the scale of life; "the time of harvest is not yet,"—HENRY DRUMMOND,

Hon. J. A. Oulmet, Minister of Militia and Defence.
 Hon. C. H. Tupper, Minister of Marine and Fisheries.
 Hon. John Carling, President of the Privy Council.
 Hon. T. M. Daly, Minister of the Interior.
 Hon. J. C. Patterson, Secretary of State.
 Sir A. P. Caron, Postmaster-General.
 Hon. John Costigan, Minister of Agriculture.
 Mr. J. J. Curran, Solicitor-General.
 Mr. Clark Wallace, Comptroller of Customs.
 Mr. W. B. Ives, Comptroller of Inland Revenue.

The three last without seats in the Cabinet. This would reduce the Cabinet by two, as there would be no minister without portfolio, but would make the whole number of ministers 15 instead of 14 as at present.

THE NEW PREMIER OF CANADA.

The selection of Sir John Thompson as Premier of Canada has called forth from both friends and foes expressions of most sincere regard for the integrity and undeniable ability of the new chief minister. Whilst his being a Catholic is a reason why Catholics should rejoice in his having been chosen first minister, it need not frighten even the most timid of Protestants. They have, however, been fed too long on fables and ghost stories about the Catholic Church that a dose of genuine article will be a very wholesome alternative. They will find the Catholic Premier of Canada quite competent to handle Canadian affairs without even the shadow of a Jesuit to make or mar the plan; able to carry on the business of the country by judicious management of its resources, moral and material, and ready to greet, on common ground, every lover of our common country who (whatever his religious belief) takes a real interest in its advancement.

HOW IT WAS DONE.

We don't want to fight, but
 By Jingo, if we do . . .

They were forced to it. The result is a magnificent testimony to the manly, straightforward course the Catholics of the United States took in the recent elections. A wretched combination which called itself the A. P. A. (American Protective Association) used all the resources which the pliant press of the present day placed at its disposal, to arouse a spirit antagonistic to Catholic interests. A peg to hang its coat on during the scrimmage was the question of the Catholic Indian schools. Where the A. P. A. sought its greatest advantage it met its most complete defeat. As the *Catholic Review*, (N.Y.) says:—Catholics do not desire to draw religious lines in politics, but when an official like the Hon. Thomas J. Morgan declares war on them, they must defend themselves. And that their votes count, the result of the election proves. Good-bye, Morgan!

PUTS IT STRAIGHT.

The landslide, as they call it on the other side, has done a great deal to show the strength of the true Catholic feeling which animates our friends across the border. The provocation was tremendous. They would have been better than saints or worse than sinners if they had not resented the insults heaped on their Church, their clergy, themselves, by the No-Popery gang. The *Brooklyn Review* sums it up quite well when it says:—Catholics do not desire to draw religious lines in politics, but when an official like ——— declares war on them, they must defend themselves. And that their votes count, the result of the election proves. Good-bye Mr. ———. That is precisely what has happened more than once here in Canada. Catholics are to be found in each of the political camps, but when one of the parties declared war against the Church.....well.....the votes counted.

And why should not they? It is the earnest desire of the hard-workers in political circles to create and increase sentiment, feeling, opinion, finally, conviction.

Of the methods by which sentiment, feeling, opinion, and, finally, conviction, are conveyed to the thirsting multitude, we know indeed very little, and care less. But this is certain. The next Equal Rights' Campaign in Ontario will leave its leader a "Corporal's guard," if that. Maligned, vilified, abused, insulted, slapped in the face, the Catholics of Ontario should heap hot vengeance on the man who next pulls the strings to make the No-Popery puppets dance their jigs to Equal Rights' music. The Catholics of this Canada of ours do not desire to draw religious lines in politics. This has been proved a hundred times. But when a miserable aggregation, which claims to be a party, next makes war on them they will know how to defend themselves. AND THE VOTES COUNT.

Resolution of Condolence.

To the CATHOLIC WEEKLY REVIEW.

At the last regular meeting of the Irish Catholic Beneficial Association, Branch No. 1 of Canada, 451 I. C. B. U. of the United States, the following resolution was unanimously adopted:

Whereas, it has pleased Almighty God in His infinite wisdom to call unto Himself by death, our esteemed Brother, C. J. Lucy, of Cobourg, Grand President of the Association in Canada, whose sudden and early demise, will be deeply deplored throughout the Union in general. Be it therefore

Resolved, that, while submitting to the will of our Divine Master, who decrees all things for the best, we, the officers and members of this Branch, hereby tender to his bereaved and sorrowing mother and sisters in this the hour of their sad affliction, that sincere sympathy we all feel toward them, but which no words of condolence can adequately convey, and we pray that God may console them and strengthen them to bear patiently their great loss.

For our deceased Brother, our prayers shall ever plead before the Throne of Divine Mercy, rest eternal. Be it furthermore

Resolved, that a copy of this resolution be recorded in the minutes of this Branch, and inserted in the *Irish Canadian* and *CATHOLIC REVIEW* of this city, the *Catholic Record* of London, Ont., and in the *I. C. B. U. Journal*, also that a copy be forwarded to the mother of the deceased.

Signed on behalf of the Branch,

PATRICK SIZA, President.

John W. Mogan, Robert Scollard, Henry J. McQuillan, Committee.
 Toronto, Nov. 30th, 1892.

St. Mary's Church Bazaar.

LIST OF PRIZE WINNERS.

The following are the prize winners with numbers of prizes and winning tickets at the Prize Drawing at St. Mary's Bazaar. Those entitled to receive prizes can, on presentation of ticket, get them from St. Mary's Church Presbytery, Macdonell Square:

PRIZE NO.	NAME AND ADDRESS.	NO. OF WINNING TICKET.
1	J. G. Fraser, 112 Beaconsfield Ave.	R 567
2	Josephine Collins, 460 Queen St. W.	BB 833
3	C. J. Burns, 368 Bathurst St.	G 515
6	Mrs. M. Mulhol, 48 Fuller St.	N 730
7	Mrs. Lafrancois, 42 Esther St.	D 683
8	Miss D. Carolan, 623 Queen St. W.	AA 592
9	Mrs. M. Cwake, 31 Gloucester St.	1335
10	Mrs. M. Furlong, 675 King St. W.	901
11	Mrs. Jas. Way, 384 Bathurst	Z 238
12	Mrs. Eddis, Old Fort	Y 538
13	A. G. Bagley, 98 Massey St.	R 970
14	C. Lafrancois, 43 Esther St.	921
15	Lizzie O'Leary, 527 Adelaide St.	882
16	J. G. Rush, 102 Farley Ave.	EE 975
17	Mrs. E. M. Blondy, 54 Wellington Ave.	I 756
19	Wm. Byrne, Jacksonville, Fla.	EE 683
20	J. Sheppard, 101 Sunach St.	J 103
21	Thos. Stapleton, Logansport, Ind.	C 373
22	Miss. A. Haines, 135 Palmerston Ave.	D 614
23	Jno. J. Rice, 182 Palmerston Ave.	H 849
24	Martin Mack, 35 Denison Ave.	D 280
25	Miss J. Kennedy, 237 Bathurst St.	A 77
26	Miss M. Cheery, 210 Parliament St.	A 971
27	Mrs. Taylor, 55 Henderson Ave.	965
28	Jno. Blondy, 54 Wellington Ave.	9491
29	Mary Marion, Lockport, N. Y.	I 293
30	Wm. Mulhol, 9 Florence St.	G 719
31	T. B. Devaney, 58 Spadina Ave.	D 487
32	Mrs. Bessie Studd, 118 Victoria St.	C 366
34	Anna T. Sadler, Montreal	B 391
35	Denis Spellman, 141 N. Beaconsfield, Ave.	D 339
36	R. Lynch, Box 35, Parkdale	N 419
37	Miss Stueeman, Rivordale, Ill.	FF 660
38	Mr. D. McCarthy, Legal and Com. Exchange	H 579
39	Francois Demliny, 46 Regent St.	K 100
41	Ambrose Small, St. Mary St.	D 216
42	M. Malson, 276 Farley Ave.	D 895
43	Teresa Fraser, Clinton St.	EE 947
44	Miss May Flannagan, 707 King St. W.	D 768
46	Miss Jessie Noble, 43 Anderson St.	D 206
49	J. J. O'Reilly, 126 Chestnut St.	Z 576
50	Mrs. N. Brozn, 198 Farley Ave.	D 865
61	Jno. Wright, 190 Claremont St.	D 900
52	Thos. X. Rogers, Ontario Bank, Kingston	6320

FAITHFUL AND FERVENT.

Oh! what a glory doth this world put on
 For him who with a fervent heart goes forth
 Under the bright and glorious sky, and l...ks
 On duties well performed, and days well spent!
 For him the wind, ay! and the yellow leaves,
 Shall have a voice and give him eloquent teachings.
 He shall so hear the solemn hymn, that Death
 Has lifted up for all, that he shall go
 To his last resting place without a tear.

—H. W. LONGFELLOW.

LE CARON'S LIES.

In a recent issue of the London Speaker there appeared an article by Michael Davitt, M.P., which contained a severe criticism of Informer Le Caron's recently published book. Having shown how much "scissors and paste" have to do with the revelations, and pointed out some contradictions between the book and the evidences given before the commission, Mr. Davitt goes on to say:

"Though by no means a bad witness when before Judge Han- non, Le Caron shows himself a poor artist in the work of turning his evidence into a book. The trick which made his story, when told to the commission, a plausible narrative—the piling up of invented matter upon a substratum of truth, with the necessary coloring and accessories needed to produce a *vraisemblance*—is stamped upon every page of the volume upon which the *Times* lavishes all its superlative adjectives of praise. Take, for instance, where Le Caron honors me with his notice. First, however, let me quote all which he swore about me at the commission, which was comprised in a few sentences. At page 504, Vol. IV., of the report of the commission, he says: "Mr. Davitt did not attend any meetings to my knowledge when in America in 1878. There are no reports of meetings of Mr. Davitt's in 1878. I saw him in Chicago, Ill." And again, at page 514 of the same volume, he further states: "Before 1880 I saw Davitt once in America. I had no conversation with him. I saw him at the Alton railway depot, Chicago. I believe I was introduced to him. I cannot recollect my conversation. I was introduced by Colonel William Clingen." This was all the "criminality" Le Caron had to tell against me in support of the allegation of the *Times* that I had gone to America to bring about an alliance between the Clan-na-Gael and the Land League. My own evidence went much further than Le Caron's though not in proof of the charge levelled against me by the *Times*. I told the court, what Le Caron evidently did not know, that I had visited several Clan-na-Gael camps with the object of explaining the movement of the league, and of averting extremist hostility. I likewise related that I had met Le Caron in his own house at Braidwood, that he had prescribed for a temporary illness of mine, and, in fact, that I had been his guest. All this, and a little more, he carefully reprints, from my evidence, in his book, although there was not a syllable of what I had in 1878 or 1880, while in America, given in his evidence when before the commission. Here is the way in which he builds upon my statements about our intercourse at Braidwood, the usual Le Caron invention: "Travelling Braidwood way in order to lecture in my district, he spent three days in my company, part of which time he was my guest. . . . The opportunity was too good to be neglected, and I improved it by getting some very useful information unawares from my patient and guest." I have quoted from the official record of his sworn evidence all the "information" which he had to give the special commission about my

VISITS TO AMERICA IN 1878 AND 1880.

Whether "valuable" or not the reader can judge. I believed when before the commission that I had actually been Le Caron's guest during the one night I remained in Braidwood in 1880. I have since made enquiries, and I find I was not. I enjoyed the hospitality of a school teacher in the town, and it was in this friend's house Le Caron gave me the medicine to which I referred in my evidence before Judge Haumen. I give this detailed account of an otherwise trivial matter as an illustration of this man's methods of manufacturing sensational "evidence." An ordinary letter of introduction to Mr. Egan was an "important sealed packet." An incident in my visit to where he lived in 1880, which had escaped his memory when in the witness box, is borrowed from my own statement, and upon it is concreted the story of "three day's intercourse," as "his guest," during which time he obtained "useful information" for the government—so "useful" that he forgot to tell its worth

to the commission, and omits to give its nature in his book. In this part of his book he completely corroborates my testimony before the commission against the main charges contained in "Parnellism and Crime." He says (page 151): "Mr. Davitt now came out as a constitutionalist pure and simple. *There were no more visits to Clan-na-Gael camps for the time being at least.* All was open and above board. He had his fad; that fad was the Land League. No matter where he went it was the same story." The sentence which I have underlined shows how little Le Caron really knew about the Clan-na-Gael at this period. I visited several of the camps of the organization during my 1880 tour in America for the purpose mentioned by me before the commission, some of these camps being in the city of Chicago where Le Caron resided at the time. I was also elected a member of the "R.D." or Revolutionary Directory, without my consent, a position which I at once resigned. And yet not a single word of this was in the knowledge of the man who pretends in his book to have known everything about everything and everybody coming within the purview of his professional avocation as a spy.

UNIVERSALLY RECOGNIZED.

The banquet to Hon. John Costigan was a tribute to the honor in which that gentleman is held in his own province. There are more brilliant men in public life than Mr. Costigan, more eloquent men—though he is an able and forcible speaker, but there is no man whose sterling integrity is more universally recognized.—*Ottawa Evening Journal.*

THE AMERICAN JUDGMENT.

The American judgment on the question of education was ascertained in the late election. This principle enunciated by the Democratic convention at Chicago was approved by the people: "Freedom of education being an essential of civil and religious liberty, as well as a necessity for the development of intelligence, must not be interfered with under any pretext whatever. We are opposed to state interference with parental rights, and rights of conscience in the education of children, as an infringement of a fundamental Democratic doctrine, that the largest individual liberty consistent with the rights of others insures the highest type of American citizenship and the best government." Who will say that this is not sound doctrine?—*Republic.*

THE BIGOTS WERE CANADIANS.

The intolerance of a few Protestant fanatics in Detroit has precipitated a humiliating condition of affairs. A lot of Orangemen and others from Canada have succeeded in dividing citizens of different religious beliefs into hostile camps. Protestants and Catholics do not trade with each other or speak to each other. Against this scandalous and un-American bigotry a Detroit preacher named Wood spoke as follows in his pulpit:

"There is now a religious boycott in every phase of life. By and by we won't have Mr. Jones' store or Mr. Brown's store, but a Protestant store and a Catholic store. Won't you hang your heads in shame when you go by a Catholic store to buy Protestant gloves. Some brothers are now standing in shame on the platform of the church, and instead of preaching the words of Jesus Christ, are telling their congregations where to buy things. I had information last night from prominent men that such was the case. This is disgraceful. We haven't long to live. We shouldn't quarrel in this way. Before any church standard I say manhood and womanhood come first. If you have Catholic neighbors begin to talk again to them to-morrow."

Silence is the consummate eloquence of sorrow.—*William Winter.*

The unity and universality of Christianity and the Church in which it was divinely incorporated, and of Christendom which the Church has created, exclude and convict, as new, fragmentary, and false, the forms of Christianity which are separate and local.—*Cardinal Manning.*

Monthly Prizes for Boys and Girls.

The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 16, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers: 1st, \$10; 2nd, \$6; 3rd, \$3; 4th, \$1; 5th to 14th a Handsome Book; and a pretty picture to those who send not less than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 43 Scott St., Toronto, not later than the 29th of each month, and marked "Competition"; also give full name, address, age, and number of wrappers. Winners' names will be published in the *Toronto Mail* on first Saturday in each month.

FOR YOUNG OR OLD.

Children and adults are equally benefitted by the use of Dr. Wood's Norway Pine Syrup, the new and successful cough remedy. It stops coughs in one night and may be relied on as an effectual remedy for colds, asthma, bronchitis and similar troubles. Price 25 and 50c. at druggists.

The Catholic Weekly Review.

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

Commended by

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

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

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

The Late Archbishop Lynch.

The Late Rt. Rev. Bishop Carberry, of Hamilton.

The Late Rev. Father Dowd of "St. Patrick's" Montreal.

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

And by the leading clergy of the Dominion.

Published by

The Catholic Review Publishing Company, (Limited)

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

A. O. MACDONELL, President.

J. D. MACDONELL, Manager.

REV. J. F. McBRIDE, Editor

JAS. A. SULLOGLY, General Agent.

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

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

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

Lock Box 2523 Telephone No. 1634.

TORONTO, SATURDAY, Dec. 8, 1892

POINTS UN-MADE.

We have elsewhere an article written by His Lordship Bishop Brondel of Helena, Montana, in answer to the allegation that a good Catholic cannot be a sound American citizen. The whole article is as applicable to Canada as to any other part of America, or for that matter, of the world. The principles inculcated by the Catholic Church must make good citizens of her subjects whether they live under monarch or president. Bishop Brondel's article is, to say the least, exhaustive; he follows the slanderers of Catholic loyalty to their last entrenchments and drives them out vigorously. Every one who takes an interest in the No-Popery movements which spasmodically attack this Canada of ours, should read carefully the twenty-three points which he skilfully un-makes. With very slight variation they are every day alleged against us here in Canada.

THE C. M. B. A.

Recent changes in the constitution of the Catholic Mutual Benefit Association by which a separate Beneficiary is granted to the Grand Council of Canada, have caused, among the members of the Association, a division of opinion which threatens to interfere with its progress and development. His Grace the Archbishop, whose letter we subjoin, takes a deep interest in the welfare of the C.M.B.A. This he has shown on many occasions. His fatherly advice, his kindly words of encouragement, have been a large factor in the success it has hitherto enjoyed.

The deep feeling and earnest sympathy manifested in this letter will no doubt exercise a powerful and beneficent influence for the harmonious settlement of existing difficulties:

St. John's Grove,
Toronto, Nov. 22nd, 1892.

To the Members of the C. M. B. A. of Canada.

MY DEAR BROTHERS,—

I have heard, with deep regret, of some dissatisfaction prevailing amongst certain members of our Association regarding the agreement made between the Supreme Council of the C.M.B.A. and the Grand Council of Canada.

That agreement was made in the interests of the Canadian members of our Association, and with the full approval of the overwhelming majority of them. I consider it on the whole satisfactory and calculated to secure the best interests of our Association.

I have perfect faith in the future of our Canadian Association, if you but

remain united and work together in harmony and good will.

As your Grand Spiritual Adviser, I most heartily deprecate disunion and dissension. These destructive agonies can wreck and ruin the noblest cause, and must, if persisted in, rend asunder and destroy our noble Association.

For the sake of the great interests involved; for the sake of the numerous families and future widows and orphans whose welfare and happiness are at stake; for the honor and self-respect of the members themselves, and the vast influence they can wield, as a numerous, powerful and far-extended Association; for the good of the Catholic body; I implore you to banish disunion and discord from amongst you, and I ask you to close up your ranks, and to work heartily together in concord, harmony, and good will for the maintenance, the progress and prosperity of the most useful, and the noblest Mutual Benefit Association ever established in Canada.

I am fraternally yours,

† JOHN WALSH,
Archbishop of Toronto.

AN OBJECT LESSON.

The principles of the various schools in St. Paul, Minnesota, gave their pupils an object lesson in charity last week. Thursday, the 24th, was Thanksgiving Day over there, and as a means of teaching the children practical charity the principles invited them to bring thanksgiving offerings to be distributed by the St. Paul Relief Society. For three days the children were carrying their offerings to school. Meat, vegetables, canned goods and provisions of all sorts, as well as clothing. In these three days the children provided enough provisions to last the 2000 poor in the city all winter, and more than the city has given in three years. The 48 schools in the city gave 172 immense wagon loads of clothing and provisions for distribution, and it is believed the problem of caring for the city's poor has been solved. We have followed very closely the language of the press despatch which related the incident. The object lesson was certainly a beautiful one. Three days' work by the children of the town furnished more relief for the poor than the town had furnished in three years. The object of that lesson is evident; either the relief now furnished is not called for; or the town has made its poor do the winter on one meal a day for years back. That's as plain as arithmetic.

IRON-CLAD WITH A VENGEANCE.

THE smouldering fires of Know-Nothingism in the United States are kicked into activity by the politicians on the occasion of each Presidential election. Under one name or another every mean prejudice, every ignorant surmise, every latent feeling of hate or of fear is mustered to the conflict by the soulless demagogues who "run the machine." We have had similar experience here in Canada. Men who had for years lived in peace and harmony as loyal citizens and good neighbors found themselves compelled into opposite camps by the violent language of the No-Popery advocates. Fortunately, the impression though painful, has not been, among us, lasting. We have shown ourselves very ready to forgive the excesses which were committed under the influence of the wild "new wine" of a general election. What most concerns us Catholics, what deeply concerns the country at large, is the fact that there is a malarious sub-soil in the Protestantism of this country. The cultivated surface, the educated, the well-read Protestants know enough of the Catholic Church to have respect for its doctrine and for the exponents of it; and are, besides that, well aware that more loyal citizens, better neighbors and truer friends are nowhere to be found. Comes at election time the No-Popery ranter, hired by a party which knows how best to employ unprincipled men. Up heaves the malignant substratum, dank with the percolated hate of ages, reeking with the prejudice which use has longest ablished, and which education never had a chance to remove. Once brought to the surface by appeals calculated to arouse the worst passions, a crop speedily appears of orators (!) who madly plunge into the discussion of questions

of whose delicacy and intricacy they have no more idea than the proverbial bull-in-the-china-shop has of the value of hand-painted plaques. They remind one of those bells which could

"Only shriek, shriek,
Out of tune."

But in their fierce clamour that which is best in the Protestant community is silenced, extinguished. If the educated do not allow themselves to be dragged into the agitation against Popery they are coerced into silence by fear of offending the zealots, and the spectacle is seen of the Protestant world tumbling madly away in pursuit of some silly No-Popery idea started by a crooked-notioned crank.

These extravagant movements have always been succeeded, sooner or later, by what would be remorse, but that there is something in human nature which rebels against confessing even to oneself that one has made a fool of himself. Anyhow the movements referred to have been very spasmodic here in Canada, and, fortunately for the country, have not been able to establish an organized system of No-Popery. The Equal Rights Association merely exists.

In the United States an effort has been made to organize the anti-Catholic elements of the population in the A.P.A., which stands for the American Protective Association. Its organizers are at least thorough. Here is its oath (iron-clad with a vengeance): "I do most solemnly promise and swear that I will not allow anyone a member of the Roman Catholic Church to become a member of this order, I knowing him to be such; that I will use my influence to promote the interests of all Protestants, everywhere in the world; that I will not employ a Roman Catholic in any capacity, if I can procure the service of a Protestant; that I will not aid in building, or in maintaining, by my resources, any Roman Catholic Church or institution of their sect or creed whatsoever, but will do all in my power to retard and break down the power of the Pope; that I will not enter into any controversy with a Roman Catholic upon the subject of this order, nor will I enter into any agreement with a Roman Catholic to strike or create a disturbance, whereby the Roman Catholic employes may undermine and substitute the Protestants; that in all grievances I will seek only Protestants, and counsel with them, to the exclusion of all Roman Catholics, and will not make known to them anything of any nature mentioned at such conferences; that I will not countenance the nomination, in any caucus or convention, of a Roman Catholic for any office in the gift of the American people, and that I will not vote for, nor counsel others to vote for, any Roman Catholic, but will vote only for a Protestant; that I will endeavor at all times to place political positions of this Government in the hands of Protestants. (Repeat.) To all of which I do most solemnly promise and swear, so help me God. Amen."

As one of our United States contemporaries remarks, this oath is in conflict with the Constitution of the United States. No man can take it without violating his oath as a citizen.

Our Orange and worse than Orange bigots have gone very far, but their congeners in the United States have far outstripped them in the infamous race of intolerance and hate.

And an exchange declares that there were Orange Canadians who did all this. They must have left before the last Provincial election; or possibly the excitement made them forget its wholesome though comfortable lessons.

Death does not separate us from our dead. He whom we mourn is lost only to our senses and our imagination; though we do not see him, he is with us more truly than he ever was. We always find him in our common center. He sees us and procures us real assistance; he, whose own infirmities have vanished, sees ours more clearly than we do ourselves, and he pleads for the remedies necessary for our cure. Although I was deprived of seeing him for years, yet I feel that I can speak to him: I open my heart to God: And though I have wept bitter tears at his death, I cannot believe that I have lost him.—*Fenelon.*

IS HOME RULE NEAR?

BRYAN J. CLINCH CONTRIBUTES A CHAPTER ON THIS MUCH DISCUSSED SUBJECT.

The struggle of the Irish people for self-government has hardly a parallel in history for persistence, writes Bryan J. Clinch in the American Catholic Quarterly for October-December. Beginning with Emmet's ill-fated insurrection in 1803, it has continued under varying names down to the present moment. The struggle for Catholic emancipation was only the prelude to O'Connell's repeal agitation, and that movement had no sooner been hushed by the famine, and the death of the great leader, than it was followed by Young Ireland's appeal to arms in 1848. The tenant-right agitation of Duffy and Lucas took up the struggle, only to be broken by the treachery of Kehoe and Sadler; yet scarcely had the people resigned all hope of success from parliamentary action when James Stephens essayed a fresh armed insurrection. The Fenian revolt met similar fate to Emmet's, Smith's and O'Brien's, and was crushed by the force of the British empire; but while scores of its followers were yet paying the penalty of their attempt, in convict cells, their countrymen renewed in Parliament the demand for home rule, which now, at last, has won to its side a majority of the representation of the empire.

The present time is indeed the most critical period of the century for Ireland's rights. An enormous gain has been made by the return to power of Mr. Gladstone, backed by a home rule majority of the House of Commons; but the establishment of an Irish Parliament on satisfactory lines is necessarily a slow and complicated work, and the end of the struggle is not yet. The opponents of home rule are a strong minority in the Commons, and they have full control of the House of Lords, which is, theoretically, an equal branch of Parliament. Questions entirely outside of home rule may arise, which would seriously divide Mr. Gladstone's followers, and it will need most careful statesmanship to prevent home rule being overshadowed by less important questions. The health of the aged statesman who has assumed so bravely the championship of Ireland's rights is another cause for anxiety among Ireland's friends. Thoughts like these are calculated to impress upon their minds the necessity of the highest prudence and unsparing diligence in the coming parliamentary sessions. Negligence on the part of Irish members or some burst of recklessness among unthinking and irresponsible Irishmen may postpone for years the hope of Irish self-government which now appears so near.

It is of vital importance that the measure of home rule granted shall be adequate to the wants of the Irish people. We believe Mr. Gladstone sincere in the wish to secure to the Irish people complete control of their own country, subject only to an imperial connection with the empire. It is not to be supposed that the majority of Irishmen the world over feel any enthusiasm for the British connection, but they are willing to accept it loyally, if their country's welfare be made compatible with its existence.

The bill introduced in 1886, with certain changes in the matter of Irish contributions to imperial taxation, is the control of the police force, and probably in the upper House of the Legislature, and coupled with the retention of the Irish members in the London Parliament, embodies substantially the form of Irish Parliament which will now be proposed. In 1886 Mr. Gladstone proposed to place the government of Ireland in all domestic affairs in the hands of the Irish Legislature. That body was to have no share in the administration of the empire at large, in the army or navy, in foreign relations of the empire or control of its colonies. It was to pay a fixed contribution to the imperial revenue, for general purposes, differing therein from Canada or Australia. The post office, the mint and regulation of trade and navigation were also to be reserved to the imperial Parliament; but on those points the author of the bill professed his readiness to accept changes if deemed desirable.

The establishment of a state religion was forbidden, and the constabulary force was to remain for a certain time subject to the English administration. The viceroy was to be continued, but not as now, as the representative of each dominant party in Great Britain, but simply as a representative of the sovereign appointed for a term of years, independently of English party changes. The Irish ministry was to be responsible to the Irish Parliament, and the functions of the viceroy would be similar to those performed by the sovereign in the English government.

The retention of an Irish representation in the British Parliament and the removal of the police force from English control, are the most radical changes that will be likely to be made in the bill that will be presented. If fairly carried into effect, we believe the measure sufficient for the needs of Ireland and the national aspirations of Irishmen.

The present moment is one that calls on the whole Irish race for a supreme effort of sacrifice and discipline to achieve the restoration of nationhood. Union in the common cause, strict discipline under the chosen leaders of the people, and the sinking of all personal ends or petty discussions among the people themselves, are the greatest requisites to make home rule a reality.

How to Help the Catholic Truth Society.

The following paper was read by the Secretary, Mr. W. L. Scott, at the recent meeting of the Catholic Truth Society of Ottawa:

While all that is actually and strictly required of members of the Catholic Truth Society is the payment of their subscriptions, yet they must, and should aid in the work of the society in very many ways. In fact without the active co-operation of every member, the Committee can hope to accomplish very little.

Of course the first and most obvious way in which the members can help is by urging their Catholic friends to join the society. Our membership is now one hundred and four, and these figures may be considered very creditable. Nevertheless it must be apparent to all that this number very inadequately represents the educated Catholic population of Ottawa. In a city like ours the membership should be, not one hundred, but at least one thousand. The chief reason for this discrepancy is no doubt that the society is as yet but very imperfectly known. This can be remedied by the members. If each member will only talk of the society to all his Catholic friends our membership will not be long in showing a very marked increase. There should be no difficulty in canvassing when attention is called to the weight of ecclesiastical authority by which our society is supported. The local branch was formed at the instance of, and is under the special patronage of, His Grace the Archbishop. In Great Britain and Ireland, America, Australia, India, and in fact throughout the whole English-speaking world, the society receives the hearty support and cordial co-operation of the Episcopate, and the Holy Father himself has bestowed many and large indulgences on all who "write, print, distribute, or in any other way help in the diffusion of Truth" by means of the society's publications. Members of the society, in addition to free admission to all lectures given under its auspices, are entitled to receive, free of charge, any publications which the society may issue. The society does not, of course, pretend that these advantages are full value for the annual subscription fee of one dollar. The subscription must be regarded as a donation towards helping on a godly work; and the members must look for spiritual rather than tangible returns. By becoming a member, one shares in the blessings and indulgences bestowed on the society by the Holy Father, becomes a partaker in the work and in the benefit of the prayers and masses offered up for the members of the English and American societies, with which our society is affiliated, and becomes an active helper in a work most pleasing in the sight of heaven—the dissemination of the Truth that makes man free!

But there are other ways of helping the society at least as important as increasing its membership. It will be of little use for the society to be in receipt of a large revenue, and to expend it in the purchase or publication of cheap devotional and controversial literature, if this literature is not put into circulation. And here again the personal influence of every member is the factor essential to success. The society's publications are of two classes, devotional and controversial. Most of them are extremely well written, and they appeal alike to rich and poor, learned and unlearned. The problem is how to reach with them first, Catholics, and secondly, non-Catholics. In the first place, all our works, both devotional and controversial, are calculated to do good if circulated among our own people. The devotional will increase their piety and stimulate them in the practice of our holy religion, while the controversial will aid them in giving an account of the faith that is in them whenever occasion requires. Every member who wishes to aid in the work of the society should purchase and read the works himself, and he should also use all his influence to circulate them among others. This can be largely brought about by talking of them to his friends, by leaving them with the poor whom he is called on to relieve. As I have said, the works, and especially the devotional ones, appeal to rich and poor alike; but as well-to-do Catholics have the means of purchasing larger books of devotion which the poor cannot always procure, it is to the latter class of Catholics that the society's devotional works appeal in an especial manner. How many Catholics are there not who are called on more or less frequently to afford material relief to their poorer brethren. And if they make it a rule on such occasions to accompany their temporal alms with some religious pamphlet or leaflet, what an incalculable amount of good might be accomplished!

The expenditure thus entailed would not be felt by anyone. The leaflets vary from 5 cents to 20 cents per dozen (assorted or otherwise) and most of the pamphlets, notably Father Clark's beautiful meditations for the various seasons of the year, and Mgr. de Segur's admirable instructions on prayer, confession, Holy Communion, &c., can be bought at 2½ cents each.

In the second place, there is the problem of reaching non-Catholics with our controversial works. Here again the personal influence of the members is indispensable to success. The first requisite is to avoid giving offence, and for this reason, in the condition of things around us, wholesale free distribution of our works among our separated brethren is out of the question. No doubt a few pamphlets are purchased at our depots by Protestants attracted by curiosity or by a sincere desire to know the truth about Catholicity from a Catholic source. But the true and only way to reach non-Catholics in any considerable number is through the instrumentality of each individual member among his own immediate circle of friends. Could every member of the society be got to take this matter up seriously an immense quantity of most convincing controversial literature would circulate among our Protestant fellow-citizens. While it is not prudent to force works on one's friends, yet opportunities frequently offer for lending the pamphlets without offence. Religious discussion frequently arise (heated arguments on religion rarely do good, and should when possible, be avoided), and still more frequently Protestants ask for information on points of Catholic doctrine and practice. If on such occasions the Catholic is familiar with the publications of the society and can say, "I have a short work dealing with that very question which I will have pleasure in lending you," the other party will, in the majority of cases, accept the pamphlet and read it; and a work for instance like "Church or Bible," by the late Father Damen, or "The Church Catholic," or "The Mass," by Mr. Costello, read under such circumstances, can scarcely fail to leave a lasting impression. Even were nothing more accomplished than the removal of a prejudice or the correction of a wrong impression, a very great deal of good has still been done.

In the press work again, the members can render material aid to the committee. The society, as you are aware, undertakes the prompt and systematic correction of misstatements, slanders or libels against Catholic Truth. When statements of this nature, which seem to call for answer, appear in the public press, do not trust to their being seen by the secretary or some member of the committee. Let any member who sees such a statement mail a marked copy of the paper in which it appears to the secretary; this course will insure it, not being overlooked, as it might easily be otherwise. Moreover, an individual member may frequently possess special information regarding the point at issue, not within the knowledge of the committee; or, he may, for other reasons, be better able than another might be to prepare an answer for publication. If so, by all means let him do so, and send it to the secretary. The committee will be only too glad of the assistance thus afforded them.

Nor should the work of the members be confined to Ottawa. As appears from the annual report, the committee are making efforts to establish the society, or at least to spread the publications in other places. The members can all help in this excellent work. If you have a friend at a distance whom you think likely to take an interest in the work of the society, write him or her, enclosing some of the society's advertising literature and price lists (which can always be obtained from the secretary) and samples of publications, and making the promotion of the work. Even if your friend cannot bring about the establishment of a branch, he may still do a great deal in spreading the literature. Parish priests can afford very material aid in promoting the circulation of the society's publications by referring to them from the pulpit (calling attention, for instance, to certain of the devotional works peculiarly adapted to the particular period of the year) and in places where the society is not established, by arranging for depots for the sale of the works. Some persons have an idea that the society is suited only to towns and cities, and has no place in country parishes, but such is very far from being the case. It is precisely in the country, where literature is often scarce, that the publications will be most frequently and carefully read if they can only be got into the hands of the people. One method of accomplishing this, which has been attended with gratifying success in Father Corcoran's parish in Puntley is for the parish priest to purchase a stock of the publications to form a sort of parish library, and to distribute these to his parishioners after Mass on Sunday, collecting and redistributing them on the following Sunday. In this way Father Corcoran finds that he reaches not only his own people but a considerable proportion of their Protestant neighbors. Parish priests might also, in places where there are depots, allow a card to hang in the church or vestry indicating where the publications can be purchased. And better still, have in conjunction with the card, a picture frame filled with samples of the pamphlets, which should be constantly changed.

A few suggestions for helping in the work of the society here thrown out, are the result of experience gained during my year of office as secretary of the society. Numerous other ways of aiding in the good work will readily suggest themselves to anyone who has the matter truly at heart. But the main fact I wish to bring home to all is that

it is by the members and not alone by the committee, that the work of the society in all its various branches must be carried on. What is wanted is zeal and enthusiasm, not alone in the society as a whole, but in its every individual member. Surely the work is one to demand the zeal and call forth the enthusiasm of every true Catholic. Let me borrow, in conclusion, a few words from the great American prelate to whom the Catholic Truth Society of America owes in so large a measure the success which has so far crowned its efforts. Speaking at the first annual meeting of the American Society, Archbishop Ireland said: "Apart from a few professional slanderers, our fellow citizens are willing to know the truth, and if they dislike the Church it is because they do not know her. It is our mission to make her known. Is there any mission more beautiful, more sublime than to assist in diffusing throughout the land the rays that are coming down from heaven? What mission more beautiful than scattering throughout the land the graces and gifts which the incarnate God brought with him from the throne of the Eternal Father? We are co-operating with Christ, himself, and we are helping to save souls. We are co-operating in the work of redemption, and giving to our country, to our age, to our fellow-citizens, the truths and graces which will save society, which will save men for this life, souls for the next."

CAN WE BE GOOD CITIZENS.

The Right Rev. J. B. Brondel recently delivered an address on the subject: "Can a Roman Catholic be a good American," in answer to a letter he saw in a paper circulated in Montana, giving twenty three reasons why a Catholic could not be a good citizen of the United States. He said he seldom had time to answer such charges as the "Live Yankee" puts forth, but occasionally it is well to refute them.

Can a Roman Catholic be a good American?

To some people this question sounds silly. To others it sounds strange. Others again will say: Why that is just what I want to know. Roman Catholics will say: My religion teaches me to be a good citizen. Non-Catholic Americans, who know the Catholic Church, would wonder about such a doubt, for they know that the Catholic Church is the greatest institution in the land for the support of law and order. But there are non-Catholic Americans who have heard speeches, who have read books and papers antagonistic to the Catholic Church, and who sincerely believe that the Roman Catholic cannot be a good American citizen. It is for their benefit that I thought it proper to answer the question whether a Roman Catholic can be a good American.

It would seem at first as if one could not be Catholic and American at the same time. This impossibility would be real if it meant Roman citizen and American citizen, for a man cannot owe allegiance to different governments. I never owed civil allegiance to the King of Rome, and when I became an American citizen I gave up my allegiance to the King of Belgium. The word Roman Catholic means that a man professes faith in a religion whose chief is the Bishop of Rome, just as the Anglican in America professes belief in the English Church, whose chief is the Queen of England. Just as American Methodists in Foreign lands, who find their chiefs in America.

A Roman Catholic, consequently, may be an American citizen and a good one, for the Holy Scriptures taught by the priests oblige the conscience of every individual to be loyal to the law of the land. But there is one exception, and it is this: Should the law of the land interfere with liberty of conscience, should it require a man to give up his religion, to do an act contrary to the law of God, then the Catholic Christian has to say what the Apostle said: We have to hear God rather than man. But the American constitution provides for this case and affirms in thunder tones that in free America no conscience shall be enslaved. To the credit of Catholics let it be said that the proclamation of that liberty was made on American soil even before our glorious constitution was framed, and it was first made by the Catholics of Maryland. The Roman Catholic, consequently, cannot but be at heart and in soul a good American.

A "Live Yankee," claiming to be a patriotic American, presents twenty three reasons why a Roman Catholic cannot be a good citizen. I will try to be short in refuting him: He says: "The Church is above the State."

But this is just the reason why the Catholic makes a good American citizen, for he looks upon his Church as coming from God, and consequently it has higher authority than the State. When the Church commands me to be a good American then I obey the law, not merely to avoid its clutches, but especially to fulfil my duties towards God.

The patriots, so called, say that the Roman God is in opposition to this heretical government.

I answer—The government has nothing to do with creeds or no creeds.

Third—Rome is a monarchy; this is a republic.

Answer—The Pope is elected as well as our President.

Fourth—Rome is a relic of the dark ages.

Answer—And so is Magna Charta, the foundation of our American law.

Fifth—The Pope is a tyrant and this is a free country.

Answer—You do not know the Pope, for history declares that the Popes were ever the champions of liberty, defending the oppressed against the oppressor; fighting tyrants and freeing slaves.

Sixth—Catholics first and citizens after.

That means loyalty to God first and loyalty to man after.

Seventh—Eight per cent. of the deserters from our armies in war or peace were Romanists.

As my experience proves that at least one-third of the army is Romanist—the Yankee patriot proves that by far a less number of Catholics desert than others do, and it also proves that Catholics fight for America as well as others do.

Eighth—Parochial schools do not make moral men.

I simply deny it.

Ninth—Nearly all murderers are attended by Catholic priests.

That proves that when a man, Catholic or non-Catholic, faces death he wants to make his peace with God. Many non-Catholics embrace the faith before criminal execution.

Tenth—The text books in Catholic schools are not fit for American citizens.

I answer, they have all that is worth having to inform the American mind. They leave nothing out that is most interesting, even should that tend to the glorification of Christianity.

Eleventh—Catholics believe in a Pope as a civil ruler in Rome.

Answer—Has the Pope less right than any other man?

Twelfth—A Catholic knows not American history.

Answer—Generals Sherman and Phil. Sheridan, both Catholics, did not only know it, but helped to make it. And what about Barry, the father of the American navy, and what about the Jesuits, who discovered the sources of our great rivers?

Thirteenth—Priests denounce Public schools.

Answer—They do not condemn schooling, but the defects of the Public school system, and so does every honest American who wants good schools.

Fourteenth—A Catholic cannot serve his Church and the republic.

In answer—Leo XIII., the present Pope, teaches the whole Christian world that Catholics accept any form of lawful government, monarchical or representative.

Fifteenth—That the Church is arrayed against modern progress, intelligence and liberty.

Answer—The history of the world proves the contrary. No Church has more schools. The medieval word, clerk, meaning a writer, comes from the word clergyman, as the Catholic churchmen were the men of letters in the past. As for liberty, people would not know what it is were it not for the Catholic Church. But the same Church opposes retrogression, misguided intelligence and license whose advocates claim beautiful names.

Sixteenth—That the Church controls the education of its children.

Answer—She has a right to that as well as you have to control the education of yours.

Seventeenth—The Roman school teaches submission; the American, independence.

Answer—Hence, the Romans, as you call them, educate children submissive to law.

Eighteenth—The Roman Church has most criminals.

I deny it.

Nineteenth—The Church is not patriotic.

You can not mention the name of one Catholic who was a traitor, as Arnold was. But the late war had many thousands of patriotic Catholic defenders of the Union in the rank and file, and such Generals as Sherman, Sheridan and Rosencrans.

Twentieth—Romanists are under the control of the Jesuits, who are the enemies of liberty.

I answer—The Jesuits teach true liberty everywhere, and therefore tyrants have fought them everywhere, and no Catholic, as a citizen, is controlled either by a Jesuit or any other priest.

Twenty-first—Romanists want fat offices.

Romanists, as well as anybody else, may be members of the Democratic or Republican party, which they are pleased to choose.

Twenty-second—They choose a political office for a Church purpose.

Catholics are like other people, and when they think themselves fit for office, they choose, as other mortals do, what they like best, without considering whether a clergyman likes it or not.

Twenty-third—Catholics seek to change our representative form of government.

I answer that the Catholic Republic of San Marino, in Italy, is over eleven hundred years old.

I have answered, my friends, as shortly as possible, every one of the attacks made on the Catholic American citizen. Each answer could give subject for a whole lecture, but we are living in a fast age, we must go with the current—be quick, short and to the point. The patriotic American who signs his name under the *nom de plume* of a "Live Yankee," is not, I think, very active or intelligent; otherwise he would have taken pains to study the Catholic Church, not by the speeches and writings of those as ignorant of the Church as himself, or who willingly and knowingly malign that Church which Christ built upon the rock, and of which the God-man foretold that the gates of hell could not prevail against her.

CANADA'S SCHOOL QUESTION.

However courts may rule on technicalities and privy councils may decide as a matter of policy or politics, the Manitoba school controversy is, by no means, settled. It is not settled because it is not settled right. Neither is the issue confined to the province where it originated. The people of the whole Dominion are interested, and they refuse to acquiesce in the recent rulings.

Here is the Conservative League of Montreal, a loyal supporter of the government, issuing an address to the ministry in protest against the unjust discriminations against Catholics which cropped out in the recent legislation. The league takes occasion to "regret that good feeling and a spirit of conciliation, so essential to the well being of our public affairs do not actuate the government and the majority of the people of Manitoba." It further regrets that liberty of conscience, justice and equality of rights have been denied by the majority of the inhabitants of that province to the Catholic minority. The organization calls attention sharply to the fact that Quebec accepted the articles and the principles of confederation only upon condition that the rights of all minorities would be held inviolate. The denial of equal rights to the minority in Manitoba is held, therefore, to be a breach of faith and a virtual annulment of the original compact.

The memorialists, besides protesting against gross injustice, lay down sound principles for the guidance of states in their public relations to the people. "The education of his children," they say, "is the exclusive province of the father of the family, and their education devolves on him as a matter of strict duty. It follows as a necessary consequence from this principle that the father of a family has the undeniable right to fulfil this duty according to the dictates of his conscience; that in the exercise of this duty and of this right the state has no lawful power to interfere with or restrict his freedom of action, and that any law which tends to trammel such free action is offensive to good conscience."

Here is the whole Catholic contention briefly and forcibly expressed. We have seen no better or more lucid statement of it in any declaration issued on either side of the border. The Conservative League calls attention further to the fact that the Catholics, in the provinces where they have a majority, have always respected minority rights in matters of education as well as administration. "Fair play," they say, "deserves fair play in return. They further point out that the treaty of Paris (1763) fixed the conditions of the session of Canada to England, and by this treaty England promised that the people of this country should remain free in the exercise of the Catholic religion. But since it is obligatory for the Catholic to give his children a religious education, it follows that to banish religious instruction from the primary school is to deny him the right to obey the precepts of his religion, and this can only be done in violation of the exacted promise on the faith of which Canada became a British colony."

While a portion of the Conservative voters of the Dominion are thus firmly opposed to the gross injustice of the school legislation of Manitoba and to the sanction of the same by the party leaders in Canada and England, it is safe to predict that at some time in the near future the errors complained of will be corrected. In Canada a policy which does not meet popular approval, and which is contrary to the spirit of the confederation, is sure to be reversed by one party or the other. If our Catholic citizens in this country were as vigilant and as aggressive in opposition to unjust measures as are their brethren over the line, the crimes against religious liberty which are committed in many of the states would be impossible. It will be well to watch the agitation in Canada in behalf of parental rights in matters educational.—*Boston Republic*.

God only needs to deliver a sinner to his own conscience to be avenged of his sin.

The people who can deny other people everything are famous for refusing themselves nothing.—LEIGH HUNT.

What thou hast to do, therefore, do with thy might. Labor faithfully in my vineyard. I myself will be thy reward.—THOMAS A. REMUS.

Strong and joyous stands the traveller in the morning glory now,
Not a shade upon the brightness of the cool and peaceful brow;
Not a trace of weary faintness, not a touch of lingering pain,
Not a scar to mark the memory of the suffering hours again.

—F. R. HAVERGAL.

What, indeed, does that word cheerfulness imply? It means a contented spirit, it means a pure heart, it means a kind and loving disposition, it means humility and charity, it means a generous appreciation of others, and a modest opinion of self. THACKERAY.

QUINCY CURED.

GENTLEMEN,—I used to be troubled with quinsy, having an attack every winter. About five years ago I tried Hagar's Yellow Oil, applying it inside my throat with a feather. It quickly cured me and I have not since been troubled. I always keep it in the house.

Mrs. J. M. Lewis, Valley Ave., Toronto, Ont.

Our Story.

PHILIP'S RESTITUTION.

BY CHRISTIAN REID.

Reprinted from the *Ave Maria*.

VI.—Continued.

'If you prefer to go,' replied the young man, with a sudden impulse of frankness, 'why should you refuse me the pleasure of attending you? I promise—a sudden flush came over his face—that I will not presume on being allowed to do so. If you desire it, our acquaintance will be to-morrow exactly what it was an hour ago.'

She looked at him with an expression of surprise. 'And why,' she said, after an instant's pause, 'should you imagine that I would desire it? I do not usually ignore a service or a kindness that has been done me.'

'I am sure that you do not usually,' he answered. 'But I—well, if you will allow me to be candid, Miss Percival, I have been told that you would not wish to know me.'

'You have been told—' she repeated. 'Who had the right to tell you that?'

'It is very easy to inform you who told me,' said Philip; 'but whether or not he had the right to speak for you, that is another question. It was Graham. Do you remember the church fair? I saw you there for the first time, and I asked him to introduce me. He declined, saying that he could not do so without asking your permission, and that if he had asked it, you would have refused.'

It was now on Miss Percival's face that a slight flush appeared. 'Mr. Graham is very—positive, even when he speaks for another,' she said.

'Then it was not true?' asked Philip, eagerly—'you would not have refused?'

She hesitated for a moment only a moment before answering quietly: 'If I too am to speak candidly, I must acknowledge that it is quite true. I should have refused. But not, perhaps, for the reason you imagine. I have not, I hope, any feeling of enmity toward—any one—certainly not toward any one who had not the least connection with past matters. But there is a fitness in all things, and I should have felt that there was no fitness in our acquaintance; hence I would have declined to know you. You see, however, that I had no option in the affair,' she added, with a smile that in its involuntary sweetness made amends for anything in her speech which wounded him.

'It is because you have had no option,' he said, 'that I am bound not to presume upon an acquaintance that you would have refused me. I do not understand what you mean by saying that you would have felt that there was no fitness in it, but I understand thoroughly that I am not to have the pleasure of knowing you, as I confess that I should like to do.'

She was silent again for a minute, but he was struck by the absence of any confusion or embarrassment in her manner. She seemed to reflect as she sat with downcast eyes; but when she lifted them, the same quiet self-possession and frankness looked out of their dark depths.

'If you do not understand my meaning in saying that I should have felt that there was no fitness in our acquaintance,' she said, 'you must be very ignorant of the matter to which I alluded a moment ago.'

'I am very ignorant,' he answered. 'You will, perhaps, realize how ignorant if I assure you that when I learned your name from Graham that night at the fair, I heard it for the first time, and it was not until afterwards that I learned of the former connection between your father and my uncle?'

'From whom did you learn it?' she asked, looking down again.

'From my aunt, Mrs. Thornton.'

'Ah!' The exclamation seemed to escape without intention on her part, and for a moment Philip held his breath, thinking that he was to hear the other side of the story, of which he felt instinctively that there was another side. But no further sound issued from the lips which he watched so closely, and presently he said, timidly:

'In that story, as I have heard it, there is surely nothing to prevent our acquaintance.'

'As you have heard it, probably not,' she said. 'And, indeed, what have you to do with the matter? This is not Corsica, and if it were, I do not think I should care to maintain a vendetta. What I have already said holds good—there is no fitness in our acquaintance. This is not only because your name is Thornton and my name is Percival, but because our lines in life lie far apart. But since we have met, and been made known to each other, I shall not be rude enough to disown your acquaintance; be sure of that.'

Philip would have been sure of anything which she attested by such a glance as accompanied these words.

'You are very good,' he murmured. 'I assure you that I feel it. But, as a proof that you will not disown me, will you not reconsider your resolution, and let me walk with you into the city? I really think that you will find it better than waiting here.'

'I really think that I shall,' she said, rising.

VII.

'It was a strange thing to do, Alice,' said Mrs. Percival.

'I suppose it seems so to you,' Alice answered, in a somewhat meditative tone.

She was sitting in the twilight, by the side of the couch on which her mother spent the greater part of her life, but the flickering light of the fire, which the invalid required at almost all seasons, fell on her face, and revealed to her mother's eye its beauty and its gentle gravity. She was looking at the fire, and her lips parted slightly in a smile as she went on:

'It seems strange to me—now; but at the time it did not. There is something very winning about the young man: he is so frank, and apparently so unspoiled by the world. I should have preferred not to know him, but since accident has brought him across my life, why should I be rude to him because his uncle is—what we know?'

'There is no reason for being rude,' said Mrs. Percival, 'but one has a right to choose one's acquaintances.'

'Yes,' answered her daughter, in the same meditative fashion; 'one's intimate acquaintances, of course; and I have no intention of admitting him to intimacy. But ordinary social acquaintance, that I can not refuse because his name is Thornton.'

'It is not only that his name is Thornton,' said Mrs. Percival, with some agitation, 'but he is the nephew, the adopted son, of the man who has wronged us.'

'Granting that,' said Alice, laying her hand gently down on the thin fingers of the other, 'I feel that we occupy so much the higher plane, that it is easy to ignore even the wrong. We have been robbed, but what is that in comparison with bearing the stain that darkens that man's soul, and his good name, too, in the eyes of all honest people? What can be said of my father except that he stripped himself of everything to make amends for his imprudence? But the other—all men know that he has taken and kept tenfold the amount of the debt due to him. Would you not rather—a thousand times rather—be in our position than in his? For my part I am so glad that I am Percival instead of Thornton, that I have only pity for him, and greater pity still for the young man who, as you have said, is his adopted son, and who does not know how deeply stained is the wealth he will inherit.'

Mrs. Percival looked at her daughter with some surprise. Alice often surprised her by a way of regarding things which, to say the least, was not common. Gentle and unvindictive though the elder woman was, it required all her Christian faith and feeling to subdue the bitterness with which she thought of the wrong that had been inflicted on her daughter and herself; she could not attain to Alice's lofty point of view, yet, while it was presented to her, she acknowledged and appreciated it.

'That is all very true,' she said presently, 'but I cannot think that it would be pleasant to have any association with a member of the family.'

'Not unless it were accidental, as it has been to day,' replied Alice. 'In that case I do not think that it is for me to shun it. I am, as I have said, in the higher position, and I should feel that it was ungenerous to make an innocent person bear the odium of a wrong in which he had no share.'

'He will have the share of profiting by it,' said Mrs. Percival.

'Ignorant,' answered her daughter. 'The people nearest such a wrong are the last to know of it, and he knows nothing.'

Mrs. Percival thought it was a pity such ignorance should not be enlightened, but she did not express this opinion, for she also thought it likely that Alice would differ with her. So they were silent for several minutes, while the dusk deepened more and more around them, and the fitful light of the fire rose and fell, playing over the pale countenance of the invalid lying on her pillows, and the beautiful, stately presence of the girl beside her.

Presently the latter rose and lighted a lamp, which she covered with a shade and placed on a table near her mother's couch. Then she went to an upright piano in a corner of the room, and, touching the keys softly, began to sing an evening hymn to the Blessed Virgin. The tender cadences were still filling the room when a ring at the door bell was followed a minute later by the entrance of a visitor, who came in with the ease of a familiar *habitué*. Mrs. Percival held out her hand, but Alice finished the last strain of her hymn before she rose from the piano and greeted the new-comer with a smile.

'How do you do, Mr. Graham!' she said. 'It is some time since we have seen you.'

'Yes,' said Graham, with a pleased look, 'it is some time. I have been very busy.'

'So have I,' replied Alice. 'What a great thing it is to be busy, so long as one is not worked beyond the measure of one's strength!

I am really sorry for the idlers of the world, who no doubt would be very much surprised by my comparison.'

'I am often sorry for them myself,' said Graham, 'while at the same time I have not much patience with them. How much I would give for some of the golden hours they seem to desire so much to be rid of!'

'It is a pity—is it not?—that people could not dispose of their surplus time!' she said, a little absently. 'I should like to purchase some, if it were possible. Poor mamma should not be left so much alone then.'

'Oh! I do not mind being left alone when it cannot be helped,' observed Mrs. Percival. 'But I confess I grow impatient and anxious this afternoon when you were so long coming.'

'I knew you would be,' said Alice, 'and that made the delay worse to me. I was in a railroad accident,' she continued, turning to Graham, 'do you not think I have come out of it with tolerably steady nerves?'

'A railroad accident!' he repeated, looking at her with a startled air. 'Are you in earnest? Where?'

'Have you not heard that there was an accident at the Junction this afternoon? A misplaced switch or an obstacle on the track—some people said one thing, some another—threw off the engine and several cars. Fortunately, the car in which I was did not leave the rails, although there was at one time imminent danger that it would.'

'And you were not hurt at all?'

'No; how could I be? The shock was disagreeable, and so was the fear that other people were injured. But I believe no one was hurt seriously. There was much confusion and delay, of course, but I soon left it behind and walked into the city. It was not far, you know.'

'No, only a mile or so,' replied Graham. 'Did the other passengers follow your example?'

'No—that is, only one accompanied me. He was a gentleman whom I met not long ago at Mrs. King's, and who is an acquaintance of yours, I believe—Mr. Thornton.'

She lifted her eyes to Graham's face as she spoke, so she had the advantage of seeing all the astonishment which his countenance betrayed when she uttered the last name which he expected to hear. He looked at her for a moment, as if he could scarcely believe his ears, but her quietness seemed to make belief necessary, so he finally answered:

'Yes, I know a man of the name—Philip Thornton. We were at college together, else I should hardly be likely to know him, for he is a butterfly of fashion—one of the idlers of whom we spoke a few moments ago—while I am a hard working grub as you are aware.'

'He gives me the impression of being rather a pleasant person,' she said, as quietly as she had spoken before.

Graham flushed suddenly. 'If I could have imagined that you would find him so,' he said, 'I might have acceded to a request which he made me some time ago, to introduce him to you. But I could not present him without asking your permission, and I felt sure that you would have refused it.'

'You were quite right,' she answered. 'I told him so this afternoon, when he spoke of the matter. I should have declined to know him, if the opportunity to decline had been given me; but it was not. He came into Mrs. King's one day when I was there, and she presented him, as a matter of course. He has never presumed on the introduction in the least. Although I see him every Sunday in the choir, we have not exchanged a word since our first meeting until this afternoon, when he very kindly offered to render me any assistance that I needed.'

Graham's somewhat sardonic lip curled a little. To himself he said: 'It was just the opportunity he wanted!' But he did not say this to Miss Percival. Instead he observed, carelessly:

'That is very like him. He is pleasant, as you have said, and is inclined to be chivalric where women are concerned. It is a pity that he has little depth of character or purpose—or, perhaps, I should say that it *would* be a pity if life had not been made so smooth at his feet. But as it is, he has no need of more than he possesses.'

'I must disagree with you,' said Miss Percival. 'I do not think that life can possibly be made so smooth to any one's feet that there would not be need of depth in character and purpose. But why should you think that he does not possess any?'

Graham shrugged his shoulders. 'Simply from my observation of him. He is one of those characters who float with the current, but have no strength to go against it. At present he is a Catholic, after a fashion, but some day the world will offer him an inducement, and he will give up his religion, as his uncle has done.'

'Will he?' said Alice, as if to herself. She did not contradict Graham's opinion—what basis of knowledge had she on which to do so?—but Philip's face rose before her mental vision, and she thought that it indicated something better than the moral weakness of which the other accused him.

'I have just been telling Alice that I do not consider the young man a very—desirable acquaintance,' said Mrs. Percival's soft, hesitating tones.

Graham's glanced keenly at Alice. 'It surprises me a little,' he

remarked, 'that Miss Percival should desire him as an acquaintance.'

Miss Percival met his glance as calmly as ever. 'Have you understood me so little as to imagine that I desire his acquaintance?' she asked. 'But I will not be so unjust, or seem so vindictive, as to visit on him the fault of another person. I can not regard him as outside the pale of that courtesy which one owes to everybody, though I have not the least intention of showing him anything more than courtesy. And now I think that we have almost exhausted the subject.'

'I am not responsible for it,' observed Graham dryly; 'but I agree with you that it is exhausted. Mrs. Percival,' he added, turning to that lady. 'I am forgetting this time that I have brought you something—a mere trifle in itself, but which I hope will add to your comfort.'

He rose, went into the hall, and returned in a moment with one of those book-rests, which are made to be placed in front of an invalid, and support a volume that may be too heavy for the hand. It was a very happy diversion. Mrs. Percival was charmed, Alice was grateful for the kind thought of her mother, and Graham was pleased by the cordial acceptance of his gift.

[To be Continued.]

WHAT ADVENT IS.

1. Advent is the season when we are taught to look forward both to the first coming of Our Lord into the world at Christmas time, and also to His coming at the end of time to judge the living and the dead. His first coming was to seek and to save that which was lost. His second coming will be to gather His elect into the celestial paradise, and to trample all His enemies under His feet. Shall I on that day be regarded by Him as a friend or as an enemy? Is my present life one of devotion to Him and union with Him, or one of selfishness, pride, impatience of the yoke of Christ?

2. Of all the miracles in the world never was there one to be compared to His coming on earth in the form of a man. It was a miracle so entirely above and beyond our reason that unless we knew it by faith to be a fact we should be inclined to pronounce it impossible. That the infinite God should take the form of a creature! that the Eternal Word should be clad in a body formed of the dust of the earth! that He should of His own accord leave the highest heaven for a life of suffering and a death of agony! Nothing but the power of God could work such a wonder as this.

3. Yet we know that it is a fact. "For us men and for our salvation." He yearned after us with a divine love. Willingly, joyfully, almost eagerly He stripped Himself of all His glory. "He humbled Himself and became obedient unto death." Who after this can refuse to believe that He loved us and still loves us fondly, tenderly? Who can refuse to love Him in return, and to show this love by a loyal obedience to all that He asks of us?

SHE'S VERY PERSPICACIOUS.

A woman who prides herself on her insight into the characters of men she meets remarked the other day that a man always judges other men by himself as a standard. This is the way she finds one man judges another man:—

A Crank—One who has theories about men and things different from his own.

A Dude—One who dresses better than he.

A Miser—One who saves more money than he.

A Spendthrift—One who spends more than he.

A Snob—One whose social position is better than his own.

An Upstart—One whose social position is worse than his own.

A Rascal—One who owes him money.

Ditto—One to whom he owes money.

A Smart Man—One who thinks as he does.

A Fool—One who doesn't.—*New York World.*

Acts form the strongest language.

Some one thus defines money: An article which may be used as a universal pass-port to everywhere except Heaven, and as a universal provider for everything except happiness.

GIVES GOOD APPETITE.

GENTLEMEN.—I think your valuable medicine cannot be equalled, because of the benefit I derived from it. After suffering from headache and loss of appetite for nearly three years I tried B.B.B. with great success. It gave me relief at once, and I now enjoy good health.

Mrs. MATTHEW SPROUL, Dugannon, Ont.

HONEST SOAP.

The Testimony of Half-a-Century.

PEARS' SOAP.

INDISPUTABLE EVIDENCE OF SUPERIORITY.

FROM

Dr. REDWOOD, Ph. D., F.C.S., F.I.C..

Professor of Chemistry and Pharmacy to the Pharmaceutical Society of Great Britain.

"BEING authorised by Messrs. PEARS to purchase at any and all times and of any dealers samples of their Soap (thus ensuring such samples being of exactly the same quality as is supplied to the general public), and to submit same to the strictest chemical analysis, I am enabled to guarantee its invariable purity.

My analytical and practical experience of PEARS' SOAP now extends over a lengthened period—NEARLY FIFTY YEARS—during which time

I have never come across another Toilet Soap which so closely realises my ideal of perfection.

Its purity is such that it may be used with perfect confidence upon the tenderest and most sensitive skin—

even that of a New Born Babe."



BURDOCK BLOOD BITTERS

THE GUIDING STAR TO HEALTH.

A POSITIVE CURE FOR

DYSPEPSIA,
CONSTIPATION,
HEADACHE,

SCROFULA,
BAD BLOOD,
FOUL HUMORS,

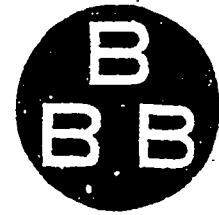
BILIOUSNESS,
RHEUMATISM,
JAUNDICE,

and all diseases arising from a disordered condition of the

STOMACH, LIVER, BOWELS AND BLOOD.

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

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



Agents Wanted Everywhere

—TO CANVASS FOR THE—

Catholic Review.

Call or Write for Further Particulars.

NORTHROP & LYMAN'S

VEGETABLE

A Great Blood

Purifier

A Sure Cure for

Dyspepsia

DISCOVERY

A Medical Triumph! A Very Bad Case!

HOW THE HEALTH OF ONE OF BELLEVILLE'S CITIZENS WAS RESTORED.

Remarkable Cure of Dropsy and Dyspepsia.

Mr. SAMUEL T. CASEY, Belleville, writes: "In the spring of 1884 I began to be troubled with Dyspepsia, which gradually became more and more distressing. I used various domestic remedies, and applied to my physician, but received no benefit. By this time my trouble assumed the form of Dropsy. I was unable to use any food whatever, except boiled milk and bread; my limbs were swollen to twice their natural size; all hopes of my recovery were given up, and I quite expected death within a few weeks. NORTHROP AND LYMAN'S VEGETABLE DISCOVERY having been recommended to me, I tried a bottle with but little hope of relief; and now, after using eight bottles, my Dyspepsia and Dropsy are cured. Although now seventy-nine years of age, I can enjoy my meals as well as ever, and my general health is good. I am well known in this section of Canada, having lived here fifty-seven years; and you have liberty to use my name in recommendation of your VEGETABLE DISCOVERY, which has done such wonders in my case."

DYSPEPSIA VANQUISHED.

Mr. JAMES JOHNSTON, 4th con., 7th lot, Amaranth, writes: "Two bottles of NORTHROP & LYMAN'S VEGETABLE DISCOVERY cured me of Dyspepsia. Mine was a bad case and I had tried a number of other preparations without getting any benefit from them."

Dyspepsia Had to Go.

Mr. W. J. DEYELL, Wingham, carpenter and builder, writes: "Three years ago I was greatly troubled with Dyspepsia; a pain between my shoulders was so bad that I thought I would have to quit work altogether. No medicine gave me ease until I got a bottle of NORTHROP & LYMAN'S VEGETABLE DISCOVERY, which gave me relief. I continued using the medicine until I had taken three bottles, when I was perfectly well. I consider it invaluable as a cure for Dyspepsia. I know of several persons who have used it with the same benefit."

NORTHROP & LYMAN CO.

TORONTO, PROPRIETORS.

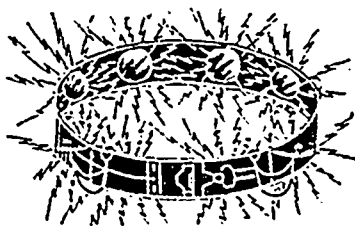
CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of men of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me the EXPRESS and P.O. address. T. A. SLOCUM, M. C., 186 ADELAIDE ST. WEST, TORONTO, ONT.

An Only Daughter Cured of Consumption. When death was hourly expected from Consumption, all remedies having failed and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Cradlock & Co., 1089 Race street, Philadelphia, Pa., naming this paper.

OPIUM Morphine Habit Cured in 10 to 20 days. No pain till cured. DR. J. STEPHENS, Lebanon, Ohio.

"THE WORLDS BEST" The Dorenwend Electric Belt.



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

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

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

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

Peterboro Business College

PETERBOROUGH, ONTARIO, - CANADA.

A Thorough Business and Shorthand School. The best text-books. Gold and Silver Medals awarded. Graduates successful in obtaining situations. The 70 page illustrated Circular containing testimonials of students, etc., mailed free on application

GEO. S. BEAN, B.A. LL.B. and
A. BLANCHARD,

Chartered Accountant of Ontario, are the Principals and Proprietors.

ST. LEON WATER SAFE AS MILK

And must be used freely for a spell, especially in chronic cases, as no good can result until the deadly obstructions, putrid waste and blood poisons are removed.

Drink, drink drink! from early morn till night, especially on retiring; dose, one cup or goblet every hour or at proper intervals, to regulate.

Try St. Leon, cold, hot, or mixed with milk, also make warm drinks of this water which are highly beneficial.

Head Office, 101 1/2 King St. West,
Branch: Crystal Hall 449 Yonge Street,
opposite College Ave.



Kennedy's Medical Discovery

Takes hold in this order:

Bowels,
Liver,
Kidneys,
Inside Skin,
Outside Skin,

Driving everything before it that ought to be out.

You know whether you need it or not.

Sold by every druggist, and manufactured by

DONALD KENNEDY
ROXBURY, MASS.

FOR OVER FIFTY YEARS

Mrs. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething. If disturbed at night and broken of your rest by a sick child suffering and crying with pain of cutting teeth send at once and get a bottle of "Mrs. Winslow's Soothing Syrup" for Children Teething. It will relieve the poor little sufferer immediately. Depend upon it, mothers there is no mistake about it. It cures Diarrhoea, regulates the Stomach and Bowels, cures Wind, teething, the Gums and reduces Inflammation, and gives tone and energy to the whole system. "Mrs. Winslow's Soothing Syrup" for children teething is pleasant to the taste and is the prescription of one of the oldest and best female physicians and nurses in the United States. Price twenty-five cents a bottle. Sold by druggists throughout the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup."

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

	CLOSE.		DUE.	
	a.m.	p.m.	a.m.	p.m.
G. T. R. East	6.15	7.45	7.15	10.20
O. and Q. Railway	8.00	8.00	8.10	9.10
G. T. R. West	7.30	3.25	12.40	7.40
N. and N. W.	7.20	4.10	10.15	8.10
F. G. and B.	6.50	4.30	10.45	8.50
Midland	7.00	3.35	12.30	9.30
C. V. R.	6.30	4.00	11.15	9.55
G. W. R.	a.m. p.m.		a.m.	p.m.
	12.00	9.00	9.00	2.00
	6.15	4.00	10.30	8.20
	10.00			
U. S. N. Y.	6.15	12.00	9.00	5.45
			4.00	10.30
			10.00	11.00
U. S. West States	6.15	10.00	9.00	7.20
	12.00			

English mails close on Monday and Thursdays at 7.15 and 10 p.m. The following are the dates of English mails for November: 1, 3, 5, 7, 10, 12, 14, 17, 19, 21, 23, 25, 27, 29, 31. There are branch post offices in every part of the city. Residents of each district should transact their Saving Bank and money Order business at the local office nearest to their residence, taking care to notify their correspondents to make orders payable at such branch post office.

T. C. PATTERSON, P.M.

THE Catholic Review

Book & Job Office

Bill Heads, Statements,
Letter Heads, Note Heads,
Business Cards, Shipping
Tags, Etc.

Invitations, Tickets, Programmes and Every Description of Church, Society and General Printing executed neatly and cheaply.

Call and Get Prices and Samples

64 Adelaide Street East
Toronto

Cancelled Canadian Postage Stamps

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

RUBBER BOOTS, COATS,

And Other Rubber Goods Repaired

H. J. La FORCE

Fine Boots & Shoes Made to Order

125 CHURCH STREET

Corner of Queen,

Toronto, - Ont.

"THE NEW METHOD" for good health cures all chronic diseases. Mr. A. Albro, D.D., Ulca, N. Y., writes: "One of the greatest boons to mankind in modern days, infinitely better than the Hall's Syrup, is the price. Send for testimonials." HEALTH SUPPLIES CO., 710 BROADWAY.

MACDONELL & McCARTHY
Barristers, Solicitors, Notaries, &c.
 Offices—Quebec Bank Chambers,
 No 2 Toronto street
 Toronto.
 A. C. Macdonell B.C.L. W. C. McCarthy

ANGLIN & MINTY
Barristers, Solicitors, Notaries, &c.
 OFFICES. Medical Council Building, corner
 Bay and Richmond Streets,
 Toronto, Canada.
 Money to Loan. Telephone 1268.
 Frank A. Anglin. George D. Minty
 Commissioner for Quebec, Nova Scotia,
 and New Brunswick.

DR. McKENNA
 OFFICE HOURS 8 TO 10 A. M., 1 TO 3 P. M.
 7 TO 10 P. M.
 244 Spadina Ave.
 Telephone 2995

POST & HOLMES.
Architects
 Offices, Rooms 28 & 29 Manning Arcade,
 King Street West, Toronto.
 A. A. Post. A. W. Holmes

W. H. F. HOLMES
Attorney and Counsellor
 Suite 516, Stock Exchange Building
 167 Dearborn Street
 CHICAGO.

C. P. Lennox, L.D.S.
 C. W. Lennox, D.D.S., Philadelphia
 :: L. D.S., Toronto ::
C. P. LENNOX & SON.
 :: Dentists ::

ROOMS A AND B, YONGE ST. ARCADE,
 TELEPHONE 1846 :—: TORONTO.

A. J. McDONAGH
DENTIST
 Office and Residence, 274 SPADINA AVE
 Telephone 2492 :—: TORONTO
 Third door south of St. Philip's Church


TEETH WITH OR WITHOUT A PLATE
 "VITALIZED AIR"
 For one month prior to alterations in
 his parlors, C. H. RIGGS, the Popular
 Dentist, S.E. Corner King and Yonge Sts.
 will continue to make plates with best
 Teeth at his old rates. Painless extraction
 guaranteed. Special attention also given
 to Gold and Silver filling.

St. Jerome's College
 Berlin, Ont.

Complete Classical, Philosophical and Com-
 mercial courses, and Shorthand and Typ-
 e-writing. For further particulars address,
 Terms including all necessary expenses, ex-
 cept for books \$141 per annum
 REV. THEO SPETZ, C. R., D.D.,
 President

THE DEAF HEAR
 SOUND DISC
 WHEN THE DEAFNESS IS CAUSED BY
 SCARLET FEVER, COLDS,
 MEASLES, CATARRH, &c.
 BY THE USE OF THE INVISIBLE
 DISC which is guaranteed to help a larger
 percent of cases than all similar de-
 vices combined. The same holds true
 of glasses & the eye. Testimonials in
 visible form obtainable without removal.
 H. A. WALKER, Bridgeport, Conn.

CASTLE & SON
MEMORIALS AND LEADED GLASS
 CHURCH BELLS, TOWER CHIMES AND BELLS



King's Evil
 is another name for
 SCROFULA,
 and yields to

SCOTT'S EMULSION
 Of Pure Norwegian Cod Liver Oil
 and Hypophosphites.

*Impoverished and impure blood is al-
 ways effectively restored to vigorous con-
 dition by this wonderful remedy. Cures
 Coughs, Colds and all Wasting Diseases.
 Almost as palatable as Milk.
 Prepared only by Scott & Bowne, Belleville.*

TORONTO
GARPET CLEANING CO.
 TELEPHONE NO. 2886
 Carpets taken up Cleaned and Re-laid.
 New Carpets made and laid, Oil Cloths
 laid, Window Shades hung, Feathers and
 Mattresses renovated, Furniture Repaired.
PFEIFFER & HOUGH,
 44 Lombard Street

AGENTS who work for us make MONEY fast. Send
 your address on postal card for particu-
 lars. THE ROYAL SILVERWARE CO., Windsor, Ont

DROPSY TREATED FREE
 Facially CURED with Veg-
 etable Remedies. Have cured
 many thousand cases called
 hopeless. From first dose
 symptoms rapidly disappear, and in ten days at least two-thirds
 of all symptoms are removed. BOOK of testimonials of mi-
 raculous cures sent FREE. 10 DAYS TREATMENT FREE by
 mail. Dr. H. H. GREEN & SONS, Specialists, ATLANTA, GA.

MISS CLAIRE BERTHON,
 Daughter of the late George
 T. Berthon, has opened a
 Studio for Elementary and Advanced
 Classes in Portrait Painting, at
 533 Sherbourne Street.
 For particulars, apply at Studio.

Church Pews -
SCHOOL FURNITURE

The Bennett Furnishing Co., of London
 Ont. make a specialty of manufacturing
 the latest designs in Church and School
 Furniture. The Catholic clergy of Canada
 are respectfully invited to send for catalogue
 and prices before awarding contracts. We
 have lately put in a complete set of pews
 in the Brantford Catholic Church, and
 in St. Michael's Cathedral, Toronto, St.
 Lawrence Church, Hamilton, Rev. F. J.
 McEray, Thorold R. C. Church, Rev. J.
 F. Sullivan, Hespeler R. C. Church, Rev.
 F. P. Slaven, Little Current R. C. Church,
 A. P. Kilgannon, Esq., Renous Bridge R. C.
 Church, New Brunswick, Rev. E. S. Mur-
 dock. We have also supplied Altars to
 Rev. Father Walsh, Toronto, Rev. J. A.
 Kealy, Mount Carmel, Father McGee, St.
 Augustine, V. G. McCann, Toronto, Rev.
 G. B. Kenny, Guelph, Rev. J. C. H. man,
 Dundas, Rev. R. Maloney, Markdale,
 Father Ronan, Wallaceburg, St. Joseph's
 Convent, Toronto, Sacred Heart Convent,
 London, and Sacred Heart Convent, Hal-
 fax, N.S.
 We have for years past been favoured
 with contracts from members of the clergy
 in other parts of Ontario, in all cases the
 most entire satisfaction having been ex-
 pressed in regard to quality of work, lowness
 of price, and quickness of execution. Such
 has been the increase of business in this
 special line that we found it necessary
 some time since to establish a branch office
 in Glasgow, Scotland, and we are now en-
 gaged manufacturing pews for new churches
 in that country and Ireland. Address
BENNETT FURNISHING CO
 London Ont., Canada

USE
SURPRISE SOAP
ON WASH DAY;
AND EVERY DAY.

Western Assurance Co'y
Fire and Marine.

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

HEAD OFFICE—Cor Wellington and Scott Streets,
TORONTO.
 A. M. SMITH, GEO. A. COX, J. J. KENNY,
 President. Vice President. Managing Director.
 Agencies in all cities and towns in Canada.
WM. A. LEE & SON
 General Agents, Toronto. Telephones 592 and 2075.

ESTABLISHED 1856.
P. BURNS & CO.,
 ONLY IMPORTERS OF
 Celebrated Scranton Coal, and Best Steam Coal in the Market
CUT AND SPLIT
SUMMER WOOD
 \$5.00 PER CORD DELIVERED.
 HEAD OFFICE—98 King Street East Offices—546 Queen St. W
 399 Yonge Street. Office and Yard—Yonge St. Dock
 Office and Yard—Front St., near cor. Bathurst.

GARFIELD TEA FOR CONSTIPATION AND SICK HEADACHE
 Get free samples from 271 Church Street, Toronto, Postpaid.

SUBSCRIBE
 FOR THE
REVIEW
 \$1.50 TO
JANUARY
 1894

A Happy Hint. We don't believe in
 keeping a good thing
 when we hear of it, and for this reason,
 take special pleasure in referring sufferers
 with Piles in any form, blind, bleeding or
 protruding etc. to Botton's Pile Salve, one
 of the safest and best remedies in the
 world. Send 50 cts. to Winkelman &
 Brown Drug Co. Proprietors, Baltimore,
 or ask your druggist to order for you.

J. M. CAUSLAND & SON
MEMORIAL WINDOWS
TORONTO ONT
 MEDALISTS. CHURCH & SECULAR
 LONDON ESTD 1866 **STAINED GLASS**
 DESIGNS SUBMITTED

ALL DESCRIPTIONS OF
Ecclesiastical Windows,
 having references from the clergy covering
 a period of 40 years.

Pile's Remedy for Catarrh is the
 Best, Easiest to Use, and Cheapest
CATARRH
 Sold by druggists or sent by mail.
 Soc. R. T. Haselline, Warren, Pa.