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The Catholic Weekly Review.

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

Reddite que sunt Cesaris, Cesaris; et que sunt Dei, Deo.—Matt 22: 21.

vol. V

Toronto, Saturday, March 28, 1891.

No. 7

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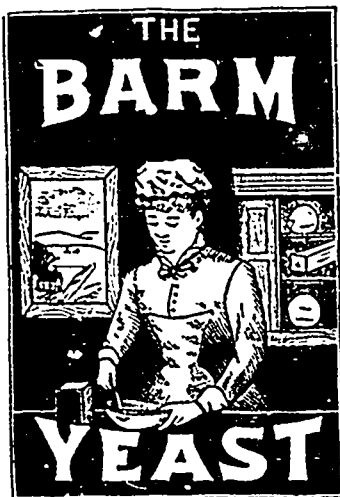
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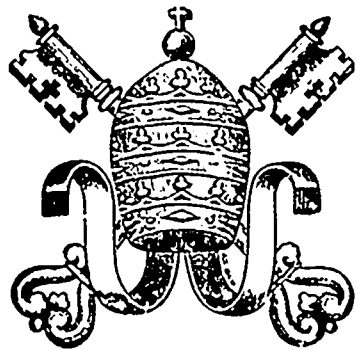
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Uncle Josh: "How's your father?"

Miss Belle: "Very well, thank you."

Uncle Josh: "How's your mother?"

Miss Belle: "She's well too."

Uncle Josh (after a three minute's pause): "How're your parents?"—*Yale Record.*

"I wish, Susan, that when you give baby a bath you would use a thermometer to ascertain whether the water is at the right temperature."

Susan—"Oh, don't you worry about that, ma'am; I don't need no 'mometers. If the little 'un turns red, the water's too hot! if it turns blue, it's too cold; and that's all there is about it."

A very amusing story was told about Chancellor Bismarck by Earl Russell. The incident occurred at Versailles during the war of 1870. Lord Russell was to have an audience, and he was waiting for Count Von Arnim to leave Bismarck's study. Presently Von Arnim came out, fanning himself furiously with his handkerchief.

"I really cannot understand," said he, "how Bismarck could live in such an atmosphere; he is continually smoking, and the strongest cigars, too. I had to ask him to open the window, for I could not stand it."

Then he took leave of Lord Russell and went his way. As soon as Lord Russell entered the room Bismarck said to him:

"What strange tastes some people have! There is Von Arnim now, who has just gone out of the room; it is a fad of his to scent himself up to an unbearable degree, and to-day the perfume was so intense that I had to open the window."

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We thought we knew what a bureau is, but the bureau of statistics seems to be all tables.

Before the Dentist's Door—"If I were only sure that the doctor was out I would ring the bell!"

She (after a lover's quarrel)—"You may return my letters."

He (editor)—"Did you enclose stamps?"

The Associate Editor—"I have some paragraphs on 'Socks' here. Where shall I put them?"

The Chief—"Among the foot- notes."

The Author—"I am troubled with insomnia. I lie awake at night hour after hour thinking about my literary work."

His Friend—"Why don't you get up and read portions of it?"

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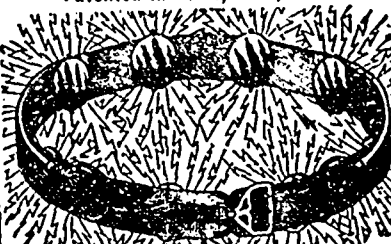
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vol. V

Toronto, Saturday, March 28, 1891.

No. 7

Notes.

THE *Osservatore Romano* publishes in a recent number a letter of Leo XIII., addressed on the 10th of last month to Cardinal Parocchi, Vicar to His Holiness, and president of the committee organized to celebrate the centenary of Pope Gregory the Great in the Eternal City. In it the most cordial approbation is expressed of the pious idea.

In a clear and earnest exposition of his social faith, Count de Mun, the celebrated advocate of the French workingmen, declares that he is in favour of compulsory state insurance for labourers, and he believes that the Government should regulate the hours of labour. However, he holds that these things have nothing to do with the great monopoly called State Socialism.

LAST Tuesday evening the Rt. Rev. Bishop Keane, rector of the Catholic University, delivered a lecture in the basement of St. John's church, Baltimore. His subject was "The Woos and the Glories of Erin." The lecture was under the auspices of St. John's Branch of the Emerald Beneficial Association. Among other the Bishop said: "Ireland's banner will trail in the dust till clean hands raise it aloft again. The land of purity of life demands a man of pure life to say to her millions, follow me."

CARDINAL RICHARD has celebrated the sixteenth anniversary of the foundation of the Basilica of the Sacred Heart at Montmartre, which is in course of construction as in some sort an apology and expiation for the excesses of the Commune inaugurated in that district in 1871. The finishing strokes are being put to the transept, and it is expected that the building will be definitely handed over to divine worship three months hence—that is to say, in or about June. The cupola will then be undertaken, to be followed by the lofty bell-tower which will dominate Paris. Five years at least will have expired before this colossal enterprise of piety can be totally completed.

THE Spanish Government has fittingly inaugurated the quarto-centenary celebration of the discovery of America by ordering that the Franciscan monastery of Santa Maria la Rabida, where Columbus was received and encouraged when he most needed encouragement, should be restored and preserved as an historic monument. It was here that the great navigator met Padre Juan Perez, through whose influence at the court of Isabella an expedition was fitted out, and who deserves to share in the glory of the discovery of America. During the Revolution in Spain the old monastery was suffered to fall into ruin. The Government has at last undertaken the renovation of this historic landmark, and it is hoped it may revert to the Franciscans.

ON the occasion of the Feast of St. Valentine the catacombs of the cemetery of the holy martyr, situated at the foot of the Parioli Mountains, Italy, just beyond the Gate of the People, were illuminated and visited in pilgrimage by large numbers of the faithful. The Custodes Martyrum celebrated a solemn High Mass there, and it was followed by a Latin homily, after which

the young and already famous archaeologist, Signor Marucchi, gave a lecture in French upon the martyrdom of St. Valentine, the crypt discovered in 1878, the cemetery where it was found, and the basilica of the saint, of which the ruins are now being unearthed. This basilica was one of the eighty abbeys of the Eternal City.

THE health of the Holy Father is still a perpetual object of preoccupation to the polynational penny-a-liners at Rome. His Holiness, if they are to be believed, has been prostrated by almost incessant swoons of late. He is going, going, and soon he will be gone, and so *ad nauseam* with this pestilent rubbish. The Pope, says the *Universe*, instead of being in this feeble condition, is stronger than he expected to be when he ascended the Chair of Peter, and, compared with other men of his age, is positively robust. In a recent interview with a diplomatist, Leo XIII. avowed that when he mounted the throne left vacant by Pio Nono he did not anticipate resting upon it more than four or five years, while he has already exceeded the average span of pontificates, which is seven or eight years. In fact, on the 20th February he entered on the fourteenth year of his reign. At the celebration of his crowning recently the Sistine Chapel was crowded with an august assemblage, embracing Cardinals, Ambassadors, and leading lights of the aristocracies of worth and blood of the civilized world. Solemn High Mass was sung by Cardinal Melethers. His Holiness wore the magnificent tiara presented to him by the diocese of Paris on the anniversary of the fiftieth year of his ordination, and was carried in state on the *Sedia Gestatoria*. Along the entire passage of the procession through the royal and ducal halls the enthusiasm and acclamations were cordial and sustained. It was a scene never to be obliterated from the memory of those who witnessed it.

THE London organs which maintain correspondents in the Eternal City must have something for their money, and accordingly tit-bits are served up regularly. Here is one from the *Daily News*:

"The Consistory which was to take place has been postponed, notwithstanding the desire of the Austrian Government to have it convoked. At the present moment there are only three Austrian Cardinals in the Sacred College, and therefore, should a successor to Leo XIII. have to be elected, Austria would have no interest in the conclave. On Wednesday night a sort of panic took place at the Austrian Embassy in Rome. A paper in Vienna had received most alarming news concerning the state of the Pope's health. The Emperor, who was immediately informed, telegraphed to Count Revertera asking for news. This telegram only arrived at one o'clock next morning, and although the Ambassador had that very evening seen several *Guardie Nobili* without hearing any particular news relating to the Pope's health, he was naturally greatly alarmed, and immediately drove off to the Vatican. Here he had great difficulty in gaining admittance, as all the gates were closed, and the Swiss sentry did not at first recognize Count Revertera. At last the servant of the Pope was called up, who reassured Count Revertera. When Leo XIII. was informed on the following morning of the incident he laughed heartily."

No wonder His Holiness was excited to merriment. That babble about Austrian uneasiness is—well, just babble and no more.

THE BLESSING AND USE OF PALMS.

It would be superfluous to begin by stating that the blessing of palms and carrying them in procession derives its origin from the action of the people in Jerusalem in going out to meet our Saviour on the Sunday before He died, and conducting Him in triumph into the city; spreading their garments, and strewing branches of trees on the way for the humble animal which He rode to tread upon. But this very action prompts the reflection that this must have been a customary manner of showing respect to a person of distinction, else why did the people resort to it so naturally on this occasion? Turning to the Sacred Scriptures, we find the bearing of palm branches to have been one of the principal ways of manifesting joy; and one not only approved but commanded by God, at the time of the foundation of the Jewish religion. When the people assembled in the fall of the year, after the gathering in of the harvest, to celebrate the Feast of Tabernacles, God said to them, as we read in Leviticus (xxiii, 40): "You shall take to you on the first day the fruits of the fairest tree, and branches of palm-trees, and boughs of thick trees, and willows of the brook; and you shall rejoice before the Lord your God." This custom was observed among the Jews as long as they existed as a nation. In the Second Book of Machabees (x, 7) it is recorded that, after the temple was purified from the defilements to which it had been subjected by the enemies of God's people, the Jews rejoiced, as they had formerly been accustomed to do on the Feast of Tabernacles; and "therefore they now carried boughs and green branches and palms for Him that had given them good success in cleansing His place." The martyrs too, those who have secured the only real triumph, are represented among the blessed carrying palms in their hands (Apocalypse, vii, 9).

Nor was the bearing of palms confined to religious triumph. The palm is the recognized symbol of victory throughout the world, as the olive-branch is of peace. Philo relates that the Agrippa carried palms and flowers on his entry into Jerusalem; and Josephus tells us the same of Alexander the Great.

The palm is admirably adapted to symbolize. It is one of the most useful of Oriental trees. Its foliage forms a delightful shade in those hot countries; it supplies dates, a delicious and useful fruit; and a species of wine exudes from its bark. It is thus emblematic of the overshadowing protection of Divine Providence, the strength of supernatural grace, and the nourishment which our Saviour gives us in the Holy Eucharist.

Great variety of opinion exists with regard to the date of the introduction of the blessing of palms into the ceremonial of the Church; and it is impossible to fix it with precision. The custom is admitted, however, to be of ancient origin. Among the works of St. John Chrysostom there is a sermon on Palm-Sunday; but it is held by some writers that it is not genuine, and has been interpolated. Martene, a reliable authority on such matters, asserts that no vestige of the ceremony of blessing palms can be found before the eighth or ninth century; and a Roman Ordo of the eighth century, edited by Protone, would appear to confirm this opinion, for, treating of the ceremonies of Palm Sunday, it makes no mention of the blessing of palms. But this is only negative testimony, while there is much that is positive on the other side. Meratus, a consulter of the Sacred Congregation of Rites, produces a number of solid arguments which go to prove the antiquity of this rite. Among these is a calendar of the close of the fourth or the beginning of the fifth century, edited by Martene himself, in which occur the words: "Palm-Sunday at St. John Lateran—*Dominica ad Palmas ad S. Joannem in Lateranis*." Reference is also made to Palm-Sunday in the Sacramentary of Pope St. Gelasius, who ruled the Church at the close of the fifth century, where occur the words: "Palm-Sunday of the Passion of Our Lord—*Dominica in Palmis de Passione Domini*." Also in the Sacramentary of St. Gregory the Great, who occupied the Chair of Peter at the end of the sixth century mention is made of the faithful who were present at Mass with leaves and palm branches in their hands. Other authorities of the same early date are not wanting, but these are deemed sufficient. Venerable Bede, born in 672, is the first writer in the West to speak of palms; but he is immediately followed by Aldhelm, Bishop of West Saxony (d 709), who also makes mention of them.

The custom of blessing and carrying palms in procession appears to have had its origin in the East. And this is but natural: for, in the Old Law, it was to the East, as we have seen, that God commanded them to be carried; it was in the same region that they were borne before Our Lord; and it was to be expected that those with whom these traditions were local should be the first to imitate them. Most probably the idea of the procession preceded that of the blessing; and the latter was introduced on the general principle that whatever is used by the people of God should first be sanctified by the blessing of the Church. The importance of the event which the procession commemorated would naturally lead to a solemn form for the blessing of the palms to be carried in it.

It may be remarked, in passing, that Palm-Sunday corresponds to the tenth day of the moon, on which the Israelites were commanded to select and set apart the lamb without blemish, that was to be eaten on the Feast of the Passover. It was also customary in the early ages

of the Church to baptize the catechumens either on Holy Saturday or on the eve of Pentecost; and those who were to be received into the Church on the former occasion were examined some days beforehand, and on Palm-Sunday were declared competent to receive the Sacrament of Regeneration. Hence it is sometimes called the "Sunday of the Competent."

According to the rubrics of the Missal the palms presented to be blessed must be the branches of the palm or olive, or other trees. And although it is not expressly stated, it seems proper that the "other trees" taken in place of the palm or olive, where it can not be had, should be some sort of evergreens; at least this is the interpretation put upon the words by the universal practice of the faithful. The spruce or hemlock, being the most common species of evergreen tree, is frequently used; but it is hardly to be recommended, as its leaves soon drop off, and leave nothing but the bare twigs.

According to the directions of the ceremonial, the palms should be distributed to the people at the Communion rail, those receiving them kissing first the palm and then the hand of the celebrant; but this ceremony is not carried out in most of our churches. The palms are more commonly carried through the aisles by the altar boys or others, and given to the people in their pews. There is some excuse for this departure from the ceremonial, but what its precise value is I shall not pretend to say. The church in many places in this country is yet in process of organization, and in most others it is but just organized; and this, like many other ceremonies, it was impossible at first to carry out. A departure from the rubrics took place from sheer necessity; and it has since, it may be said, been generally tolerated. After the distribution of the palms, certain verses of Scripture are read, which, with another prayer, close the blessing, and preparations are made for the procession.

The procession is frequently dispensed with for the same reason as the strict rubrical form of distributing the palms, and it can hardly be said to take place except in the larger churches and cathedrals. Speaking of the hymn "*Gloria, laus et honor*," etc., which is sung during the procession, Cardinal Wiseman remarks: "It is said to have been composed by Abbot Theodulf, when in prison at Angers for a conspiracy against Louis the Pious, and sung by him in a moving strain, as the Emperor in procession, on that Sunday passed, under the prison wall. The words and music touched the offended monarch's heart, and procured the prisoner's liberation. This is said to have taken place in the year 818; and even if the legend be inaccurate, as some have thought, it proves the character and power which the public voice attributed to the composition."

The palms are held in the hand during the reading of the Passion and the Gospel.

Reference might here be made to certain local customs connected with the blessing and procession of the palms, and more especially to those which belong to the Eastern Church. The writer just mentioned informs us that "in the East they have from the earliest ages practised the ceremony of carrying palm and olive branches to the church on Lazarus Sunday, as the eve of Palm-Sunday used to be called, and having them blessed the next day. At Constantinople it was customary for the Emperor to distribute the palms with great solemnity to all his courtiers."

A concluding remark, is however, to be made. The palm is the symbol of victory; but our Divine Redeemer, who gained the greatest of all victories, did so by humbling Himself to death, even the death of the cross, to teach us that all true victories are those won by triumphing over self, with our unruly passions and evil inclinations. The palm is made to teach us this salutary lesson among others; for whatever remains after the distribution is laid aside to be burned for the ashes used on Ash-Wednesday. These ashes, after having been blessed with solemn prayers, are used to mark the Sign of the Cross on our foreheads, the seat of that pride infused into our nature by the arch-enemy of mankind at the time of the fall of our first parents. This solemn ceremony is accompanied with the words, which enhance its solemnity: "Remember, man, that thou art dust, and unto dust thou shalt return." It is only by returning to dust, the doom of all the children of Adam, that we can hope to rise to a new life like our divine Model, to die no more, but to bear to His eternal home and ours the palm of our final victory.—*Ave Maria*.

AN OLD SONG AND ITS ORIGIN EXPLAINED.

"I know a valley fair,
Eileen Aroon.
I know a cottage there,
Eileen Aroon.
Deep in that valley shade,
I know a gentle maid,
Flower of hazel glade,
Eileen Aroon."

CARROLL O'DALY, a Wicklow chieftain of the sixteenth century, was the author of "Eileen Aroon." Apart from the exquisite beauty of the melody and the touching pathos of the words, it possesses an intrinsic interest from the romantic interest attached to its composition.

O'Daly was a man of much culture, a poet and musician. but also

a soldier, who in the fastnesses of the Wicklow hills held aloft the standard of revolt against the authority of England's Queen. Occasionally, too, he and his clansmen swept down from the mountains upon the Pale to wreak vengeance on the brutal soldiery of Queen Elizabeth and her Irish retainers. In one of these forays he first met Eileen Aroon, whose name he has immortalized, and the story of whose love is known throughout the world after 300 years. She was the daughter of "The Kavanagh," an Irish gentleman, residing within the Pale, who had sworn allegiance to the rule of the invaders. It was the old, old story of mutual love at first sight, in which the soldier poet played Romeo to Verona's fairest child and her father was the stern unbending Capulet. But despite the vigilance of a parent who had learned of the love of his daughter for his enemy, O'Daly and Eileen had many a clandestine meeting in the Valley of the Liffey. But these were not "the piping times of peace" in Ireland, and O'Daly, who was an enthusiast in the cause of the independence of his native land, much as he loved Eileen Kavanagh, had little time to devote to the soft dalliances of love.

O'Neil, the Prince of Sir Owen, had rallied the northern chieftains to his standard, and defied the efforts of England's most famous generals to subdue him. O'Daly marshalled his Wicklow clansmen and marched to the Ulster leader's aid. Through Kildare, King's county, Westmeath and Meath the Leinster men marched through many dangers and reached O'Neil's headquarters on the eve of the most glorious victory Ireland in arms ever won over her hereditary enemy. O'Daly fighting bravely in the van of the Irish forces, fell desperately wounded and his faithful foster-brother and clansman, Murtagh O'Daly, with the passionate attachment which always distinguished such men, nursed him through his illness. When partially restored to health the poet-soldier and his followers started on their return journey to their Wicklow home.

Encamped one night in the woods of Offaly, now known as King's country, Carroll O'Daly learned through his foster-brother of the contemplated marriage of Eileen Kavanagh with Talbot, the Lord of Malahide.

If Shelly was right that

"Most wretched men are cradled into poetry by wrong,
And learn in suffering what they teach in song."

surely Carroll O'Daly found in his sorrow his inspiration, for by the camp-fire in the woods of Offaly that night "Eileen Aroon" was written.

By forced marches O'Daly and his followers reached Wicklow a few days later. From thence, accompanied by his foster-brother Murtagh only, he travelled to the castle of his enemy, "The Kavanagh." He reached the castle on the night when Eileen was about to become the unwilling bride of Talbot.

The nuptial supper was already laid when O'Daly entered the banqueting hall disguised as an Irish harper. The Irish bard in those days was always an honoured guest in every Irish household, and O'Daly in his disguise was accorded a *caed mille failthe*.

He marked the traces of sorrow and suffering and bitter remorse on his beloved one's face. He was asked to sing, and then, for the first time, an Irish audience heard "Eileen Aroon,"

"I know a valley fair,
Eileen Aroon;
I know a cottage there,
Eileen Aroon;
Deep in that valley shade
I know a gentle maid,
Flower of hazel glade,
Eileen Aroon.

"Is it the laughing eye,
Eileen Aroon?
Is it the timid sigh,
Eileen Aroon?
Is it the tender tone
Soft as the stringed harp's moan?
Oh! it is the truth alone,
Eileen Aroon.

Who in the song so sweet,
Eileen Aroon?
Who in the dance so fleet,
Eileen Aroon?
Dear are her charms to me,
Dearer her laughter free,
Dearest her constancy,
Eileen Aroon.

"If she should prove untrue,
Eileen Aroon?
What should her lover do,
Eileen Aroon?
Fly with his broken chain
Over the bounding main,
Never to love again.
Eileen Aroon."

And Eileen Aroon recognized the voice of her lover in the disguised harper. This song that gushed from the poet's heart, sung with deepest feeling, touched a responsive chord in her own.

It was an easy matter to whisper a word in O'Daly's ear, for there was no suspicion of his presence in the stronghold of his enemy.

An hour later the Wicklow chieftain and the woman he loved, mounted on two fleet horses, were speeding to his home among the Wicklow hills. A Soggarth aroon was found to tie the knot that united them for life; and in every Wicklow peasant's cabin to-day you will hear the story of the love of Carroll O'Daly and his Eileen Aroon.—*Baltimore Mirror*.

THE IRISH IN CANADA.

From a lecture delivered in Oshawa by Mr. Frank Anglin, of Toronto, on the evening of March 17th.

I can scarcely find words to explain to you how grateful I am to your good pastor, Father Hand, for having given me the opportunity to address this magnificent audience. It must always be a pleasure and an honour for one of Irish descent to aid in any way in the celebration of Ireland's national festival. The object of this evening's entertainment, the proceeds of which are destined for the building fund of St. Gregory's Church in this parish, renders the pleasure and the honour still greater. My only regret is that some one more worthy of this distinction, more capable of properly discharging this duty has not been selected in my place.

It has become a time-honoured custom amongst most peoples to celebrate with patriotic spirit the day selected for the national anniversary. If not from the very advent of Christianity, certainly since the benign influence of the gospel began to colour national institutions, history tells us that a new festival replaced at least one of the old pagan celebrations. In pagan times it was usual to find some one of their many gods and goddesses selected as the tutelary divinity of a particular place or the special protector of a nation. The day appointed for the festival in honour of the Guardian Deity was made the occasion of great rejoicing and in most instances of sacrifice and praise in its honour. The Church from the earliest ages adopted this, as it did several of the most beautiful ideas of the pagans, modifying it, however, to bring it into harmony with the tenets of Christianity.

After speaking of the incessant labours of St. Patrick for sixty years, in which Ireland was changed from a pagan to a christian country, and stating that it was their Catholic faith which had preserved the Irish race from extinction, the talented lecturer touched upon the present troubles in Ireland, and, paying a high tribute to the many Irish scattered throughout various lands, who, by their contributions in the past had been the means of materially aiding the national cause, went on to say:—

Not a few, however, of these Irish emigrants have sought and found under the British flag in Canada a happy home and the means of a comfortable livelihood denied them under the same flag in old Ireland. Of these people and their descendants, their trials, their achievements, their present position and their future prospects I wish to say a few words this evening.

For many years prior to the great famine of 1847-8, Irish emigrants had been arriving in considerable numbers in Canada. The Treaty of Ghent, which closed the war of 1812, was followed by a large emigration from Ireland. Thus in the seven years from 1819 to 1825, 68,524 emigrants who landed at Quebec much the larger number were Irish; many more arrived at the Maritime Province ports. The year 1831 saw 50,000 persons reach Quebec, most of whom were Irish. Thus by the year 1845 no small percentage of the inhabitants of Canada were of Irish birth or parentage. They had settled in all the older Provinces, Nova Scotia, New Brunswick, Quebec and Ontario. Then, as ever, these emigrants were of the very poorest class. Few, indeed, brought with them to this country the means of subsistence even for a month; physical privation, aggravated to extremity by cruel evictions, literally forced them to emigrate if they would not perish by starvation. Yet by dint of persevering energy, by sheer hard work, coupled in many instances with great natural talent and ability, a large number of these emigrants, some of them our forefathers, had by the year 1847 attained positions in political, mercantile and social spheres which justly commanded the respect and admiration of their fellow citizens. Strong Irish colonies had already been formed in the cities of Montreal, Quebec, St. John's and Halifax, and numbers of our fellow-countrymen had already made happy homes for themselves as farmers throughout the provinces. Such was the position of matters in 1847.

Then occurred the most remarkable event or series of events to be found in the history of Irish emigration. To properly relate, to fully describe all the painful occurrences, all the horrible details, all the pitiful incidents, which marked the summers of the two years 1847-8, would require more time than I have at my disposal this evening. We can but glance at them in passing.

With the arrival of the "Urania" from Cork, on the 8th May, 1847, at Grosse Island, below Quebec, carrying several hundred persons, many of them stricken down by ship fever, the lamentable story commences. Hundreds and thousands of destitute emigrants literally driven from their Irish homes by famine and starvation coupled with political despair, rushed madly, blindly, across the Atlantic in these

two years, 1847-8. The whole people was in motion; multitudes were changing forever their nation and their home. "The young mother with her first born was among them, and so was the grandmother; the boy in the first decade of his life, and the patriarch verging towards his century." They hoped not to return. They have abandoned forever the native land which they cherished with all the force of passion. And yet there was no hesitation, no indecision, no procrastination. Famine was too stern an impulse to permit of parley. What were the means of transport available for the deportation of this mass of humanity? The expedition steamer was in those days unknown, but sailing craft of every kind, even the most unsuited and least sea-worthy were pressed into the service.

The average duration of the voyage was about ten weeks. Into that comparatively short time was crowded a history replete with horrors which defy portraiture. To John Francis Maguire I am indebted for the following vivid description of the emigrant ship of 1847:—

"Who can imagine the horrors of even the shortest passage in an emigrant ship crowded beyond its utmost ability of stowage with unhappy beings of all ages, with fever raging in their midst? Under the most favourable circumstances it is impossible to maintain perfect purity of atmosphere between decks, even when ports are open, and every device is adopted to secure the greatest amount of ventilation. But a crowded emigrant ship of 1847, with fever on board—the crew sullen or brutal from very desperation, or paralyzed with terror of the plague—the miserable passengers unable to help themselves, or afford the least relief to each other; one-fourth, or one-third, or one-half of the entire number in different stages of the disease; many dying, some dead; the fatal poison intensified by the indescribable foulness of air breathed and rebreathed by the gasping sufferers—the wails of children, the ravings of the delirious, the cries of those in mortal agony! Of the eighty-four emigrant ships that anchored at Grosse Isle in the summer of 1847, there was not a single one to which this description might not rightly apply."

The Canadian authorities were quite unprepared for the task now set them. The accommodation provided for these poor emigrants was utterly inadequate. The death rate ran as high as one hundred and fifty and even two hundred a day. Want and destitution before their departure from the Old Land, hunger and thirst during the voyage had but too well prepared the victims for the pestilence. To give an idea of the mortality and also of the surrounding circumstances let me refer to the fact that upwards of five thousand of these hapless emigrants appear under the caption "unknown." It is estimated that upon Grosse Isle alone twelve thousand of the Irish race found their graves in 1847-8. And this was not all. Many who succeeded in passing quarantine pushed on westward only to be overtaken by the dreaded fever from which they fled, but whose deadly germs they had all too surely carried with them. Thus in Montreal, at Point St. Charles, we find a monument recording the fate of 6000 Irish emigrants who died of ship fever in 1847-8, and in Kingston, in the grounds of the general hospital, the visitor is shown a grassy mound covering the remains of some 1900 more. Similar tragic scenes were enacted in other parts of Canada, for instance on Partridge Island in St. John Harbour.

The devotion of the Catholic clergy and religious to these poor fever-stricken patients was truly heroic. Many of them succumbed to the dread disease, which numbered amongst other victims the illustrious Bishop Power of Toronto. Thanks to the more than paternal kindness of the Canadian priests and to the great charity of the Canadian lady many of these unfortunate emigrants survived. They spread through Central and Western Canada and the Maritime Provinces, and not many years later "prosperous settlements of these fever-hunted exiles" might be found scattered all over the country. Such were the circumstances in barest outline of the great Irish exodus caused by the famine of 1847-8. Emigration to Canada from Ireland has, of course, continued very steadily, though quietly, ever since. Poor, in many cases destitute, though the Irish emigrant certainly was on his arrival, he came eager for work, prepared to take up the battle of life, ready to enter upon the struggle for a livelihood, determined, if energy, industry and perseverance could accomplish it, to build up for himself in this new world a home in the enjoyment of which he should always be secure, resolved to enter upon a career of usefulness and to earn a position and a reputation in the community which he entered of which his compatriots should have no reason to feel ashamed. The only capital that the vast majority of the Irish emigrants commenced with was their health, their strength and their willingness to work. These have brought them success. Providence has blessed their efforts and fulfilled their hopes. Their numbers have increased and multiplied so that in the year 1881 the census showed that in Ontario alone there were 321,000 Catholics of whom more than 200,000 were of Irish nationality; and out of a total population of 1,900,000, in round figures those of Irish nationality numbered 627,000, or fully one-third.

Yet Ontario has not been more progressive, so far at least as Irish Catholics are concerned, than the other Provinces. Throughout the cities and towns of Canada we find Irishmen holding eminent positions in every walk of life, in every profession, in every department and

branch of industry. When the adverse circumstances under which so many of the Irish Catholic emigrants came to Canada are taken into account, their small means, nay, in most instances, their abject poverty, and other circumstances to which I need not allude this evening, but which have weighed heavily in the scale against them, we cannot but wonder at their success and admire the marvellous results attained by their unbefriended energy. Did I feel justified in mentioning the names of particular persons, what a long list of enterprising, able Irish Canadians might I give you? To what a number of distinguished men might I direct your attention?

He then recounted the national and educational progress of the Irish in Canada, stating that in 1890 we had 62 Irish Canadian priests in the Archdiocese of Toronto, 39 in Kingston, 46 in London, 30 in Hamilton, 20 in Peterboro', and many others in various dioceses, and spoke of the many churches (giving their own church as an illustration) and religious institutions built by their aid, and indignantly repelling the charge that they were not thrifty, he concluded by saying:—

Though it has unfortunately received a temporary check, the Irish Home Rule movement is by no means abandoned. The good fight will continue, and must end in victory. A question is, Have we no means of helping on the cause? Have we no duty to perform? What is the answer? It is all very well to proclaim our great virtues as a people, and to boast of our wonderful achievements, but have we no practical means of evincing our sympathy with Ireland in her struggle for Home Rule? Have we no opportunity of rendering her assistance? We have. No objection is urged with more persistence against the Home Rule movement than this:—"The Irish are incapable of self-government and unfit for Home Rule." In answer to this objection Ireland can only appeal to her past history: to prove the present capability of her sons for self-government she must look to children whose homes are to be found in other lands. This is the debt which we owe her; this the assistance which we can render. Here in Canada we enjoy the blessings of self-government; we possess free institutions; we are Home Rulers. It should be our pleasure, as it certainly is our duty, to take a prominent and an intelligent part in the government of the nation. Remember that the glory of a nation is in her illustrious sons. We owe it to ourselves, we owe it to the Mother Land, we owe it to our adopted country, to place as many of our countrymen as possible upon the honour roll of Canada's Illustrious Sons. Mental superiority alone will place them there. In the matter of encouraging our public men in the discharge of their onerous duties we have heretofore not been sufficiently energetic. We Irish Canadian Catholics number about one-ninth of the entire population of Ontario. It is a crying shame that out of 92 members elected a few days ago to represent this Province in the Legislature of the Dominion, there is but one Irish Catholic.

I do not wish to pose as an advocate of class representation. Neither is it my purpose to urge the introduction of religious matters into political contests. I do not desire to do or say ought which could be so construed as to afford excuse for the raising of a sectarian cry. But I do protest most emphatically that we Irish Catholics should be debarred from representation simply on account of our nationality and religion. This is a matter which will well repay attention. We only ask fair play. While insisting upon our own rights, we have no desire to encroach or infringe upon the rights of others. We only seek representation in proportion to our numbers. To this we are strictly entitled; and I declare to you my firm conviction that we can render no better, no truer service to the cause of Ireland than by discharging our whole duty in this respect as Irish Canadians. We shall thus prove how ill-founded is the charge of Irish incompetence for self-government. Let us raise up and place in our Canadian Parliament Irish Catholics who will honourably acquit themselves of the duty of assisting in the government of this country. We shall thus demonstrate that Irishmen can be, and that, when opportunity offers, they are, successful Home Rulers. And when the day of triumph comes we shall be able on the first St. Patrick's day that follows the liberation of old Ireland, heartily to join in the great national thanksgiving conscious of having discharged our whole duty as Irish Canadians.

JAPANESE CHRISTIANITY.

THERE is a great stir, just now, among our Protestant friends of every name in regard to missions to the Japanese. They have made a very important discovery. That is, first, that the Japanese, if pagans, are yet an intelligent people, and secondly that it is perfectly absurd for a dozen or twenty different hostile sects to undertake to convert such a people to Christianity. The people are favourably disposed towards the Western Christian civilization, and if the Christian religion had been presented to them exclusively in its Unity, its harmony and consistency instead of the disjointed, fragmentary and mutually repellant aspect of divided Protestantism, they would undoubtedly have been inclined to receive it with alacrity and we might reasonably have anticipated the conversion of the nation at no distant period. But to the swarm of sects that have settled down in their midst, each represented by men and women of more or less intelli-

gence and respectability, and each striving for precedence—sometimes quarrelling among themselves, the shrewd and intelligent Japs very naturally say: "How is this? You want to convert us to Christianity, yet you all teach different doctrines. You are divided among yourselves. How shall we know what is the true representative of Christianity?"

What is the conclusion to which all parties have arrived? Why, there must be a new deal. Protestantism is powerless. Protestant missions, as at present conducted, are failures, at least in Japan. There must be a new church, a Japanese Christianity. The natives are ready to throw off the old religion if they can have a national religion that is better than the old. The principles of Christianity, so far as they have become acquainted with them, are preferred, but it must be a religion of Unity, not the sectarian Christianity as presented by the Protestant sects.

Now the great problem of all parties is how shall we construct a new, improved, Japanese Church which shall be adopted by all the denominations and made acceptable to the Japanese nation? What a herculean task? It is the old question over again: What are the essentials of Christianity? This question it seems the Japanese themselves are taking up and they propose to solve the riddle and construct a church for themselves. In this connection we have been struck with an article which appeared in the February number of the *Unitarian Review*, on the Mission Field in Japan, by a man who calls himself a Japanese Christian. His name is Nobuto Kishimoto. From the fact that this gentleman came to Harvard University to find out the essence of Christianity, and that his article appears in the *Unitarian Review*, one might naturally infer that he was a Unitarian. But it seems he is not. He finds fault with the Unitarians as well as with the other Protestant sects. He reproaches the so-called orthodox denominations with "exalting their traditional doctrines to such a degree as to exclude from their several communions Christian people who nevertheless hold the essence of the faith; consciously or unconsciously they introduce a sectarian spirit and preach sectarianism where they ought to preach Christianity." As for Unitarianism, he says it strikes him as a philosophy rather than a religion, which evidently hits the nail on the head however he may err in other respects. He says "the Unitarianism of Japan, shows a strong sympathy with Buddhism, while it shows a hostile feeling toward its brother sects of Christianity, and these facts have led our people to conclude that Unitarianism, at least the Unitarianism of Japan, cannot be a religion, and that if it can be a religion it will be a religion of philosophers." The man evidently has penetration. His head is level so far as his estimate of Protestantism, in all its forms, is concerned, however much he may be mistaken in regard to other matters. He is now in pursuit of a *tertium quid* which he calls the essence of Christianity. His misfortune is that he has received his education among Protestants and he has yet to learn that he is in pursuit of an *ignis fatuus*, which will forever elude his grasp and only lead him deeper and deeper into the quagmire of human speculation, skepticism and doubt. If he had been so fortunate as to have been educated in one of the numerous Catholic institutions which abound in his country, he would have found, as multitudes of his fellow countrymen have found, that the old, historic, Catholic Church is the very institution which he wants—that it possesses all the characteristics for which he is so earnestly seeking. If he would but lay aside his prejudices and enter upon a candid investigation of the claims of the Catholic Church he would find there, in her traditional teaching, the essence of Christianity, and above all he would find that principle of Unity which alone can bind all Christians in one fold under one head. For "There is one body and one spirit even as ye are called in one hope of your calling; one Lord, one hope, one baptism, one God and Father of all who is above all, through all and in you all." The Catholic Church alone will fill the bill for a national Japanese Christianity.—*New York Catholic Review.*

It was nothing—a dream? Strike that harp-string:
 Again—still again—till it cries
 In its uttermost treble—still strike it
 Ha! vibration but silent! it dies,
 It dies, just as she died. Go, " " " " " " "
 That highest vibration is dumb.
 Your sense, friend, to soon find a limit
 And answer, when mysteries come.
 Truth speaks in the senseless, the spirit;
 But here in this palpable part
 We sound the low notes, but are silent
 To music sublime in the heart.
 Too few and too gross our dull senses,
 And clogged with the mire of the road,
 Till we loathe their coarse bondage as sea-birds
 Encaged on a cliff, look abroad
 On the ocean and limitless heaven
 Alight with the beautiful stars,
 And hear what they say, not the creakings
 That rise from our sensual bars.

John Boyle O'Reilly.

THE ABBE OF THE BIRDS.

From the *Catholic World.*

VII

"What is to be done now?" I whispered to Targan.

"Now it is going to be the beasts' turn to have their Christmas blessing. If monsieur will have the goodness to follow us."

The abbe took from the hand of his assistant an aspersoir dripping with holy water. Then turning toward the grotto, with the long folds of his regal mantle sweeping the floor he commanded:

"The stable of Bethlehem in front!"

Eight robust arms lifted the poles which supported the green roof with its boughs and floating streamers of ribbon and the Virgin, with the Child in her arms and St. Joseph at her side, and advanced with slow and solemn step under the humble and symbolic shelter. After them walked Guillaume Targan, proudly bearing the holy water vessel, with the abbe following, surrounded by the four acolytes. The people crowded and pressed behind, and I took my place in the *cortège*, which moved on to a wide platform outside the church door and raised a little above the level of the courtyard. Upon this the priest mounted with his immediate attendants, while the remainder of the parish grouped itself closely about. Under the white moonlight and the glare of scores of torches the vast mass of animals rested in a semi-transparent shadow worthy the pencil of Rembrandt. The oxen of Border-Lands were drawn up so as almost to touch the hem of the priest's garment. I could see the great brown, astonished eyes of Jacquon and Blereau as they slowly turned their heads.

"My brothers," said the abbe, lifting his voice so as to be heard by the groups scattered among the animals as well as by those near him "on this radiant festival, which commemorates the birth of his Divine Son, God, who himself blessed you within the church has sent me here to bless your flocks and herds in His name. They too are part of his creation, used and dear to you in helping to till your fields and make your homes places of rest and comfort. He desires that they shall have their place in this glorious festival, and be associated with you, according to our time honored custom, in the celebration of our midnight Mass. I desire you then to sing what we of Garbrecolles have named 'The Christmas Hymn of the Flocks,' for God is pleased to hear all creatures that he has made to live proclaim the glory of his name."

And he himself intoned "In the midst of angels singing," while every voice, refreshed by the few moments' silence, burst with a hearty joyous, swinging rhythm into the words after him. The animals, startled by the sudden outburst, lifted their heads and roared in chorus, as if they desired to join the strain, and thus the wild and beautiful chorus was borne away to come back in ringing echoes from the dark mountain sides beyond. Far above the whole the high, thin, clear voice of the abbe led those of his parishioners, man and beast. The old peasant nature again claimed the ascendant, and he stood with eyes uplifted and hands raised in blessing from the majestic folds of his long mantle, singing in an ecstasy of delight and emotion.

As the last words died away the abbe lifted the aspersoir full of holy water: Jacquon and Blereau, guided by Valros and followed by all the herds of their own farm, passed proudly before the priest receiving the sprinkling with perfect dignity, and moved away into the outer shadows, while the flocks and cattle of every holding, little or great, in the limits of the Black Espinonze walked in picturesque confusion after them. With a regular and benign movement the abbe blessed, and blessed, and blessed, until the last lamb had disappeared, then, as he turned, happy and tired, to follow the rustic stable which was being borne again into the church over the Holy Family, a voice sharp and tremulous stopped him at the door.

"And I, Monsieur le Cure! And I?"

He turned to see a little old woman, withered and substanceless as a handful of dried grass, and covered with rags, who in her eagerness had caught his robe to attract attention.

"You, Babet?" he said

"Yes, I, Monsieur le Cure; I, Babet Enjolier, of your own parish of Ginestet."

"I remember you well, Babet. Alas! you are almost the only one left me to remember—so many have passed away."

And stammering with a gleam of tears in his eyes: "Ginestet! my Ginestet! Your churchyard holds all that is mine now!"

"I knew your mother and your father who used to be called 'The Partridge,' and I have come to you with my old donkey Magnette, that she may gain courage and strength to carry me well over the rough ways."

"And where do you go over the rough ways, Babet?"

"Here and there, begging, saving your presence. I was seventy-eight yesterday, and there's little more than skin and bones on me to bear jolting. Life is a hard journey, monsieur."

Be consoled, my good Babet. Heaven is at the end of the road."

The old woman stepped back a pace or two and drew forward a wretched animal, as thin, as old, and as dilapidated as herself.

"Babet," said the good priest, "since you came to me at Christmas you shall remain as long as you like. God sent you; I receive you and Magnette from his hand."

The Catholic Weekly Review.

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

Commenced 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 Rt. Rev. Bishop O'Mahony, Toronto.

The late Archbishop Lynch.

The late Rt. Rev. Bishop Carbery of Hamilton.

The Rev. Father Doird of "St. Patrick's" Montreal.

And by the leading clergy of the Dominion

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TORONTO, SATURDAY, MAR. 28 1891.

By a decree of the Propaganda the administration of the funds collected every Good Friday in favour of the Holy Land will in future be confided to the Propaganda. They were distributed previously by the Franciscans. The Decree is remarkably eulogistic concerning the Franciscans, but admits the fact that the contributions have sensibly decreased.

Holy Church imposes on all her children the obligation of receiving Holy Communion at Easter. In the early ages the Faithful received Communion frequently, and, in some places, daily. This first fervour was lost, and in A.D. 506, we find that the faithful were called upon to make at least three communions a year, at Christmas, Easter and Pentecost, or be no longer counted as Catholics. Since the General Council of Lateran, however, in A.D. 1215, the church has only insisted on one communion yearly, but, if this yearly Easter communion is neglected without valid excuse, the delinquent is to be denied christian sepulture after death. Formerly, the whole octave of Easter was kept holy by servile work being forbidden, but this lengthened holy rest became curtailed to three days, then to two days, and now is no longer observed.

"All Easter joys be yours," is the greeting amongst the Faithful as they throng, from the earliest dawn, to the churches to partake of the Bread of Life, for, even in these lukewarm days, on no Feast are the churches so crowded as on Easter Day. Lamps, tapers, flowers, all combine to heighten the festive beauty of the altars, and, placed in state beside the principal altar, burns the Pascal candle, that mysterious symbol of Christ, our Light, who will live and converse with His Apostles for the coming forty days that are to elapse before His Ascension.

The vestments that are worn this day by the priests on the altar are the most splendid to be procured, and in rich churches they are covered with gold embroidery and precious stones. The wealth and beauty of those used in the old Catholic countries are almost inconceivable. White is the colour commanded, but the original material is so thickly overlain and encrusted with precious stones and metals, that a most dazzling effect is produced. The offices on Easter Sunday are made festive and splendid by beauty of language, by wealth of decoration, and by all the sweet, entrancing sounds that musical art can command.

In a recent issue the *Buffalo Union and Times* delivered a well-merited rebuke to an exchange, when it said:—"It seems to us that our esteemed contemporary might find better use for its columns than filling them with such nauseous "humorous" stuff as this:—

Patrick—Be jabers, Oi waz boorn lucky. Jist afther lavin' th' house this mornin' Oi wor knocked down boi a cab; wan block beyant that Oi wor caught in a pavement explosion; a block beyant agin Oi wor mistook fur a thafe an'

cloobed boi a polacemen; an' phin Oi got to worruk a big sthane from th' buildin' fell an' cracked me shoulder.

Bystander—Where does the luck come in?

Patrick—Faith! Ain't Oi aloive yit?

We naturally look for such exhibitions of buffoonery at the expense of the Irish, in such publications as Puck & Co., but surely not in a Catholic paper that must number among its subscribers many Irish-Americans. Besides, the foregoing is a libel on the sweet Irish brogue and is as different from that bowitching form of Shakespearean speech as pinchbeck from refined gold."

In the same gender as the above the REVIEW might class the representation of the ordinary stage Irishman, who is generally depicted as—whilst possessing a number of virtues, and many good traits—a brawling, drink loving, ne'er-do-well. These gross caricatures have too long been allowed to go unrebuked, and it is high time that the Irish on this continent should show their disapproval of all such travesties, by which a noble race is brought into disrepute, and held up to public ridicule.

IRELAND NORTH AND SOUTH.

IN THE *Orange Sentinel* editorial on the St. Patrick's Day celebration there are some patriotic sentiments, which we would be glad to see, if we could be convinced that these sentiments were sincere, and were it not that the language in which they are couched is misleading. The *Sentinel* would like to see the cause of the deep seated troubles in Ireland removed, poverty, discontent, lawlessness, sectarian bigotry and crime disappear, and a brighter future dawn upon her. This is very plausible indeed, but this is precisely the state of things which the order, of which the *Sentinel* is an organ, has been labouring to perpetrate and fasten on Ireland.

It says: "Throughout the South and West, at least, there is the same discontent, the same poverty, the same restlessness, the same dry rot pervading almost everything, and it is only in the North that there is business activity or prosperity of any kind. Such a state of things should not obtain. Ireland by nature is a more than ordinarily favoured land, but the people of the South and West do not apparently prosper, although when they emigrate to other countries they get along very well indeed." Contrasting the prosperity and business activity of the North with the poverty and lethargy of the South and West, and attributing the latter state of things to the Catholic religion in these provinces is a favourite theme with the *Sentinel*. It never tells how this state of things has come to pass, but leaves it to be understood that the Catholic Church, the enemy of all progress, is responsible for it.

This is the old cry, it has been raised thousands of times and as often answered. But no matter, it will be called into requisition again and again, and no heed paid to the answer.

There are various causes which have contributed to the relative prosperity of Ulster, even granting all that is claimed in this respect to be true, and in the first place, that peculiar custom prevalent there, and which was, until recently, unknown in other provinces called *Tenant Right*. This custom, originated in the colonization of Ulster, effected during the reign of James I. The enormous extent of land, of which the Catholics of this province were stripped at one blow, was handed over to an army of English and Scotch invaders. The latter let this land to farmers to cultivate, and pay a stipulated rent for, the terms were highly advantageous to the tenant.

Under these conditions, the Protestant farmer, under a Protestant landlord, was a kind of landlord himself, liable only for an annual rent, and having a right to sell his lease to another, and demand compensation for the labour and capital invested in the property. No such rights were granted to those who were ruthlessly banished from their homes, to the South and West, nor to the tenants in these provinces, because they were Catholics. This right, however, was only a custom, for it existed by virtue of no written law, and was called the Ulster Tenant Right. The farmers in the South had no right whatever, that would put them beyond the reach of legal eviction, or secure to them the fruits of their labour and capital, which fruits the landlord could legally claim at will.

It is no wonder that a spirit of industry and independence should prevail among the farmers in Ulster, and an energy among the manufacturing and commercial classes under such favourable conditions.

What encouragement, on the contrary, had those of the South, who knew that their improvements did not belong to themselves, since they were liable to be taxed for and even deprived of them. The *Sentinel* admits that when the "people of the South and West emigrate, they do very well indeed." The people of the South and West bring with them the same religion they had at home, namely, the Catholic faith. Their lack of property at home, therefore, cannot be owing to their religion, but to the different system under which they live, and which secures to them the fruit of their industry. It were only fair of those who call attention to this contrast to tell, in the interest of truth and justice, the whole truth of the matter. It were well too if they would tell that many of the agrarian outrages which have been committed in Ireland, were the deeds of Ulster tenants, in defence of these rights, when invaded by landlords, under the pretence that they were not legal rights.

These outrages have been invariably attributed to Catholics by the English and American Protestant press, and advanced, as reasons excusing absenteeism of landlords from the ruffianly, dangerous, lawless, Catholics of Ireland. It is worth while noticing this too, as a specimen of the fair play dealt out to Catholics.

Besides, is it not notorious, to all who have any knowledge of Irish affairs, that every thing is in favour of Ulster because it is largely Protestant. Nearly all the public offices of any consequence in Ireland are filled by Protestants. We have seen that very recently the bill to remove Catholic disabilities, and to open the Viceroyalty of Ireland to a Catholic was defeated. Why was it defeated, if not, still to maintain Protestant ascendancy in that persecuted and shamefully misrepresented country? Let it not be said that this is after all but a question of one single functionary. It is a question of a functionary on whom nearly all the others depend, by reason of the nature and extent of his powers, so that all share in political influence, comes, as far as principle is concerned, from an authority which cannot be other than a Protestant.

The Lord Lieutenant has the right of appointment to all public employments, or offices. Who will for a moment believe that in the exercise of this power the Protestant Viceroy will always be rigidly impartial, will always act with such strict and nice integrity that merit and capacity, without distinction of religious belief, be in his eyes the only titles to favour. We know for a fact that on principle, and, notwithstanding that Catholics are eligible by law, that they are generally and systematically excluded from all share in Government offices, and that as far as possible Protestant ascendancy is maintained. Thus Ireland habitually enjoys the privilege of being governed by men, who, whatever else they may be, are hostile to Catholics.

Catholics are well enough to pay the taxes, but they reap very few of the benefits.

Ulster, it is well known, is the Protestant colony of Ireland. In the other provinces the rich landlord is generally a Protestant, and an absentee, who exacts his rents, gives nothing in return, spends it probably in England, takes no interest in the people from whom he drains his revenues, and, if he thinks of them at all, it is to despise them because they are Irish and Catholic. In Ulster it very frequently happens that the landlord and his tenants, being of one race and one breed, are united by the same interests, and connected by those relations of confidence and good will which attracts him to live on his estate and return to the people in some shape what he has received in rent.

Every one who has read Irish history is aware that by a series of spoliations directly affecting the rights of property, the greater part of the property of Catholics in the South and West of Ireland was confiscated from the sixteenth up to the eighteenth century. They know also by what means an eleventh only, of their native soil, was left to its ancient Catholic owners, the rest being divided between the London usurers, the soldiery of Cromwell, and the creatures of English Sovereigns. Every one is aware of the disabilities under which English Protestant legislation left Catholics in regard to property and industry of every kind. Instead of being ashamed of these injustices, Orange and Protestant writers maintain that the necessity of the times demanded that disloyal Catholics should be kept down. This cry, this pretence, served a purpose and was a good excuse for the spoliation of Catholic property, just as such cries are made to

serve a purpose to-day. It has pleased such writers to pass over these facts in Irish history. They have also been graciously pleased to forgive, or, as they would put it, grant a plenary indulgence, for all the crimes and injustices committed against Catholics. The Irish Catholic people would also forgive and forget, were it not that much of the worst spirit of the worst days still survives and is inculcated by the Protestant and Orange press of the day, which thrives on hatred and misrepresentation of everything Irish and Catholic.

It is not much more than half a century since Catholic Emancipation was granted, and it will take some time yet before the Catholic South can survive the injustice and degradation of past centuries. Even after the Act of Emancipation there is yet in Ireland, in respect to Catholics, an exceptional regime which, although less exclusive, less absolute and insulting than in past times, is not on that account less contrary to the principle of universal equality in the eyes of the law.

Vanquished by the pressure of events, Protestant intolerance has only consented to make rigorously necessary concessions, and even in its defeat, it has managed to uphold this principle of its ascendancy. It yielded in the matter of fact, but never admitted the claim as a right, and even to-day it is struggling against the spirit of liberty and justice, for that pre-eminence, to which during three centuries of exclusive domination it has determinedly clung, and if brighter days are in store for Ireland, it will be in spite of the *Orange Sentinel* and all who sympathize with its party. These observations are but too fully borne out by the present position of Catholic Ireland.

We have not much confidence in the professions of the *Orange Sentinel* or of Orangemen in general, of good-will for the welfare of Ireland, "*Timeo Danaos dona ferentes?*" Their record in the past, and their present attitude forbid it. They are a society bound, by the strongest obligations, to maintain Protestant ascendancy. They are an organization, they have a literature, such as it is. It appeals to a certain class of people and must have a certain influence. In speaking of anything Irish or Catholic, if they do not tell downright falsehoods, which they often do, they suppress the truth, as in the present case. What have Irish Catholics to expect from them, or any political party leagued with them?

LEX.

THE CATHOLIC TRUTH SOCIETY.

The Holy Catholic Church, founded by Christ himself, has, throughout centuries successfully weathered many storms and schisms, and is to-day clothed in the same splendour, greatness, and vigour in which she has stood for ages in her glorious career as the nursing mother of civilization. Catholicity once understood, would be embraced and welcomed by many who are now opposed to it. There is one disadvantage, however, under which the Catholic Church has been labouring, and that is the difficulty of placing her views and teachings before those who are outside of her communion. Of the many splendid expositions, vindications, and apologies of Catholic doctrine which have been written, comparatively few have reached the hands of the non-Catholic multitude. The persistence with which sectarian publishing houses have scattered broadcast erroneous interpretations of her teachings, have poisoned the minds of many earnest, generous, charitable Protestants, who adhere firmly to the form of religion they have inherited by family tradition, and who in their narrow compass, strive to obtain the blessings of Christianity. To reach such, to enlighten ignorance, to expose calumnies and to bring the beauties of the Church before the mind of honest inquirers, there is strong need of active, organized bodies. The Catholic Press is accomplishing a grand work in this direction, and as an auxiliary to it the Catholic Truth Society has come into existence, a branch of which was established in this city a year or so ago.

The Catholic Truth Society being an organization in which the laity, as well as the clergy, can enter in the work of disseminating Catholic truth, should be cordially supported, and its mission encouraged to the fullest extent. Its purposes are as follows:

1. The prompt and systematic correction of misstatements, slander or libels against Catholic truth.

2. The promulgation of reliable and edifying Catholic news and anything calculated to spread the knowledge of the vast amount of good being accomplished by the Catholic Church.

3. The circulation of books pamphlets, and Catholic publications.
4. Occasional public lectures on topics of Catholic interest.
5. Supplying jails and reformatories with good reading matter, etc., etc.

If at all possible, we would suggest to the officers of the society, the advisability of calling meetings in each parish, and placing before those present its aims and objects. We are sure that a noble response would be at once made.

C. M. B. A. News.

The following is a summary of the report recently filed in the Insurance Department of New York state, showing the condition of our Association on the 31st day of December, 1891, and the business transacted during the year.

Financial Statement.

Balance on hand Dec. 31st, 1889	\$ 1,867 54
Balance during 1890. Beneficiary	480,210 45
Received during 1890. General Fund	5,525 47

Total Receipts \$487,603 46

Disbursed.

Beneficiary	\$481,200 00
General Fund	5,360 27—\$486,560 27

Balance on hand	\$ 1,043 19
Amount of Reserve Fund Dec. 31, 1889	\$ 44,687 75
Amount accrued during the year 1890	27,535 49

Total Reserve Fund, Dec. 31, 1890.. \$ 72,223.24

Record of Membership.

In good standing Dec. 31, 1890	24,796
Admitted during 1890	6,192

Total	30,988
\$1000 class	1,793
\$2000 class	4,399

Age at Date of Entry

Age.	Number.	Age.	Number.
18	80	34	253
19	115	35	192
20	138	36	172
21	172	37	180
22	207	38	196
23	222	39	228
24	288	40	160
25	257	41	120
26	236	42	133
27	230	43	153
28	266	44	188
29	379	45	114
30	243	46	103
31	201	47	147
32	247	48	153
33	246	49	170

Total..... 6,192
Average age at date of admission, 32.63 years.

Record of Deaths.

New York Grand Council	138
Pennsylvania Grand Council	30
Canada Grand Council	47
Michigan Grand Council	29
Ohio Grand Council	6
Supreme Council	3

Total 273

Average age at date of death, 40.17 years.

Record of Resignations and Expulsions.

	Resigned	Expelled
N. Y. Grand Council	15	147
Penn. Grand Council	15	118
Canada Grand Council	22	131
Michigan Grand Council	8	129
Ohio Grand Council	6	37
Supreme Council	3	35

Total..... 69 596

Recapitulation.

Membership Dec. 31, 1889	24,796
Admitted during 1890	6,192

Total	30,988
Number of deaths during 1890	273
Number expelled during 1890	596
Number resigned during 1890	69

Membership Dec. 31, 1890	30,050
\$1000 class	3,900
\$2000	26,150
Present membership	31,000

On Thursday evening, March 12th a deputation from Branch 15, consisting of Bros. Dutton, Kavanagh, Callaghan, Burns, De-Gruchy, and others waited upon Bro. Kelz, past Chancellor of the branch; and presented

him with a beautiful C. M. B. A. Emblem as a token of esteem. In making the presentation Bro. Kavanagh read the following address;

Mr. CHANCELLOR AND BROTHER,—We have the honour on behalf of Branch 15, to tender you our hearty and fraternal congratulations for the health which you enjoy, and the gratifying condition of this the parent Branch of the city of Toronto which you were the means of organizing—nine years ago. A Branch, sir, brought into existence through your zeal and loyal co-operation with the principles of its founders; and instituted at a time when it was much more difficult than it is now to induce men, even for their own benefit, to become members of it. Some entertained doubts, that it would be short lived, some others that there were too many of such societies, and none of them could be considered reliable; whilst some, like yourself, sir, recognizing the great advantages which must result to our people by membership in the C. M. B. A., set to work to carry out their grand idea, and we think that it is not too much to say that their highest expectations have been more than realized. For the great benefits obtained by our Catholic brethren during the last fourteen years, for the good it is now doing, and for the benefits which we may reasonably expect in the future, thanks is due to the worthy pioneers who first projected our grand Catholic Association.

This Branch, the parent Branch of the city of Toronto, although many of its members have left us to affiliate with other Branches more convenient to them, and instituted in the parishes to which they respectively belong, is yet the banner branch in this city. And this banner Branch, appreciating, sir, many and valuable services you have rendered to aid the growth of the C. M. B. A. in this district—services deserving the highest commendation of all its members—and desiring in a humble way to show the esteem in which you are held as father of the C. M. B. A. in this city, they have delegated to us the pleasing task of presenting to you in their behalf this Chancellor's jewel, which you will please accept as a memorial of their fraternal good wishes, with the hope that you will be spared for many years of usefulness to the C. M. B. A. and to your family.

Bro. Kelz, who was much affected by the unlooked for token, replied at length, thanking the Branch and also the deputation, for this signal mark of their good will. He reviewed the history of the C. M. B. A. in Toronto and told of the means whereby it came into existence here. A pleasant evening was afterwards spent, to which Bro. Kavanagh contributed by some vocal selections, after which the deputation departed feeling that another link in the chain of brotherly love had been forged that night.

It is pleasing to note as one of the many good qualities of the C. M. B. A. that every member must make his Easter duty. In compliance with the above rules the members of Branch 111 C. M. B. A. (St. Helen's) made their Easter duty in a body on Palm-Sunday at 8. 30. o'clock Mass after which the Rev. Dean Cassidy P. P. St. Helen's, in the course of a short sermon, recommended the C. M. B. A. to young, and married men as being the best society, both morally, and financially for all young men to join.

Assessment life insurance has its way, listening willingly to honest criticism, but standing boldly against hostility masquerading in criticism's guise; eminently receptive of sugges-

tions that should advance the system and fit it better to the end in view, but justly jealous of proposals which have only the intent of undermining its strength; until to-day it stands the best device of the people, for the benefit of the people, that the century has given birth to.

George Alfred Townsend ("Gath") in a New York letter to the *Cincinnati Inquirer* says: "A few years ago the big insurance companies here made an outrageous attempt to crush the benefit societies in order to divert the funds into their own coffers. The people struck down almost every legislator engaged in that business." And the people will continue to do so. Assessment assurance is a necessity, and the people mean to have it.

RESOLUTIONS OF CONDOLENCE.

At the regular meeting of Branch 30, C. M. B. A., Peterborough, held on March 10, upon motion of Bro. J. J. Lynch, seconded by Bro. H. Carveth, the following resolution of condolence was passed:

Whereas, it has pleased Almighty God in His divine and infinite wisdom to remove from our midst a much esteemed and efficient Brother in the person of Michael Sullivan, and whereas the friendly relations long held by deceased with the members of this Branch, he being a charter member and having filled the following positions with much satisfaction, viz., Recording Secretary, Treasurer, President, Chancellor, and Representative to Grand Council Convention held in Toronto in 1888. We the officers and members of Branch 30 deem it proper that we should place upon record our high appreciation of his many services as a member and officer of our Association. Therefore be it resolved, that we, the officers and members of St. Peter's Branch No. 30 Catholic Mutual Benefit Association, whilst bowing to an all wise Providence, extend our most heartfelt and fraternal sympathy to our late Brother's wife and family. That by the death of Bro. Sullivan a wife loses a kind, loving and devoted husband, and his children deprived of a father's care and protection, a grievous loss which cannot be replaced. We therefore pray that God may protect and strengthen them to bear this irreparable loss in this their time of sad affliction. And be it further Resolved that these resolutions of respect to his memory be placed in the minute book of our Branch, and the same be published in the local papers and inserted in our official organs the *Catholic Review* and the *Catholic Record*, and a copy be submitted to the afflicted wife and family. May God comfort and console his widow and children and may his soul rest in peace.

Yours, J. J. LYNN, Rec. Sec.

At a special meeting of Branch 84 C. M. B. A., Montreal, held March 13th, 1891, the following resolutions were adopted:

Whereas, it has pleased Almighty God, whose wisdom is all supreme, to take away from amongst us an estimable friend and Brother, John Kelly. Therefore be it resolved, that in the death of Brother John Kelly, his spouse has lost a good and devoted husband, his children an indulgent and loving father, the community an upright citizen, and the Branch an honored and respected member. Resolved, that while we humbly acquiesce to His holy will, still we cannot but sympathize with the loved ones, whom deceased has left behind, in their great affliction, and pray that God, who is a protector to all who put their trust in Him, will be their solace in their hour of need. Resolved, that the charter of this Branch be draped in mourning for the space of thirty days, and that these resolutions be engrossed on our minutes, a copy sent to his family, as also a copy to the official organs for publication.

M. DOWNS, J. P. BRUNES, J. P. GRACE, Committee.

The enterprising publishing house of Ford Bros. & Co., of this city, are having a large sale for the teachings of the Catholic Church and other Catholic publications. They are always to the front and are bound to keep their customers supplied with the latest and best publications. Mr. C. J. Regan the superintendent of agencies, reports large sales in western Ontario. They are always open for good agents on their staff.

Men and Things.

...Napoleon Joseph Charles Paul Bonaparte, called Prince Napoleon, and for the past 35 years known by the nickname of Plon-Plon, died on Tuesday at his residence in Rome. The pain of his death agony was so great that it took the strength of four men to keep him on his death-bed. The dispatch announcing his death says that the Sacraments of the dying were administered to him by Abbe Pujol while he was in full possession of his mental faculties, and that he denied that he had ever professed the atheist sentiments attributed to him. The body will be interred in the crypt of the royal mausoleum in the church of La Superga, on the Collina Heights, near Turin.

This particular member of the Bonaparte family was the son of Jerome, the youngest brother of Napoleon Bonaparte, the first notable man of the family. But his mother was not the true wife of the father. She was the Princess Frederika, daughter of the King of Wurtemberg, whom Joseph, Plon-Plon's father, was forced by his great brother to marry, notwithstanding that he had a wife living in America.

The real wife of Plon-Plon's father was Elizabeth Patterson, a lady of Baltimore, whom he met while sojourning in this country in 1803. He married her according to all the laws of God and man, and the marriage bond was solemnized by the first Bishop and Archbishop of Baltimore, the venerated John Carroll. Napoleon, wanting to establish a dynasty, desired royal alliances for his brothers and sisters, as well as for himself; and so, as he deserted Josephine, his own lawful wife, he forced this young brother of his to desert his lawful wife and marry the Wurtemberg Princess, compensating him for his pain of conscience by making him King of Westphalia. Plon-Plon was the son of that unholy, that adulterous alliance—we do not call it a marriage.

The real wife of Plon-Plon's father resided in Baltimore until her death, honoured and respected by all. A son was born of the marriage with Miss Patterson, and who is now closing a long and virtuous life in Baltimore. His son, the truly lawful grandson of Jerome Bonaparte, is Mr. Charles J. Bonaparte, of Baltimore, the gentleman who took such a prominent part in the proceedings of the American Catholic Congress held in that city in November, 1889, and the author of the splendid paper on the "Independence of the Holy See," read by him at the Congress.

How different might the fate of the Bonaparte family be if the lawful marriage of Jerome with his American wife had been left as God had made it, and the fruit thereof recognized. Plon-Plon would in that case never have existed to dishonour manhood and disgrace the name he bore. On the contrary, the child and grandson of Elizabeth Patterson, the lawful descendants of Napoleon's youngest brother, would sustain the name of the great conqueror and make it worthy of honour even in exile.

...The album presented to Mrs. William O'Brien as a wedding gift from the women of Ireland is a beautiful piece of handiwork. It is 18x15 inches in size, having thirty-one thick pages, and contains 3,000 names. The title-pages consist of a heavy border of shamrocks and orange blossoms on gold, blue and deep crimson backgrounds. The lettering is mediæval, in rich colours, with initial letters of intricate Celtic interlacing on bands and scrolls of pale and green and pink. On the second page are the names of the committee, surrounded by an elaborate border of fifteenth century style, with very brilliant colouring. The remaining pages each of which is surrounded by a rich illuminated border of varied design and colouring, contain the names of the subscribers. All the

colours are light and dainty. The cover itself is a splendid work of art. It is in Irish poplin of St. Patrick's blue, with deep silver corners of Celtic interlacing, and Irish emblems and monogram in the centre. The lining is rich watered white poplin. The book is enclosed in a case of dark green morocco leather, lined with crimson silk and velvet.

...In one respect Ireland receives her highest recognition in Chili. The newest ironclad is the Captain Pratt, another being the O'Higgins and another the Amiranthe Lynch. The O'Higgins is named after Bernardo O'Higgins, whose father, born in a labourer's cottage in the county Westmeath, emigrated to South America in the early part of the last century. The father, Ambrose, was one of the last Spanish Viceroy's of Peru, and the son Bernardo was the first Director of the Republic of Chili. Bernardo O'Higgins is the Washington of his country. It was he who was mainly instrumental in winning the independence of Chili at the beginning of this century, and the grateful country has given his name to a province and a war ship and has erected a statue in his honour in its capital.

Catholic News

A MISSION AT OLD ST. RAPHAEL'S.

A very successful mission, given by Fathers Connolly and Devlin, was brought to a close at St. Raphael's, on Sunday last. It served as an occasion of outlet for Highland faith which in Glengarry has lost nothing of its primitive staunchness. From seven at morning till six at night countless horses and sleighs could be seen hitched to the fences around the church, whilst the owners were inside going through their devotions. It was literally a week of prayer, given without reserve to the all important affair. The farmers thought nothing of coming in, morning and afternoon, from a radius of ten miles, on some days through sleet and rain, to attend the exercises. Cases were not wanting of families bringing with them their mid-day meal, which they warmed and partook of at the priests' hospitable house.

At the afternoon exercises, especially on Sunday, the church, which is the old cathedral of Bishop Macdonell of military fame, but now the centre of Father Fitzpatrick's zealous activity, was filled to overflowing by the robust children of the Glengarry Fencibles.

The people are noted for their extraordinary devotion to the Scapular. To the brown, in which they had been already enrolled, they added the blue, which they sought with great eagerness. Strong as the Scotch are in their attachment to old devotions they are slow in accepting new ones, and they did not at first show that enthusiasm for the Holy League which it meets with usually among our people. But when at length they took it up, after listening to the explanations it was in right earnest. The whole congregation moved forward in a body to receive the lodge at the communion rail. After Mass on Sunday three hundred men lifted the right hand in token of their communion and temperance pledge and then came forward to inscribe their names on the roll and receive the badge of the Sacred Heart. Fifty young ladies were found to enroll the families of the parish, of whom thirty came within their circles formed on Sunday, and they hope under Father Fitzpatrick's direction, soon to enlist the whole parish.

Corr.

...In all of the Catholic churches of the city there will be grand musical services, as is usual, on Easter Sunday.

...At the Church of the Sacred Heart, Rosewig's Mass will be sung on Easter Sunday. The soloists will be Mr. O'Bissonette, Miss

Souriol, and Mrs. McKinnon.

...At St. Michael's Cathedral on Easter Sunday Masses will be at 7, 9, and High Mass at 10.30 o'clock. Hayden's Third Mass will be sung, and at the offertory Lambelotte's "Regina Coeli." Messrs. Anglin, Ward, Stack, Caron, and Misses Fletcher, Sheehar, O'Leary, and about twenty-four others will compose the choir. His Grace the Archbishop will probably preach. Vespers will be at 7 o'clock, and the above choir, with the addition of Miss Severn will sing.

...A mission for Italians was given last week at St. Michael's Cathedral by Rev. Father Cruise of St. Mary's church. The benefits of the mission was availed of by many; the women preponderating. The Rev. Father Cruise, who speaks the Italian language fluently has, for a long time, been doing a vast amount of missionary work amongst the Italian colony in Toronto, with very beneficial results.

...Much surprise was manifested that so few of the French speaking people residing in the western portion of the city availed themselves of the mission recently given in their mother tongue at the Sacred Heart Church. We naturally supposed that an occasion such as this would have been eagerly seized upon, and attended by all the French speaking people in the city.

...A successful entertainment in aid of St. Gregory's church, of which Father Hand is rector, was held in the Music Hall, Oshawa. The hall was filled to its utmost capacity. The singers, many of whom came from Toronto were Misses Sheehan, O'Reagan, and Mr. Verral Miss Thomson also gave some good recitations. The feature of the evening was the lecture by Mr. Frank Anglin of Toronto (which is published elsewhere in this issue). At the close of the lecture a vote of thanks was enthusiastically tendered to Mr. Anglin.

...The Ladies' Sewing Society of St. Mary's Church will give a concert on Monday evening next in aid of the poor. This Society has been doing a noble work during the past winter—a winter which has been a drain upon the resources of almost all poor people—and the calls for aid, especially in such a large parish as St. Mary's have been exceedingly numerous. The ladies, in their noble efforts to relieve this distress have overdrawn their resources, and this concert has been taken as a means whereby they may pay off existing liabilities. We therefore hope the good people, not only of St. Mary's, but also of other parishes will aid them by their presence on Monday evening.

A mission under the direction of Rev. Father Connolly, S. J., assisted by Rev. Father Devlin S. J., both of Montreal, was commenced, last Sunday in St. Lawrence's Church, Hamilton, and will close on Easter Sunday. The opening sermons were preached by Father Devlin and were listened to with rapt attention by a very large congregation. St. Lawrence Church has been open only a few months yet the attendance on Sundays at Mass averages between seven and eight hundred. The worthy and energetic pastor, Father O'Sullivan, must feel gratified at the zeal displayed by his people especially the young men and women. It is to be hoped that abundant graces will follow from the mission now in progress.

En passant we must refer to the choir who, under the direction of Mr. J. B. Mulligan, assisted by his talented family, a chorus of nearly fifty voices and an orchestra of ten instruments supply the music. The progress made is surprising when it is considered that most of the singers have had no previous experience in music, and that the whole choir and orchestra are composed of members of the parish.

Dr. Mantie's Mass in B. is in preparation for Easter, and from the way in which it was carried through at last Sunday's rehearsal, it cannot fail to be successful.

GENERAL.

- ...Brother Domitian, of the Christian Brothers, died at La Salle Academy, Second street, New York, on last Friday, of pneumonia.
- ...Archbishop Elder, of Cincinnati, has written to Bishop Ryan, of Buffalo, asking for the Sisters of St. Joseph there to establish a branch foundation in his archdiocese.
- ...The date for the holding of the Fifth German American Catholic Congress has been announced. It will be held on the 21st, 22nd and 23rd of September of this year, at Buffalo, N. Y.
- ...Some wealthy Catholics in Sydney, Australia, have provided the means for the erection of a stained glass window in St. Mary's Cathedral as a memorial of Cardinal Newman.
- ...The Papal brief appointing Bishop Katzer Archbishop of Milwaukee was received by that prelate on the 12th inst. The ceremony of conferring the Pallium will take place in a few weeks and will be performed by Cardinal Gibbons.
- ...The Rev. Father Strappni, S. J., of St. Aloysius', Oxford, England, has received into the Church Mr. Johnston Murray, B. A., of Edinburgh University, the leading student of the Episcopalian Theological College in Edinburgh.
- ...A magnificent statue of St. Joseph in Carrara marble, placed on a pedestal of Sicilian marble, has just been erected in the Church of Rathkeale, County Limerick. It is a splendid work of art, and reflects the highest credit on local enterprise and Irish talent. It is the gift of a generous donor in the neighbourhood of Rathkeale.
- ...The special agent for the Alaska division of the census was so favourably impressed by what he saw at the Catholic Missions that he makes a special mention of them in his report to the Department. He writes: "The success achieved by these toilers in the wilderness in the way of educating and civilizing native children is wonderful."
- ...The medal which for some years past the University of Notre Dame has been accustomed to present to some eminent American Catholic layman on *Lætare Sunday*, and which has come to be known as the *Lætare Medal*, was sent this year to the Hon. Daniel Dougherty, of Philadelphia, "the silver-tongued orator." Mr. Dougherty is well known to the Catholics of this Continent by an eloquent and patriotic address delivered at the centenary celebration of the American hierarchy.
- ...Cardinal Jacobini, the secretary of the Propaganda, presiding at the St. Patrick's Day banquet held in Rome, on March 17th, praised the religious propaganda which Ireland exercised throughout the world. "God," he said, "is acting through the Irish people." Archbishop Walsh, of Dublin, who was also present, termed the Irish the "constructors of the Church," and recounted their ecclesiastical history since the days of St. Patrick. Among the other speakers were Cardinals Mazella, and Nannutelli, and Mgrs. Kirby, Stonar, and O'Connell.
- ...Says the *New York Sun* in answer to an inquirer: "If the Roman Catholic Church ruled in reality the so-called Roman Catholic countries, it might be held responsible for the illiteracy of the people of those countries; but the Roman Catholic Church does not rule any country now, so the clam of your German friend is all bosh. The Roman Church has a firmer hold over the Province of Quebec in Canada than in any so-called Roman Catholic country of Europe; yet the percentage of attendance at the schools there is 76 per cent. of the total number enrolled, while the average of the entire Dominion is 65 per cent."
- ...The French Catholics of Northampton, Mass., formally opened and dedicated their new chapel on King street last Saturday with interesting exercises, many French people coming from other places to join in the celebration. Rev. C. W. Douray of Woonsocket, R.I., assisted Rev. N. Rainville, the pastor, in the exercises. A sacred concert was given in the evening, at which Miss Tessier, a Montreal vocalist, assisted. Singers of St. Mary's and Church of Annunciation also participated.
- ...The Paulist Fathers are to be their own printers and publishers. The foundation has been laid of a printing house in Sixtieth street, between the new Paulist church and the old one. The building will have a frontage of 60 feet and a depth of 90, and will be three stories high. The material will be brick and stone, and the structure is to be completed in two months. The *Catholic World*, *Monthly Calendar*, the sermons of the Paulists, and, in addition, many tracts which the Fathers are continually distributing, are to be printed or reprinted in the new building.
- ...According to the *Gazette de la Croix*, the principal Protestant German Conservative paper, the Centre party have decided to offer seats which may become vacant in the Reichstag to Jesuit Fathers. The design is to afford the Jesuits in this way the opportunity of defending themselves in the German Parliament against the accusations of which they are the object. The *Deutsche Reichszeitung*, of Bonn, announces that the Rev. Fathers Aschenbrenner, Pesch, and Hammerstein are already in the field as candidates. Father Hammerstein is a convert from Protestantism, and brother to Baron Hammerstein, editor of the *Gazette de la Croix*.
- ...The Benedictines are to establish themselves in New York. Archbishop Corrigan is to assign a district to them, and when all the arrangements have been made several members of the order will locate here. At present the mission of the Bahama Islands, which belongs to this archdiocese, is in charge of Benedictines under the superiorship of ex-Abbot Edelbrock, of St. John's Abbey, Collegeville, Minn. It is possible that the ex-Abbot will be the head of the community to be established in that city.
- ...Some time ago the Mission of Our Lady of the Rosary, for the protection of immigrant girls, received an Irish flag from Archbishop Croke of Cashel, Ireland, to be voted to the most popular society in New York. At the fair which was held last fall the flag was won by the Ancient Order of Hibernians by a large majority. The presentation took place on Thursday evening, March 12th, at the Lyceum Opera House. There were nearly 3,000 persons present.
- ...The correspondent of the *Times* at Vienna states that the little island of La Chroma, opposite the Dalmatian coast, which is celebrated for its almost tropical vegetation, and which was the property of the late Crown Prince of Austria, has been presented to the Dominicans at Ragusa, with an annual grant of 2,000 florins. The Island is connected with the memory of Richard Cœur de Lion, who, on his return from the Holy Land, was wrecked there. In commemoration of his escape he founded a monastery, which, however, was soon abandoned owing to the constant attacks of pirates. Latterly the island became the property of the Archduke Maximilian, the late Emperor of Mexico, and afterwards of the Emperor Francis Joseph.
- ...Cable dispatches last week stated that Rudini, the new Italian premier, has made overtures to the Vatican with the view to bringing about an *entente cordiale* based on concessions by the Italian Government. Also that Caprivi, the German Chancellor, has written to the Vatican to explain the delay in pushing the measures to
- remove the remaining vestiges of the Kulturkampf. The correspondence states that the delay is due to Protestant excitement, which is now fast abating, which fact will soon permit the Chancellor to fulfil his intentions to remove all existing prohibitions against Catholics. Dispatches also stated that Dr. Von Gossler, the Prussian Minister of Public Instruction, has resigned and the place has been given to a Pole—this to indicate the Government's intention to coincide with the policy of the Centre, or Windthorst party.
- ...The Prussian Government has submitted to the Diet a Bill which is destined to remove another relic of the "Kulturkampf." The Bill provides for the restitution of the salaries of Catholic bishops and priests, which were suspended in order to force the Catholic hierarchy to recognize the May Laws. These funds have now accumulated to the amount of £800,000. Last year the Government proposed to pay the interest of this sum to the Catholic bishoprics, but the Centre party refused this offer, and insisted on having the capital paid down. In the present Bill the Government has complied with this demand, and the sequestered money will be duly distributed. This is a real triumph of the Centre party, which has stuck to its demands with great persistence. Notwithstanding this compliance on the part of the Government, the organ of the Centre part, the *Germania*, announces a fresh outbreak of the "Kulturkampf," because the Minister of Public Instruction has declared it necessary that religious instruction in the schools should be given by teachers appointed by the Government, whilst the Centre party insists upon their being appointed by the Bishop, as far as Catholics are concerned.
- ...The published accounts of the celebration of Mass in three languages and according to three different rites, at St. Peter's Church, New York, on the feast of the Epiphany, recalls to the Southern correspondent of the *Catholic Mirror* an incident in the life of Sir Francis Boyle, who once described himself as "opposed to Rome":
- "He reached, in course of travel, the Eternal City, and entered the grand door of St. Peter's Church. It was not the dome that Angelo hung in the air, or the vast proportions, or the rich designs, or any of the architectural or sculptural glories that most impressed this Protestant gentleman and scholar. He was amazed and awed beyond all by the confession boxes, in a mighty circumference, where penitents from every clime could seek and obtain pardon. Even the Ethiopian was remembered. The fugitive from Darkest Africa, who had the faith, might commune with his God here, through His vicar, in the language of the Gold Coast. Sir Francis inquired of an usher if indeed his confession could be heard in the tongue of Africa. The usher replied: 'Not at this instant; but I can soon call the Father who has charge of that box.' Then Sir Francis admitted that nowhere on this earth was there such a type of the Universal Church."
- ...Here is a little item that might afford food for thought: "A Catholic, aged 90, lately died in Philadelphia. He never abandoned the faith, yet fifty-one Protestant descendants attended his funeral." The man was what you might call a liberal Catholic, an easy sort of fellow, highly respected, we venture to guess, and cultured withal.—*Church Progress*.
- ...The enemies of Cardinal Manning have spread the rumour that the Propaganda had sent a letter of reproof to the illustrious Englishman on account of his socialistic letter to the *Siecle*, entitled "Rome Française." On the best information the correspondent of the Associated Press is able to deny this rumour. The socialistic action of the Cardinal is watched at Rome with a sympathetic interest.

"THE MOUNTAIN HOTEL DIEU."

Special for THE REVIEW.

DRAW up closer children, and I'll tell you a story I heard the other day from an old man still hale and hearty, though numbering some eighty-five years.

Perhaps some among you have never visited the Valley City of Canada, so that a short description may not be amiss. It lies about five miles from Hamilton, and the same mountain that forms such a varying background for that city, runs along westward, then, taking a sudden notion, curves around, capturing the loveliest spot of green in its encircling arms, and there holds it sheltered and protected from all stragglers; for in there ripen all the fruits which makes a city child vainlessly long for, upon the wrong side of big plate glass windows.

Away up on the side of this mountain, stands Killdurn Castle, as it was called when the old man was your age. It is of white brick, very plain and massive, topped with a high tower that commands a fine view of the valley beneath, as also of the city of Hamilton, which when night falls and the electric lights are reflecting their countless rays upon the placid waters of Burlington Bay, makes a picture so chastely beautiful as would thrill the most sluggish of natures. The Castle is magnificent from the base of the mountain, for somehow, our imagination just supplies and diminishes all that which makes distance an advantage.

At that time there were few people in the Valley, and all business transactions were held in Hamilton. I must tell you that the road leading there is an extremely pretty one, winding in and out through green meadows, over little brooks, hills and hollows occurring with charming irregularity, and, it was just here I heard the tale.

How my lips must have fell apart, and my eyes widened, when the old man pointed his black thorn to the side of the road, where lay a tumbled up grass-covered rock, and said, "There Miss, is the Robber's Cave, and below is Beasley's Hollow."

With almost the dread of "money or your life" being shouted in my ear, I stole around to the side, and, dropping on "all fours," as boys say, I just permitted my head to venture within. At first all was black, but in a moment I could distinguish roughly lewn walls, with here and there a niche cut in mimer fashion, to hold the candle, whilst the robber counted his spoils. In one corner I espied an opening, as if into Hades itself, and I presume it must have gone on branching into many similar caves, judging from the external dimensions, but my woman's nerves did not balance my woman's curiosity.

In Killdurn Castle lived the last representative of an old Circassian family, in the person of Katrine, great grand niece of Schamyl, and wife of Charles Killdurn, owner of this immense estate. They had a family of grown up sons and daughters who never knew that the wild luxuriant beauty of the mother they were so proud of, was paid for in solid gold, saving her from one of the curses of the East to become a Canadian's honourable wife.

Frequently there came pitiful tales to the Castle from the Valley people, of their hard wrought savings being robbed by strange men with black beards, which always occurred in the narrow pass leading down to Beasley's Hollow. Time and again Squire Killdurn had organized little squads of men, his own three sons placed at the head, but as is invariably the case with cowardly thieves, they were never to be met when equally matched. The only redress gained, was the usual generous largess scattered by the open hand of the Squire's sons, who never seemed to forget the toiling tenant amidst all the gay doings at the Castle; till their names became synonymous words for luck and grace.

It was the evening of the annual fair held in Hamilton, and there was great rejoicing among the valley people, as their exhibits of garden and dairy had scored the highest marks, but the old difficulty arose 'how to pass the Robber's Cave,' for like Horatius three men could hold the pass against all Hamilton, owing to the high rocks on either side.

The Squire determined to fight it out, but upon searching for his sons, found they had left early in the evening to attend a meeting; which somewhat dampened the little army, as those three young fellows had never shown the "white feather" when danger pressed. But, fortunately, one of them had left his horse to be shod, and the Squire declared that "upon its back he feared no one, be he man or devil."

It was now between twelve and one, a dark, starless night, and the plan was that five of the men were to go singly, and at intervals, through the pass, allowing themselves (but with some show of resistance) to be relieved of their money, and hastening to the village muster what crowd they could, that when the remaining men headed by the Squire would advance, they could rush up, and so hem in the midnight spoiler.

One by one, the men rode along to be seized, and with short parley their pockets turned inside out, and passed on lighter and sadder men, then quietly but surely the other band, like Indian trappists, crept, to track the thief to his lair. As the first man came within a few feet of the Pass, a dark lantern swung in his face, but, as the "throw up your hands" rang out, 'twas obeyed by pistol shots, shouts

of groans and curses, and the losing in of the contingent from Beasley's Hollow.

But that which was considered a master stroke of generalship proved their defeat, for in the dense darkness, and meeting of the two forces, confusion ensued, and neighbour dealt neighbour furious blows, whilst the real enemy escaped. Matches were struck, and, as they stood around looking crestfallen and feeling far worse, the Squire's horse began to rear and plunge; but the hand that held him firm was accustomed to control, and feeling this the poor brute gave vent to long neigh, as if for help, to be immediately answered by a counter one from the far side of the rock.

With a fierce dig of the spurs, the Squire, followed by his enraged men, sprang to the rock side where stood two of his own son's horses sheltering three crouching figures. One blow of the Squire's riding whip laid the foremost senseless, but before the others were reached, a bullet struck his heart, and as the light of the fatal shot flashed across his face came a cry "My God, 'tis our father!"

Are you not sorry for these boys? I was, for I think it must have been their mother's lawless mountain blood that could not be kept down.

They are scattered to the four corners of the earth, yet, Killdurn Castle still flourishes upon the side of the mountain. But the Valley people call it God's House, where His friends the poor and the lowly are now the welcome guests, waited upon by black robed Sisters.

L. A. HENRY.

AN OLD SUBJECT.

THE readers of Catholic newspapers in this country are being treated to a liberal repast of information concerning the shortcomings of the Catholic public in general in respect to their religious press. It would be idle to pretend that the complaints of Catholic newspaper publishers are not justified or that there is any special reason except negligence or downright indifference on the part of the reading public for the meagre support extended to the bulk of the Catholic press, but the usefulness of reiterating these complaints in the manner indicated may very reasonably be questioned.

Those who read Catholic papers, and consequently have these periodical lectures brought to their attention, are not the persons who stand in need of this sort of stimulation. The persons to whom the duty should be brought home are spared the salutary lesson by the very delinquency of which they stand charged. Very few patrons of the Catholic papers, no matter how intelligent they may be or how zealous in the interest of its mission, will feel called upon to volunteer their services in behalf of the good cause, and this, too, for obvious reasons. Nor can the publishers expect more of these friends in this direction than the occasional utterance of a good word when a favourable opportunity presents itself. What then is to be done? How is the general public to be impressed with the importance of an efficient press, or acquainted with the merits of the many really good journals that solicit and deserve practical encouragement?

It is all very well to say that "if Catholic papers were what they ought to be" they would find no difficulty in attaining a degree of material prosperity commensurate with their merits. That is not the fact, as the experience of those who have been identified with Catholic publications of the highest character clearly demonstrates. It is only partially true that the prevailing indifference to religious periodical literature among Catholics is due to the inferior qualities of such publications.

The most perfect production in this line in point of literary elegance and general excellence would encounter the same obstacles that confront the best of the present applicants for popular favour among Catholics. Those who know anything about it, understand the folly of closing their eyes to this portentous truth. The fact is that Catholics, as a body, need to be educated in this matter. It is requisite that they should be instructed in the usefulness and necessity of providing themselves with a reliable and powerful press. Most of them comprehend in a vague sort of way the mission of a Catholic journal, but the majority fail to appreciate their individual concern in the furtherance thereof. This has to be brought home to them by practical illustration, and the clergy, it seems to us, are the only agency through which they can be reached in this way.

The clergy have a special interest in promoting the success of Catholic literature and the Catholic press. They have the power to contribute to this end in several ways, and the future of both depends in a larger measure upon this influence than anything else. All the enterprise that Catholic publishers can bring to bear will not effect the development of these great engines of Catholic truth and Catholic activity unless it is stoutly and steadfastly reinforced by the earnest moral support of the natural leaders in the religious realm.

It is not necessary here to expatiate on the value of a worthy Catholic journal as an adjunct to the office of the priesthood, as the present illustrious Pontiff and the greatest lights in the Church of both continents have spoken in no uncertain tones upon this head, but it is worth while to express our judgment as to the potency of priestly influence in extending and enlarging the power of the Catholic press by bringing it practically to the thoughtful attention of the people.

NOTHING LIKE IT.

MR. JOAB SCALES, of Toronto, writes: "A short time ago I was suffering from Kidney Complaint and Dyspepsia, Sour Stomach and Lame Back; in fact, I was completely prostrated and suffering intense pain. While in this state a friend recommended me to try a bottle of Northrop & Lyman's Vegetable Discovery. I used one bottle, and the permanent manner in which it has cured and made a new man out of me is such that I cannot withhold from the proprietors this expression of my gratitude."

WONDERFUL CURES.

FOR THIRTY YEARS.—Mrs. L. Squire, Ontario Steam Dye Works, Toronto, says: "For about thirty years I have doctor'd for Liver Complaint and Dyspepsia without getting any cure. I then tried Northrop & Lyman's Vegetable Discovery, and the benefits I have received from this medicine are such that I cannot withhold this expression of my gratitude. It acts immediately upon the Liver, and its good effects are noticed at once. As a Dyspepsia remedy I don't think it can be equalled."

INDISPUTABLE EVIDENCE.

HARDENED AND ENLARGED LIVER.—Mrs. H. Hall, Navarino, N.Y., writes: "For years I have been troubled with Liver Complaint. The doctors said my Liver was hardened and enlarged. I was troubled with Dizziness, Pain in my Right Shoulder, Constipation, and gradually losing flesh all the time. All food soured on my stomach, even with the closest attention to diet. I was under the care of three physicians, but did not get any relief. A friend sent me a bottle of Northrop & Lyman's Vegetable Discovery, and it affords me much pleasure to inform you that the benefit I have received from it is far beyond my expectation. I feel better now than I have done for years."

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2	Prizes " " 50—	1,000
5	" " " 25—	1,250
25	" " " 50—	1,250
100	" " " 25—	2,500
200	" " " 15—	3,000
500	" " " 10—	5,000
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Johnson—"Why is the moon often spoken of as 'the very moon?'"

Jackson—"Because we get it in halves and quarters, I suppose."

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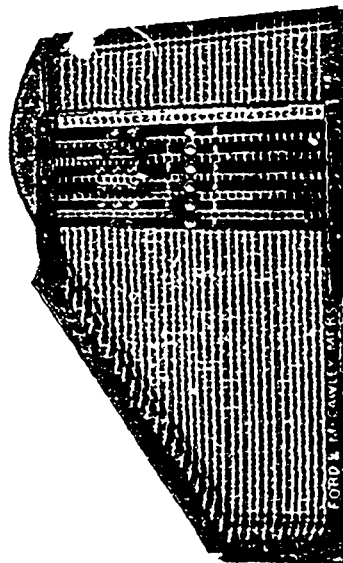
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AGENTS

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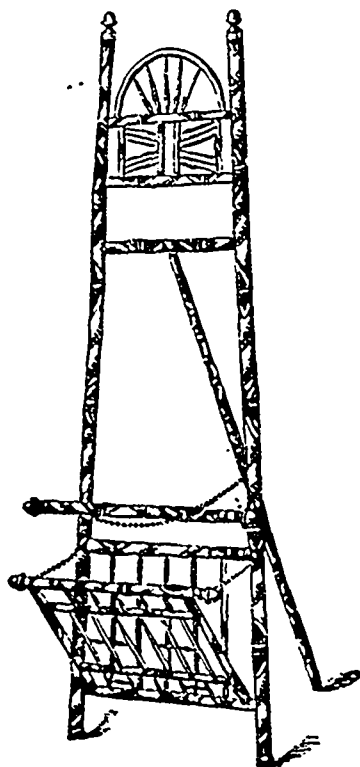
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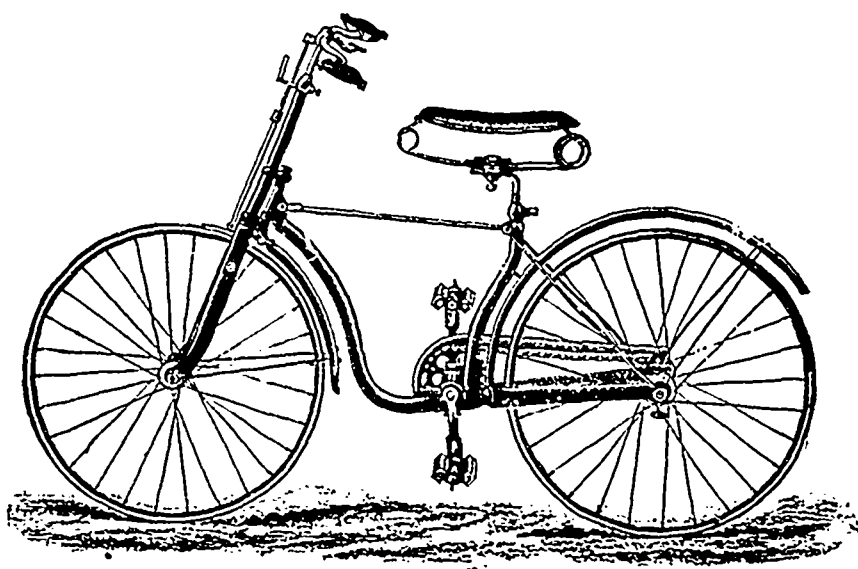
These Illustrations represent a portion of our Premiums which we offer for the getting up subscription clubs,

THE REVIEW, with its increased size and the new features about to be introduced, is now in the front of Canadian journalism. We take this opportunity of thanking the many friends who have sent us in lists of subscribers, and as a still further incentive, for efforts on our behalf, we have determined to donate the following premiums to those sending in to us the number of prepaid subscribers as designated below. All these goods are of the best quality, manufactured by the well known firm of the Gendron Manufacturing Co., 7 and 9 Wellington St., Toronto,

and 1910 Notre Dame St., Montreal, and can be seen at their warerooms at either of these two cities. We ship them prepaid to any destination in Canada or the United States. We have no hesitation in saying that this is an unprecedented offer, and our reputation, we think, is sufficient to warrant the prompt fulfilment of obligations, and a guarantee that goods are as represented. We wish to double our circulation during the next six months, and take this as the most effective way of so doing, at the same time remunerating those who work on our behalf.

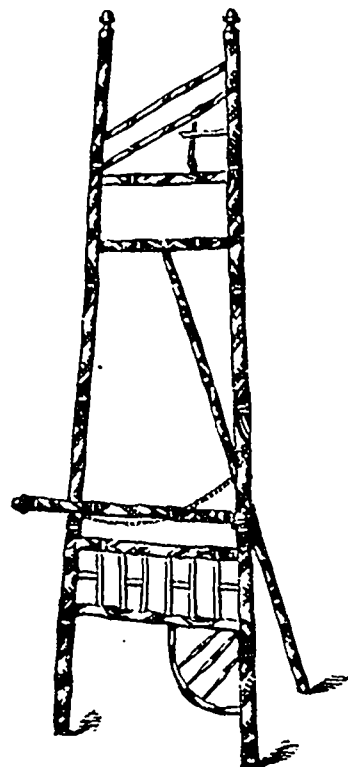


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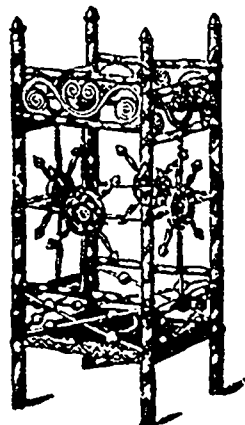


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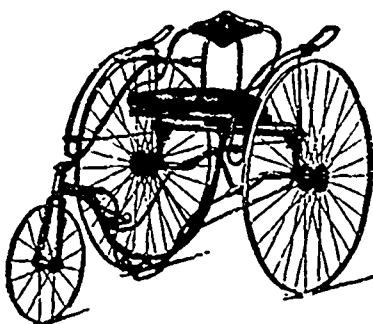
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	Close.	Due.
G. T. R. East	a.m. p.m. 6.00 7.35	a.m. p.m. 7.45 10.30
O. and Q. Railway	7.30 8.15	8.00 9.20
G. T. R. West	7.00 3.20	12.40 7.40
N. and N. W.	7.00 4.10	10.00 8.10
T. G. and B.	6.30 3.45	11.10 9.00
Midland	6.30 3.35	12.30 9.30
C. V. R.	6.00 3.20	11.55 10.15
G. W. R.	a.m. p.m. 2.00 9.00	a.m. p.m. 9.00 2.00
	6.00 4.00	10.36 8.20
	11.30 9.30	
U. S. N. Y.	a.m. p.m. 6.00 4.00	a.m. p.m. 9.00 5.45
	11.30 9.30	10.30 11.00
U. S. West States	6.00 9.30	9.00 7.20
	12.00	

English mails will be closed during Mar-
ch as follows: Jan. 2, 5, 9, 12, 16, 19, 23, 27, 30.

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